Ernth Genrs no Mask, Yows at no Human Shrine, Seeks neither Place nor Spplanse: She only Isks a Hearing.

OL.XXV.

JNO. C. BUNDY, EDITOR.

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SE 15 IN ADVANCE.

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

BY WILLIAM EMMETTE COLEMAN.

"Wisdom and Wit are little seen, But Folly's at full length." -Breveton.

"I have set my life upon the truth,
And I will stand it, e'n though Hazard die."
—Shakeneure [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 Eam. Johnson, slightly paraphresed }

Mr. Thomas R. Hazard claims, that, in his investigations pursued during twelve scances held by him with the presumed Philadelphia mediums, the Blisses, he has completely demonstrated that they are honest, genuine instruments in the hands of supernal 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 narration of these scances, can scarcely fail to arrive at the conclusion that its writer has completely demonstrated his own woeful completely demonstrated his own weeful lack of the qualities of mind requisite for accurate and scientific investigation, and also the utterly valueless character of his pro-tracted 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 what Mr. Hazard is pleased to term a test scance, 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 pre-scribe all the conditions, everything requisite for the successful operation of her contrivances for deception and cozenage—and where the sitters suspectlessly 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 scances; but, according to the Hazardite vocabulary, a test séance 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 fam-

ous twelve scances. Despite the absence of all test conditions Mr. Hazard is swift to inform us that the first scance he attended proved to him the continued genuineness of Mrs. Bliss' mediumship. This first scance and several of the following ones were held in the residence of the Blisses, the cabinet used containing within its enclosed space a capacious 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 Bisses, in selecting a position for the cabinet, made use of that portion of the room

net, made use of that portion of the room in which this fireplace, etc., was situated?

Two of the twelve scances were regarded by Mr. Hazard as failures. Note the conditions attending those failures! The first one (the seventh scance) occurred under circumstances which easily explain the failure. This scance was arranged by the failure. This scance 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 seance 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 scances were resumed in the old locality, "all went merry as a marriage bell," and "spirits" by the doz-en flocked to kiss and caress the credulous

The second failure occurred at the twelfth seance, to which Mr. Hazard brought severeral 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 consan-quineous "spirits" who had previously flit ted to and from the gloomy recesses of the mysterious cabinet and the hallowed sacredness of "His Credulous Highness" lap and lips. This scance was monopolized largely by the "familiar spirits" of the Bliss ghostshow, to the exclusion almost wholly of the relatives of the "vindicator." The conspira-tors knew that with Hazard alone they could palm off 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 splay but with these strap. low 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 phe-

All will remember that in the former expose of the Blisses, it was proven that the "manifestations" were produced by three or more persons acting in concert each evenmore persons acting in concert each evening. So, with these twelve scances, we continually find three (3) 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 scances. On various occasions three forms were seen simultaneously, though in some instances the third form may have been a mask held up taneously, 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 seance. 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 former was also the impersonator of old Mother Smith, conclusive evidence of this being apparent in the tenth scance. At that scance 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 cos-tumes 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 scance.

Although these scances were given almost exclusively for Mr. Hazard's satisfaction, he being the only visitant 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 he lailed to recognize; who, it genuine, had all undergone the difficult task of material-ization to no purpose Still, nothing daunt-ed, night after night came more "troops of spirits," appearing a moment, failing to be identified, and then vanishing to ever. Strange to say, in searcely 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 talk-ing 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 sented themselves to be. With the feolish 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 scance number ten.) Among those unrecognized by number ten.) Among those unrecognized by Hazard we are greeted with the ubiquitous Theodore Parker, whose eidolon, 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 ex-hibitions 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 daughunder control (?), that they were his daughters or other relatives, than he at once took it all in and recognized them instanter 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 conting fraud-auxiliary with whom these conscienceless female sharpers were disporting. During these scances Hazard saw representations of some of the same "spirite" 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 "spirwith whom he had previously been so familiar, there being striking differences between them in feature and form. The

credulous "veteran" was so far duped, that he falled 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 are no longer with them, so a new collection of actors now hold high apprival in the Bliss arbitrat. These forms carnival in the Eliss cabinet. Those forms formerly represented by Mrs. Eliss 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-manifesta-tions, the resemblance between the forms and the mediums are easily accounted for If, however, the law of genuine materialization determine 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 apthus: The two confederates, whether appearing with their own uncovered faces or with masks,—both of which no doubt were done—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 as a spirit; this simultaneous appearance of Mrs. Bliss in propria persona and a separate female "spirit"-form, still farther increasing the bewildering perplexity of her aged "tester," already so completely bamboozled, mystified, and bedazed as to be anxiously impatient to begin the blissful task of kalsomining the Phonix 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 unsuspicious 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 withese to the very natural appearance of the forms soon whom ural 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 re-tains. And yet, despite all this cumulative evidence of fraud, not a suspicion of the spiritual unreality of the phenomena ap-pears to have ever entered the old man's brain. Poor old Hazard! he is indeed a sub-

ject for commiseration. Among the "stock" spirits" dished up nightly for the delectation of the deluded Bliss-visitants are two claiming Orientalorigin. One of these is called Zara the Prinigin. 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. 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 princes and an Al-meh, 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)

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 scances, both before and after the expose, is one Lizzle du la Rue. The name du la Rue is comzie 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 the, 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 personnal 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 do le (of the masculine) is never used, du being used instead. Du being the masculine of the cannot 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 Rue (meaning street) is a feminine noun, and so takes la before it; but du (masculine) can never be used in connection with rue. The name du la Rue connection with rue. 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

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 a Mary H. Hardy, when her name is Mary M. Are 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.

(En parenthese, 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, impugn ing 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 infliction, 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 be-stows upon my humble self such endearing appellations as "moral abortion," "knave and fool," "impertinent puppy," "lying sneak," "willful liar," "the worst liar I ever encount-ared." "I nave of the blackest dia (sid) and ered," "knave of the blackest die (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 (sie humbugs;" and lovingly asserts that three of us—whom he terms the American trip lets—are "blatant mushheads," " miserable fools," "hypocrites and babblers," "dead-beats," etc. Mr. Hazard has at least the in-stincts of a gentleman, but the disgusting blackguardism of Roberts is unworthy of even of a Holmes or a Bliss. No wonder

Hazard will not speak to him. (The latest oracular ipse divit 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 "sat-isfactory manifestations." No doubt this is sometimes true; a careful examination of the cabinet will at times result in disar-ranging 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 heart ily second this motion. But hear the scien-to-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 filth," which enables evil spirits to control the medium; and so these Summer-land flends-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, spangles, head-dresses, tarlatan, wrappers, ragbables, and pillows, to aid their fraudulent impersonations, and also place them in concealment about the medium's person to cealment about the medium's person to avoid their detection at the close of the se ance. 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 parapher nalia, hiding them in trunks, up chimneys down sinks, etc., for use in future equally honest seances. How long, O Lord, how long will folly and crime, fraud and superstition, credulity and villamy, 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 scances could be advanced, but flazard-Bliss scances 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 Journal's crowded columns. Enough, I doubt not, has been said to sustain the allegation that the twelve scances were a series of frauds, materializational, personal, costumotheatrical, ethnological and linguistic.

Ft. Leavenworth, Kan.

"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. 31st, 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 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 misrepre-sentation, and the second is like unto it. When and where have I called for "somewhen and where have I called for "some-body, 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 "sum-moned witnesses to furnish evidence that the seer ever made a mistake in his life, ei-ther in thought word ar deed?" The clear ther in thought, word or deed?" The clear language of the challenge expressly limits the intent and purpose of the investigation 'Mr. Davis' claims in respect to his psychical experiences and autobiography," 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 "of-fensive" 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 cog., reconstructs it in his own language, to pervert, misrepresent, and mislead; and sains 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 seerskip, there is no error. There is nothing in the whole record of his life that will not bear inspection and analysis. 3. Every statement fie may have made, of whatever nature or kind, is strictly true."

As to the first, I am not aware that he 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 pute them? His psychic experiences are on record. What he has published of his life, is ours to review and criticise, 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 inspec-tion 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 call-ed 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 walting 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 autobiography." It simply asks if any "claim made by Mr. Davis in respect to his psychic experiences and autobiography, will not bear analysis," that it be met and exposed now, if ever What is there so "unseered" in if ever. What is there so "unseemly" in

What does Mr. Davis claim? "Infallibili-Does he claim that "every statement Continued on Eighth Page

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 tinseled trumpery, gets on its kness at your feet, appeals to your vanity-an appeal which fow can withstand-and then, having shut you out from all avenues of redress, easts you off into the lower dens of vice, walks forth again to feed itself on fresh victimo.

