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ROMANCE AND GENERAL REFORM.

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

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JNO. C. BUNDY, EDITOR.

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NO. 3.

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

BY WILLIAM EMMETTE COLEMAN.

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

"I have set my life upon the truth,
And I will stand it, e'en though Hazard die." —Shakespeare (Molierized).

"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. Sam. Johnson, (slightly paraphrased).

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

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

Despite the absence of all test conditions, Mr. Hazard is swift to inform us that the first sance he attended proved to him the continued genuineness of Mrs. Bliss' mediumship. This first sance and several of the following ones were held in the residence of the Blisses, the cabinet used containing within its enclosed space a 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 Blisses, in selecting a position for the cabinet, made use of that portion of the room in which this fireplace, etc., was situated?

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

The second failure occurred at the twelfth sance, to which Mr. Hazard brought several friends so that they might see some of the wonderful sights of which he had been a witness for eleven never-to-be-forgotten evenings. Somehow, on this evening the "spirit" machinery did not work very well. The Blisses, deeming discretion the wiser part, failed to produce the host of "conspicuous" "spirits" who had previously flitted to and from the gloomy recesses of the mysterious cabinet and the hallowed sacredness of "His Creolous Highness'" lap and lips. This sance was monopolized largely by the "familiar spirits" of the Bliss ghost-show, to the exclusion almost wholly of the relatives of the "vindicator." The conspirators knew that with Hazard alone they could 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 gulp; but with these strangers it might be different they thought, so but few forms were produced, and scarcely any in the way of personal relatives. The circumstances attending the two failures attest the fraudulent character of the phenomena.

All will remember that in the former exposure of the Blisses, it was proven that the "manifestations" were produced by three or more persons acting in concert each evening. So, with these twelve sances, we continually had 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 sances. On various occasions three forms were seen simultaneously, though in some instances the third form may have been a mask held up to the cabinet aperture by the woman standing in the cabinet door, such as I witnessed in Philadelphia at the Holmes sance. Two females, one taller than the other, constantly made their appearance, while, to vary the monotony, a male form appears in different characters at intervals. There are strong indications, that the male performer was also the impersonator of old Mother Smith, conclusive evidence of this being apparent in the tenth sance. At that sance a dozen of Hazard's female relatives are seen, while no male puts in an appearance during the evening, save at the close a young male is presented, personated by one of the two women who had been palming themselves off over and over as the daughters, etc., of their easily cajoled dupe, Old Granny Smith, however, (the third performer), "manifested" off and on during the entire evening, filling up the intervals, while the two women were changing their costumes for their successive representation of Hazard's family-groups. The two female tricksters having so many changes of attire to make, the male impostor retained the one character (Smith) the whole sance.

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

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

credulous "veteran" was so far duped, that he failed to perceive that these forms were now being personated by new confederates of Mrs. Bliss, hence his inability to recognize them. We know that the Blisses' former confederates are no longer with them, so a new collection of actors now hold high carnival in the Bliss cabinet. Those forms formerly represented by Mrs. Bliss in person, of course would be easily identified by Mr. Hazard as the same as those previously produced.

Bro. Hazard mentions as a remarkable fact, that none of the forms seen by him bore a resemblance to Mrs. Bliss, his experience having been that materializations in general resemble the medium. As Mr. Hazard's experience has been almost, if not wholly, with fraudulent form-manifestations, the resemblance between the forms and the mediums are easily accounted for. 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 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 Mrs. Bliss in *propria persona* and a separate female "spirit" form, still further increasing the bewildering perplexity of her aged "tester," already so completely bamboozled, mystified, and bedazzled as to be anxiously impatient to begin the blissful task of kalsomining the Phoenix Hall coterie of graceless humbugs.

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

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

But one of the greatest of the manifold frauds emanating from this precious family is the following linguistic fraud. A favorite spirit manifesting at the Bliss sances, both before and after the exposure, is one *Lizie 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 Rue* is unknown, 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 personal name conjoined as in *Delarue, Du*, on the contrary, is equivalent to *of the*, masculine; it being a substitute for *de le*, being the masculine form of *de*, but *de le* (*of the*, masculine) is never used, *du* being used instead. *Du* being the masculine of *de* 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* is consequently a conglomerated collection of grammatical absurdities and linguistic impossibilities. No spirit on earth, in heaven or in hades, ever bore the name of *du la Rue*. It was doubtless concocted in the ignorant cranium of Jas. A. Bliss, who, having but a scanty knowledge of the English language, cannot be presumed to know much of French.

