Eruth Gears no Mash, Bows at no Human Shrine, Seeks neither Place nor Applanse: She only Seks a Bearing.

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INO. C. BUNDY, EDITOR.

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NO. 15

Dr. Slocum, Psychometer, Criticises Wm. E. Coleman.

In the JOURNAL of May 3d, 1879, is an article from William Emmett Coleman, which assumes that Charles R. Miller's vindication of Alfred James' mediumship by the power of psychometry, is, in reality, no vindication, because Mr. Miller carried the communications to Dr. Buchanan, "who listened with much attention to my expla-nations, and Dr. B. submitted them to one or more of his students and," Mr. Coleman says, "the sensitive student simply repro-duced the views of their master—that is all." This assertion is a very important one, and, if true, the readers of the Jourhall should be informed by Mr. Coleman, how he knows it. Dr. Buchanan has been before the public for many years, and has been known as an able and honest investigator after truth, and the people believe him honest in giving his investigations to the world.

the world.

If the sensitives simply reproduced the views of their master, then the Professor and Mr. Miller are guilty of deceiving the people. Mr. Miller well knows the conditions required for psychometrical delineations, and he is known as an honest, earnest, untiring advocate of truth in all things, and why should he, in this instance, practice deception when all through his being he abhors it? If he was in collusion with the shore it is the way in collusion with the shore it. Dr. B. to make out Mr. James a medium by making the conditions such as should enable the sensitive to give impressions taken from their master's mind instead of from the writing itself, then indeed must mankind have become demoralized, for no man works more disinterestedly for the true and pure than Charles R. Miller.

Mr. Coleman says that Dr. Buchanan is the discoverer of psychometry, and that he "stands pre-eminent in the advocacy of psychometric truth." If these assertions are true, does any one suppose that Dr. Buchanan, at this time of life, after all these years of effort to develope the power of psychometry and its value as a science, would do anything thus to weaken and be little his own character, and dwarf the ideas he has so long advocated? Mr. Coleman says, "In each instance the convictions, ideas" and views of Mr. Miller and Prof. and Prof. Buchanan overcame the feebler influences of the writings themselves, which writings, of the writings themselves, which writings, if correctly and isolatedly psychometrized, would, no doubt, give the character of Mr. James, the putative author." If that is true, then sesses. Miller and Buchanan must have deliberately made conditions such that the "feebler influences of the writings, were overcome by their stronger magnetisms. For Prof. B., the discoverer of the science and its exponent par excellence, to have done this or to have been ignorant of necessary conditions, seems incredible. Is it not possible that in this one instance, Mr. Coleman may have been mistaken! admit that he writes with the authority of absolute knowledge, but as he was not present, and could not know all the circumstances, may be not be in error? But if his ssertions are true, he should be able to lay his proofs before your readers. If Dr. Buchanan will thus deceive the people, it is time the deception was made public. He is an old man, has worked long, and has made a reputation that will cover his name as with a mantle, that any of us would be proud to wear, and imputations against him

are ignoble unless proven.

Mr. Coleman says, "In each instance the reading occurred in the presence of one acquainted with the nature of the writings and the character of the spikits presumed to have written them." I am one of the persons alluded to in the above quotation, and the apartion to my case is entirely to have written them." I am one of the persons alluded to in the above quotation, and the assertion in my case is entirely erroneous and unwarranted. For twenty-five years I have been experimenting through my own psychometric powers, and I believe I have learned some of the conditions required for truthful delineations. For the last seven years Mr. C. R. Miller and myself have together been investigating the phenomena for the purpose of getting at facts, and we have studied conditions as well as results. In this case the facts are these: Mr. Miller came to my house, shook hands with my wife and myself, and took a seat about eight feet from me, my wife sitting between us. We talked a long time, without any allusion being made to psychometry or to the James affair. At length Mr. Miller took from his pocket a scrap of paper which he said he would like to have me psychometrize. My wife brought a new envelope, into which Mr. Miller placed the paper and then sealed it and handed it to my wife, and she passed it to me. I held it in my hands a few moments and then gave the impressions I received from the first magnetism, which I soon discovered to be C. R. Miller's. I next became aware of a different influence, and I told them the writing I held was a spirit soon discovered to be C.R. Miller's. I next became aware of a different/influence, and I told them the writing I held was a spirit communication. I then gave the description, which was published, and one of those to which Mr. Coleman referred. Then I described the medium through whom the communication was given, and I told Mr. Miller he must be Mr. James about whom there was so much controversy. I then gave back the envelope to my wife, and asked Mr. Miller if the description was correct, which at the time he declined telling me. I consider that Mr. Miller's influence was the strongest the paper contained, and I gave that first. He had carried the paper in his pocket long enough to imbue it with

the spirit came next, and the medium's, being the least, or weakest, consequently

came last.

While I was doing this work Mr. Miller asked me no questions concerning it; he made no suggestions with regard to it, nor would he answer any questions concerning the matter. He was not within eight feet of me at any time, and it was impossible for him, in my case, to have "overcome the feebler influences of the writings them-selves," nor did he try, but conformed strictly to proper conditions as he desired only facts. The conditions required by me he knew well, and he also knew that, to arrive at the truth in psychometry through me, those conditions must be observed, and he observed them, and the result was as he has stated.

Because Mr. James has been detected in trickery, it does not follow that he is always a deceiver. Mr. Coleman may be correct in his assertions generally; but in this case he has made implications against Prof. Buchangh, C. R. Miller and psychometrists alluded to, that are unwarrantable, unjustifiable and injurious to the whole party

and to the cause of progress, DR. V. P. SLOCUM. New York, 140 E. Fifteenth street.

REPLY TO DR. SLOCUM-BY WM. EMMETTE COLEMAN.

Allow me to return my cordial thanks to Dr. V. P. Slocum for his complete vindication of the truth of my assertions regarding the character of the alleged psychometric evidence in favor of Mr. Alfred James' mediumship. In common with all levers of diumship. In common with all lovers of exact truth, I am vastly obliged to him for his wealth of kindness in furnishing us with so effective a weapon with which to encounter—ay, demolish—the antagonists of the essential truths faintly outlined in the article to which Dr. Slocum takes exception. cle to which Dr. Slocum takes exception. A few errors, however, have crept into his well-digested and exceedingly apposite re-marks, which it may be well to point out. First, I am at a loss to imagine how it was

possible for the well-poised intellect, the psychometrically illuminated mind, of my critic to entertain the notion that I charged Dr. Buchanan and Mr. Miller with willful deception, dishonesty, and trickery, in their "spirit"-writings of Mr. James, or that I thought those two gentlemen "in collusion to make out Mr. James a medium," despite their knowledge of his detection in fraud and humbuggery. Not a line can be found in my article remotely hinting, even, at such imputations; and I am sure both the gentlemen are too sensible to suppose for a moment that I intended to convey such an idea. Let me now, frankly and fairly, affirm that I have no doubt of the entire honesty, sin-cerity and good faith of Messrs. Buchanan and Miller in their psychometric investiga-tions. No suspicion of their dishonesty has ever crossed my mind; I disclaim such alto-gether. Therefore, in Dr. Slocum's iteragetner. Therefore, in Dr. Slocum's itera-tion and reiteration that I have been very unjust in so asserting, he has been guilty of the gravest injustice to myself. I have never intimated that either of the gentle-men referred to, sought deliberately to have their ideas reproduced by their psychomet-ric subjects, arranging conditions to that and so as to destroy the genuine influences. end, so as to destroy the genuine influences of the manuscripts; but I did say, and I now decidedly repeat it, that the influences of the minds of those gentlemen (unconsciously, no doubt, to themselves) did overcome feetier influences of the writters themselves. feet er influences of the writers themselves, as Dr. Slocum's letter conclusively proves so far as his reading is concerned.

Dr. S. quotes a sentence from my paper, stating that "in each instance the reading stating that "in each instance the reading occurred in the presence of one acquainted with the nature of the writings and the character of the spirits presumed to have written them," and then goes on to say that this assertion in his case is "entirely erroneous and unwarranted." If this be true, then his reading of the James-writing must not have occurred in the presence of any one acquainted with its nature, etc. Yet, marvelous to relate, Dr. Slocum gives next a detailed account of his reading, and tells one acquainted with its nature, etc. Yet, marvelous to relate, Dr. Slocum gives next a detailed account of his reading, and tells us, plainly and squarely, that Mr. Miller was present when he made the examination. What on earth does Dr. Slocum mean by saying I am "entirely" wrong in asserting Mr. Miller was present at his reading, when he himself tells us Mr. Miller was present? My point was, that either Dr. Buchanan or Mr. Miller was present at every delineation of the writings, and that their views were reflected from the sensitives' minds in their readings. Dr. Slocum says this statement is false in toto so far as he is concerned, at the same time informing us that Mr. Miller was present, just as I affirmed. This is psychometric stuitification with a vengeance! Instead of my assertions being "entirely erroneous and unwarranted," it is those of Dr. Slocum's that can be so characterized most truthfully; not only in this instance, but in his totally uncalled for charge that I imputed willful deception to Dr. Buchanan and Mr. Miller. I would advise Dr. Slocum to be more careful hereafter how he indulges in such reckless statements affecting the character, and intellectual acumen of those at least his equals in mental grasp and moral stamina. Such style of logic, argument, and statement, reckless, inaccurate, and calumniatory, is almost universally in vogue, however, among the advocates of the untenable theories of the unscientific modes of investigation, and of the loose and fanoiful speculations, so common in certain spir-

herents and practicers of "Diabolical Spirit-ualism,"—in which latter class I do not, however, include Dr. Slocum, Mr. Miller, or Dr. Buchanan, though, in some respects, they are playing into the hands of the 'dia-

bolicals."

Let it be remembered, that I asserted that the more potent influence of Messra: Miller and Buchanan overpowered the feebler influence of the real author of the writings examined; but I had scarcely anticipated to see this truth so clearly demonstrated by the admissions of the parties involved, as Dr. Slocum has been kind enough to do. After taking the paper, he tells us, the first influence felt—the strongest emanating from the manuscript, he says—was that of Mr. Miller. Thank you, Dr. Slocum, for this admission, confirming my woods exactly. Note: Dr. Slocum admits that the strongest influence felt from the manuscript was that of Mr. Miller, who gave him the writing, and who was present during its reading. Next he tells us he felt another influence, supposed to be that of the spirit writer; but supposed to be that of the spirit writer; but supposed to be that of the spirit-writer; but which in reality, no doubt, was a continuation of Mr. Miller's influence, an emanation from Mr. Miller's mind at the time,—corresponding to-the impressions Mr. Miller held regarding the character of the writer of the manuscript,—which for the time being overcame the influence of the real writer, Mr. Alfred James. Afterwards, says Dr. Slocum, he felt the feebler influence of Mr. James, the medium. Can any ence of Mr. James, the medium. Can any thing be plainer? The proof of my asser-tion of the preponderating influence of Mr. Miller over that of Mr. James is demonstrated almost beyond peradventure. No con-scious fraud is involved in the matter, but Messrs. Miller and Slocum were honestly mistaken concerning the nature of the sec

mistaken concerning the nature of the second influence experienced.

Another important fact: The writing examined by Mr. Slocum is alleged to be the penmanship, not of Mr. James, but of a materialized spirit-form distinct from Mr. James. If this be true, as Messrs. Miller & Co. would have us believe, Mr. James, being in the cabinet while the "spirit" wrote the message outside thereof, had nothing, in person, to do with the writing in question. How is it then that the writing gives off the influence of Mr. James, sufficiently off the influence of Mr. James, sufficiently to enable Dr. Slocum to describe his charac-ter therefrom? The truth is, Mr. James, disguised in the paraphernalia subsequently captured from him by Mr. Tice, was himself the writer of the manuscripts, and con-sequently his influence asserted itself after more powerful influence of Mr. Miller had been sensed. So far from being a vin-dication of Mr. James' mediumship, these bogus writings furnish additional evidence of his guilt. And for a knowledge of all thu we are indebted to Bro. Slocum. Again do we tender him our boundless thanks for his

invaluable services in the cause of truth. It is also significant, and worthy of more than passing notice, that in the published account of these psychometric readings Mr. Miller prudently suppressed all intimation of the mixed nature of the influences emanating from the manuscripts examined. He gave us only the impressions derived from the second of the influence, omitting all reference to the first and third-his own and the medium's,—leaving his readers to sup-pose that the only influence felt by the psy-chometer was that of the presumed spiritwriter. His reasons for this suppression are apparent. Dr. Slocum, being more ingenuous, has given us the whole truth, thereby furnishing us the data from which to clearly evidence the truth of my former

assertions. "We figure to purselves.
The thing we like, and then to build it up As chance will have it, on the rock or sand:
For thought is tired of wamiering o'er the world,
And homebound Fancy runs her hark ashore."

"Justice, with her lifted scale,
Where, in pice balance, truth with gold she weighs,
And solid pudding against empty praise."

Prof. Samuel Willard, Teacher of History and Ex-President of the Philosophical Society, Frankly Expresses His Thoughts.

To the Editor of the Religio Philosophical Journal?

I thank you for the courtesy of several copies of your Journan from time to time, and particularly for the recent one containing an editorial on Mr. Kiddle's book. It moves me to do what is for me unusual; not only to thank you, but frankly to express my own tho'ts on the subject which yu have so much at hart.

not only to thank you, but frankly to expres my own tho'ts on the subject which yu hav so much at hart.

Yu say "the communications ar jeneraly ov a caracter tu prevent a man ov ordinary literary or signific cultyur from acsepting them az rezonably atributabl, in eni sens, tu the persons namd." Bit her iz the rezn why I cannev' be a Spiritualist. I shud rejois tu find in the fenomena ov Spiritism a real Spiritualism; that which cud make me feel mor sure that the departed great and good and the dear and sweet ones ov this world hiv in an other sfere; that ther iz in som wa, an open lin ov communication between us and them; that the experiensez ov this life illumins the sols ov thos that ar gone, az they illumined their urthil livz—that they continue tu gro wizer and beter in that land so dim to us; and that they can reach back to us with lov and help az much az can be gud for us to resev, and with a hint now and then ov the way ov life and ov the realitiz ov the land to which we tend:—only a hint—for we can keep that lif onli az we

I sa I shud rejois in al this; and when the rappings begun thirty yerz ago, I turnd to them at wuns with interest and hope. When a ner relativ ov min becam a medium, I watcht the feromena stil mor interestedly. But the more I saw, the more I was disgusted. The miracle-mongering, much ov which seemd to me no betr than the Popish delusions of Marpingen and Lourdes, was ofensiv, but the fizical fenomena wer in themselvz az wel wurthi ov studi az Mesthemselvz az wel wurthi ov studi az Mesmerizm, Hypnotizm, Catalepsy, Somnambu-lism, and the lik, only that I cud not aford ism, and the lik, only that I cud not aford tim to fole them. And no mired cud prove enithing to me which mi jujment duz not aprov. A miracl tu pruv tu me that God wants me tu slay mi child in sacrifiz as poor Freeman slew his at Booasset lately, in short, tu pruv that God iz unreznabl and cruel, wad so for nothing. So I saw that no amount ov the fizical fenomena wad pruvio me what they seemd to others to pruv. Indeed, meni ov the obsessions that I red ov. Indeed, meni oy the obsessions that I red ov, az in the Oakland case in California, had an opozit efect upon me: they go to sho me that if they ar the wure ov spirits, thos spirits or such as hav escapt from som invisibl penitenshiary, and who selebrate their liberty bi harming mankind. Ther must be whole Texases of rascalz that brake out ev.their apropriate netz from tim to tim, and thru "mediums" get at the urth agen. So I let the fizical fenomena alone, and

turnd tu the communications. Az mi father takes the "Banner of Light" and often gets other papers, I had no lac ov "Lit from the Spirit-Land." I tasted ov A J Davis, and other notable. In result, I cum to this conclushum: If what I se in the Spiritualist papers ar reali comunicashum from the spirits ov the ded, and still mor, if they are from their remuted authors, then the ded from their reputed authors, then the ded hav not az much sens az the living; and it is sad tu think ov dying and sinking into such driveling, such inanity. I prefer ani-hilation. I have weighd wel al that iz sed about imperfections ov mediums, dificulty ov geting control, etc., but at the end of 30 ears that excus wil not avail; surely some bodi som wher haz becom a tru medium for these hier powrz if they ar the hier powrz; For there hangz mi dout. Sombodi in all these 30 yers and tu hav sed somthing. When Theodore Parker "controlz" Mrs. Richmond strong man ov Music Hall. I awt not to find mer platitudz and comon plasez. It is not merely the stil that ofendz me: it iz the not merely the stil that ofendz me: It is the lac ov tho't, ov strong, uplifting, inspiring tho't. Why these pepl hay not yet cawt up with that old buc, the New Testament! In thirty yerz I hav seen notifing in all this literatur that I wud exchang for one essay ov Emerson, one ov Paul's Epistes, or a page by the wordz of Christ as reported in the Gospelz. AI se that these riterz and spekerz whether they ar ov this world or the next, hav all failed to find anywhere the truths of import deep that wer suggested to my mind long ago by St. Paul and Calvin, and Swedenborg, and a score ov other worthles.