There is but one method of salvation from all these wicked 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, creat, WAME, with its ofernal 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 coamstress, 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 till then. When woman 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 rice 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 saf-

est 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 took consigned by the Divine Providence of History to the American nation. All other means but that of pure and complete popular covereignty 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, accurity, 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 gov ernments 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.) Copy-right by H. Tattle & G. B. Stebbins, 1878. The Work in England.

It is wonderful to observe how purely commercial move ments 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 Daubreak.

THE Spiritualists could not do a better thing for their attempted demonstration of immortality, than to concen trate 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 seances. 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 solld historical proof of the an-cient 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 abutments on which the further end of the demonstration rests.—American Bocialist.

SPEAKING MEDIUMS.

NO. IV.

BY C. O. POOLE.

(From the Banner of Light.)

The assertive interrogations of your various corre-

spondents, aimed at my articles, fail to throw a ray of light upon their vital points. Why? Mrs. Richmond asserted in her lecture. First: "That Nature's Divine Revelations and the five volumes of the Gt. Harmonia were under the direct inspiration of spiritual beings.

spiritual beings."

Second: "That the foundation of the Harmonial 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 areation, the organic functions of man are necessarily 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 Seerwere infallible. The right of any one to criticise these books has not been, and is

Further, I believe all thinking persons will agree with Mr. Davis when he says in writing to Mrs. H. of her lecture: "You develop points, make discrimina-tions, 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

"Does not Spiritualism give us a philosophy as well as facts? Do not the central teachings of Spiritual-ism accord with the essence of the Harmonial Philos-

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 Harmonial Philosophy," in what to her is a very important particular." 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 pre cursor of the soul 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 Harmonial Philosophy as the beginning, and the writ-ings of the most prominent teachers of Spiritualism as the fulfillment, are the brain, and of which the under lying 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 exlet it be clothed in whatsoever form of external pression 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 mascles 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 Harmonial Philosophy. It is shap-

ed 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 revealments of the Harmonial 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 ultimate in producing among mankind spiritual harmony and Divine Love.

The origin of worship clearly indicates who should be worshipers. The demiurgic and anthropomorphitic 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 vitalized 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 ignifying word, worship, with its servile requirements finds no place in the vocabulary or spirit of the Har-monial 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-respect-ing, 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 "spir itual sunlight," "the central Sun of religion," and the "religion of Spiritualism," other than Mr. Davis has repeatedly reported and defined "in his system of philos His latest utterances in that direction can be found in "Views of our Heavenly Home." The 4th and 5th chapters are magnificently effulgent 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 per fections of unchangeable principles, exist in that Central Sun! It is no idle use of language to affirm that this radiant Central Sun of the Univercelum 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 syns; the force of stars; the puri-fying 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. Lask you, shall we give this shining, flery, purifying, conjugating ossence of the Univercelum? Among the stars it is an stral-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 I treated them, without a wide range of reference to

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 Re-

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 Harmonial 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 hu-

"The central teachings of Spiritualism" according to Mr. Peebles, concerning the locality of the spirit home do not "accord with the essence of the Harmonial 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 consid-

ered, 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 locality is necessary to spiritual existence. In the highest spiritual country he says he seems to be removed. 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 onefor 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 belts the incomprehensible Universe, thus affording a spirit home for the inhabitants of the Earths of imensity!! 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 corre-spondential reasoning, as well as the principles of the Harmonial 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

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 thirtyfive years, inspired by a divine love of immutable principles and protected by an untarnished character for probity, industry and truth, qualify its possessor to testi-

Inasmuch as our bighest 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 Catholic-

Yes, Bro. Peebles strikes an attitude of skepticism and surprise and exclaims, "Well, well! this is more than the Swedenborgians claim for Swedenborg." thank thee, Pilgrim, for teaching me that word." By it I am reminded to republish the testimony of a lead 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 unsulfied 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

"Young Davis has correctly analyzed and character ized 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.

"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

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

books. In this case I am positive he has consumed ho books whatever."

On page 108:

"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 Archæology, of Mythology, of the Origin and Affinities of Lanfoundest questions of Historical and Biblical Archæolopy, of Mythology, of the Origin and Affinities of Lauguage, 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 faulty, 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 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 mo-ment to be compared with him. Yet not a single vol-ume on any of these surjects, 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 gainsay 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 Cyclopædia 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 Harmonial Philosophy, has

recently published an able review of the "Views of Our Hewenly Home," from which I make the following extract as cumulative testimony relating to "perfected člairvoyance.'

"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 re-search 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 in-vestigating mind can findall 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 re-search 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 in-

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 in-terior experience he has had. This has been literally encyclopædiac. 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 ultimates 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 who criticise. Hence to the ex-ternal mind, his statement of truth and pure law appears to be incomprehensible or impossible. Notwithtanding this prevailing tendency of the general mind to disregard the claims of the Harmonial 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, phenomens and appearance, and become by experience a professor of facts' and of truth."

Confucins 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

vounger. 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.

I would not be a boy again And brush the mould from buried years, To weave anew life's tangled web Of blighted hopes, of joys and toses.

I would not be a boy again, Though on the dial time has east It's lengthening shadows, if I must Forget the lessons of the past,

And yet I know the years gone by Have yielded far more joy than pain; But I have never seen the day I wished to live them o'er again.

Why should I, when to morrow lies Boyond us filled with visions bright? "Tie only as we look behind That shadows loom upon the eight.

I know the morning sun appears For brighter than the closing day: That flowers are sweetest in the spring, That brimiest air is breathed in May.

And yet I would not, if I could, Turn back the circling hands of time: Unroll life's tangled web of years, And take my boyhood in its prime.

I would not change the mellow fruit, The golden grain, the riper thought, The harvest, for the seeding time, The mind matured, for mind untaught.

The germ just bursting from the seed. The brooklet on the mountain side. Are naught heside the river's stream, Or oak with branches spreading wide.

The cheeriest hours of life's short day Are when we've passed its noontide sun; And when we glean our autumn sheaves, The years in golden circles run. In youth, I deemed the greatest good

To which mortal could attain, Was to be blessed with boundless wealth. Or reach the pinnacle of lame. But years have changed my earlier dreams.

And taught me that the golden tide Leaves many a heart a hopoless wreck, And carries desolation wide,-That fame is no perenulal spring,

Where each who wills its nector sips; But oft, like Sodom's apples, turns To bitter dust upon the lips.

And yet I've found a richer mine Of wealth than gold or fame can buy. Within the sterehouse of the mind, I've sought to lay its treasures by.

Upon these stores of garnered wealth I freely draw, whene'er I will; And when I cross the Rubicon, I'll bear my treasures with me still.

I would not be a boy again, Go back to where my youth began, And have my mental stature dwarfed; is measure of the man. Detroit, Mich.

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. 585, 12mo. \$2.50. Boston: Lee & Shepherd, 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.

While we would refer the race deterioration, which the author proves to take place, to other cause than want of proper education, we fully agree with him that proper culture will fully remedy the growing evils. Truly does he argue that the parrot educa-tion of the schools is not what is demanded. That has been tried and found wanting. The pupil acquires a distate for physical labor. A race of effeminate clerks, professional etc., is bred, who abhor toil, and utterly unfit for the struggle of life.

The education advocated is broad and universal, and develops the physical energies in harmony with the moral and mental.—

Troly does he say: "We must organize schools which will make poor-houses, penitentiaries, insane asy-lums, and the like institutions, unnecessa-ry. 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 so-ciety 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 all well in an atmosphere which breeds such distemper."

Again he reveals the lofty views he takes of his subject, when speaking of "Race Ednestion," which "implies progress, a power by which we are striving for an excellence not yet attained, and which assists us more in our endeavor to work up to the high des-tiny of man than any other idea or princi-ple." * "Words cost less than deeds, and learning is cheaper than goodness; and hence scholarship is more popular than hu-

But we cannot quote even the passages of puregold which almost irresistibly tempt us, for they are so many it would be impossible. The book marks the dawn of a new era in education. The old classical course was well

enough before the sciences furnished valua-ble 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 of yes-terday and that a great wrong was being terday, and that a great wrong was being inflicted by cramming the student with the rubbish of a past age, when such vital knowl-

edge 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 individu-als, 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. It would be unjust, however, to criticise minor points in a work of such intrinsic merit, and which strikes the key-note of the imminent change in our educational system.