Another fraud partially linguistic in its character is that of the reported appearance of the late medium, Mrs. Hardy, of Boston, who gave her name as Mary H. Hardy, when her name is Mary M. 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, impugning my honesty as a writer and a man. He, of all men, to accuse another of dishonesty! He, who should be ashamed to look an honest man in the face! He, whose name and that of his partner in iniquity will be handed down in the history of Spiritualism as synonyms for swindling, trick, and fraud! His unblushing cheek, it must be confessed, is really refreshing. Not content with his sixteen-page 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 bestows upon my humble self such endearing appellations as "moral abortion," "knave and fool," "impertinent puppy," "lying sneak," "willful liar," "the worst liar I ever encountered," "knave of the blackest 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 (*sic*) humbugs;" and lovingly asserts that three of us—whom he terms the American triplets—are "blatant muckheads," "miserable fools," "hypocrites and babblers," "dead-beats," etc. Mr. Hazard has at least the instincts of a gentleman, but the disgusting blackguardism of Roberts is unworthy of even of a Holmes or a Bliss. No wonder Hazard will not speak to him.

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

of such gulls as Hazard, Roberts & Co.?) Besides the facts herein contained many other proofs of the fraudulent nature of the Hazard-Bliss sances could be advanced, but the length of this article warns me that I have already exceeded the space I can reasonably expect to be allowed in the JOURNAL'S crowded columns. Enough, I doubt not, has been said to sustain the allegation that the twelve sances were a series of frauds, materializations, personal, costumetheatrical, ethnological and linguistic. 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 his own testimony—against the claims of Brother Davis, but simply throws dust and smoke, and hides in the cloud. The very first sentence in his charge is a misrepresentation, and the second is like unto it. When and where have I called for "somebody, anybody, everybody, to come forth and say something against the peculiar claims of Mr. A. J. Davis?" There is not a line that I have ever written that justifies any such rendering. Where have I "summoned witnesses to furnish evidence that the seer ever made a mistake in his life, either in thought, word or deed?" The clear language of the challenge expressly limits the intent and purpose of the investigation to "Mr. Davis' claims in respect to his psychical experiences and 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 "offensive" save to those interested in the *post mortem* review.

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

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

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

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

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.

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 woman. Not one woman in a hundred chooses infamy instead of virtue; but want, want, want, with its eternal threats drives them into it.

All history proves that each person's sovereignty is safest in his own hands. We cannot trust irresponsible power to any class of human beings over another class. The temptations to the perversions of irresponsible power reside in our very selfishness, and in all around us.

Albhistory 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.

(To be continued.)

Copy-right by H. Tuttle & G. B. Stebbins, 1878.

The Work in England.

It is wonderful to observe how purely commercial movements come in time to subserve spiritual purposes. In many places we have visited it would have been impossible for us to have obtained a hearing on Spiritualism, had it not been for the existence of co-operative halls which were granted to Spiritualists when all other doors were shut.

THE SPIRITUALISTS could not do a better thing for their attempted demonstration of immortality, than to concentrate attention on Christ and Paul and make it sure to all the world that these men, on the one hand, lived two thousand years ago, and, on the other, are alive now.

SPEAKING MEDIUMS.

NO. IV.

BY C. G. FOGLE.

(From the Banner of Light.)

The assertive interrogations of your various correspondents, aimed at my articles, fall 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."

"Second: "That the foundation of the Harmonical Philosophy is from this side and not from the physical side of the universe. The basis is made the physical life: the physical facts of life are made its starting point."

Now, by quotations from the books of Mr. Davis these allegations have been proved to be destitute of fact and truth. In doing this, I have neither said or assumed that the writings of the Seer were infallible.

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

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

From my stand-point, I reply affirmatively to each of those questions. But our lecturers and writers give us as Spiritualism many things, that are neither philosophy or facts.

When the full history of this philosophy as the precursor 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 Harmonical Philosophy as the beginning, and the writings of the most prominent teachers of Spiritualism as the fulfillment, are the brain, and of which the underlying spiritual power, the principle of man's spiritual existence, the recognition of the central spirit of the universe, and angels and men as auxiliary souls, form the very soul.

The statement of a theory however perfect, the expression of a system of philosophy however sublime, will not take the place of worship in the human mind; there is a craving which only the spirit can answer.

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."

Yes, Bro. Peebles strikes an attitude of skepticism and surprise and exclaims, "Well, well! this is more than the Swedenborgians claim for Swedenborg."

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.

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

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

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

"Young Davis has correctly analyzed and characterized a book which he had never read, nor heard of."

The book alluded to was one of Swedenborg's scientific works entitled, "The Economy of the Animal Kingdom," in 2 vols.

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

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

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

"And what is remarkable, although I had my manuscript with me, from which I wished to prepare certain queries relative to the correctness of my interpretation, I found I had no need to refer to it, as he was evidently, from his replies, cognizant of its entire scope from beginning to end, though all the time closely bandaged and unable to read a word by the outward eye.