It is the lac ov truth, the lac ov insit, the lac ov inspiration that makes me turn away from "Spiritualizm" with a hopeless disgust. Even the old truths are not re-hashed with good flavor. I refer entirely to the "communicatins." My Spiritualist rends can tawk gud sens; but I don't want tu her from them after deth, for they will be then-flats and sentimentalists! I enjoy the edi-torials of John C. Bundy in the flesh, often but save me from John C. Bundy az a gost I luc for revelation; I find not evn what iz

airedi non to me.

airedi non to me.

Excus me for having ritn so much. I presum yu hav herd the same train ov tho't from others, so that what I say wil hav no novelti; but az we hav nevr spokn on the subject, this will answer for a statement ov mi position, which it may not be undesirable to you to kno, az we meet agin ocasionali.

But I began tu expres mi plezhur with yur editorial on the slopping-over ov poor Mr. Kiddle. If ther is truth in Spiritualizm which iz evr tu run and be glorified. Spiritualizm must get rid of itz trash and rubbish, az Christianity is obligd to throw off itz incumbransez that gatherd on it senturiz ago. Tho' yur truth iz not mi truth, I am glad tu se yu do this thing. Thro the mineral into the fir; the dros will burn, the gold remain. The churches need criticism within az wel az without; so does Spiritualizm. I am glad to see you analyzing it. within az wel az without; so does Spiritu-alizm; I am glad to see you applying it freely and boldly.

Yours truly,

SAMUEL WILLARD. P. S -I beliv the first step in speling reform is to get pepl used to od ways of speling. My faith and my works go to-gether. 8. W.

Mr. Willard gives us to understand that he could not "afford" time to follow up his investigations into the "physical phenomena" of Spiritualism. That is a pity; for if he could have afforded to do that, it might have saved him the trouble of writing the above communication. He says that "no amount of the physical

phenomena would prove to him what they seemed to prove." And he illustrates this by reference to poor Freeman, the Pocasset murderer. From the context it would seem, therefore, that what Mr. W. really means here is that a message telling him to kill his child, could not, even if it were that it came from God. It must have come (he would probably admit) either from a derangement of his own transcendent psychical powers, or from the influence of some depraved or insane spirit. A very sensible conclusion, and one quite analogous with that which, for some time, we have been trying to impress upon our readers in regard to supposed psychical or spiritual communications!

Mr. Willard would throw discredit on allso-called spiritual communications. "Somebody," he says, "in all these thirty years ought to have said something. When Theodore Parker controls Mrs. Richmond so that she can talk so fluently, I ought to see, in what she says, some echo at least of the strong man of Music Hall. I ought not to find mere platitudes and commonplaces. I have seen nothing in all this literature that I would exchange for one essay of Emerson's."

This disparagement of Mrs. Richmond is all unjust. We will stake what little critical reputation we may have upon the assertion that Mrs. Richmond has uttered many things that Parker in his best days could not have matched. We believe that many of her trance utterances may come from her own psychical intuitions prompting the speculative and rheterical faculty. But she has made splendid contributions to the coming science of psychology, and she could never have uttered such a blunder as Emerson himself uttered in his late paper on Demonology in these words:

"There are many things of which a wise man might wish to be ignorant, and these spiritual phenomena are such. Shun them as you would the secrets of the undertaker and the butcher."

As if a wise man ought to court ignorance of any "thing," truth or fact, in God's universe. As if one ought not intrepidly to tace even devils, if they can bring him so that she can tawk so fluently, I awt tu- truth! What! shall our poor dumb fellowcreatures, bird and beast, be slaughtered inhumanly for our benefit, and we try not to know about it? The sentiment is that of an intellectual poltroon, and wholly unworthy of the Concord sage. Think you that Mrs. Richmond could have been guilty of such a "platitude?". We doubt it.

Perhaps five per cent. of human beings in civitized lands, are original thinkers, persons of culture; morally and mentally well equipped. And perhaps five per cent. of the denizens of the Spirit world represent them. Now, Mr. Willard's assertion that there are no good and great communications got through Modern Spiritualism, is wholly contrary to the truth as we have learned it. We have read well-tested communications, worthy of the pen of a Fenelon, a Channing or a Berkely; gracefully, vigorously and accurately written, penetrated with fresh, noble truths, and full of a divine and everlasting wisdom. Such communications may be rare, but they are numerous enough not to be exceptional. Their proportion in regard to the mass is what we might expect.

Look at the grand utterances of the late S.J. Finney, full of a quickening inspiration. Some of his best passages equal the best we can find in Parker or in Emerson, and surpass them in philosophical depth-Look at the poems of Harris and Lizzie Doten: Surely no person of literary taste can fail to see that these disprove Mr. Willard's sweeping remark. We could greatly extend this list.

We regret that so good and gifted a man as Mr. Willard should "turn away from Spiritualism with hopeless disgust." But as he has not as yet been able to "afford" time to follow the phenomena in all their aspects and bearings, we cannot but hope that he may live to investigate profoundly, and thus reverse his judgment. We know of many good, unflinching Spiritualists, who, after considerable experience of it, turned away from it in disgust. Some great awakening phenomenon at length convinced. them of its essential truth; and the bad in it, like the bad in human nature, or .in the earth itself, was accounted for as being vastly outweighed by the good, present orprospective, and as indeed necessary to the development of the good. Eternity is a long stretch, and there is time, beloved. even for spirits and robbers of savingsbanks to reform, and to write sensible com-munications, such as will content even Mr. Willard.

Adam and live knew naught of the swee

Fraternal Conversation with Several Esteemed Correspondents.

BY A. J. DAVIS.

In the deepest places you find the richest treasures on the surfaces you find unclean accumulations. Human nature, superficially considered—that is, looked at and judged by and upon the surfaces—accepts er-ror instead of truth, clings to fiction instead of fact, and abounds in absurdity instead of consistency; and yet I affirm, with no fear of contradiction, that the human mind, in its inmost sacred recesses, naturally loves "the truth, the whole truth, and nothing but the truth." The pure eternal truth is no surface diamond It is the jewel which only the unfathomable fountain of God's life can crystallize and make palpable to the deepest intuitions of profoundest minds. But, ordinary minds, or, rather, minds in the ordinary condition, who are therefore replete with manifold ignorance and selfishness, will jump at a quartz crystal be-cause it shines like the true diamond, and will cling to it as though their eternal happiness depended upon its possession. Thus you behold your neighbors and acquaintances—minds of fair capacities, refined by school culture—who cling to and sustain creeds against science, who teach mythology to their children instead of known truths, and who value fleeting wealth and changeful fashion above that sublime wisdom which exalts the mind to a station but "little lower than the angels."

SELFISHNESS AMONG SPIRITUALISTS.

Concerning the intellectual curiosities of Spiritualism, much might be profitably written. A gentleman of superior powers of observation and thought, writes me that he finds himself "considerably disappointed with the status of the movement," and after some re flections, says:

"In every place I find a good many Spiritualists who in their revolt against orthodoxy, with its cramping limitations, have rushed to an extreme in the opposite directions, which appears to me to be almost as objectionable. They have carried their idea of freedom and individuality so far, that it has practicably become selfish indifference. Having got rid of the fears which certain popular beliefs engender, and had the question of Immortality settled in the affirmative, they seem to be satisfied; and now live to themselves, and for them. selves alone. Such persons do nothing to support either

selves alone. Such persons do nothing to support either spiritual literature, lecturers, or mediums, though when questioned as to their belief, they do not hesitate to call themselves Spiritualists. Now, dear friend, can you give mesome light upon this state of the case?"

Answer:—Spiritualism, of the modern type, is a powerful individualizer. It acts like the sun's rays upon both solids and fluids in society, education, and religion, It dissolves parties, melts frozen creeds, and brings the individual out of the mass; and, finally, it plants the theologically-lame person squarely upon his two feet. The individual must use and see with his two feet. The individual must use and see with his own eyes henceforth; he must think his own thoughts: and he must build up his own manhood upon the solid foundations of Nature and Reason. And in all this revolution, which overthrows the past temples of error in his mind, and in all this work of slow reconstruction of his thoughts and feelings, the person becomes una-voidably alone and self-responsible. The state of "self-ish indifference" is merely transient. To slowly build one's mental or religious house, upon a new foundation. one must seem to be enveloped in the stolid isolation of thoughtful selfishness. In building this new individualized life, you may even commit injustice, and may seem to choose the evil rather than the good. Thus confiding friends of yesterday may become your open enemies to-morrow. You bravely leave the organized and respectable party, composed of your old associates; and lol the party, with systematic violence, turns to reject, malign, and destroy you "root and branch." It is certain, nevertheless, that eventually perfect justice will be done; and the truth, in the deeps of the individwill be done; and the truth, in the deeps of the individual spirit, will triumph over every form of error. Said the poet-

Stand upright! and thou standest forever; Live by the truth, 'twill forsake thee never."

THE DIVISION IN OUR HOUSE. When fraternal love is inverted, it embitters the private life with scorn, and satire, and back-biting animosities. Self-desires burn for gratification. The whole atmosphere about such a person seems loaded and poisoned with infernal influences. If self is too long indulged, it inverts the nobler affections of friendship and family, and rapidly transforms the home into Such a l against itself"; and no power can make harmony out of elements inherently incompatible. Sometimes it be-comes necessary to leave such discords to work themselves into self-reformation or else into self-destruc-tion. But, eventually, from it all, the eternal truth and justice and love will certainly ascend for the universal good. A distinguished European correspondent, in a recent elequent letter to me, clearly expresses this hopeful conviction in his closing sentence. Thus he

"I am thankful for the report of your address concerning The Conflicts in Our House, published in the RELIGIO-PHILOSOPHICAL JOURNAL, December 21st, 1878. How much I agree with you and deplore this running after the externalities, the curiosities, and The Deserting of the Principles—of the chief aim of the new dispensation! But, poor humanity! she must be led through the lessons of her own experiences. Then comes the day of the reaction. IT WILL SURELY COME!"

Answer:—When this universal and certain "reaction" does come—then, what? Then all candid minds will be convinced that the materialization phenomena have served only a materialistic state of mind; and that, in the end, it will be on all hands, admitted that the human spirit can grow and unfold only upon that which is absolutely spiritual. The spiritual philosophy hunds upon "facts" which are temporary; while the Harmonial Philosophy builds upon "principles" which are eternal, and of which facts are but the evanescent outcroppings.

INTERNAL EVIDENCES TRIUMPHANT.

A correspondent of more than common culture and insight—a just man and a lover of peace on earth, writes thus?

It may be that a sort of sifting out must come. want the Banner and the Journal to be on decent terms, if possible; but time and events must decide all this. . . . The coice within and the clear facts of spirit-presence we need—united; yet too much 'outwardness,' using an old Quaker word, is the part of those who rely on phenomena too much. The world tends to the without, to fact and inductive experiment, and wants to get back to the inner-life and to bead the soul's wants to get back to the inner-life and to heed the soul's

call."

Answer:—I do not regard the Banner and the Journal as antagonists to each other, nor as intrinsically unfavorable to the highest development of these new and glorious truths. They are, it is true, opposed to each other in certain most important particulars; but thereby the grain of truth is ground up into breadmaking flour between them; for are they not in some sense, the upper and the nether stones in God's everlasting mill." Let them antagonize and agonize, it may be, in performing this pulverizing mission; the results for mankind will be finer, and whiter, and purer, and far more abundant. I have no sympathy with that superficial akepticism which must be flattered with mysterious facts; nor respect for that ultra-theological radicalism which is too proud and too cultured to seek for truth, even in the uncertainties of dark circles; but for that ultra-conservatism which blindly hugs old creeds and fashionable churches, instead of welcoming the fresh discoveries of science and reason, I have only unmeasured and uncompromising hostility.

Since the Religio-Philosophical Journal's frank and brave attack upon false mediums and pretenders in Spiritualism. It is gratifying to observe an inventor.

and brave attack upon false mediums and pretenders in Spiritualism, it is gratifying to observe an improvement in intellectual perception among some of the Banner's staff correspondents. No longer ago than the issue of May 17th, in a review of Mr. Tuttle's "Ethics of Spiritualism," the well-known Spiritualist, Mr. A. E.

Mewton says:

"Mr. Tuttle is understood to be a medium, and to write under impressions received from disembodied spirits. In this book-no claim of that k

but elsewhere, referring to this work, he has told us, 'Personally, I take little honor from what I write. . . . I wrote the impressions I received, honestly and without fear, and as completely and perfectly as possible for me to do.' This implies that Mr. T. considers himself merely an amanuensis for some invisible author. Among intelligent Spiritualists this claim gives the work no exemption from legitimate criticism, and probably Mr. T. expects none-although it seems to be char acteristic of impressees generally to have strong confidence in the accuracy of their own 'impressions,' however much they may differ one from another.' The work before us, like every other, must stand on its own intrinsic merits, whatever its origin; and in the criticisms I feel obliged to make I shall endeavor to be as impersonal as possible."

The passages which I have italicized should be read.

The passages which I have italicized should be read over and over again; for they embody the elements of a true forward movement in modern Spiritualism. The position is one which is dear to every lover of spiritual and mental progress. The mediumistic claim, or the spirit authorship of the work, "gives the work no exemption from legitimate criticism!" And this ap-peared in the Banner of Light! the same paper which, a few months since, editorially sustained the doctrine in opposition to the RELIGIO-PHILOSOPHICAL JOUR-NAL, that the Spirit-world alone is authorized to dic-tate "the conditions" under which materializing or other mediums should deliver to investigators their manifestations! If the esteemed writer, Mr. Newton speaks truly the sentiments of the Banner, then it fol-

lows that our two leading American organs are to-day harmoniously working to one end. Here is progress, indeed; and we may all rejoice.

There is another evidence of progress lately manifested. In the Banner of Light of same issue, in an editorial concerning the Kiddle book of "Spirit Communication" sentences of common series of court like the munication," sentences of common sense occur, like the

"Surely his own children could not be consciously deceiving him! And in that assumption he may have been right. But were they unconsciously deceived by abnormal influences affecting their own mental condi-tion, and creating impressions to which they innocent by succumbed? In ignoring this last hypothesis, and acting independently of it, Mr. Kiddle seems to have committed a great mistake, and to have been prompted by what he supposed to be spiritual advice to undertake a task for which he was wholly unprepared. . . . The circumstance that novices in investigation like Mr. Kiddle, are often swift to attribute to independent spirits phenomena what could be just as well explained

by the theory of action of the spirit of the medium, in some one of its manifold states, has led to the growth of a school in psychology, of which Sarjeant Cox, of London, is a leading representative. . . We find in the so-called 'spiritual communications' of this book nothing that is litted to impress an intelligent investi-gator with a belief that they are of spiritual origin. On the contrary they seem to be a reflex of the editor's own religious sympathies and views; and they are writ ten in a style not likely to win the attention of persons of culture and critical ability.

Mark you, good reader! These perfectly rationalistic sentiments (which we have put in italics) appeared re-cently on the editorial page of the Banner of Light! If these sentences had been written by some one calling himself a Harmonial Philosopher, there are throngs Spiritualists who would immediately have shouted "Ohl yes; you want to discredit mediumship; you want to set yourself up as a leader and dictator; you take upon yourself to say what is and what is not of spirit origin, do you?"