Education shall no longer mean the ability to conjugate Greek verbs, or parse a Latin sentence, but the understanding of the world and our relations thereto. This shall be acquired, not so much by study as actual contact with that world, in the laboratory

and workshop.

Labor shall no longer be regarded as the mark of slavery, but as a divine sucrament, and a duty, and want shall perish when a generation arises with trained hands as well as cultured brains, able to care for them-

In the whole range of recent educational literature, there is no equal to this book, in the broadness of its views; the profound and exhaustive erudition of its treatment; the freshness of its style and thoughts, and gen-eral practical truthfulness. It should be read by every youth in the land.

SPIRITUALISM, Is it a Savage Superstition? A Lecture by Emma Hardinge-Britten, given at the Opera House, Melbourne, on Sunday evening, June 9th, 1878.

This is a reply to an attack upon Spiritualism, made by the *Daily Telegraph*, in which the editor charged that Spiritualism was a return to barbarism, which belonged essentially to be the control of t tially to savage modes of thought. In her reply, Mrs. Britten's points are in the main well taken, and the zeal of the journalist is clearly shown to be unwarrantable. However, we notice with regret that her representations of the mediumship of Abraham James in furnishing Chicago with water, are calculated to mislead those unacquainted with the facts and perpetuate an error. Mr. James' spirits directed the sinking of the well for oil, and held out great expectations of sudden wealth to the capitalists who were putting money into the enterprise. No oil was found, but a good flow of water was ob-tained, which is utilized by an ice company. The enterprise was not one which Spiritualists can point to with any great pride. The well is not used to supply the city with water, as it would be but a "drop in the bucket." The city's supply comes through a massive tunnel, extending two miles out in the lake Michigan and many thousands tang to lake Michigan, and many thousands tons of coal are annually required to furnish power to drive three huge engines which pump the water into the tower.

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

This work is written in twenty-five sections, giving brief and succinct answers to various questions with regard to Spiritualism and presenting the author's views on several important principles involved, and although failing to be "a complete compend," it is nevertheless a readable work containing much valuable matter in a comparatively small space. She well says: "We protest against the use of narcotics, anesthetics, or any form of stimulant-methods which have been advocated as aids to artificial entrancement, and which are still in use by East Indian and Arabian ecstatics. Independently of the injurious effects such practices exert on the health, they only attract spirits of an inferior grade, and often produce obsession and other distracting influences of a disastrous character. Let it ever be remembered that the more excellent the morale, and the simpler the habits of the medium, the nobler will be the class of spirits attracted to his organism, and the more exalted the character of the communications."

AMERICAN COMMUNITIES: Brief sketches of Economy, Zoar, Bethel, Aurora, Amana, Icaria, The Shakers, Onetda, Wallingford, and the Broth-erhood of the New Life. By William Alfred Hinds. 1878. Price, pamphlet, 60 cents; bound \$1.

Those who are interested in the history and condition of the above communities, car do no better than to give this work of Mr. Hinds a careful perusal. It contains three illustrations: The main building at Oneida Community, The Shaker Village of Mount Lebanon, and a fine portrait of John H

September Magazines not before Noticed.

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 Bichard A A New Crater in the Moon, by Richard A. Proctor; Alcoholic Brain Disorders, by Robert Lawson, M. B.; Primitive Property and and Modern Socialism; Malay Life in the Philippines, by W. G. Palgrave; Feelings and Energy; Alternate Affections of Mat-ter, by W. S. Duncan; Mischievous Philan-thropy; A Review of "The Epoch of the Mammoth," by W Boyd Dawkins; Curious Animal Aversions; 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 Brodrick, M. A.; Ex-Premier Gladstone, by an American; European Politics from the French standpoint, by E. de Pressense, Député; An Epicedium, for Queen Mercedes, by Joel Benton; Russia, by Karl Blind; Pilgrim Caravans in the East, by Selah Merrill; The Centennary of Rousseau, by Rev. S. Osgood, D. D.: Becent Changes in American State Constitutions, by Wilmot L. Warren; Mr. Stanley as an Explorer, by General F. F. Millen; The Spelling of Shakespeare's Name, by Edward S. Van Winkle; Contemporary Literature.

Revue Spirite Journal D'Etudes Psychologiques. Published at 5 Neuve-des-Petits-Champs, Paris, France. Contains interest ing articles from various writers.

Babyland. (D. Lothrop & Co., Boston, Mass.), for children just beginning to read, and with the illustrations it is quite enter-

The Atlantic Monthly. (Houghton, Osgood & Co., Boston and New York.) Contents: The Vision of Echard; The Europeans; Recompense; American Finances from 1789 to 1835; Some French Novels; A House of Entertainment; Joan Mellish; Additional Accompaniments to Bach's and Handel's Scores; Count Shouvaloff; The Silent Melody; Primitive Communism; Americanisms; Pope's Virginia Campaign, and Porter's Part in it; August Sailing; The Contribu-tor's Club; Recent Literature.

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The first stage of development is what has been denominated as Mesmerism—by Dr. Dodd, psychology-by Dr. Fahnestock, statuvolence. 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 induences, to place them under the guidance of those competent to instruct and educate them in the subtile laws of meameric 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. I turn thanks.

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 -statuvolent, psychological or impressional -would be removed and the mind led by laws of being, gain a knowledge of the powers and capabilities of the spirit, and rising still more and lifting upward its grander thoughts, sour 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 Spiritualism 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 spirituat 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 meameric, psychologic and spirit control, whereby they become able to direct these influences so as to produce the very best resuits. The people of earth, even those who I to certain notes on the piano, so would Mozare mediums are not always to be led with- art's soul respond to the unutterable melomt knowing whither 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 sout 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 con-

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 JURNAL 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 80th 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 destroysall 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 ane lot of the much prized grayling, and best of all they kindly sent a pertion of their catch to this office, for which we re-

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, easy steps to calmly contemplate the divine | 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 mne years of age was regarded as a prodigy. His efforts then on the violin were astonishing. There is a faculty of harmony that scems in rare instances to be wonderfully developed in the minds of the young. They comprehend music in all of 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 outsides." 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 Edinburg, 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 discorned, 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 deseased whisper their messages of sympathy and affection, as you

> journey along in life. Mozart was in harmony with the very soul of music. Intuitively be 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 dy 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 feit 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 barmony 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, ge-

out being aware of the same. It is a fact that those who are, unconsciously, it may be, in rapport with spirits, feel the principles they wish to impart; they throb 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.

ologists, metaphysicians and skilled me-

chanics are often controlled by spirits with-

The child as it gazes at the gandy 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 unfoldment 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- I ered as infallible.

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 selzed, 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 Strychniæ," 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 anxiety, 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 feit 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 Spiritworld 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 all Mrs. Carpenter's fault: she is indeed very ing. 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 Orleanshave failed to stop the deadly march of the yellow fe-yer, the doctors of divinity have at length come to the rescue and prescribed a novina, or nine days' prayer, for the cessation of the scourge. In addition to the noving, one Southern doctor of di-vinity (the bishop of Natchez) recommends the recital of a daily prayer for the aversion of mortal sickness. This is probably intended as an emolicit, and is prescribed in anticipation of a possibility that the norma 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. It, at the end of nine days, it shall be found that the novina prescribed by the doctors of divinity has caused a 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 practice. that preach.—*Time*s:

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 feries, 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 considLaborers 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 scances.

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 shools; 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 callers 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

Mrs. Clara A. Field can now be found at No. 7 Montgomery Place, Bostou, Mass. Sho 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.

Lyman C. Howe, the veteran worker in the cause of the Harmonial 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 mosquitos, 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 361 West S4th street, New York.

Dr. Eugene Crowell, the author of "The Identity of Primitive Christianity and Modern Spiritualism," in å letter to Hudson 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 tena bottle will kill? Certainly, he does. It is | dencies of Spiritualism elevating or debas-

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 files 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 Franelscan 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 1878, this monastic Zadkiel 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 Jesuita." 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.