On page 181:

"I can also testify that having been occasionally present at some of these lectures, I have heard him quote words and phrases with the greatest accuracy; from the ancient languages, of none of which has he the least knowledge in his normal condition.

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

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

The significance of her above quoted criticism is, that she aims at fossilizing the human race in some kind of worship and that there is nothing in the Harmonical Philosophy to aid in the work. On the contrary that philosophy teaches that all manner of worship and all formalities in the expressions of cherished religious sentiments should be superseded by a divine love immutable Principles, resulting in spiritual harmony,

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 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;

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?

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

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

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

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

"Young Davis has correctly analyzed and characterized a book which he had never read, nor heard of."

The book alluded to was one of Swedenborg's scientific works entitled, "The Economy of the Animal Kingdom," in 2 vols.

In 1847, Prof. Bush published a work entitled, "The Relations of the Developments of Mesmerism to the Doctrines and Disclosures of Swedenborg."

"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."

On page 181:

"I can also testify that having been occasionally present at some of these lectures, I have heard him quote words and phrases with the greatest accuracy; from the ancient languages, of none of which has he the least knowledge in his normal condition."

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

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

"On page 198: "In this state I do not perceive that there is any defensible 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."

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

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

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

"It is well known that his method of investigating a subject is entirely unlike that practiced by scientific men. It is especially peculiar, and as a phase of mind it demands the attention of all students of mental philosophy. It is as much a matter of impersonal justice that we respect the exercise of this highest and most wonderful faculty of the mind as it is that we respect the more ordinary step by step process of reasoning. For it anticipates discovery, corroborates ascertained scientific truth, and it would subserve research in every domain in nature were its claims appreciated and duly employed. But the higher phase of clairvoyance is not yet accepted, not yet recognized by scientific men, nor will it be so long as they look upon it as a show, as a curiosity, as an amusement, and not as a mental process inherent in man."

A quarter of a century ago, this specialty of Mr. Davis in the use of this faculty of the mind—which he claims is common to all men, but still rarely unfolded in this life—was the subject of discussion in every journal, and in almost every civilized country on the globe. Since a great part of the then existing generation has passed away, and two events obliterate the past, his faculty of clairvoyance, with its wonderful exercise and revelations, seems to have been forgotten to a great extent, as all things are apt to be forgotten by ever-changing, ever-passing people, the mass of whom are not readers nor students. But the really investigating mind can find relating to it still on record, and if he be one who leaves no stone unturned in his research, will find a physiological mine that will richly repay the toll 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, Le Verrier, or Raphael were in their special labors. It has never been a haphazard thing with him; but his present attainment has been the result of careful, studious, and persevering labor, not only for its perfect development, but for its true and legitimate use. No student in mathematics has ever labored more faithfully or perseveringly in his realm of research than this author has in the realm of mind for which he is noted. And this labor of half a century may well claim the attention of thinking minds and of the scientific world, as the labor of other students commands it in other departments of research and inquiry.

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

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

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

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

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A Training School for Mediums.

"What," says one, "are not all mediums already in a training school—the school of spirits? Would you take them out of the hands of their spirit controls and attempt to set up a school where they will be governed by mortal teachers? Are those still in the form more capable of directing their development, and mediumship than those who have passed over to the other shore and whose spiritual vision has been opened to the realities of another life?"

We answer, all permanent development is of steady growth; real spiritual growth is slow. A sudden flood-tide causing a stream to swell beyond its banks and overflow the surrounding country, furnishes no evidence that the real channel has become thus extended. In this case the safety of the larger craft navigating that river, lies in having pilots who thoroughly know where the channel is, and can keep the boat true to her course therein. Knowledge becomes the true savior—the reliable guide. We may have a pentecostal outpouring of spirit influence, but until we become educated in its deeper meanings—comprehend what it signifies, understand the laws which govern its influx, and become ourselves elevated into harmonious relations with those laws, we have no data upon which to establish a claim to any permanent growth.

It merely demonstrates that the individual under certain conditions possesses mediumistic powers, but furnishes no proof of general reliability. On the contrary it is well known that when first influenced, mediums are often thrown into a state of marvelous excitement, their credulity raised to the highest pitch, in which they are sometimes made the victims of the wildest vagaries imaginable, and in the gush of their credulity will tell you of the most wonderful promises they have received from the spirits—that they are to become the most renowned among men and mediums, and to do a greater work than any human being has ever before accomplished. This they will firmly believe and every energy will be bent to its accomplishment, to bring, of course, disaster in all the affairs of life from a neglect of duties pertaining thereto, and a general disappointment of all their false hopes upon which they have builded.

The principles upon which we would base the necessity for a training school for mediums are:

First—The necessity of culture in all departments of life to insure success. Second—That the known laws relating to the subject may be understandingly applied, to produce the best results from the highest development of which the medium is capable.