Let all disheartened progressive Spiritualists take fresh hope and faith in the possibilities of advance-

meat from this featless use of reason.

But, stop! What is this which I read on the same editorial page in the same issue? A complaining and indignant passage is quoted from the Medium and Daybreak, the London organ, under the management of our zealous and over-worked friend Burns; in these

Spiritualism is democratic, and can never submit to the indignities sought to be thrust upon it by some of its friends. . . . Snobism declares its intent to direct not only Spiritualists but the occurrence of the phenomena, and professes to appoint men who are to tell the world what mankind is to believe concerning the matter. All such attempts will end in signal defeats, as they should, the Spirit-world having this whole matter in the condition of the co ter in its own keeping. It unquestionably possesses the power to direct the grand movement, and will, hence Bro. Burn's remarks are timely and to the point."

Here is a perfect stultification of the previous edi-torial inculcation. In one column we are instructed to subject "spirit communications," through Mr. Kiddle's two children, to the test of reason and the light of experience. And the critical and cultured Mr. Newton is vigorously inculcating that the spirit origin or the mediam's authorship of a book gives it "no exemp-tion from legitimate criticism;" to all which, from the bottom of their hearts, all progressive Spiritualists and Harmonialists will say, Amen and Amen! but, alas! What are we to think when, in the same number of the paper, the editor says: "The Spirit-world has this whole matter in its own keeping. It unquestionably

possesses the power to direct the grand movement."

If this doctrine be accepted in its entire scope as the "rule of faith and practice," then Mr. Tuttle's "Ethics of Spiritualism" is exempt from vulgar criticism; and Mr. Kiddle's children, being accredited as true mediums, must not be measured by the editorial or any other terrestrial standard of judgment. Editorial stultification is never successful in the long run. What we all want, and what we all will have, is

the truth, the whole truth, and nothing but the truth, whether it comes from the heavens above or from the kingdoms of the earth beneath. No arbitrary impedi-ments must be set up by neither priests or laymen nor by angels or mediums. Reason and Intuition constitute the inextinguishable light which "lighteth every man that cometh into the world."

In closing these familiar and fraternal replies to my loved correspondents, I cannot but urge one and all to seek a nobler, a truer, a more philosophical, and a more seek a nobier, a truer, a more philosophical, and a more progressive way than that dark and uncertain theory which teaches that you can effect nothing by faithfully and energetically applying your own intellectual and spiritual powers. It may be religiously comforting to believe that "the Spirit-world has this whole matter in its keeping;" but if you desire real personal progression, you must also believe practically that "the Gods help those who help themselves."

You have an alarm clock in your chamber. It sounds its signal, and, you are started from your slumbers, and rise up and go about your work. But some morning it does not sound so clearly. If again you heed it not, it becomes still fainter the next day, and, at length, it has not potency enough to make you dream a dream. It is just so with the alarm of congo about our work, it never falls to waken us. But if we do not heed it, it grows fainter and fainter, till at length we do not heed it at all.—Chaduotek.

Uniformity.—In such a world uniformity of religious belief could only be secured by God's silencing the human mind, and placing himself on the throne of human reason, with reason bound in chains at his feet. But this would be the annihilation of many, and better than this is the progress of man with a charity as broad as human life; with a toleration as universal as our ignorance and our mistakes; with a mutual forgiveness as omnipresent as are the shadows and mysteries of human life. All that is needed is a diversity without sorrow or even surprise, a variety as of clouds or wild-nowers.—David Swing.

FROTHINGHAM'S defotional philosophy, while changeless in an essential spirit of aspiration and receptivity, is avowedly subject to modification by whatever knowledge may be acquired. Though its purpose remains the same, its outward form moves in an ascending scale. "More light" is the leader's perpetual cry; and his belief is ever more freshly and truthfully set forth as new discoveries are apparent to him. t forth as new discoveries are apparent to him. Stedman.

ANTIQUITY, wide extension and great persistency may all be pleaded in behalf of the notion that terrestrial events are foreshadowed by a system of terrestrial signals.

Prof. Denton's Criticism of A. J. Davis' Nature's Divine Revelations.

Many words are used by Mr. Davis in the Divine Revelations, with whose meaning he seems to have been unacquainted, and many serious errors are made in the work in consequence of this. One of these words is digitigrade.

In Cuvier's system of zoology, those carnivorous mammals that walk upon their toes, such as those of mammais that walk upon their toes, such as those of the cat and dog kind, were formed by him into a tribe, which he called digitigrada, or toe-walkers; while those that walk upon the broad foot, like the bear, he placed in the tribe plantigrada, or foot-walkers. On page 264 the mastodonsaurus is said to have possessed the general habits and disposition of the pleitheosaurus. with the exception that it approached nearer to the

digitigrade."
No such animal is known to the geologist as the pleitheosaurus, nor does the description given of it agree with that of any fossil animal with which we are acquainted; but the mastodonsaurus is well known; it was an amphibean, one of those intermediate forms between fishes and reptiles, many of which abounded during the Carboniferous and Permean periods. Its attructure approaches more nearly to that of the toad or land salamander than to any other living form. Its tracks show us that it walked upon broad, hat feet, the track of the hindroot resembling that of a rude human hand; hence its old name of cheirotherium or handbeast. It must have been as far from a digitigrade as a reptile or amphibian could be. Its body is also said to have "corresponded nearly to that of the elephant, with the avcention of its being year dark and being with the exception of its being very dark and hairy and its length from 5 to 66 feet.

An animal closely allied to the toads and salaman-ders, as the mastodonsaurus was, could not have had a body "corresponding nearly to that of an elephant"; nor is there any probability that it was covered with hair, since no living amphibian or reptile has any such covering. It attained a great size, but the largest bones and tracks of the mastodonsaurus do not indicate an

and tracks of the masteronsarius to not include an animal more than one-fourth of sixty-six feet in length.

On the 265th page some species of the iguanodon are said to have been "digitigrade in nature," "whale-like in habit and elephant-like in disposition." The iguanodon, which was a vegetable feeder, may have been elephant-like in disposition, but it is difficult to see how it could have been whale like in habit. To be whale-like in habit may mean that it was like a whale in its general form, or in its mode of life; but how could a toe-walking land lizard be fike a whale in form or mode of life

On the 278th page the mammalia of the collitic period are said to comprise "the rodentia, the ruminantia and the digitigrade." Rodentia and ruminantia are orders of mammals, but digitigrade is not an order of mammals and the name digitigrads was only given to a tribe of the order carnivors, or the flesh devouring mammals. If there were true digitigrade mammals at that time, which is not very probable, then there must have been mammals of the order carnivora, as well as rodentia and ruminantia, and the passage should have read: the mammalia of the colitic period comprised the rodentia, ruminantia and carnivora; and some of the last were digitigrade. But we have no reason to think that mammalian forms as high as the ruminantia existed as early as that; none having yet been found below the Tertiary.

Another word that Mr. Davis uses very improperly

is congener. The wolf and the dog are congeners, be-cause they belong to the same genus, and so the cat and the lion are congeners; but if we should say the congener and the cat are found there, no one could tell what we meant by the statement. This is just the kind of mistake that Mr. Dayis makes.

On the 304th page we read, "the congener, the ostrich, the giraffe, the zebra, the leopard are in reality very much diminished in size." We might suppose from this that the congener was an animal as distinct as the ostrich or the giraffe.

ostrich or the giraffe.

We are told on page 266 that "the largest birds slightly represented the Ostrich, but more the Congener, being an imperfect type of the bird creation." Here we might suppose the Congener to be a species of bird allied to the ostrich. It would be just as proper to say "the largest birds slightly represented the ostrich, but more the species," and from such a statement we could of course obtain no definite idea.

At a period corresponding with the Laurentian we are told (page 224) that some of the seas "extended in depth from the highest point of land nearly four hundred miles." There is not the slightest probability that the oceans at that time had any such depth or even a hundredth part of that depth. Geological facts indicate that as the planet has cooled and the crust has been contracted, the land has risen and the ocean depths have sank; so that the oceans are deeper to-day than at any past time, though the deepest soundings at the present time do not indicate a greater depth than ten miles, and the greatest height above the sea-

level is less than six miles.

It is also stated (page 283) that when the causes were operating which formed the primary rock, the circumference of the earth was a little more than thirty thousand miles. The many errors contained in the revelations in relation to matters about which the truth could have been ascertained much more readily than the exact circumference of the planet at the time of the first formation of its crust, lead us to place very little confidence in such definite statements, especially when they are as improbable as this. If our planet when rock was first found, had a diameter two thou-sand miles greater than it has at the present time, we should have mountains hundreds of miles high at least, and other evidence of the enormous contraction of the

earth's crust, such as we nowhere find.

On the two hundred and seventy-seventh page we are told that the saurocephalus is among the lower orders of the species that existed during the oblitic pe-It is said to be remarkable as being the first animal that possessed the proper division of the larger and smaller brains, whereby the systolic and diastolic action was established as governing the whole vital motions of the body.

Yet before this time for millions of years fishes, amphibians and reptiles had existed; birds and even mammals had long inhabited the globe; and yet all these, seconding to the Revelations, were destitute of a proper division of the larger and smaller brains, which all vertebrates possess to day, except a very few spe-cies of the lowest fishes.

The saurocephalus is a genus of fossil fishes, of which there are many species in the cretaceous beds of England and America, and below which they have not been found. What should cause these fishes to be superior in brain structure to the myriads of forms that had preceded them, that were higher by far in the scale of existence? We are informed indeed that the scale of existence? We are informed indeed that it was among the lower order of the species that existed during this period. Had the higher ones then no proper division of the large and small brains, and had they no systolic and diastolic action of the heart which we find to-day in animals even as low as the mollusca? In the fact that the heart of the mollusc has the power of systolic and diastolic action, we see also the incorrectness of the statement that these actions of the heart are dependent upon a "proper division of the larger and smaller brains," the molluscs having nothing of the kind.

The steptorpordults is said to have had "the nature and

The steptospondylts is said to have had "the nature and habits of the carniverous and herbiverous, representing slightly those of the water bird." The statement is a very indefinite one, and yet I think a very incorrect one. Streptospondylus is evidently the animal meant; but it was a crocodile, having ball and socket joined vertebrae. An herbiverous crocodile representing a waterbird, must have been a strange monster. I need hardly say that the streptospondylus was no such being.

It is also said that it was a connecting link and species of the saurocephalus. But the saurocephalus was a fish; and a crocodilian reptile could no more be a species of fish than an opossum could be a species of

We are also informed that it has been found in Mio-cene strata, and supposed to be a sauridon, related to the monitor and iguana. The saurodon, which is prob-ably meant by the sauridon, was a cycloid fish, which has been found in the chalk. Who could have supposed that a crocodilian reptile was a cycloid ish,

and yet related to the monitor and the iguana? Cer-

tainly no geologist.

The errors contained in the geological portion of the Revelations are very numerous; there are certainly hundreds of them, and some of them are very import-ant, as I think I have shown; contrary in many cases to facts as they are well known to competent observ-If a person ignorant of geology should study the Revelations to learn how our planet came into its present condition, he could only obtain from it an exceedingly confused, imperfect and incorrect idea. Many truths are told, of course, but there is a great lack of clearness and definiteness, a fog hangs around a large portion of the statements, which the close application of thought fails to disperse. A great deal of the language amployed is loose and indefinite, and suspenses ceptible of various; interpretations; while sometimes very definite statements are made, and figures are given as if the facts were known to the speaker to the smallest minutia; but when we come to scrutinize them, we are reminded of the precision of the man who told the number of gallons of water which the ocean contain, and defied any one to prove the incorrectness of his statement.

I believe that if Mr. Davis had taken sufficient time, had he received all the assistance that science could have given him, added to the remarkable spiritual powers which mesmerism called into action, he could have given us a revelation that would have claimed the attention of every thinker, and dared the scrutiny of every investigator. Spiritual vision enables its possessor to see much that is hidden from ordinary gaze, but an extensive and accurate knowledge of what has been attained by ordinary methods, is necessary to enable him to make the best use of it

Those portions of Mr. Davis' work which are the most satisfactory are those that treat of subjects with which we may suppose him to have been familiar, his language is well chosen, he expresses his ideas with clearness and often with great beauty and power. His most recent writings are his best, and I have no doubt that his best work remains to be done. For the best use of our spiritual powers we need a good develop-ment of our normal, mental faculties, and a thorough knowledge of all that history and science have been able to discover. The best trained eyes, with the best informed astronomical brain behind them, obtain the best results with the telescope, and the best spiritual seers, all other things being equal, are those who know the most in their normal state.

William Lleyd Garrison-In Memoriam.

To the Editor of the RELIGIO-PHILOSOPHICAL JOURNAL:

On Saturday night, May 24th, at the home of his aughter, Mrs. Fanny G. Villard, in New York, William Lloyd Garrison passed quietly and peacefully to the life beyond, with his loving and excellent sons and the one dear daughter by his side. He goes to join the tender and true companion who preceded him some years ago,—Helen B. Garrison, daughter of George Ben-son, a well-known Rhode Island Quaker. She was a woman whose character, may be judged by one early incident. Some forty years ago, just after her marriage, word came to her Boston home that her husband's life was in peril from a mob in the city. She exclaimed, "I trust and know that my dear husband will stand by his principles." This moral heroism, with a most and transfer of the city. with a sweet and tender affection, made her one of the best of women, as wife and mother, and their home was happy indeed, even amidst the trials of fierce persecution. Their children were ever dutiful, obedient and cheerful, and grew up to call the father and mother

Mr. Garrison was born in Newburyport, Mass., in 1804 learned a printer's trade, and was a swift and accurate compositor, always loving and enjoying the work of type-setting, and often standing at his case in later years and setting up editorials without writing them. He began to write for newspapers in his youth, and soon became an editor. In 1828, he published and edited, in Vermont, the first newspaper in the country that advocated total abstinence from sintoxicating liquors, and is really the pioneer of the temperance movement. In 1831, he started The Liberator, in Boston, devoted to the total and immediate abolition of chattel slavery in this land and over the world, and kept it up until the war abolished slavery, as the free and fearless organ of a moral and religious warfare against that institution, and as a reform journal. Its motto was: "My country is the world and my countrymen all mankind. I am in earnest, I will not equivosate I will not expect." cate, I will not excuse, I will not retreat a single inch, and I will be heard." When he wished to make his first anti-slavery speech in Boston not a church was open for him, and the hall of the Infidels was opened by them for fire speech. He spoke often, with great power, and his pen was a force indeed. He was mobbed, mattreated, abused and misrepresented, but went right on, "bating no jot of heart or hope," confident in the power of truth and the triumph of right. High moral courage, transparent integrity, fidelity to his own convic-tions, a deep and religious faith in the truth, and a pertions, a deep and religious faith in the truth, and a persistent and conquering will consecrated to high aims, were his leading traits, with warm and cordial sympathies and affections that made his family and private life beautiful. He was genial and attractive in conversation, and respected character and worth regardless of rank or wealth. "A man's a man for all that," being the animating spirit of his life. He was an early adverte of peace a popular tent and an adverte of peace a popular tent and an adverte of peace. vocate of peace, a non-resistent and an advocate of wom-an's political and social equality. Some twenty-five years ago, when Andrew Jackson Davis called the fear-ful "Bible Convention" in puritan Hartford, Ct., Mr. Garrison gave his name, attended, and spoke fearlessly of the Bible as a kuman book, with a mingling of great merits and pitiful faults. Twenty-five years ago he declared himself a Spiritualist, convinced by facts of the reality of spirit presence and communion, and had never swerved from that conviction. I have had repeated and lengthy conversations with him, at his own home in Boston, on this subject, the last less than two years ago, and know how clear were his views and how careful and full his investigations. He ever held that creed or profession, of any kind, was no test of charac-ter, no ground of abuse or commendation, but that the life and deeds were the real tests.