RELIGIO-PHILOSOPHICAL JOURNAL.

The London air is said not to agree with Mrs. Hollis-Billing. We don't wish to seem selfish, but we hope she may yet find America the only place like home. Thousands would welcome her back,

Brother Ansel Edwards, of New Orleans, who has been spending the summer in Wisconsin, gave us a call this week. He is on his way to Terre Haute to attend Mrs. Stewart's scances, and proposes to get home about the middle of October.

An urgent appeal for six young men, free from Christian taint, to visit Coylon and acquaint themselves with the doctrines of Buddha, that they may return to this country and act as missionaries, is the latest religious phenomenon!

Hudson and Emma Tuttle address the Grangers of Seneca county, at the harvest picnic, to be held near Tiffin, on the 21st of September. Sunday the 22nd, they will be the guests of Hon. A. B. French, of Clyde, and address the Society at that place.

The renowned German philosopher, E. V. Hartman, in a private letter, says that he has fullest confidence in Prof. Zoellner. The eminent Darwinian, Haeckel, publishes a rude article against the "dupes" of Slade, in a style wholly beneath and unworthy of a thinking man or a gentleman.

"THE WATSEKA WONDER" is now published and ready for delivery. Single copies, fifteen cents, or eight copies for one dollar. postage free. Everybody who can, should buy a dollar's worth and distribute them.

Haeckel on Evolution.

It appears from a dispatch from Paris to the London Times that a dinner was lately given to Prof. Haeckel, of Jena, by French gavants.

in his speech, as reported in the Temps, he expressed gratification at the progress of evolutionist ideas among French men of science, and remarked that professors and preachers who ridiculed man's descent from the ape unwitingly furnished the best proof of it, their pride and childish vanity being foibles which might have been bequeathed by the ape. Man, however, did not descend from any known anthropoid, but was a branch of the catarnine monkeys of the Old World. The continuity of Nature was daily becoming more evident, and superstition, mysticism, and teleology would give way to reason, causality, and mechan-Among philosophic minds at least the believers in final causes of the universe. immutability of species, sterility of bastards, geological cataclysms, successive creations, and the later appearances of man were dying out. The primitive life organisms were formed chemically by spontaneous generations at the bottom of the sea. like saline crystals in waters. No how else could the origin of life be explained. Lamerck and Darwin had struck the last blow at the doctrine of final causes; and modern morphology was irreconcilable not only with the dogma of creation, but with that of Providence, or the vague idealist pantheism of Hegel, Schopenhauer, and Hartmann. The transformation of living organisms, under the influence of adaptation, hereditary selection, and struggle for existence, could not, indeed, be mathematically demonstrated; but its existence could not be doubted any more than psychology or social science. Anomalies would soon be explained by the laws of mechanics, were all the elements procurable; but the instability or the elements constituting the tissue of organized beings made biological problems very complex. The speech was much applauded.

The Watseka Wonder.

The Views of Hudson Tuttle.

Taking for granted the truthfulness of the persons interested, of which there ap-pears to be no doubt, the Watseka narrative is not only among the most wonderful but is replete with interest to the student of spiritual science. It pours a flood of light on some of the most obscure questions relating to the sensibility of the spirit and its relations to the body. We do not understand it as supporting the theory of the displacement of the spirit of the patient by that of another, but the subjection of the spirit to the will of another, as in a trance produced by magnetism-in this state the spirit is passive and at rest, and the physical body has opportunity to restore its wasted energies, and further, the intimate contact of the pure spirit, would react on the body and thus hasten its restoration to health.

This is illustrated in our daily lives by sleep, which is a lower state of rest, in which the spirit reposes and leaves the physical processes of restoration to go on without waste of energy, and it is claimed by eminent authorities that this is so much more rapid during sleep than in waking hours, that really the former is the only time that it oceurs. It is also illustrated by the magnetic state of trance, which restores by resting the spirit, and reaction of another spirit on the physical body of the subject.

This opens the vast field of investigation, the relation of the Spirit-world to the physical, wherein the true laws of health and disease remain to be discovered.

The return of Mary Roff to her earth life at first presents some difficulties, for had she advanced in her new life, as we suppose she should, she would have been more matured. The drift of facts recorded show that when the spirit comes in close contact with earth through a medium, it takes on more or less of the traits and stains of its former earth-life. The disease which produced its severance from the body, and the peculiarities of its character, are revived. In this case, Mary Roff, as a mature spirit. would not have been recognized by her parents; but as a child-like daughter she filled their hearts with joy. If she came at all in a satisfactory manner, she must come in the form she presented herself, and this was the easier for her to do, because of the tendency of the returning spirit to take on its previous earthly character on contact with earthly scenes through the medium. The cause of this need not here be explained, for the fact is sufficient.

Altogether the narrative is of exceeding value, teaching us how readily our spirit friends can come to us when the way is opened, and with what eagerness they avail themselves of an opportunity. It also shadows the great power of the spirit over the body, and of the Spirit-world, when it comes in contact with us. Hudson Tuttle.

Convention.

The Minnesota State Association of Spiritualists will held its 11th annual convention at Fietcher's Hall, Farmington, Dacota to., October 11th, 12th and 18th. Miss Surie M. Johnson will be one of the speakers. Other speakers and mediums will be present. The association has held grand conventions at Farmington in days of yore.

Come, all that are interested in the inter-communication between this and the more interior life.

Mus. Esther Clark Douglass, See'y.

Whoma, Sopt. 11, '18

Spiritualist Meeting.

The Susquehanna and Chenange Valley Association of Spiritualists will hold their third annual taceting at Binghamton, N. Y., in Leonard's Hall and Grove, on Saturday and Sunday, Oct. 5th and 5th, commencing at 105 in the normal and 35 P. M., and 75 in the evening, of each day. Gilez B. Stebbins and Lyman C. Howe will be present and other prominent speakers and mediums are expected. All Liberals are invited to participate. By order of Committee. E. C. Leonard, See'y. Dinguamton, N. Y.

Basket Meeting.

There will be a basket meeting at Brown's Holl, in George-town, Median Co., N. Y., Sept. Sist and Sind, commencing on the first day at 1 P. M. Good Specieurs will be in attendance, and a good scolist time is anticipated, and we trust great advancements in opinional traffs.

S. P. HOAG.) Commettee. T. BEOWN.)

THE WATKINS CONVENTION.

Money Required to Pay the Expenses.

The expenses of the Watkins convention were \$150, of which \$242,51 have been paid, leaving appaid the sum of \$207.40.

I urgently request every Liberal, who reads this announcement, to at oede forward me any amount he or she may choose, to assist me in paying the unpaid expenses show mentioned. If more than \$207.49 should be paid in, I will put the halance into the hands of the Treasurer of the New York State Free Thinkers Association.

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

L. GREEN.

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

Salamanca, N. Y., Aug. 27th, 1678.

P.S.—As a committee of arrancoments have been appointed

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

DIRECTORY.

This will be published one or more trues during each month. and one line of space, given free, to every person sending the name, phase, and address. If more space be desired, it can be had in the Medium's Advertising Column, at nominal rates. It should be understood that the JOURNAL in the unblication of this directory assumes thereby nothing on the part of those named below as to ability, integrity or development, but any information in our possession will be cheerfully communicated on application, personally or by letter. The name of any person found negligent, in advising us of corrections which should be made, will be summarily dropped; all are invited to make use of this column, who ap-

Mrs. C. Fannie Allyn, inspirational, Stodeham, Mass.
Wm. Alcott, Inspirational, Buckland, Franklin Co., Moss.
Mrs. M. C. Albe, Inspirational, Derby Line, Vr.
J. M. Allen, Inspirational, Aucors, N. J.
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H. Augir, Palouse City, Wash. T.
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W. S. Hell, Liberal, New Bedford, Mass.
Mrs. E. F. Jay Builene, Trance, 3si W. 3th st., N. York.
W. S. Bell, Liberal, New Bedford, Mass.
Mrs. Jennie Butier-Brown, Normal, Box 48 Stony Creek, Come.
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James Cooper, M. D., Bellefonntaine, Ohio.
Geo. W. Carpenter, M. D., Trance, South Bend, Ind.
G. C. Castleman, Olathe, Kanass.
Mrs. M. F. Cross, Trance, W. Hamstead, N. H.
Robert Cooper, 43 Washington St., Beston.
C. W. Cook, Warsaw, Hl.
Dr. Dean Clarke-address care Religio-Philosophical Journal,
John Crapsey, Inspirational speaker, Heron Lake, Minn.
Mrs. L. Comhs. Indianapolis, Ind.
Norwood Damon, 8 Tyler street, Boston.
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J. Dunlon, Inspirational speaker, Algona, Iowa.
Dr. Geo. A. Fuller, Sherborn, Mass.
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Kersey Graves, Richmond, Ind.
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Ella E. Gibson, Marshalton, Pa.
J. H. Harter, Auburn, N. Y.
Henry Hitchcock, 620 N. 5th St., St. Louis, Mo.
Mrs. S. A. Lewmer, Lecturer, Psychometrist, Under Falle, Vi.
Mrs. S. A. Lewmer, Lecturer, Psychometrist, Under Falle, Vi. Lecturers.