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

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

To surround an individual in this condition with educated and harmonious influences, to place them under the guidance of those competent to instruct and educate them in the subtle laws of mesmeric 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, as we believe in nine cases out of ten subjecting them to the untoward influences of their own ignor-

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

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

This can only be accomplished, in which the confidence, respect and admiration of the purest and wisest intelligences of the mundane and supermundane spheres; such as are competent to instruct in the known absolute sciences, including the science of the soul.

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

In order to fall 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 mesmeric, psychologic and spirit control, whereby they become able to direct these influences so as to produce the very best results. The people of earth, even those who are mediums are not always to be led without knowing 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 soul growth, then the era of progress will have been fully inaugurated. And this era can be hastened and its advent inaugurated by such a school as we have referred to.

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

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

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

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

Those Interlinked Rings.

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

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

The Extent of Mediumship.

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

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

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

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

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

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

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

Killed in the "Regular" Way.

A very distressing case of accidental poisoning has recently occurred at Rushford, Minn., in which the wife of the Hon. Miles Carpenter was the victim. The lady had been suffering for a long time from a disease not satisfactorily diagnosed by any of her physicians, and was seized, a few days before her death, with acute symptoms of obscure origin, calling for vigorous treatment. Her family physician, with the full knowledge and consent of herself and her husband, began giving her strychnia, using the solution known as "Liquor Strychnie," 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 felt no actual effect on Carpenter's leaving, he (the doctor), feeling unable to walk, declined to go. On Mr. Carpenter's return to the house his wife was dead. Soon after his leaving with the phial she experienced "spasms," which returned a second and third time, when she expired, about half an hour after taking the fatal dose. The doctor is a practitioner of twenty-five years' standing, and one of the last men in the world in whose hands such a fearful professional blunder would be likely to occur. The distress and mental anguish of the physician are only equaled by the sorrow of the husband and family of the deceased wife over the terrible result.—Chicago Tribune.

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

Prayers Don't Weaken the Hold of Bronze John.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Lymar 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 34th street, New York.

Dr. Eugene Crowell, the author of "The Identity of Primitive Christianity and Modern Spiritualism," in a 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 tendencies of Spiritualism elevating or debasing?"

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

Lurancy Vennum's narrative now ready. See advertisement.

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.

Brother Ansel Edwards, of New Orleans, who has been spending the summer in Wisconsin, gave us a call this week.

An urgent appeal for six young men, free from Christian taint, to visit Ceylon 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.

The renowned German philosopher, E. V. Hartman, in a private letter, says that he has fullest confidence in Prof. Zoellner.

"THE WATSEKA WONDER" is now published and ready for delivery. Single copies, fifteen cents, or eight copies for one dollar, postage free.

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 savants.

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 unwittingly furnished the best proof of it.

The Watseka Wonder.

The Views of Hudson Tuttle.

Taking for granted the truthfulness of the persons interested, of which there appears 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.

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.

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 best presents some difficulties, for had she advanced in her new life, as we suppose she should, she would have been more matured.

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.

Convention.

The Minnesota State Association of Spiritualists will hold its 11th annual convention at Fitcher's Hall, Farmington, Dakota, October 15th, 16th and 17th.

Spiritualist Meeting.

The Susquehanna and Chesapeake Valley Association of Spiritualists will hold their third annual meeting at Binghamton, N. Y., on Saturday and Sunday, Oct. 25th and 26th.

Basket Meeting.

There will be a basket meeting at Brown's Hall, in Georgetown, Madison Co., N. Y., Sept. 21st and 22nd, commencing on the first day at 7 P. M.

THE WATKINS CONVENTION.

Money Required to Pay the Expenses. The expenses of the Watkins convention were \$500, of which \$225 have been paid, leaving unpaid the sum of \$275.

As a committee of arrangements has been appointed for the next annual convention, I hope the arrangements will be better than those we were able to make this year.

DIRECTORY.

This will be published one or more times during each month, and one list of space, given free, to every person sending the name, place, and address.

- Lecturers. Mrs. C. F. Allen, Inspirational, New York; Mr. J. M. Allen, Inspirational, New York; Mr. W. A. Allen, Inspirational, New York; Mr. J. W. Allen, Inspirational, New York.

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Healers.

- Mrs. P. B. Atwood, 323 Sixth Ave., New York; Dr. J. E. Briggs, 121 West 11th St., New York; Dr. E. H. Brown, 111 E. 11th St., New York; Dr. L. O. Bucklin, 305 W. Madison St., Chicago.

Grove and Tent Meeting at Treeville, New York.

On Saturday and Sunday, September 28th and 29th, in a grove near crossing of Grove railroad, forty miles south of Auburn, at Treeville, N. Y., with special trains and low fares.

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