In peril of life itself in his early day, once imprisoned in a Haltimore jail, abused, branded as traitor and infidel, by the magnates in State and Church, he won the high personal respect of many who had thus misused him, and was held in high esteem by people of all classes. His hospitality was simple, sincere and delightful, as I can well testify from the memory of pleasant days in his home, both in the early years when it was my privilege to take some part in the anti-slavery movement, and later, when other vital subjects and a cherished personal friendship brought us together. personal friendship brought us together.

In the fuliness of sime, at the close of an earthly life of seventy-five years, full of useful and abundant labors for the personal and spiritual freedom and progress of humanity, he has passed on to continue his work in that life of which his ideal was so clear and in which he had a deep and religious faith.

Truly yours,

GILES B. STEBBINS.

Detroit, Mich.

Patient study and perfect impartiality must pre-cede rational convictions, whether ending in faith or in doubt. Need it be asked how many are capable of

such an examination !- Sharpe. Is it not some reproach on the economy of Providence that such a one, who is a mean, dirty fellow, should have amassed wealth enough to buy half a nation? Not in the least. He made himself a mean, dirty fellow for that very and. He paid his health, his conscience, his liberty, for it, and will you envy him his bargain?—Barbauld.

WE are so different, and all the world about is so different, because of those who have preceded us, that we are put upon our honor to live our lives in such a secred fashion that our after-life, not only in those who are our physical inheritors, but in the whole community, shall be something healing and helpful.—Ch 1 ..

BY RESTER M. POOLE. [Metuchen, New Jersey.]

Nihllism seems to have obtained great sway over Russian women, especially those of the educated class. Among German So-cialists we hear much less of their sympathy with revolutionists, but Vera Sassulitch has many a peer in spirit among the noble lady subjects of the Czar. It is but natural, this terrible re-action; the pendu-lum has swung from one extreme to the other. Nihiliam seems to be a blank, universal desert of nothingness, a destruction without reconstruction. The wildest dream of the Socialist or Communist, has for its basis a utopian existence, an elysium of so-cial bliss. But the Russians look forward to nothing, though in time, they must centralize about some positive core of thought, after this epidenric of mental unrest has passed its first feverish crisis. Great wrongs inflicted upon the mental as well as physical constitution, come to the surface, when there is life enough left to produce excessive action. In both cases, the fever serves not only to index the kind of sickness, but to show there is strength enough to battle for health. It must be so with the earnest, intellectual Sclavonic race, after the evil has worked itself out, in how much of excess and ferocity!

No doubt the emancipation of the serfs and the Crimean war, each helped to bring about the fructification of new, thought. The brutality of despotism assumed fresh horrors, after they had mingled with other nations, and read foreign books. The mon-strous power of the Czar, the enormity of the spy system, the arbitrary, secret and mercless decrees of banishment to Siberia or saghalin, could be met only by retaliatory measures, equally swift and terrible. Can there be any wonder that centuries of irresponsible tyranny should be melted under the fierce heat of the nineteenth century? Edison's electric light rightly typifies the intellectual glare which, at the present hour, floods even the Steppes of Asia, illuminating peer and peasant alike. And with light and heat, come action, strength, growth, development.

In this "great and terrible day of the Lord," when mene, mene, tekel upharsin. are written on palatial wails which are decked with the splendor of centuries, women are playing that role which the femenine nature must necessarily take. Since the time of Elizabeth, daughter of Peter the Great, no other country in Europe have given to women a similar position. Under the civil law, they are on an equality with men; their husbands even, have no control over their property. Their schools have been of an excellent grade, so that women of the mid-dle class have a high intellectual status. A number of Russian women, whom I have met in New York city, have been of unusually marked character and wide intelligence, deeply interested in social and national af-fairs, and religiously without bias. While not unwomanly, in the accepted meaning of the term, they have a grasp and power of generalization, a keen, rapid, subtle quality of thought, which is rare even among Ano-Saxon men. Under the brown hair and blue eye, and beneath the self-poised bear-ing, there is a soul aflame with the princi-ple of liberty, a determination which would do or dare every thing to further what they believe to be, human progress. Doubtless, in their native habitats, the men have a savageness, when aroused, something akin to that of their polar bears, but, is not their uprising a terrible Nemesia?

Whenever the sexes are closely united in any upheaval, a sort of magnetic and romantic fervor fuses their purposes into a flercer determination. There are about as many women as men, Nihilista. The young men of seven universities in the leading cities, are supposed to belong to the society, and their social relations are more or less implicated. Officers in the imperial service, even ladies as waiting of the Empress, have relatives who have been arrested. Prassovia Katcha, in Moscow, killed a young man for giving information about their meetings: Olga Rossowska murdered a gen deings; Olga Rossowska murdered a gen d'arme for the same reason. Although they know not how to treat the disease, save by desperate remedies, the affiliation of gentlynurtured women gives the rebellion an en-tirely different aspect from that which de-graded the Paris Commune. They have no orgies, they act with fateful reason. Their secret power, their facilities for distributing secret power, their facilities for distributing hand-bills and pamphlets, their marking with death their betrayers, lend to their movements an unearthly terror. It is like the still, deadly cold of their wintriest day, a swift and soundless death. We can only hope the delirium may soon be over, that our poor sisters may have a short, if sharp trial, and be not misled by too many will-o-wisps, ere the dawn of a settled day, with proper security for life, liberty and the pursuit of happiness. suit of happiness.

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The name of Elizabeth Thompson of New York city, has long been connected with a multitude of good works. Holding her large income in trust for the weal of her fellows, she has distributed in various ways that which, concentrated in one endeavor, would which, concentrated in one endeavor, would have made of a grand purpose a success.—
She has just issued a series of tracts, the first of which is devoted to the exhibit of the comparative cost of Rum, Education and Religion; in the United States. It appears that during the last year there were sold liquors to the amount of \$715,575,000, heing in average of the value spent and one of the series of the value spent of the series of the value spent of the series o ging in excess of the value spent on education, the enormous sum of over \$620,000,000. The annual contribution per capita to education, is \$2,02, while \$17 per capita is spent yearly in strong drink. The excess capital invested in liquor, over the grain and root crop of the country, was over \$888,000,000. Eight times as much annually spent for rum as for education, shows an appalling fact. The depot for Mrs. Thompson's tracts, from which this is extracted, is 455 Broadway. If anything can arouse the populace to a sense of the terrible slavery to strong drink under which so many languish, it will be such an array of facts; yet, some-thing more is needed than knowledge.

The second anniversary of the Woman's Christian Temperance Union of Orange, N. J., was held very recently in their pleasant coffee and reading room. They have had encouraging success in winning the victims of strong drink to abstinence, by offering them reading matter and social influences. A new room has just been added, for a school for children, which two devoted women have attracted thither from their wretched surroundings, where it is proposed to hold evening schools and receptions. It is hoped to make them home-like and beautiful. This does seem the only successful way to cope with drunkenness, to offer entertaining and attractive resorts, with pure influences in place of the boon companions of the barroom,

It was a fitting tribute for Lucy Stone to speak at the funeral of William Lloyd Garrison. The justice-loving, noble man had all his life been a firm friend of woman, and in his manly way honored her on all occa-sions. He who loves justice and righteousness in one form, is sure to recognize it in all its applications. Mr. Garrison was a devoted son to his more than widowed mother, and a most affectionate husband. A few, only, of the noble anti-slavery band are left, with Wendell Phillips at their head. The papers do not state, what is the truth, that Mr. G. had been for many years a believer in the truth of spiritual communications. Whit-tier, in his beautiful tribute read at the funeral services, has a recognition of the fact; it closes thus:

Go, leave behind thee all that mars The work below of man for man, With the white legions of the stars Do service such as angels can. Wherever wrong shall right deny, Or suffering spirits urge their plea, Be thine a voice to smite the lie, A hand to set the captive free!"

Mrs. A. S. Duniway, of the New Northtoest, Salem, Oregon, after ten years of hard labor to live and establish her paper, has taken her two eldest sons into business with her. Every one who knows her energy and devotion to the interests of woman, will hope that they may be worthy of such a mother. Eight years ago, she said, "We have served a regular apprenticeship at woman's work—washing, scrubbing, patching, darn-ing, ironing, sewing, milking, churning, car-ing for the babies, and raising ponitry. We have kept boarders, taught school, taught music, written for the newspapers, made speeches, and carried on an extensive mil-linery and dress-making business." Such a life has earned for itself a right to work in its own chosen field. May her harvest be

The N. E. Woman Suffrage Association had a harmonious and full meeting in Bos-ton, in the latter part of May, Lucy Stone in the chair. All the New England States but Vermont were represented, and speeches were made by Mrs. Stone, Mrs. A. B. Black-well, Mary F. Eastman, H. B. Blackwell, Abby W. May, Frederick A. Hinckley and

The Massachusetta Children's Temperance Society has a membership of 10,000, and recently held an anniversary festival in Boston, Mary A. Livermore presided. A choir of 600 children sang, and speeches were made by eminent persons. Mrs. Livermore is also at the head of the W.C. Temperance Union of Massachusetts, an organization numbering 19,000 members. It held twenty-two conventions in that state, in May, and its officers are busy in forming town and county societies, and in establish-ing coffee-houses. It is the mainspring of the temperance movement in that state.

The fourteenth anniversary of the sheltering arms, a refuge for homeless children, was recently held in New York city, in which the leading feature was the laying of the corner stone of the "Little May Cottage." This is a donation from a gentleman and his wife, in memory of their little daughter May. They also gave \$50,000 for its endowment, which it is expected will cover the education of twenty girls. Thus, through affection and benevolence, many lives are to be made useful and happy.

The annual reception of the Woman's Art Department of Cooper Union, occurred dur-ing the last week in May, showing a great advance in the quality of work over that of a year ago. The school is under the superintendence of Mrs. Carter, whose hand books upon art are now regarded as the best in use. There were competitive exhibitions of drawings from the cast, of paintings in oil and water colors, of portrait painting, and original designs in pencil and charcoal, and drawings and engravings on wood. The department in industrial design is growing in value and extent. The earnings of the students during the last year amount to about \$12,000.

BOOK REVIEWS.

DISCOVERY AND CONQUEST of the North-west, with the History of Chicago. By Rufus Blanchard: Rufus Blanchard & Co., Wheaton,

Chicago being the oldest town in the West, of which the original name is maintained, and its existence being more immediately connected with the discovery of the Northwest, than that of any other western town, its history cannot fall to excite a great deal of linerest. This work has been taken in hand by one of our oldest settlers, a most highly esteemed citizent. has been taken in hand by one of our oldest settlers, a most highly esteemed citizen, Rufus Blanchard, Esq., of Wheaton, Ill. After many years of untiring labor in preparing the work, he has decided to issue it in five, or at most six parts, as the most effective way to insure authenticity, in the later portion more especially. It is the intention of the author to present to the world in the last part a history of each prominent and useful institution of the city, such as universities, colleges and reprominent and useful institution of the city, such as universities, colleges and religious denominations. The first number of the proposed history is on our table, printed on fine tinted paper, and containing two maps—the first a fac simile of the autograph map of the Mississippi, or Conception River, drawn by Father Marquette, at the time of his voyage, from the original preserved in 8t. Mary's College, Montreal; the other is a map illustrating the discovery of the Northwest, and the French and Indian War. We bespeak for the work in hand a cordial reception from the people. Each part sells for fifty cents and is complete in itself. plete in itself:

DOMESTIC MEDICAL LECTURES, embracing a thorough Treatise on the Cause, Prevention, Treatment and cure of the most prevalent Diseases. By John Kean, M. D., Chicago, Ill., 173 South Clark street, 1879. 16 mo. 536 pp. Price \$1.00, sent by mail free of postage.

As a work of reference this little volume cannot fail to be useful. The variety of subjects treated and the manner in which they are presented, are well calculated to give a concise idea of the most common diseases of this country. In laboring to effect this conciseness the author has in some points sacrificed the comprehensiveness of his subject to brevity. Although his Treatment, in most instances, is a vast improvement upon the old system of heroic practice, he has left much in the way of still greater improvements in that direction to be obtained from other sources.

The chapter on poisons of various characters is well presented, and should be carefully studied. His hygenic instructions are practical and to the point. Taken altogether it is calculated to impart much useful information on subjects which should be more generally understood among the

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TREATISE ON THE HORSE AND HIS DISEASE. Published by B. J. Kendall, M. D., Enosburgh Falls, Vt. Price 25 cents. For sale at the office of this paper.

This is a work, apparently of considerable merit, and every farmer would find it very handy to consult in cases of diseased horses.

Steel Engravings.

We have received from George Stinson & Co., Art Publishers, Portland, Maine, a proof copy of the magnificent steel en-graving "La Madonna," after the celebrated painting by J. Sant; also a proof copy of a fine work of high art representing "Italy" the land of art and music. This engraving is after a painting by the renowned artist, Mr. R. H. Pelham. In our opinion these fine works are equal to any ever brought out by American Publishers. The plates were engraved in London for Mesars. Strison & Co., by Mt. F. Bromley and C. Tompkins, two of the foremost engravers in the world, at an expense of two thous-and pound sterling, or ten thousand dollars. This house publishes all descriptions of

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Magazines Just Received.

The Psychische Studien. (Oswald Mutze, Leipzig and E. Steiger, 22 Frankfort street, New York.) This is an able monthly and has some of the most noted and scientific writers as contributors.

The Herald of Health. (M.L. Helbrook, M. D., N. Y.) Devoted to the culture of the Body and Mind, has interesting articles under the following heads—General Articles, Our Desert Table, Topics of the Month, Studies in Hygiene for Women,

Revista Espiritista. (Renaud Reynaud, Montevideo.) A Spanish periodical devoted to Spiritualism and has some able contributors.

La Ilustracian Espirita. (Refugio I Gonzales, Mexico.) A Spanish monthly devoted to the Spiritual Philosophy, is as usual filled with interesting articles.

Babyland. (D. Lothrop & Co., Boston, Mass.) This is full of interesting stories for the children. Each number contains a slate picture for children to draw. Fifty cents a year.

DIRECTORY.

This will be published one or more times 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 publication of this directory sesumes 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 he made, will be summarily dropped; all are invited to make use of this column, who appreciate its value.

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JNO. C. BUNDY, - -Associate Editor, J. R. FRANCIS, - - -

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CHICAGO, ILL., JUNE 14, 1879.

Our contemporaries, both religious, and secular, as well as the clergy and all searchers after the truth, are particularly invited to a careful and candid study of the articles In this issue entitled, respectively: "Spirits in and out of the Flesh," "The Psychical and 'the Spiritual," "Another Dodge;" also Prof. Willard's communication and our remarks thereon, and the contents generally. We are honestly seeking the TRUTH and shall be pleased to accord space and courteous treatment to all non-Spiritualists as well as Spiritualists who are engaged in the same search.

Another Dodge.

To our question why it is, that if some centuries ago the man Jesus could tell the woman of Samaria "all the things that she ever did," it is incredible that a similar power should be manifested by modern clairvoyants,-the Alliance replies: "We should say, at a venture, because the modern clairvoyant is a very different character from Jesus the Christ,"

But does difference of character imply difference of nature? Are we to be told that Christ was cheating his contemporaries when he was giving them to believe that he was "a son of man," a purely human being, divine only as it is possible for every wellconditioned man to become divine by exalting his own nature, and aiming at divine possibilities? We know there is an evangelical cat hidden in the meal; but the reply to our question is none the less an evangelical dodge on that account. Our assailant gets off under the assumption that Jesus was not

He goes on to claim that he has been a diligent investigator of Spiritualism. Has be ever witnessed the phenomenon of direct writing, independent of any visible or known human co-operation? If he has not witnessed it, then he is not an investigator in the true sense; and if he has witnessed it, then will he be so obliging as to explain by what theory of a force, other than the spiritual, he can explain it? It explains nothing to call ita "psychic force," or a "natural force." We claim that it is natural. We do not believe in supernaturalism. But whether it comes unconsciously from the medium, or consciously from a spirit, the force must be nothing less than what we understand by spiritual.