Mrs. Luna Huchinson, Normal, Bishop Creek, Cal.
Mrs. S. A. R. Heyder, Grass Valley, California,
Lyman C. Howe, Fredouls, N. Y.
Henry Hitchcock, & N. 5th st., St. Louis, Mo.
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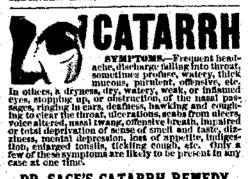
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A HVMN.

66The Fatherhood of God and the Brotherhood of Man. 99

Oh, if there be one thought that
All other thoughts excel,
Oh, if there be one truth that
With every virtue dwella;
And if there besweet words that
All other words o'erspan,
'The "The Fatherhood of Ged and
The Brotherhood of Man."

Come charm of mystic powers
And come secret chords of love
Unite the timest flowers, and
The mightiest worlds above;
And by those bonds unceen, through
The carth and heaven abroad,
Every sent is anchored fast to
The React of Eather Ged.

And from that Heart proceed,
In the glow of endices youth,
Life, Knowledge, Wisdom, Love,
With excet Charity and Truth;
And, as they blend and bloom, under
Heaven's all-perfect plan,
They echieve their work divine,
In "The Brotherhood of Man."

Thei Brotherhood portends, that
Each child is equal heir,
To all the wealth that flows,
From an All-wise Father's care;
That wership true and pure, from
This central truth began,
He best serves the Maker God,
Who most side the Creature Man.

Hops, Conscionee, Mercy, Crace,
That no tyrant shall constrain;
Law, Justice, Freedom, Right,
That allies for all obtain;
A bright eternal life, our
Bleet horitage, we seen,
Through the Faith of Man in God,
And the Love of God to Man.

Then let us, children all.
In a owest fraternal song,
That chall advance the right,
And that shall repress the wrong.
In worship, work and love, as
Each one most truly can,
Praise "The Patherhood of God,
And The Brotherhood of Man,"
EDMUND S. HOLUBCOK.

WASTESPIRIT?

Hów an Gregon Woman Astonished a Eblizdelphian in the Astor House Parlor.

I have made up my mind to lay before the readord of the Sun a queer 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 luitchen 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 find-ing of several indentations in the skull, evidently made by a club, showed that it was a murder. A poor paralytic vagrant, to whom the woman had been a generous friend, was arrested, convicted on circumstantial evidence, and hanged. Between the sentence and the hanging I often visited him is prison, became convinced of his innecence, and, with others, tried hard to save him. One day, after It was plain that no commutation or pardon was to be hoped for, a thought came into my mind which I am certain I did not then or afterwards utter to any person. It was this: It is wrong that this poor fellow should suffer a painful death for a crime that he could not have committed. I will procure a small bottle of chloroform or a few grains of strychnine and give it to his relatives, to be conveyed to him. Then he will escape this dreadful death of hanging." thought was but a momentary one, dismissed with horror upon an instant's reflection. The man was hauged, as I said. With his last breath he de-

clared his innocence.

Some time ago I was sitting in the parlor of the Actor House. I noticed a very elegant woman of middle age, whom I had never seen before, gazing at me with a look like that of a sleep-walker. Thicking she was desirous of looking out of the window at which I was seated, I was about to

move away, when she said:
"Do not let me disturb you. I only came to tell you there is a spirit here, that of a man in whom you once kindly interested yourself during his unhappy earth-life. His name is —. You remember him, do you not? He was executed for murder in your city, and you visited him in prison."
"I remember," was my reply. What has he to say to me?"

"He says that he was innocent of the crime for which he died, although guilty of other offences that deserved punishment."
"Now," asked I, "can the spirit repeat to me cay part of our talk to satisfy me that it is really

"Do you remember," said the medium, "a thought you had while in the prison? For a moment you half resolved to convey to him enough strychnine or chloroform to put him out of his

misery."
Astounded boyond measure, I rose from my coat, and, after thanking the lady, went straight to the clerk of the hotel. All he could tell me about her was that she was from Oregon, had arrived the night before, and was to leave on the next

the night before, and was to leave on the next Boston train.

I am certain, I say again, that I had never spoken of that impulse to man or woman? How did she know it?—New York Sun.

Which Is 1t?

The Buffelo (N. Y.) Index republishes from the New York Tribune, an account of some of the phenomena occurring in the presence of Mrs. Ottley, 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 eceking communion with the departed. It is time that the phenomens of what is called apiritual manifestations was subjected to extensive and critical investigations by non-believers, whose decisions on matters of fact would not be questioned.

If Spiritualism is a great truth it should have a better following, and a more discreet and sensible leading. If it is a gross humbug, it is time it was shown up. If it is a development of new powers in man, it should be better understood, that it may be made of more use to mankind.

The time is past for the question to be dismiss-

The time is past for the question to be dismissed with a sneer and a slur.

We know that many of the so-called manifestations cannot be attributed to fraud, although fraud is a large element in their public shows for

money.

Either we are on the threshold of a new and wonderful dispensation, or tens of thousands of our people are laboring under the greatest delusion the world has ever known. Which is it?

A PHENOMENON.

An lowa Farmer Who Developed into a Trance-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 48 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. He 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.

About four years ago he was troubled with discount of the command of the commanded with cramp-

tension of the stomach, accompanied with cramp-ing pains, which was followed by a lethargic con-dition. About a year ago these attacks were followed by a condition of unconsciousness or trance, in which he talked upon religious matters. These became periodical, finally coming on every day. He would rise about daylight, eat a hearty breakfast and go about his usual farm-work. About three o'clock in the afternoon the bloating and eramp of the stomach would come, followed by drowsiness, which gradually increased. He would eat a light supper, and, when night came, he would be nearly the transfer and, when hight came, he would be nearly the conscious. He prepared a low cauch in a large room, on which he would lied down and pass into convulsions, which would lied nearly an hour. About the o'clock he would rise to his knees, and utter a short prayer or invocation, followed by repeating the Lord's Prayer; after which he would rise to his feet and deliver a service. which he would rise to his rect and deliver a sermon from an hour to two hours long—speaking
with a strong voice, which could be heard by 300
people outside the house. He moves about the
room, gesticulates forcibly, and his manner is that
of a person carnestly speaking to a large audience.
His language is not elegant, yet his discourse is
always logical and eloquent, and evinces preparation. He preaches from the Bible, but takes no
text. He often illustrates ideas with passages text. He often illustrates Ideas with passages identical with Milton's "Paradise Lost;" yet he never saw that work, and probably does not know Milton over lived. His discourses are liberal in doctrine, whereas the Amish Church is exclusive and dogmatic. He speaks in the German and English languages. On one occasion, however, he spoke about twenty minutes in German; then for more than an hour in a language unknown to any one present, although there were persons of edu-cation and talent listening; and suddenly closed in English, in which he said he had declared the word of God in three languages, and shown how to gain the ark of safety, and avoid the pit. He sets forth but two churches: Christ, light, love, charity; and the Devil, darkness, hate, selfishness He often gives passages of Scripture, and, being questioned the next morning about them, cannot tell whether they are in the Bible or not. He knows very little of what is in the Old Testament. At the close of his discourse he gives a short benediction and the Lord's Prayer, and falls on his couch, apparently exhausted, his whole person having the appearance of a dead man; and after a few moments convulsive tremor, suddenly awakes gets up and walks out of the house. The next

morning he gets up, says he has had a good night's rest, and goes to his work, only to repeat the experience of the day before; and so it has been for mouths, every night.