Our contemporary tells us that he is not quite sure that he was not "controlled by the mesmerism" of the female medium when he saw a plano rise from the ground. But if he is so sensitive to influences from the gentler sex, as not really to know when he has his senses about him, how can he be assured that he was not "under control," spiritual or human, when he wrote his pres-

For a man who claims to have investigated our phenomena, he shows a strange ignorance. He tells us that the same medium who convinced Professor Crookes in London came to Philadelphia, and sent Robert Dale Owen to the mad-house. This is a miserable tissue of misstatements. The medium who convinced Crookes was Florence Cooke (never in this country and never charged with fraud). The mediums who deceived Owen were Mr. and Mrs. Holmes, undoubtedly genuine mediums though at times tricky. So far is it from being true that Spiritualism induced insanity in Owen, his physicians testified publicly that Spiritualism had nothing to do with it. Overwork in writing was the attributed and the sufficient. cause. He recovered his senses, after judicious treatment, and became as much interested in Spiritualism as ever, its effect on him being sanitary rather than exacerbating.

What if we were to say of the Christian religion, in view of the impurities of the Anabaptists, or the horrible slaughter of some fifty thousand men and women in the name of the Holy Trinity, by Philip of Spain: Is it to a religion with such facts for a basis, that you invite us? The inquiry would be precisely as pertinent as that of the Allianes in regard to Spiritualism.

Without recognizing the spiritual force in a phenomenon precisely like that which startled Belshazzar at his feast, the Alliance drops into flippancy, and gives the follow- 'Charles'.

ing highly scientific hypothesis in regard to a force, which can write intelligible sentences without hands or mechanism, and produce flexible hands and faces and forms moved by intelligence, out of what to our senses is absolute vacuity:

"We do not deny the presence of this force in the world, but we do not believe that spirits have any more to do with it than the north wild has. We believe that it is a natural force, and one that will be used some day very practically. We believe that man will sometime by exerting this force, call it mesmeric, magnetic, electric, psychic, or what you with, be able to move material objects at will, and are of the opinion that were it thoroughly understood, it sould work in mighty handy about the first of May in Chicogo. It is indeed surprising that some enterprising Spiritualist has not put his psychict powers to practical use in this direction before now."

If this is serious talk, as it seems to be in part, what shall we think of the writer's scientific genius? Imagine a "psychic force" doing the work of a porter or car-man on the first of May! We, too, believe it to be a "natural force:" The writer's remark that "it is childish to accredit the phenomena to a supernatural force" falls flat and pointless, so far as we are concerned. But a visibly unembodied force, moved by intelligence, having volition, affection, and common sense, comes pretty closely up to the vulgar idea of a spirit; such an idea as has been the same as it is now, and ever shall be, world without end.

The Alliance, gravely checking itself in its playful vein, goes on to say:

playful vein, goes on to say:

"We would not seem to make light of any religion. God forbid. And if we could see any evidences that Spiritualism is a religion at all we would not speak these jesting words about it. But we cannot. We have seen the system bring forth a crop of long-h-ired men and short-haired womes; man who look wild and lite in an unhealthy, unreal uperid, women who neglect home and family, and the donestic circle, and become daft on a subject hair dose than no good. We have seen strong-minded with desertion in character under it, and family end their days in a mad-house. We have seen strong-minded with a days in a mad-house. We have seen strong-minded whire days in a mad-house. We know one and another who under its teachings are guilty of immoral practices which they would years ago when not spiritualists have put far from them, and while there are of course exceptions to the rule, (we believe our friend of the Journa, with his courageous exposure of the frauds that infest his religion' to be one) we must say that judging Spiritualism by its fruits, towns jobe exposure it are made worse by it. Our contemporary has asked for our judgment on Spiritualism. We have given a general reply. If he wants a bill of particulars and a history of our investigated them to him. It would make a ctory that our readers would not like to have told in these cotumns."

We at once accept the proposition here made, accompanied of course with the condition that the Alliance opens its columns to our replies. Herewith we open our columns for its expose. We have always courted, and court still, the utmost scrutiny into our basis of facts. Bring on your lanterns, and search out our weak places. Our house is not built on the sands. We have no fear that what has existed through all the generations, ever since the world began, is to be shaken at this late day by anything which this shallow dealer with our facts can say. Spiritualism is here not to destroy, but to confirm. His gross misrepresentations show his ignorance. His obsolete slang about "long-haired men and short-haired women," shows the uncharitable temper of his vituperations. Even such were the epithets applied to the early abolitionists; but they knew (just as we know) they had the eternal truth on their side, and they fought brayely on till the fight ended in such a meral cath clysm as the world will never forget.

We are not so young that we cannot re member when the two great leaders, Wm. Lloyd Garrison and George Thompson, were called "long-haired" by conservative jourals like the Alliance. Both men lived to become most earnest and unwavering Spiritualists. Their convictions on the subject had the force of certainties. Thompson's daughter, Mrs. Nosworthy, testifies to his supreme faith; and all Garrison's neighbors in Roxbury know that he believed as fully, in intercommunication with departed friends, objectively presenting themselves, as in interviews with the living. We have letters from him confirming all this. And these men were of the "crop," to which our Christian critic so insolently refers!

As for the "insanity," which the Alliance charges on Spiritualists, Dr. Crowell, of Brooklyn, by statistics carefully got and correlated from all the lunatic, asylums of the United States, has proved the brutal mendacity of the charge. The refutation has often appeared in our columns. And as for the "licentiousness": We will promise the Alliance that we will pick out, from its own "evangelical" crew, twenty libidinous profligates for every floe that it will pick out of the ranks of Spiritualism. In a following that numbers its millions, what student of human nature would not expect to find some weak-minded ones and some depraved?

Spiritualism, by its objective phenomena, is now placed beyond the reach of harm from such aspersions. Its future is secure. If every other visible proof were wanting the stupendous phenomenon of direct writing would suffice to establish its truth. There is nothing so brutally conclusive as a fact; and having the fact we know the utter impotence of all attempts to kick against it. The triumph of Spiritualism is merely as question of time. Calculating its future by its past, another century will not elapse before its psychology will be as much an installed truth of science as the Copernican

"Deterioration of character!" What of the defaulters and robbers of savings-banks, who, while resting on the very bosom of the evangelical church, were swindling the community? The charge that any genuiue, clear-headed Spiritualist is made the worse by his belief, is an insinuation born of bigotry and malice. What of Richard Baxter, author of "The Saint's Rest"? He based his belief in immortality on our facts. What of John Wesley? He had the phenomena in his own house, and on three occasions saw recognizable human apparitions, which were followed in every instance by news of the death of the person manifesting. Did Spiritualism make him worse? It was the very life-spring of his noble and lengthened career, as it was also of his brother

What of Dr. Elliotson? After teaching a crass materialism up to his 67th year, one little phenomenon in the presence of D. D. Home, satisfied him that he had been wrong, and he became a reader of the Bible and a devout Spiritualist, deriving infinite consolation therefrom. What of Garrison, Thompson, Owen, Howitt, Thomas Shorter, W. M. Wilkinson, Lord Brougham, Lord Lyndhurst, Senator Wade, Elizabeth Barrett Browning, Mrs. DeMorgan, Bishop Clark of Rhode Island, Justinus Kerner, 1. H. Fichte, Eschenmayer, Oberlin, Plutarch, Robert Hare, Gorres, Gothe, Novalis, Guldenstubbe, and thousands more, equally gifted and sincere? How do names like these give the lie to the ignorant, malignant charge!

When will the writer in the Alliance send in his "bill of particulars," under the condi-

Spirits In and Out of the Flesh.

The Chicago Inter-Ocean of May 19th quotes a portion of our remarks upon Mr. Kiddle's book, entitled "Spiritual Communications," and adds the following commenta:

"It will occur to those outside of the spiritual istic faith that in throwing cold water on Mr. Kid. die's enthusiasm, the organ of the Spiritualists has given good reason for closer examination of the pretensions of all mediums, and has adopted a course of reason, that if followed to its logical conclusion, will cause all the so-called spiritual manifestations to be graded with those that have fascinated and captivated Mr. Kiddle. In showing the weakness of the new convert, the Journal of the course the prediction of the course the c NAL has cut away the pedestals on which stand the ploneers of the faith, and has struck a sweep-ing blow at the whole army of mediums. Mr. Kiddle's reasoning is much like that which people have heard from others, and if it is so readily disposed of, it would seem not difficult to find flaws in what has been previously said."

If we have given "good reason for closer examinations of the pretensions of all mediums," as our contemporary says, it is in strict accordance with the purpose of our journal, which is the elimination of the truth and the rejection of all that is unverified. That the "logical conclusion" of such a course will be to reduce "all the so-called spiritual manifestations" to the level of Mr. Kiddle's, we do not believe; or if we did, it would make no difference, since the simple truth is what we want, irrespective of any personal predilections, and no matter what illusions may be sacrificed in getting at it.

It is quite a mistake to suppose, as our contemporary appears to do, that the "pioneers" of Spiritualism made such doubtful communications as those given in Mr. Kiddle's book the basis of their spiritual faith; or that they relied solely or principally on communications of any sort for their convictions as to those psychical phenomena from which they infer that, notwithstanding the assertions of Prof. Newcomb, Huxley and Tyndall to the contrary, there is evidence of a soul in man; that there is a basis of facts, objective and subjective, to prove this scientifically. We repeat it: What we accept as Spiritualism unmixed, pure, and simple, has a strictly scientific foundation. Even if the theory of the immediate agency of independent spirits, external to the human organism, were abandoned altogether, the phenomena are of a character to satisfy any patient investigator that the old-fashioned notion of an immortal soul is true; and that man, even here in the earth-life, is essentially and substantially a spirit.

Mr. E. W. Cox, President of the Psychological Society of London, does not accept our theory of the intervention of independent spirits in the production of many of the phenomena on which we build; but he knows enough of those phenomena to satisfy him that man has spiritual endowments, and is therefore potentially a spirit; and he says: "I do not shrink from the avowal of more than of mere faith-of a firm conviction, induced by positive evidences derived from this examination of the mechanism of man at rest and in action-that soul is a part of that mechanism-that man is in fact a soul clothed with a body-that for this soul there is a future,

and, in this future, God." We hold, then, that man even in this life, though subject to the limitations, the needs and the obstructions of a physical body, gives evidence of faculties that ought to bring him into relations, conscious or unconscious, with deceased human beings or spirits; that he is indeed himself a spirit plus a material organism adapted to his temporary sojourn on this planet. Psychically, as well as physically, he is at once a unity and a complex being. He has grades or conditions of consciousness, and these, if not literally separate, are yet so distinct that he may not carry with him, from one state into another, certain contents of his memory. Yet all these contents persist unimpaired, and are open to the scrutiny of consciousness in its higher states.

We do not here indulge in purely specu lative notions; we present deductions from the verified phenomena of somnambulism. Even the minutest acquisitions of memory are imperishable.

A sensitive subject, in certain states, manifests clairvoyance and other remarkable gifts. Miss Fancher reads the contents of a torn letter in a sealed envelope. Young Mozart shows transcendent powers as a musician at five years of age. Bidder, Colburn, Safford and others exhibit abnormal and almost inconceivable powers of computation. There are states in which mental action takes place with wonderful celerity; results are arrived at inexplicable to the normal consciousness and wholly beyond our normal capabilities. It requires the theory of a distinct psychical consciousness and of high psychical endowments in the individual to explain them.

And again there may be mental action and a state of consciousness lower than the normal, or but little above it; and in this state what is called automatic writing, or ordinary trance speaking, may be practiced and the so-called medium may quite innocently believe that the writing or the speaking is not the product of his own mind.

So tar is it from being true, that "ploneers' in Spiritualism would have accepted Mr. Riddle's communications as spiritual in the sense demanded, we have already adduced the fact that Plutarch, more than eighteen hundred years ago, discussed this very question in an analogous form, and adopted views in harmony with our own; namely, that the psychical powers of the sensitire are sufficient to explain clairvoyance, automatic writing, trance speaking, and kindred phenomena, and that in these we do not always require the theory of spirit action independent of the individual.

Still, that spirits may and do communicate with man in certain states, generally obscure to his normal consciousness, is fully admitted; and hence come the doubts as to whether a communication belongs exclusively to the supposed medium, or whether it may come wholly or in part from a spirit, In adopting the former theory as the more probable in a large majority of cases, we by no means repudiate the belief that communications, written or oral, may also come from some influencing spirit.

Of course it is easy to "find flaws" in all communications, whether spiritual or human. Mr. Kiddle's reasoning is "readily disposed of," because in these cases we have only the internal evidence by which to discriminate between a purely human, or physico-psychical, production and one that comes from a disembodied spirit. We must always fall back on our human reason, and "try the spirits" by that. From the first this has been the view of critical investigators; for vey have seen that in regard to this question of identity, if Plato declares to us through one medium that he wrote a-certain communication, and through another that he had nothing to do with it, we must decide the question for ourselves by such lights as reason and experience can

If, as our facts teach, the spirit, the veritable man, inheres in a non-atomic or indissoluble organism, intermediate between our coarse material envelope and the divinely imparted life, the fact of our sharing spiritual powers with spirits themselves, is made not only possible but more than probable. Phenomena occurring on the border line of freed and still fettered spirits,/must therefore often be difficult of dicrimination; and Spiritualists may be misled by attributing to one side of the border what is due to the other. Each class of phenomena corroborates the other, and the fact that mistakes in discrimination often occur is not at all surprising. We can well find excuses therefore for one like Mr. Kiddle, whose investigations are as yet immature.

The Psychical and the Spiritual.

A volunteer correspondent of the Inter-Ocean, under the signature of Horatio, attacks our journal for its critical remarks on Mr. Kiddle's book, as well as for other audacities, and says: "How is the unsophisticated public to draw the line between actual spirit-control and involuntary cerebration?" The meaning commonly attached to the word unsophisticated is, not skilled, simple. And so the obvious reply is: The unsophisticated public must take the trouble to study and think for themselves. Of what value are a man's convictions unless they are the result of his own thinking, aided by such light as he can get from other thinkers. The experienced investigator soon finds out that the phenomena force him to draw the line between the reliable and the unreliable in spirit communications. There is no choice for him In the case.

Here are two messages [claiming to be from St. Paul, and each gives the lie to the other: Are we to accept both as genuine? The laws of reason prevent. Are we to accept both as from spirits, though mendacions ones? To answer this, we must fall back on our knowledge of mental phenomena; and see how far these may offer analogles with the act of automatic writing. We find plenty of analogies: Sleeping dreams, waking dreams or reverles, states induced by drugs or intoxicating liquors, certain forms of disease, all offer phenomena very similar to that of automatic writing. Why need we then go outside of the mind's own complexities for a solution of a large percentage of the phenomena? That some of them are directly spiritual we not only admit, but claim. The psychical confirm the spiritual, and vice versa.

Dr. John Garth Wilkinson, whose "Improvisations" were automatic, speaks of this kind of writing as coming "from an influx which is really out of yourself, or so far within yourself as to amount to the same thing." He says:

"The first impression upon the mind which succeeds the act of writing the title, is the beginning of the evo-ication of that theme; no matter how strange or allen the word or phrase may seem. That impression is written down, and then another, and another, until the piece is concluded."

Here is a specimen of the strange stuff he produced under these conditions in a piece called "The Diamond":

"Star of the flowers, and flowers of the stars,
And earth of the earth art thou,
And darkness hath battles, and earth hith wars,
That pass in thy beantiful brow.
Thou wert born on a day when the sun was at rest,
And peace in his heart was protound;
The sigh of contentment went wafting his breast,
And thou wert its silence of sound."

Horatio asks: "Truly, if the manifestations through Mr. Kiddle's children be the product of abnormal powers, unconsciously

exercised, then may not all the so-called spiritualistic communications be explained on the same ground?"

We were once walking with, a friend, when he fell on the ice and broke his arm. We were close by a surgeon's house, and took him in. The surgeon gave him chloreform, and our friend, while under the effect of it, and while having his arm set, talked continuously, showing method and wit in his remarks. Suddenly he became silent, and the minute afterwards passed into his normai state. Not a word could he recall of all that he had said. There seemed to be a partition wall between the abnormal consciousnes and the normal. Now why should not his abnormal talk be as properly credited the influence of spirits, as the automatic writing of Mr. Kiddle's children?