The mystery, of course, soon began to spread abroad. At first it annoyed the family very much, as it kept them from sleep and rest; but they could not prevent it; and soon the crowds which gathered compelled them to adapt themselves to the circumstances. Clergymen and physicians have visited the phenomenon, and are all alke puzzled, but agree that there is no deception about it. When he is speaking, his eyes are closed, his abdomen and stomach distended and hard as stone, not yielding to pressure more than a case of iron. As soon as he passes out of the convulsive stage, the stomach and abdomen at once become naturally soft and pliable. His pulse is remarkably strong, but not increased in rapidity. When he ceases speaking, his pulse becomes rather weak. Several attempts have been made to awake him while he was speaking, but the most vigorous treatment failed even to check his talk.

Every night this has been going on, with but two exceptions. One was when he was attending service in his own church. He was seized with his drowsiness, and determined not to go home but to overcome it. He, however, did not, but arose in his place and preached two hours with remarkable power, much to the astonishment of the meeting. On Sunday of last week a large number of people were present from surrounding towns and cities. After speaking over an hour and a half, he closed with the Lord's Prayer; but instead of denning on his couch to a reveal he instead of dropping on his couch, as usual, he opened his eyes and quickly said: "My eyes have been opened. I stand before you a natural man. It has been revealed to me that this is the last time I shall speak to you. My work is done, and I am released." His face expressed much joy; but, as he beheld the crowd of people, the change was quickly that of surprise and fear. Since then he has not spoken, and none are more gratified than his family, who had been nearly worn out with fatigue and excitement. They give no ex-planation of the matter. Indeed, they say they know nothing about it. Troyer knows nothing of what he does or says, and only says he cannot help it. It is the work of the Lord, and he must do His will. The Amish Church generally so believe it to be, and nothing else. Spiritualists who have seen him say he is a medium controlled by a de-ceased Amish preacher. No person of intelligence believes it to be a fraud. Several medical men from Washington and Iowa City visited him, but what their opinion is has not been made known. -Chicago Tribune.

N. A. Bayley writes: A Baptist minister in Western New York, went one day into his quiet study, and before he had time to take up a book or pen, a text came to him, and immediately be-fore him appeared all the heads of a sermon as distinctly as if he had written them. It was so novel an instance that he determined to put them on paper for future use, and go to work on his sermon in band, but he could not do it. This one haunted him so that he began to work upon it and when he had nearly completed it, a something, he says, almost like an audible voice, said to "That sermon is for Brother A.'s funeral." Brother A. was a prominent member of his church, and in fair degree of health at the time. The shock completely unnerved him, and had it not been so nearly completed, he could not have finished it. In a few days the good man died, and he preached the sermon without a change.

A gentleman, wife and babe were once visiting friends in Kentucky. The gentlman being a clergyman, was obliged to fill an appointment the next day, which would necessitate their rising at four o'clock in the morning. Like all proper people, accustomed to certain prescribed hours for sleep, they feared they would not wake, so every one in the house promised to call them.

one in the house promised to call them. When the loving mother put the babe into her crib for the night, she was careful to lock it at both ends, so that nothing should happen to her darling. The next thing she noticed was a very loud noise, at which she sprang up, and looking wildly about, she saw that the side of the crib was down and still vibrating, and the clock in the hall immediately struck four. To this day she affirms that nomething let the side of that crib down to awaken her, so that she would hear the

A Female Candidate for Parliament.

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

her success.—Woman's Words.

Yes, tens of thousands of men on both sides of the Atlantic, will wish her success.

Romarkable Spiritual Manifestations in the House of the Rev. E. Phelps.

Two years after the manifestations commenced at Hydesville, N. Y., strange disturbances occurred at the residence of Eliskim Phelps, D. D., of Stratford, Connectleut. We take the following from a pamphlet published by Mr. Bela Marsh, of Boston, Mass., In 1855.

THE PHEN IMENA CONNECTED WITH AN INDIVIDUAL

OR MEDIUM—IMAGES MADE BY THE SPIRITS.

Soon after daylight on Friday, March 15th, movements similar to those on provious 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 phenomens 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. First a small hole opened in the crown; this gradually extended, and in a short time it was torn into many pieces. On another cap characters were made, apparently with chalk. They resembled those sometimes made by persons in the higher mesmeric state, describing them as characters of a

spiritual language.

Five or six of these characters were, at one time, made on the boy's cap. Others, supposed to constitute a sentence, were written on a red poekethandkerchlef; others on his pantaloons and coat, and on the juside of his sack-coat. Copies of these characters were taken with great care, and were preserved until September following, when they were mysteriously destroyed. From this time it became evident that some of the phenomena had some kind of connection with this boy.

An umbrelis, which he was carrying, was, in t mysterious manner, torn in several pieces. His pantaloons were torn from the bottom upwards, as high as the knee, and sometimes higher, and were literally torn to ribbons an inch or more wide. This occurred several times under the im-mediate inspection of Rev. Mr. M.—, which seems to fix the fact that, in those instances at least, no power visible did it. Thus it continued for several weeks, clothing to the amount of twenty dol-lars being destroyed. At one time, while he was riding in a carriage with Dr. Phelps, his cap on his head was torn in a mysterious manner, and his pants torn from the waistband to the bottom, in a way that no human power could have done. Dr. Phelps heard them torn, but could see nothing doing it, and knows the boy could not have done it himself. It was on this day, March 15th, that images dressed in articles of clothing, were again seen; only two or three appeared on that day. The most extraordinary occurrence of this kind took place on Saturday, the 16th. Soon after breakfast two or three images appeared in the middle chamber; soon again another, followed by others still, numbering in all eleven or twelve. They were formed of articles of clothing, found about the house, stuffed to resemble the human figure. A lady's dress would be stuffed in some cases with a muff; again with a pillow, and sometimes with other dresses; a bonnet and shoes were aptly placed to complete the figure. These, on this oc-casion, all but one, represented females in the attitude of devotion, some having Bibles or prayer-hooks placed before them. One, formed of Mrs. Phelp's dress, so much resembled the real, that the little boy, scarce three years old, coming into the room with his sister, older, whispered, "Be still, ma is saying prayers."

A portable writing deak, usually standing on the

A portable writing desk, usually standing on the secretary in the room, was taken and placed upon the floor, a towel spread over it, and the image of a child kneeling beside it. A Yankee clock was taken from the mantle in the nursery, and placed upon the floor in the middle room, a distance of twenty feet, and so carefully done that the clock was still going when discovered in its new place, though it stopped some time after. It does not appear that any of these images were seen in the process of construction, or that the clothing, which was gathered from different localities, was seen in the act of moving. When persons entered the room everything was still, the clothing about the floor, which, upon going again within a few minutes, was found wrought into forms. The marked rapidity of their construction, and the life-like appearance of them, seems to have been truly wonderful. During the day several others than members of the family were present. In several instances, when the rooms were closed and the doors guarded, so that no person could enter, the images were constructed. To one reading or listening to the relation of these facts, the mischief and cunning evinced will seem amusing as well as most wonderful; but to the family who bore the annoyance and witnessed the terrifying demonstrations, it was a serious and trying affair. The hiding of hate, caps, clothing, etc., seems at

this time to have become of common occurrence. On several occasions a hat was seen to go up stairs—not thrown, but seemed to be carried rapidly by unseen hands. For several days Dr. Phelps was forced to keep his hat under lock and key to prevent its disappearance if left out as us-ual. Coats, hats, and canes of gentlemen who were strangers in the house were spirited away, the only object seeming to be the gratification of mischlevous desires, with the exception of a few instances. They were found sometimes in the chimney, under the bed, and in the bottom of trunks. The design seemed to be to detain the owners to witness further demonstrations. Two gentlemen from an adjoining town called, one of whom had expressed an earnest desire to witness the phenomena; but, having passed several hours and seen nothing, they were about to leave, when the person who expresse a wish found himself minus a hat. A thorough search followed, but no hat could be found; consequently the gontle-man decided to remain until the next day. Dur-ing the evening and night phenomena transpired sufficient to gratify his most abundant desire. Similar cases, with like results, afterwards occur-

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 essentially an outgrowth 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 Scrip-tures do not enlighten us. Matter we know exists in different degrees of grossness. In its most subtile forms we cannot discern it with our pres-ent coarse senses. We cannot see the sir. We cannot handle the light. We cannot smell electricity. Yet air, heat, electricity, and other most subtile elements of nature enter into the composition of these bodies, and lie nearest the life princi-ple within them. Who shall say then, that when the grosser elements of our present hodies are sifted out and let fall by the process which we call death, these subtiler elements—themselves imperishable—may not by a happy adjustment to each other, perpetuate a form discernible only by the eye of the spiritual body, yet retaining all the old visible features of beauty, purity and intelligence? Without trenching upon the domain of Modern Spiritualism, we may admit that some marvelous facts, pointing in the direction of our suggestion, are now well attested, and when perons at a distance from each other find intervening streets and dwellings no obstacles to a free interchange of thought in conversation, we may well hold in reserve all skepticism upon the possi bilitles of a spiritual body. ald, Hartford, Coun.