The reasons why "all the spiritualistic communications" cannot be explained by the theory of psychism are, (1): A communication may show a degree of scholarship which we know the medium does not possess, as where the writing is in Hebrew, Arabic, Chinese, Chaldaic or Greek; (2) It may expose facts in regard to the medium, such as he would never have uttered consciously; (3) It may be so elevated and accurately scientific in tone as to be irreconcilable with the theory that it came from the medium's brain; (4) It may be written or impressed instantaneously by some direct intelligent power upon a slate or paper, without any physical action by the medium; and in this case it may be legitimately inferred that it is spiritual, even though it come from the medium's own spirit.

It will be seen that we make this distinction between the terms psychical and spiritual: The former we give to such phenomena as can be explained without going out of the human organism; while the latter we apply to a phenomenon like psychography (or, more properly pneumatography) where the force is external to the human organism. .

The true way is, to judge-of a spiritual communication, first by the external conditions under which it was produced; and then by its intrinsic character, style, and merit. Try the spirits, and try their utterances; and do not suppose that very poor stuff written by a spirit has any advantage over stuff equally poor, written by a mortal except in the fact that in the former case evidence comes to us of the existence of a spirit, though not an exalted one. To the skeptic this may be a great fact; but to the skilled investigator it is nothing new or sur-

Visit to the Home of E. V. Wilson.

Last week we spent the late afternoon. hours and night with Bro. Wilson at his farm in Lombard, some twenty miles from Chicago, in one of the finest farming districts in the world. We found the old veteran stretched upon a sick bed where he has lain since his return from the East and from which he has had near views of the Spirit-world. Though weak and desperately ill, having been given up to die by his physician, the tried soldier has never evinced the slightest trepidation; all is clear before him, his intellect is as bright and his old characteristics which have rendered him so marked in his public career, still retain their full force.

His faithful, devoted wife and loving family bear the affliction with the faith and courage which can come only from absolute personal knowledge of the great truths of Spiritualism. Brother Wilson has apparently passed the crisis of his illness and will in time, we hope, be able to again take the lecture field.

During the evening, the members of the family, in accordance with their every day custom; assembled in the parlor and held a circle for communion with the Spirit-world. Mrs Wilson is a well developed medium, and the two daughters are also possessed of strong medial powers of which we had satisfactory evidence during the sitting. These evening circles are to this family, what family prayer is to the orthodox household. Mrs. Wilson and the children all testify to the great good they derive from the custom, both mentally and physically. After the circle was over and the family had retired, their guest wandered out over the farm, and long after midnight found himself in the fields. The moon shining out of . a cloudless sky, the myriads of stars, the fragrance of the grass, flowers and trees, the profound quiet only broken by the twittering of the birds, all combined to produce upon the tired denizen of the city a most happy and inspiring effect. No wonder that with such a pure, natural ennobling environment, Bro. Wilson's family have developed medial powers; on such a farm, and especially in the month of June, the angels must love to visit and all the more when they are made so welcome.

In the morning we spent a quiet half hour in the sick chamber, and leaving the sick man looking more cheery and bright than when we came, hurried back on the early train to the city.

EXPERIENCES of old Spiritualists which are now appearing in our columns, are of great value in making the history of the Movement, and to new investigators. The country is full of rich material which should be recorded. Let every one who has clear well authenticated cases of phenomena stored up in his personal experiences, write them out carefully and concisely, in the brief est space consistent with completeness, and send them to us; we will publish as fast as possible and in the order received.

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

Mrs. Anna C. T. Hawks is visiting Texas. The address of Mrs. II. Morse is 277 Dixell avenue, New Haven, Conn.

Giles B. Stebbins addressed a meeting at Sparta, Mich., on the 7th and 8th.

Dr. Slade has fine rooms, 216 Powell street, San Francisco, where his time is almost constantly occupied.

Lyman C. Howe is now lecturing at Binghamton, New York. The Spiritualists there appreciate him highly.

Dr. Slade is receiving hundreds of letters, soliciting his professional services, between here and California.

The Spiritualist says that Spiritualism is making more progress in private than in public, at the West End of London.

Dr. Babbitt's advertisement in another column will be of interest to those who need the services of a skillful healer.

Capt. H. H. Brown will attend the meeting of the Vermont State Spiritual Association at Plymouth, on the 18th, 14th and 15th instant.

Mrs. Simpson visited E. V. Wilson one day last week, and kindly gave the sick man and his family an exhibition of her fine medial powers.

A meeting of Liberalists will be held in Oneida, Central New York, on Sunday, June 15th, 1879. Prof. C. D. B. Mills, of Syracuse, will address the meeting. All are invited.

CHEER not CHEAT .- By a mistake such as "occur in the best families," the title of an editorial in the JOURNAL of the 31st ult., is FAITH and CHEAT; it should be FAITH AND CHEER.

You will have great trouble to enter the kingdom of heaven, if you leave here without having paid for your newspaper. Those who are owing for the JOURNAL will please make a note of this.

G. B. Stebbins speaks at Nashville, Mich. Sunday, June 29th, and goes East to speak at Florence, Mass., July 20th, and at the camp-meeting at Onset Bay, Cape Cod, Lake Pleasant, etc., in July and August.

Recollect, friends, that we are sending the JOURNAL to new subscribers, on trial, for fifty cents for three months. Please do your level best to spread the glad tidings which weekly emanate from the JOURNAL office.

Mr. J. M. Potter, of Lansing, writes us that the final desat of the doctors' law in Michigah, was greatly owing to the persistent efforts and able action of Hon. S. B. McCracken. The Spiritualists of Michigan will be grateful to their fellow-citizen for his timely services.

Capt. Brown had a highly appreciative audience at Republican Hall, New York, the first instant, and was invited to speak again on the eighth, upon "Christ and the Cross of Ancient Origin." It is the desire of many that he be kept in the city, and efforts will be made for a lengthy course from him at this hall, during the coming fall and winter.

Hudson Tuttle will attend the annual meeting at Sturgis, and represent the RE-LIGIO-PHILOSOPHICAL JOURNAL. Mrs. Emma Tuttle will be also present, and the friends in Michigan will be able, for the first time, to listen to her sweet songs which set themselves to music, and exquisite recita-

Mr. A. P. Miller, editor of the Worthington Advance, called at our office last week-Bro. Miller having become convinced of the truth of Spiritualism, does not hesitate to proclaim it in his paper. Unlike many editors of secular papers, he allows no fear of the loss of patronage to stand in the way of what he regards as his duty.

Oliver Johnson, who is reported to have sworn at the Beecher-Tilden trial, that he was a "Spiritualist but not a d-d fool," has just contributed a lengthy article to the Christian Union to prove that William Lloyd Garrison was a Christian, but he fails to state that the old hero was an open and avowed Spiritualist. Query-Does Johnson's studious suppression of the fact tend to corroborate his sworn testimony as above quoted? We give it up!

EXPLANATORY .- Mr. Robert Cooper, of Boston, writes:

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19

"I observe you have an article in reference to my statement in the London Spirit-ualist, about President Lincoln and Mrs. Youngs. It appears to have been inferred that the event in question took place in Bos-ton, because I happened to write from Bos-ton, and Mrs. Youngs is located there. The fact is, no place was mentioned, but it was at Washington, where Mrs. Youngs then re-sided, who was then Mrs. Miller. I had the information from her."

J. Madison Allen, accompanied by his wife, closed a very successful ten weeks' lecture engagement at Atlanta, Ga., the last of April, and proceeded Northward, stopping at Cartersville, Ga. Chattanooga, Tenn., thence Westward through Northern Ala-bama. He spoke in the M. E. Church South, at Stevenson, Ala., May 9th, 10th and 12th; in Opera House, Huntsville, May 18th and 20th; Madison, May 25th; Athens, June 1st and 8th, and at Grove Meeting near Athens, June 7th. He will speak in Iuka, Miss., a portion of June, and thence proceed to Arkansas, probably, and revisit the Indian Territory, etc. Parties desiring the services of these busy workers, for the summer and fall months, in Kansas or anywhere north of Arkansas and west of the Mississippi river, should write at once to Iuka, Miss. They will perhaps take the route from luka through Cairo, St. Louis and Kansas City, if calls are received that justify. Address, Iuka, Mississippi.

The Good of Spiritualism.

J. Burns writes: For several years I held close intercourse with a spirit, and did not know his name. My first conscious introduction to him was one night when my companion was almost choking from phlegm in the bronchial tubes. I was in great alarm. In that state she was entranced, and a peculiar rumbling sound was pro-duced in her throat and chest. I did not know whether it was an evil or good spirit; but let me here say, that we have never been visited by an evil spirit yet. I requested it to speak. It said through the medium that he was a rough old man, just come to do the medium's chest good. She woke up soon afterwards, and was enabled to expec-torate the cause of her annoyance, and was quite relieved. This circumstance, which so opportunely released me from midnight anxiety, and my other and better half from acute suffering, impressed me much. "This must be a good spirit," thought I, "for it did good; and though he says he is a rough old man, I am convinced he is very skillful and tender, or he could not have done what he did. He is modest too; he makes no boast ; does not even desire to be personally known." The same spirit came again, and I recognized him as the "Old Man," for want of a better name. He spoke to me often through the trance, and appeared to clairvoyants everywhere. How I loved and trusted him! for he was so true and sus-

The Springfield Daily Republican says, Prof. Denton's closing lectures yesterday. in his course at Music half, were highly interesting, and were heard by even larger audiences than the previous ones. In the afternoon he expounded the revelations of the heavens, which he characterizes as the real word of God, and in the evening he presented the scientific groof of immortalty. Both lectures were finely illustrated by a stereopticon.

"A STARTLING BOOK."-That is what the publishers of Mr. Kiddle's book call it. We have a supply in stock, and will send a copy to any address on receipt of the retail price, \$1.50.

How to Magnetize, gives important information on a vital subject to all Spiritualists Every one should read it. Price 25 cents.

Grove Meeting.

There will be a three days' grove-meeting in James McQuillia' grove, five miles west of Merenci Leohard Co., Michigan, commencing on the last Friday in June, at 10 A. M., 1879, closing on the next Sunday. Good a peakers and good music in attendance. All'are invited that are seeking the true spiritual light. Bring your own provisions.

HENRY WILLIAMS.

Spiritualist's Camp Meeting.

The Spiritualists of Philadelphia will hold a camp-meeting between July 18th and August the 18th, 1879, at Neshaming, Palls Grove, Willets Station, eighteen miles from Philadelphia, and about seventy miles from New York, on the rottle of the North Pennsylvania railroad between Philadelphia and New York. Information, given by S. P. Kase, chairman of the Executive Commit-tee, No. 1601 N. 15th St., or the corresponding secretary, Joseph Wood, 1506 N. 7th St., Philadelphia.

The Northern Wisconsin Spiritual Conférence

Will hold a three days meeting in Spiritual Hail Omro, June 27th, 28th and 29th, 1879. Mrs. S. E. [Warner] Bishop and Sprague are the only engaged speakers. All liberalists invited to participate, as our platform is a free one. I kemember this is a three days meeting and will be called to order at 10 o'clock sharp, Friday a. M. So, friends, please be in season. Good music secured for the occasion. Those wishing can bring provisions for table and board same as at home. Meals will be furnished at 15 cents. Now, friends, let there be a grand turn-out Social party Friday evening. Those expecting to attend from a distance please notify the Secretary, that ample arrangements may be made for their entertainment. Da. J. C. PHILLIPS, Sac'v.
WM. M. Lockwood, Pres't.

Omro, May 29, 1879, Papers please notice.

Anniversary Meeting at Sturgis.

The annual meeting of the Harmonial Society wil be held in Free Church at the village of Sturgle, on the 18th, 14th and 15th days of June. Able speakers from abroad will be in attendance to address the andience.

By Onder of Committee.

J. G. Walt.

Michigan Spiritualists' and Liberalists' State Camp Meeting.

Arrangements are being perfected for holding a State Camp-meeting under the sub-lices of the Michigan State Association of Spiritualists and Liberalists, at Lansing, commencing Saturday, July 26th, and closing Monday, August 4th. The best speakers in the Spiritual and Liberal field will be present. For circulars and information on the subject address,

3. B. McChacken,

Chairman Executive Committee, Lansing, Mich.

Notice of Meeting.

The annual meeting of the Spiritualists and Liberals of Rockford and vicinity will be held in their hall in the village of Rockford, Kent Co., Mich., Saturday and Sunday, 14th and 15th of June, 1879.

GLES B. STERRINS, Speaker.

S. LEATHERS, Sec'y,
NATHAN TARER, Pres's.

Business Aotices.

Architects and school boys having maps and plans to draw find Lesmon's Dyes the most convenient form of colors. They are put up by Wells, Richardson & Co., Burington, Vt. These Dyes are the best to be had for general use. Druggists have them.

No book can be more useful to horse owners than one recently published by Dr. B. J. Kendall, Enosburgh Falls, Vt. The price being only 25 cents, all can afford it. Every one who sees it is very much pleased with it, as it has 35, fine engravings filustrating positions of slck horses, and treats all diseases in a plain and comprehensive manner. It has a large number of good recipes, a table of doses, and much other valuable horse information. The book can be had of the author as above, or at this office.

RYTHMIC LIFE.—When the blood, free from impurities makes rythmic melody in man's life, he cannot suffer from troubles with the kidneys or liver, and piles will not trouble him. Kidney-Wort is an unfailing cure for these cylis. It also side diseation.

MRS. CLARA A. ROBINSON, the well-known "Mag-netic Healer" is now located at 1030 Wabash Ave Chicago, where she will be pleased to see all her old patrons, and as many new ones as may re-quire-her services. Will answer calls to treat at private residences.

THE CROWNING DISCOVERY.—All the "phones" of the phonetic age are surpassed in practical benefit to mankind, by the discovery of Allan's Anti-Fat, the great and only known remedy for obest-ty, or corpulency. It produces no weakness or other unpleasant or injurious effect, its action being simply confined to regulating direction, and preventing an undue assimilation of the carbonaceous, or flesh producing, elements of the food. Bold by druggists.

ELLSWORTH, Kon., July 13th**, 1878.**

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

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

MRS. TAYLOR.

ALL afflicted with Consumption, Asthms, Catarrh, etc., should secure Dr. N. B. Wolff a new book, Medical Common Sense, which he will send them free, as advertised in another column.

B. B. BRITTAN, M. D., continues his Office Practice at No. 80 West Eleventh street, New York, making use of Electrical, Magnetic and other Subtile Agents in the cure of chronic diseases, Dr. Brittan has had twenty years' experience and eminent success in treating the infirmities peculiar to the female constitution, by the use of painless methods and the most efficacious remedies. Many cases may be treated at a distance. Letters calling for particular information and pro-fessional advice should enclose Five Dollars. 20.26

Spence's Positive and Negative Powders for sale at this office. Price \$1.00 per box. 24-1tf.

DR. KAYNER, Surgeon and Eclectic Physician, examines disease Clairvoyantly; adjusts Elastic Trusses for the cure of Hernia, and furnishes them to order. See his advertisement in another column. Address, Geneva Lake, Wisconsin.

A TOBACCO ANTIDOTE, manufactured and sold by J. A. Heinsohn & Co., of Cleveland, O., is ad-vertised by the proprietors in another column. The firm, we believe, is responsible, and the remedy is highly spoken of by those familiar with its

SHALED LEFTHES answered by R. W. Fijnt, 25 E. 14th street, N. Y. Terms: \$2 and three 3-cent postage stamps. Money refunded if not an-

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

CLAIRVOYANT EXAMINATIONS FROM LOCK OF HAIR.-Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the mind as well as the body. Enclose One Dollar, with name and age. Address. E. F. Butterfield, M. D., Syracuse, N. Y. CURES EVERY CASE OF PILES.

THE WONDERFUL HEALER AND CLAIRVOYANT MRS. C. M. MORRISON, M. D.-Thousands acknowledge Mrs. Morrison's unparalleled success in giving diagnosis by lock of hair, and thousands have been cured with magnetized remedies DIAGNOSIS BY LETTER.—Enclose lock of patient's

hair and \$1.00. Give the name, age and sex. Remedies sent by mail to all parts of the United States and Canadas.

Circular containing testimonials and system of practice, sent free on application.

Address, MRS. C. M. MORRISON, M. D. P. O. Box 2519, Boston, Mass.

Bew Advertisements.

Edwin D. Babbitt, D. M. Author of Principles of Light and Color, He olth Guide. Vital Magnetiam and Chart of Health, will treat a few patients at his office (as below), or at a distance. His success in treating with Psycho-Magnetiam, Light, Color, Vapor Baths, Magnetized Pads, etc., is reimarable. A full course of self-freatment by sibile and yet powerful methods, is given by letter and a magnetized ped sent to patients who cannot be present for \$5. [pr. Babbit builds up nervourity exhausted systems, both mentally and physically with great success, and trains his patients in that higher acience of life which belongs in part to his own discoverees, and which they deem an especial blessing ever afterward. Two or three patients can be accommodated at his pleasant rural home in the beautiful suburban town of traege. For particulars, also for books and instruments connected with the wonderful new science of Chromopathy, (Color-Healing) founded by Dr. Babbit, address, BABBITD & CO., Science Hall, 14) Eighth St. (near Broadway), New York.

\$10 Revolver for \$2.



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P. W. WILLIAMS & Co...
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Inclosed find \$2, to pay actual
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an extra-fine full Nickel Silver Flate Model Stock Revolver, and I agree upon receipt of said revolver to show it to my friends and acquaintances in my neighborhood.

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"Chicago, Freeport & Dubuque Line,"
"Chicago, Ia Crosse, Winona & Minneaota Line,"
"Chicago, St. Pani & Minneapolis Line,"
"Chicago, Milwaukee & Lake Superior Line,"
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Remember, you sak for, your Tickets via the Chicago & North-Western Hallway, \$30 take none other.

For information, Folders, Maps, &c., not obtainable at Home Ticaget Office, address any agent of the Company or Many's Hubhitz.

W. H. Stennett, Gen'l Pass. Ag't, Chicago, Ill. 25-13-77-13

RAIL ROADS.—TIME TABLE.

CHICAGO AND NORTHWESTERN. Tic. et Office - 61 Clark street, Sherman House, and at depota.

COUNCIL BLUFFS AND OMARA LINE. . Depot corner Wells and Kinzle streets.

Leave. 10:30 a m. Pacific Express. 10:30 a m. Sioux City and Yankton Express. 9:15 p m. Sioux City and Yankton Express. 9:15 p m. Sioux City and Yankton Express. 10:30 a m. Dubuque Express, via Clinton. 9:15 p m. Stering Express, via Clinton. 9:15 p m. Stering Express.	6:30 a m 6:30 a m 7:00 a m
Pulman Hotel Cars are run through, between C. Omaha, on the train leaving Chicago at 10:30 a. nf. road runs these celebrated cars west of Chicago, FREEPORT LINE,	bleago and
7:30 a m Maywood Passenger 7:30 a m Maywood Passenger 9:15 a m Freeport, Rockford & Dubuque. 10:15 p m Freeport, Rockford & Dubuque. 14:00 m Elmhurat Passenger 4:00 p m Hackford and Fox River 4:00 p m Lake Geneva Express. 5:15 p m St. Charles and Algin Passenger 5:30 p m Lombard Passenger.	*7:45 a m *7:15 a m *8:10 p m *6:30 a m *1:45 p m *10:45 a m *8:45 a m *6:45 a m
6:15 p m Junction Passenger	*8:15 a m

Norm.—On the Galena Division a Sunday passenger train will leave Eigin at 7:50a, m., arriving in Chicago at 10:15 a, m. Returning, will feepe Chicago at 1:15 p. m. MILWAUKER DIVISION.

Depot corner Canal and Kinzie streets.	- 1
(8:00 a m* Milwankee Fast Mail. 4 10:06 a m* Milwankee Express. 7 10:00 p m* Milwankee Express. 7 1:00 p m* Winentks Passenger (daily) 7 1:00 p m* Milwankee Express (daily) 7 1:00 p m* Milwankee Night Express (daily) 8 1:00 p m* Milwankee Night Express (dail	60 pm 60 pm 60 pm 65 a m
11:30 a m Lake Porest Passanger 2 4:10 p m Kenosha Passenger 9 5:50 p m Winnetta Passenger 7 5:50 p m Waukegan Passenger 6 6:13 p m Lake Forest Passenger 7 1:50 p m Highland Park Passenger 1:50 p m 1:50 p m Highland Park Passenger 1:50 p m Highland Park Passenger 1:50 p m 1:50	20 pm 00 a m 15 pm
WISCONSIN DIVISION.	
Depot corner Canal and Kinzle streets.	
9:30 a m Green Bay Express	45 a m

Except Sunday. †Except Saturday. ; Daily. †Except CHICAGO, ROCK ISLAND AND PACIFIC.

L. corner Van Buren and Shelman streets. City ticket office. McClark street, Sherman House.

Leave.
750 a m
10:30 a m
10:30 a m
10:30 a m
10:30 a m
Leavenwood and Atchingon Express
5:30 p m
10:30 a m BLUE ISLAND ACCOMMODATION. 6:55 a m Accommodation.

8:60 a m Accommodation.

12:20 p m Accommodation.

6:15 p m Accommodation.

7:10 p m Accommodation.

11:20 p m Accommodation.

11:50 p m Accommodation.

CHICAGO, ALTON & ST. LOUIS, AND CHICAGO KANSAS CITY & DENVER SHORT LINE. Utikon Depot, West Side, near Madison street bridge, and Twenty-third street. Ticket office at 122 Randolph street.

18:10 p m	Kanssa City and Denver Fast Express, yis Jacksonville, Ill., and Louistans, Mo.	Arrive.
****	Mo	*4:85 p m
\$100 a m'	press, via Main Line	7番8番
9:00 a m*	Peoria, Burlington and Reckuk Fact	*8:40 p m
9:00 p m t	Proris, Keekuk and Burlington	7.00 a m
75:00 b m.	Chicago and Paducah H. R. Express Streator, Wesona, Lacon and Washing-	Sist p m
5,000 p m*	Joliet and Dwight Accommodation,	19:10 a m
J. C. N	James CHARLYON, General Passenger A	Agent

\$77 a Mouth and expenses guaranteed to Agents
Outsit free. Shaw & Co., Augusta, Maine.

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Mineral Poisons, and their effects, are eradicated, and vigorous health and a sound constitution established. Erysipelas, Sali-rheam, Fever Seres, Scaly or Rough Skin, in short, all diseases caused by bad blood, are conquered by this powerful, purifying, and invigorating needleine.

Expecially has it manifested its potency in curing Tetter, Rose Haah, Beth, Carbuneles, Sere Eyes, Serofulous Seres and Swellings, White Swellings, Gottre or Thick Neek, and Enlarged Glands.

If you feel dull, drowsy, debilitated, have sallow color of skin, or yellowish-brown spots on face or body, frequent headache or dizziness, bad taste in mouth, internal heat or chilis alternated with hot flushes, low spirits, and gloomy forebodings, frequiar appetite, and tonglue coated, you are suffering from Torpid Liver, or "Billonaness." In many cases of "Liver Complaint" only part of these symptoms are experienced. As a remedy for all such cases, Dr. Pierre's Golden Medical Discovery has no equal, as it effects perfect and radical cures.

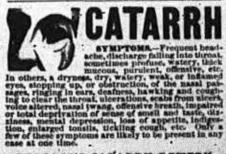
In the cure of Henochitis, Severe Coughs, and the early stages of Consumption, it has astonished the modical faculty, and eminent physicians pronounce it the greatest medical discovery of the age. While it cures the severest Coughs, it strengthers the system and purifies the blood. Sold by draggists.

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No use of taking the large, repulsive, nauseous pills, composed of cheap, cruite, and bulky ingredients. These Pellets are sourcely ingrey than mustard seeds. Heing entirely vegetable, no particular care is required without disturbance to the constitution, diet, or occupation. For Jaundies, Hoadsche, Constitution, Inpure Blood, Pala in the Shoulders, Tightness of the Chest, Dissinces, four Ersetations from the Stomach, Rot Trade in the Mouth, Billson attacks, Pala in the Shoulders, Tightness of the Chest, Dissinces, four Ersetations from the Stomach, Rot of Ridneys, Internat, Fever, Bloode feeling about of Kidneys, Internat, Fever, Bloode feeling about Pleasant Parguite Pellets. In explanation of the remedial power of these Parguite Pellets were segrest a variety of diseases, it may be an inversal, not a giand or tissue escaping their mannites impress, agained or tissue escaping their mannites impress, agained or tissue escaping their mannites impress, their virtues being thereby preserved uniquisaired for any length of time, in any climate, so that they are always from and reliable. This is not the case with pills put up in cheap wooden or pasteleard boxes. For all diseases where a Lazative, Alternitys, is Indicated, these little 'civits will give the most perfect antisfaction. Sold by druggists.

R. V. PLERCE, M. D. PROF'R, World's Dispensary and Invalids' Hotel, Buffalo, N. Y.



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produces radical cures of the worst cases of Calarrin, no matter of how long standing. The itsuid resnedy may be snuffed, or belier applied by the use of Dr. PRENCE'S Douche. This is the only form of instrument yet invented with which fluid medicine can be carried Right UP and FARFACTIV. AFFLISD to all parts of the affected name passages, and the chambers or cavities communicating theorem; the which seres and alters frequently exist, and from which the catarrinal discharge generally proceeds. It use is pleasant and easily inderstood, from directions ancompanying each instrument. Dr. Bank's Catarrin Resned; cures necess attacks of "Ooks to the Reset" by a flow applications. It is mile and pleasant to use, containing no strong or canalt drays or potsoon. Catarrin Resnedy and Pouche sale by severable. E. V. Pirrico's, M. D. Fren't, World's Dispensary and Invalide listes, Bullace, R. Y.

RELIGIO-PHILOSOPHICAL JOURNAL.

Boices from the Beople, AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSÓPHY.

The Dead Veteran. .

[To the memory of Don CARL PREDERICK STOCKEL, who passed on to spirit-life at the advanced age of 115 years, in Logstor, Denmark, on February 21st, 1879, leaving five sons, four of whom with a numerous group of mourning friends, stood around him at his bedside-his fifth son, and youngest, Don Pedro Carlo Stockel, who was scarcely three months, old when left motherless, being absent, and a resident of Chicago, Ills. U. 8. A.]

Our father died like some brave old oak, Whose years were near six score, When the weight of age his being broke, That his manhood nobly bore; And he sleeps in Jutland's rugged soil, Where the Cattagat's surging foam Sweeps high o'er the breaker's rocky coll To the banks of his Danish home.

As the sun went down o'er the ocean dim, And he looked on the golden skies, His weeping children he called to him, Ere he closed his dying eyes; And with pulseless vein, and a feeble grasp,

He held each throbbing hand, Then spake of his son he would fondly clasp, In a far-away foreign land. His angel wife like a tender flower.

Was stricken in beauty's bloom, And the snows of years in that parting hour, Have whitened her silent tomb. But she beckoned the dear ones to her side, And kissed her young baby boy, As her pure and prayerful whisperings died, And the old home lost its juy.

By her side he rests, and the lone wind moans Through the dark-green Kalmia's shade, And the summer birds with their plaintive tones Over-watch where they both are laid. But beyond death's mist, where the river runs 'Twixt this, and the sightless shore,

There the yearning souls of the loving ones, Meet and mingle forever more.

Chicago.

William Lloyd Garrison.

BY MARY P. DAVIS. .

It is with unspeakable reverence that we utter the name of the great emancipator who so lately entered the gateway of immorfal life. At eleven o'clock on Saturday evening, May 24th, William Lloyd Garrison passed away in the fullness of a noble and beneficent career. In common with his kindred and friends, an entire Republic mourns, and not one country alone, for across the seas there were eyes that wept and hearts that sank when the electric wires trembled with the sad tidings, that Freedom's great champion was on earth no more.

It is but seldom that there is youchasfed to us It is with unspeakable reverence that we utter

arth no more. It is but seldom that there is vouchsafed to us It is but seldom that there is vouchasfed to us
the spectacle of a life so rounded out, so perfect
in its greatness, and with its line of rectitude so
clear and unmarred. Oliver Johnson, in his touching and worthy tribute in the New York Tribune,
gives a glewing picture of the agitalor when,
"Upon his knees, with all the fervor of ingenuon,
youth, with his Bible open before him, he had
solemnly consecrated himself to the task of delivering the slaves from their bondage, and his
country from her greatest crime and curse."
From that time onward, in the invincible armor
of moral power, Mr. Garrison made war against
oppression. Score, vituperation, poverty imprisoppression. Scorn, vituperation, poverty, impris-onment; and threats of cruel death by the assassin and the mob, seemed but as so many spurs to his grand and fearless soul, urging it onward to the accomplishment of his sacred mission. His noble wife stood by his side, and with the spirit of a martyr united her moral strength with his in the face of dauger and death. She was spared to him and to her four beloved children until they saw the fruition of their hopes in the emancipation of four millions of slaves. When, in 1876, she pass-ed away, his loving hand wrote,

"In memoriam:" "The grave, dear sufferer, had for thee no gloom, And death no terrors when his summons came; Unto the dust returns the mortal frame. The vital spirit, under no such doom, Was never yet imprisoned in the tomb;

But, rising heavenward, an ethereal fiame, Shines on unquenched, in essence still the As is the light that doth all worlds illume." When our Commonwealth became "a new Unin which there is neither a master nor a slave.

Mr. Garrison gave the strength of his arm to othmr. darrison gave the strength of his arm to other reforms. He whose love and reverence for his mother "were such that he could never speak of her without deep emotion," advocated by pen and voice the enfranchisement of women. His clear voice the enfranchisement of women. His clear eye probed the depths to which a people may sink when the mothers of the race are held in low esteem, and so he insisted that "life, liberty and the pursuit of happiness" should be accorded to all women, inclusive of the despised class to whom Josephine Butler, of England, has devoted her saving energies. When the question of Chinese immigration rocked the country like an earthquake, his ringing voice was heard in indignant protest against the exclusion of this Oriental nation. Since the war he has watched the fate of the colored race with the solicitude of a father. tion. Since the war he has watched the fate of the colored race with the solicitude of a father, and his last public efforts, when nigh unto death, were made in behalf of the sorrowful refugees included in the negro exodus. He grew liberal in religion, End his last years were glorified by faith in the ministry of angels. This is a better world to day for his having lived. And he has gone to his reward; with the spirits of just men made perfect, he is in holy accord. In the words of Wendell Phillips, who stood by his grave, "Even in that higher work they wait for our coming also. Let the years yet spared us here be warnings to make ourselves more fit for that companionship."

Another Prayer-Case.

A widow at Stratford Conn., about forty-two years old, has been confined to her bed for some three years with a painful disease, attributed to overwork, and has been treated by many prominent physicians without continue, any rollef. overwork, and has been treated by many prominent physicians without getting any relief. At
last she heard of a woman who is reported to
have cured peoply by prayer, and had about made,
up her mind to send for her, when suddenly the
idea struck her that she might as well effect the
cure herself. For about a week, therefore, she
prayed earnestly that she might recover, and at
the end of that time she felt a peculiar thrill run
through her, rose from her bed and walked. This
was shout three weeks are and the woman comout three weeks ago, and the woman continues as well as ever.

A Dream Fulfilled after Thirty Years.

Two young men, residents of Norridgewock, met one morning, and one said: "Charles, I dreamed last night that you were a judge of the Supreme Court of Maine, and I was a minister, and that you called on me to open your court with prayer." Just thirty years after this, the Rey. Dr. Charles F. Allen, late president of the State College, happened to step into the Supreme Court room in Augusts, Judge Charles Danforth beckoned to him, and asked him to open his court with prayer, and, behold the dream was verified. The Rey. Dr. Allen is now pastor of the Methodst church at Fairfield—Fairfield (Me.) Chresiels.

Experiences of H. J. Howell.