The above editorial from an orthodox paper, is significant of the progress of Spiritualism.

An Excellent Medium in England.

I see in your late issue of Aug. Soth 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. Riko and his wife, from the Hague, were on a visit at my house, I invited Mr. Rita, and we had a very successful scance. The persons present were Mr. Jeneken, Dr. Tuman, Miss Corner, Mr. and Mrs. Riko, 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 Harlen 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 most powerful medium in England for physical manifestations, and he is also perfectly clairvoyant and clairaudient, of which faculities 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.

J. W. Tiedeman Martheze. Brighton, England.

A Camp Meeting—A Singular Bream.

It gives me pleasure to inform the readers of the Journal, that New Jersey had its Spiritual camp meeting this season. It was held in a fine grove on the narrow guage road, about 16 miles east of Philadelphia, and lasted two weeks; quite a number of distinguished speakers were in attendance, and the audience kept increasing each day until the 1 st Sabbath of the meeting, when the woods were filled with hundreds of auxious hearts. The speakers were Dr. Peebles (the pligrim), Capt. Wilbur, of the Vineland Journal, Col. Kase, of Philadelphia and many others of fine intellect and warm hearts. This camp was hastily gotten up by a few warm-hearted Spiritualists. The campers were but few, but they were encouraged. A committee was formed and a foundation laid for greater success hext year, and quite an amount of stock subscribed for before the adjournment.

The first society of Spiritualists in Philadelphia again resumed their meetings at Washington Hall, Eighth and Spring Garden streets. Brother Edward S. Wheeler fills the rostrum for September. This society had closed doors for two mouths, with the rent of the hall still going on. This in my opinion indicates a lethargy in Spiritualism, and is following too much in the ruts of churches. Many of us who cannot leave the city would like to have had a place of meeting, buy our papers, and have a friendly greeting with each other; in a word get warmed up and have our "spiritual strength renewed." Sleeping sentincls fall an easy prey to the enemy, and they who will not work in harvest time, will be in want when the winter comes. Brothers, keep your hall doors open all the year round; your audiences will be increased by it, and many a seed sown will take root and blossom before the winter comes.

I will conclude by relating an incident that occurred in this city about six weeks ago. Two young men who were intimate from school-boys up, were in the habit each year of spending a two week's vacation with a farmer named Humphreys in Montgomery county, this state. Six weeks ago young Robert and Edwin, vigorons and joyful, left their Philadelphia homes, to roam for two weeks in field and forest, and drink in the sweet inspiration of rural nature. They had been gone just a few days, when the aged father of young Edwin, had occasion to rise at three o'clock A. M., to attend to his business, when he heard a terrible shrick emanating from the room of a younger son; he hastened to him to inquire as to the cause of the alarm, and was informed by him that he had just passed through a most frightful dream. He said that in his dream he had seen his brother Edwin and young Robert struck down by something tremendous—he knew not what; that young Robert was dead, and that his brother Edwin was censeless, lying in the water.

At the breakfast table the dream was talked ov-

At the breakfast table the dream was talked over, and the lad said that he tried afterward to sleep, but could not, seeing the coffin containing young Robert constantly before him. As the family are not at all superstitious, the matter was looked upon as only the work of a disturbing dream, and there it ended; but a few hours later a dispatch came from Montgomery county announcing the appalling fact so vividly portrayed in the

It appears that early in the afternoon the two young men resorted to the Schuylkili river to bathe, and not arriving home at the usual time, and darkness coming on, farmer Humphreys became alarmed and taking several others with him, they went in search of the two young men. Coming to the river they found poor Robert lying under a tree quite dead, showing unmistakable signs that he was struck by lightning. Every part of the river bank was searched for young Edwin until nearly ten o'clock in the evening, when an object was seen floating on the water, which was at first supposed to be a flock of ducks, but closer examination revealed the sad fact that it was the insensible body of young Edwin. Like his unfortunate companion he was supposed to have met the same fate, but such happly proved not the case; his body was found to be completely paralyzed, and he could not hear. That he escaped death by drowning was indeed wonderful—for he must have been in the water about five hours. Dr. Pennypacker, who resides near by, did all he could for young Edwin, and he is now nearly recovered.

young Edwin, and he is now nearly recovered.

The question with me is, what power kept this paralyzed body above water for five hours, so that it did not drown, and finally floated it in the di-

rection of the searchers?

Some delay was had in bringing the body of young Roberts to the city in consequence of coroner's inquest, etc., so that the young man who had the dream, did come down to the city in the very train that carried the coffin of young Robert, thus fulfilling another part of his dream. I know this narrative is nothing new; it is the old story often repeated, yet it may be a snowflake in the mighty avalanche that is rolling over the earth to crush error and superstition.

Most respectfully

Philadelphia, Sept. 5th.

John A. Hooves.

Spiritualism—Suggestions.

I have no wish to "spin a long yarn," but only to make a few brief suggestions, to help keep our thoughts clear, and our spiritual ideas living and earnest. Let us make the spiritual philosophy a matter of thought and study, and get into the realm and law of spiritual design, and so be able to render a reason for the faith that is in us, and not be troubled by an occasional error or fraud in matters of fact.

Let us look within, and pay heed to the intuitive hopes and desires of the soul and the far-reaching powers of our spiritual and inmost being. In this day of inductive and external science, the "voice within" is slighted, and so the truth

we see is but fragmentary.

Let us bear in mind that there are spiritual meiums who have real mediumistic power, and give genuine tests, under good conditions, and yet are swayed into pitiful deceit at times. Just as some musicians can sing like angels, yet act like fallen angels. If this be rarely occasioned, we can allow for temperament and temptation, and pass it by in charity, using more care for test conditions; if it is frequent, it must destroy all satisfaction, and end all hope of their usefulness.

Yet the best music, the divinest and most in-

Yet the best music, the divinest and most inspiring harmony, is only possible with the finest spiritual health and harmony, the noble and true character which is outward expression of such inner perfections; so the best mediumship must be the result of the best spiritual culture receptive of its kindred wisdom and honesty from the higher life, and not touched or swayed by evil influences. Toward this we must aim, yet be patient, charitable, critical, yet forbearing.

No medium should ever go out from among in-

No medium should ever go out from among intimate friends, not even to a private scance, without some wise, truthful, decided and self-poised person to see that all conditions are fairly observed by all present, to maintain order and candor, and to banish at once from the scance any wilful transgressor of courtesy, or of the conditions all are observing. A medium at all entranced or in fluenced needs each guard and support, and it can save them from annoyance, help to best manifestations, and lift them, too, above temptation to error. Reasonable conditions, such as the experience of the medium and friends, and that of communicating spirits may require, should be carefully observed by all, for the blame of fallure and fraud may be with the members of a promiscuous circle, as much or more than with the medium.

Test conditions, decent, yet critical, can and should be had occasionally, and truthful apirils, in and out of the body, and truthful mediums, can act in due accord to that end; if the investigators be experienced, all the better.

Let us remember that private and family medi-

Let us remember that private and family mediumship, the patient and earnest holding of circles, and the study of best influences and conditions in homes and select companies in the early days of Modern Spiritualism, opened the way and made possible the wealth of our rich experience, and so

go back to those early and precious efforts, instead of idly wishing we could see or know some thing, or going out to be cheated by some pretentious public fraud. The best and most precious experiences must be won by our own self-culture and effort. Ever seeking to lessen the margin of error and fraud in mediumship, as in all things human, let us remember that the pious frauds of old theology, the insincere preaching of clergymen who don't believe half they preach, and the revelations of iniquity in the church and elergy, are signs of a sore need of a higher and truce life than creeds and dogmas, hell and atonements, 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 ennoble the life of today, and so be inspired to the great work of spreading the philosophy, the religion, the seience of the spiritual movement. This is enough for to-day.

G. B. STERRING.

Letter from Ogden, Utali.

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 fair andiences, considering the unusually hot 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 Sait Lake City under the illusions 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, believing them to be the best calculated to effect the much needed regeneration of the place. May their efforts be crowned with abund-

T. Brigham Bishop, the professional exposer of mediums, has just been at Salt Lake City. He issued sensational bills and led the public to expect 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 to convev it 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, hall him with rejoicing. I replied to him and showed that he did not even attempt to counterfeit some of 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 lecturers find it difficult to get a hearing for the subject in some places. It is sad that fraud should shelter itself under such a pure and noble movement. Let imposture be unmasked, for Spiritualism dees not need its aid. Genuine mediums will applicad all prudent efforts to purify their ranks. I wish the Journal success in its efforts 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 coason proper is approaching, I hope my time will be fully occupied.

Yours fraternally,
J. Transan.

The Michigan State Association.

The Michigan State Association of Spiritualists and Liberalists closed their annual meeting, and the most successful session ever 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 speakers in the spiritualetle ranks in the state, were present and gave addresses. Rev. J. H. Burnham, formerly a Method-ist, but now preferring to be halled as a Liberal, and Rev. Geo. W. Cooke, pastor of the Unitarian church at Grand Haven, represented more espe-cially the liberal element. Rev. N. J. Pardee, 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. Olie Child rendered valuable service at the organ and with the voice. The lyce-um interest was ably presented and advocated by Mrs. M. E. French, who, with Mrs. Child, will make a specialty of the lyceum work. Mrs. Dr. 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 instrucions to report upon location and plan of organization, at the next annual meeting. The commit-tee consists of S. L. Shaw, of Saranac; Jos. H. White, of Port Huron; J. M. Potter, of Lausing; L. S. Burdick, of Texas; John Buttes, of Grand Rapids; J. G. Walte, of Sturgis, and Dr. A. B. Spinney, of Detroit. Lausing was designated as ce for holding the next annual meeting, which will take place about the 20th of March. The exercises were pressured of the Association, Dr. A. B. Spiuney.
S. B. Mc. The exercises were presided over by the president

A Warning.

William Gregory, eighteen years old, living at No. 2 Dover street, was standing at Water street and Peck-slip, Faursday afternoon, 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 circumstance in writing. They took 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 that his affliction was due to the "will of God." The house surgeon at the hospital says that it is one of the most singular cases that ever came under his observation.

N. X. Tribune

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Continued from First Page.

he may have made, of whatever kind or nature, is strictly true?" Does he claim that he "never made a mistake in his life, either in thought, word or deed?" Does he claim that in "all he has assumed in respect to his psychic experiences, there is no error?" Does he claim that "there is no error?" Does he claim that "there is nothing in the whole record of his life that will not bear inspection and analysis?" 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 it must be remembered that my appeal for proof was confined to "Mr. Davis' claims as to his psychical experiences and autobiography, and by no manner of distortion can I be held to ailirm 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. Nor can "Inquirer" escape 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 claimed, but "inquirer tores 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 of-fensive epirit, but because it is true, and must be apparent to all who read and ob-

If I have correctly studied Mr. Davis, he claims imperfection and progression. He 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 be 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 gist of my of-fending is not 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 unmolested, to come forth may handle it unmolested, 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 infense." But I hope while I attempt to instruct the public and report the sayings of others, that I shall have sufficient intelli-gence to correctly quote their language and proximately represent the ideas and positions which I assume to criticise and review. If not, I pray some higher wisdom to keep MC OUT OF DEIRL. IL 18 SAIC are pompously put forth by one who knows nothing from either personal observation or experience of the early history of the spir-itual 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 con-spicuous character and wonderful phenomespicuous character and wonderful phenomena that led its early efforts? If I am ignor-rant 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 yagaries of of knowledge, and expose the vagaries of this wonderful dream? Does it contain ev-idences against Mr. Davis' claims which, in his absence, his macred 4 And is this the and impeach his record? And is this the reason that my meddling is regarded as "of-fensive" 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 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 edious responsibility. He 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 dering blows, and explode such mines of "ram's horn" batteries and bilious eloquence slumbering in the secret reserve of our poet sage, 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 chailenge, 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. Dayis has misapplied 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 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 reviewer, 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 entitle his labors to the highest consideration. It is to be understood that in publishing what ap-pears 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 alwäys impose upon you the same conception.
If reason were individual, we would mas-

ter 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 do it. We regard as fools these who do not admit the mathematical relations of numbers: those who do not admit the difference between the beautiful and the ugty, 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 realm of insanity 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, fow, fow, fow. If fow fow, fow signifies anything against the validity of human thought, mindless supposition signifies no less, and it cannot signify

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. Resson 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, not withstanding, nothing less than divine reason. Mathematics was not invented, it son. 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 nich 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 verita-ble 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 princi-ples 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 interporate him; take him ten 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, s always there Error is never entire; it

is only partial.

Everything has a reason for being; every thing has its idea, its principle, its law; nothing is insignificant, everything has its nothing is insignificant, everything has its meaning, it is this meaning which we must work to decipher. For what a poor thing would man be without thought. It is to rise in thought and love that we are placed here. The world of ideas is concealed in the world of facts. Facts, to the unaroused mind are in themselves amonty but fertile. mind, are in themselves empty; but, fertilized by reason, they manifest the idea which they envelop, become reasonable, intelligible; they are no longer, then, simple facts, falling merely under the observation of the senses. They are ideas which reason comprehends. They are God's arguments. This is illustrated in the facts of Spiritualism; in the meaning we find in them, and the inspirations we draw from them. The facts are nothing, till yivified, transfigured exalted by the grand idea they envelop; by the proxy they give of apiritual forces in the universe, and of an immortal life for

RECITATION.

We shine not only with the light Which thou did shed of yore; On us, O God, thou streamest bright,— Thy comings are not o'er:
On us thy spirit hast thou poured,
To us thy word has come;
We feel thy quickening, gracious Lord!
Thou shalt not find us dumb.

Thou comest near, thou standest by, Our work begins to shine: Thou dwellest with us mightily,— On come the years divine!

And is the dream that human kind

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 bate not what thou hast of breath: In thee 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 lovelier 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 ourselves.

Give us the charity, the meetings and the love, that may save us from all injustice towards our fellow-men, from all unkindness of speech; from all treachery and ma-levolence; from all unworthy thoughts.

levolence; from all unworthy thoughts. Give us the grace that may master every impure appetite, every unholy 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 and with the varied seasons. Let us bless thee for whatever brings us nearer to thee, he 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.

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 odness mumme every form of

Whatever we can 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 par-ticipate in thy happiness, so far as our finiteness may allow, here and hereafter.

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 atone ment 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 impenitent are eternally punished; that the impennent are exemany punished; that these 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 expost facto creation or condition, and not conceived or born in the child; that there is a day of resurrection in which the old had a few areas to be a possible to the condition. 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 property but I have long since property but I have long since property. 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 in his sermon on the Mount, given in the ommencement of his ministry; he would have made some reference to it as a fundamental principle of the religion he came to establish; but nowheredo you find the slightest reference to it. Doing them—not believing, is the prominent idea presented; not a word about vicarious appearance 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," on," 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

He taught that the resurrection was at what is called death. Speaking of the Patri-archs, 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 res-

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 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 real-ly offer a premium to vice in an easy way, by which its effects may be washed away by the simple exercise of an intellectual facul-ty, ever in the agonies of death the simple ty; even in the agonies of death the sunner can be made white as snow and ready for the companionship of the angels.

Mr. Wilson says: "Thus teaches Christi-anity, and even Christians must accept these dogmas or perish." We have 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 elec-tion 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 injustice 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, S. WATSON. Augusta, Ark.

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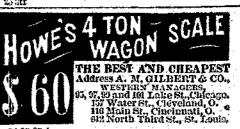
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