In the fall of 1872 I was induced to look into the spiritual philosophy through Col. Mitchell, of Bryan, Texas, who had recently been converted from a Methodist to a Spiritualist, and who is one from a Methodist to a Spiritualist, and who is one of the oldest and most prominent citizens in that section of the country. I subscribed for, and commenced reading, the Journal which you are now so ably conducting. I sent for the "History of Modern Spiritualism", by Emma Hardinge-Britten; "Man and his Relations," by Prof. Britten; "Arcans of Nature," by Tuttle, and other books, all of which I read with a deep interest and much profit; although I had belonged to an orthodox church and imbued with all, of its doctrines, yet these books opened up a new field of thought—a grand philosophy to me hitherto unknown; in short, I was delighted with it; it seemed in accordance with what we might reasonably expect

grand philosophy to me hitherto unknown; in short, I was delighted with it; it seemed in accordance with what we might reasonably expect from an all-wise and gracious faith. If said to myself: "If I can get the evidence of these things, I am a Spiritualist." I did not dream at that time of getting any evidence through myself.

On the 12th day of March, 1873, I received a letter from Col. Mitchell, stating that if I would be in that pisce on the 20th of that month, I would have an opportunity to have a scance with Chas. H. Foster, of New York, who was considered a good and reliable medium. I immediately resolved myself into a committee of one to be present at the time and place, a distance of one hundred and ten miles. I had two sittings with Mr. Foster, and got such "startling facts" that I became more interested in spiritual matters than ever before; suffice it to say that I got undisputed evidence of the presence of loved ones that had crossed the shining river; also evidence of their continued love and guardianship; when I received this positive evidence, tongue cannot express the joy and happiness it afforded me; still I longed for more evidence, or rather evidence of a different nature—something coming home to my own interior consciousness, and thanks to the angel world, I did not have to wait long. This evidence came when feast expected, but none the angel world, I did not have to wait long. This evidence came when feast expected, but none the less appreciated; it was just such evidence as many need—personal evidence—to make them firm believers in our beautiful philosophy, in this day of charlatanry and fraud.

day of charlatanry and fraud.

Innowcome more directly to my own personal experiences. The first of August, 1873, Dr. Pierce and wife, of Waco, Texas, came to our place, and got up a developing circle, Mrs. P. being a fine rapping, trance and developing medium. I joined the circle, believing I had no mediumistic powers whatever, and that none would be developed, but to see how such a circle was conducted.

conducted.

The first night we met to form the circle Mrs. Pierce's controlling spirit, Geo. Talleporie, entranced his medium, and influenced her to come to me, and putting her hand on my head, she said, "Here is a man with a good brain; capable of separating the wheat from the chaff, and will make a good medium." I did not know certainly that this emanated from the mind of a disembodied spirit, and was inclined to doubt it, for I never had the least intimation that I possessed any medium powers whatever, and consequently was skeptical when told that I had, but was soon destined to have the statement verified. The fifth night after the circle was broken up, and all had left the circle room, including the medium, except myself and three or four others who remained, we commenced conversing about the strange things conand three or four others who remained, we com-menced conversing about the strange things con-nected with the spiritual phenomena. We had not been talking long when I felt an unmistaka-ble influence to sise to my feet; for what object I did not know, but I rose up, and when I did so, it seemed as if the Mair on my head was stand-ing, and that it was perfectly electrified. I com-menced speaking as though there was a large au-dience before me, without any volition of my own whatever. I spoke for a few minutes, not know-ing what Iswoold say, until M was expressed, but whatever, I spoke for a few minutes, not knowing what I would say, until K was expressed, but
very soon all words stopped coming, yet I was influenced to stand there, making gestures as
though I was speaking, but not saying a word.
While in this position an influence strong and
powerful came down from above, seemingly like a shower bath, passing over every nerve in my body. When this influence came over me I could not control myself in the least, yet I was con-scious of all that I did. I was influenced to read the character of different persons present, using the terms commonly employed by the phrenologist in describing character. I was also influenced to go to persons present, and tell-them they would make mediums, and what kind. After this influence had left me, I felt weak and sick for a few minutes; but the most interest. ing part, to me, of that night's experience, is to come. After leaving the house where the developing circle was held, I went to my boarding-house and retired for the night. I had hardly struck the held when I fell a fluidless sensetten in the extreme ends of my fingers and toes; this influence commenced running up my arms and legs; directly I felt a slight, tremulous sensation passing over every nerve in my body, the influence still increasing. Very soon I felt as though I had received a block from a gaivante battery. I was becoming a little alarmed, having never felt such an influence before, when Mr. Geo. Talleporie, the medium's main control commenced talking to me. Ha started on the sixty of the control commenced talking to me. Ha started on the sixty of the si Talleporie, the medium's main control, commenced talking to me. He started out by giving me a short sketch of his earth-life, telling me where he was born, with what disease he died, how old he was when he left the earth-life, etc., none of which I knew before. After he got through giving me a history of his earth-life, etc., he branched off-onto my business affairs, saying, "We want you to quit the jewelry business (I am a jeweler by profession.) We have got something better for you to do; we want you to ald in spreading this beautiful truth of Spiritualism. You are a good medium, or will be when developed. You will medium, or will be when developed. You will make an excellent healer and speaker, and I will

make an excellent heater and speaker, and I will
do all I can to aid you."

Before he left me I asked him a certain question. He said, "I will answer that question tomorrow." When, how, or in what way I did not
know. He then closed his conversation with me
for the night, by saying that he had trobbled me
more than he otherwise would, but that I was so more than he otherwise would, but that I was so anxious to have my questions answered, and then said, "good night." Then the natural warmth and feeling of my body commenced returning, my hands and feet, in fact the whole exterior surface of my body, was cold during the time of the conversation, but my mind never was as active, brillant and lucid as then. I then went to sleep. I woke up the next morning just as day was di work up the next morning just as day was dawning, and I felt the same tingling sensation in my
fingers and toes that I had the night before—
commencing just as it did then, and when the
spirit got control—be commenced talking to me,
and answered the question he had promised to,
talking with me for a full haif hour. He said before he left, "We want you to deliver your first lecture in Masonic Hall, Bryan, Texas. Go to Col. Mitchell; he will make the arrangement for you to get the hall, and go prepared to stay at least a week. I remarked to him that it would be very humiliating to me to attempt to give a lecture and fail. He said, "Trust that to us, I will be there and aid you." But when the time came I could not master courses to go and make the at-tempt to deliver the lecture. I am sorry I did not go as requested by this spirit friend. H. J. Howald.

Corsicana, Texas.

A case of conversion, not according to Mr. Moody's method, is recorded of a Baptist clergyman to the Unitarian faith in Madison, Wisconsin. He was thrown from his buggy some months ago, striking on his head and so fracturing his skull that for a time he lay between life and death. He has now recovered, and is in perfect health, but, to the surprise and grief of his friends, his leanings are now toward Unitarianism, with a flavor of Spiritualism. He used to be very hostile to Unitarianism, pronouncing it the worst form of atheism; now he scorne the doctrine of the Trinity, and has lost faith in immersion. His friends attribute his change of theological views solely to his gracked skull, and a good deal of facetiousness is indulged in regard to it. One Unitarian accepts the theory, and adds that, if the thick skulle of all orthodox Christians would only be cracked so that light could penetrate into them, they would all join his denomination.— Chicago Tribuse.

A. B. Demis writes: The old theology is tot-tering on its sandy foundation, and the golden time has come for Spiritualism to take deep root, there can be no question. I trust that you will as-siat us in getting true madiums in this place, and thereby prepare the masses for lectures on our beautiful philosophy.

Personal Experiences and Observations.

BY S. B. NICHOLA, PRESIDENT OF THE BROOKLYN CONFERENCE.

I presume all who have ever investigated this phenomenon, bave had more or less experience with undeveloped, mischlevous or lying spirita, Ofttimes, even now, new communicants are called evil or false because we are not more careful our-selves in our method of receiving all communications, as the best that could be given at the time and under the circumstance; and, instead of studying into the law whereby we could perfect
the exchange of thought, we unsparingly condown the "spirits." To liliustrate: A few days
after we had established inter-communion between the two worlds, in our own home, a spirit
came and wrote: "I want to talk about my pencame and wrote: "I want to talk about my pen-sion. J. B." This spirit claimed to be a revolu-tionary soldier and the grandfather who was tionary soldier and the grandfather who was known all through Western Vermont is his lateryears as "Uncle Joe," the Quaker preacher. Be, fore passing to spirit-life, homeste no effort to obtain his pension money from the United States Government, as he said, it was "blood money," and when he found his son was doing what he could to obtain the claim, he burned all the papers, and the son met with unexpected obstacles in having the claim allowed at the pension office in Washington. The spirit went on to sathitat since his entrance into the Spirit-world; his views had very much changed, and that he new deemed the money justly due to his children for his services performed for the United States Government, and he was now as anxious to have it paid as he was before to destroy all evidences of his claim. He said in substance, that distant relatives with lawyers in Washington and other cities, had with lawyers in Washington and other cities, had conspired to unlawfully obtain the money, and that they would succeed if they had the courage to forge the name of the medium's father to the to forge the name of the medium's father to the papers, which, up to that time, they had not done. He urged us to write to Washington and find out the facts. Her father did not believe a word of it, and he said he was a "lying spirit." Again and again he came for nearly a month, telling the same persistent story all the time, saying if we would rite to the member of congress in Washington from our district, the Hon. James Meacharm requesting him to go to the pension bursans. am, requesting him to go to the pension bureau in such an auditor's room, in a certain pigeon hole, giving the number and location in which the missing papers could be found and had been the missing papers could be found and had been on file for many years, that he would find every, thing, so far as the missing papers were concerned, that would fully substantiate the claim. Finally, more to stop the persistent coming of this spirit than with any faith in his truth, her father wrote to (Washington, and in a few days received information that the papers were where the spirit informed us they were, and though it required four years to unravel the whole thread of information given, we waited with patience, and every fact and statement made was verified in regard to lawyers and relatives to secure the claim unlawfully, and quite a large sum of money was recovered from the government, which would never have been received, had it not been for the information thus given by the spirit.

information thus given by the spirit.

In the twenty-eight years that I have been a
Spiritualist, I have made it a rule never to call on
my spirit friends to give advice on worldly matmy spirit friends to give advice on worldy mat-ters. Ofttimes they have done so, with words of caution, and many times with valuable informa-tion, but this has always been ansolicited, for I believe that their coming to this life, and estab-lishing inter-communion with the two worlds, is to lift the race from the material to the Spiritual,

to lift the race from the material to the Spiritual, by aiding the growth and development of the indwelling spirit in every human soul.

At a sitting with a medium for writing while I was investigating, a spirit came and wrote a communication to me, and signed the name, "B. Franklin." The signature was a fac-simile of the old philosopher's chirography. He informed me that he was one of my guardians, and that I had a great mission to perform, and I replied to this spirit, "I do not believe that you are what you represent yourself to be, and if you are, I have no means of knowing the truth of your assertion. What I want is to have my own friends come; those that I knew personally and intimately, so I may be able to test the truth of what may be given. I do not care for high sounding names, and I wish that you would not come again." From that time to this I have not been troubled with what claims to be the great men of past with what claims to be the great men of past times, not but what I believe they may and do come, but in my opinion it must be through fit-ting instruments, specially prepared by a long course of moral and spiritual development.

Another illustration: At our circle there very ften_came a spfrit claiming to be "Orville C." a brother of a young lady who was a member of it. He died in California, and the burden of his communications were words of warning as to a young man to whom his sister was to be married. oformation given was truthful and of much The information given was truthful and of much value to her. Some things given aroused auspicion, that it was not the spirit of the brother before mentioned, so at another circle I resolved to try, if possible, and find if there was any truth in our suspicion. After a good many questions, the spirit admitted that he was not what he professed to be, but that the information was true, and what was needed. I asked him if he was taught by intelligent spirits to deceive. After healtating a little time, he finally said, No. I then asked him if he would give the reason why he came and took the name of another. He said farm and knew both the brother and sister. and that it was necessary to warn the young lady, and that he could give the information better than any one else, and that he knew if he assumed the name of the brother, the sister would sumed the name of the brother, the sister would accept and believe, when, if coming from him, she might question his truth and not receive it at all. We convinced him that the motive did not warrant the deception used. He made the promise that he would come in his own name in the future, which he did at other circles. Immediately after this promise was made, another spirit took possession of the medium, claiming to be the mother of this young man, and manifesting every expression of joy and gratitude, and said that her son could date his first steps of progress in the Spirit world from this time. Whether true or false, it was a beautiful illustration of the law of kindness and love, which might well be our guide in ness and love, which might well be our guide in our relations with all spirits terrestrially or celestially embodied, and may we not, too, after our entrance to the other home be under the nec essity of returning to earth to learn lessons that may aid us in our onward progress. Who knows?

Dr.W. J. Atkinson writes: A sense of right and duty to humanity impells me to give to the world a little experience I have had. There is not a single profession now but has its load of hum-bugs and impostors to contend with. It appears that, as mediumship is a fine field for operations, a large number of impostors have assumed to be mediums, and care "deceiving many," but the Journal is making it so hot for them, it seems that all the herd of impostors will have to seek some other means of support. But Spirituklism has not all the humbugs; there are humbugs and deceivers in other quarters that do about as much injury to the people as false mediums. I refer to medical colleges and medical legislation. In the first place medical legislation has created a demand for impositions in the form of medical colleges. The doctor's laws gave secondrels in the medical profession an opportunity to erect col-leges where men could be "legally" authorized to

H. Augir writes :- I have Gerritt Smith's pamphlet of theology. I regard it as among the best thoughts of the age, and I would like the see trepublished; as there was no copyright token, any one can publish it I suppose. What adds to its value, it came from a good and great man, whose unbounded benevolence flowed out in all directions, and he was as free to distribute his wealth as his father was eager to accumulate it.

A. D. Harrison writes: There are but few Spiritualists in this place. I think if we had a good hall for holding meetings, and a good inspirational lecturer, we might awaken quite an interest here. Mr. Potter, of Wonewoc, favors us with lectures occasionally when we can furnish him with a suitable room.

Geo. W. Elder writes: I hope to continue the JOURNAL as long as it advocates a doctrine that makes the world better. Hold fast to the truth; that will win in the end.

The Late Rev. Moses Ballou.

BY MRS. MARIA M. KING.

This eminent speaker passed to the bigher life from Atco, N. J., May 19th, aged claty-eight years. In his death the Universalist denomination has lest one of its greatest lights, and the comtion has lost one of its greatest lights, and the com-munity a most worthy teacher and exemplar of practical religion. His gifts were of the rarest kind, and qualified him for a place among the fore-most in his profession, as is well known. Let it be understood here that I do not attempt any ex-tended review of his character and opinions, but only to state a few facts in relation to these, that have come under my own personal notice within the past few years, and which I think may inter-est the readers of the Journal.

It was my privilege to become acquainted with

It was my privilege to become acquainted with Mr. Barlou about sixteen years ago, since which time I have had frequent opportunities to listen to his pulpit utterances, and of conversing with him. He preached a Universalism that coincides him. He preached a Universalism that coincides with Spiritualiam proper so entirely, that I was scarcely ever able to detect any points of ence between his faith and my own. His viewed the vicarious atonement, of the real nature and mission of Christ, retribution in the future state, of the Scriptures, and of the ministry of spirits, were the same as those of advanced Spiritualists. He did not hesitate to declare his faith in spirit and the properties in the public and to his prethren in communion in the pulpit, and to his brethren in the church. I have heard him relate, that on bethe church. I have heard him relate, that on beling expostulated with on one occasion, by a
brother in the ministry, concerning his belief in
Spiritualism, he said to that brother: "You throw
away spirit communion and your Bible goes with
it." He reverenced the Bible for the truth it contained, and his religious nature prompted him to
the worship of God, who to him was a Father
worthy to be loved and trusted. He found more
congenities with his religious features he has own the worship of God, who to him was a Father worthy to be loved and trusted. He found more congeniality with his religious feelings in his own church than among Spiritualists generally, and also many who were in accord with his peculiar views; and he chose to retain his place there to the end. I regarded him as of us as much as of his own denomination, in the sense that he taught such truths as all good Spiritualists teach, and his doctrines were only elevating and refining, and taught in the Universalist church or anywhere else, wore what the people need, being enlightening and liberalizing in the highest degree. He had been an investigator of the spiritual phliosophy since the days when A. J. Davis was dictating his "Divine Revelations;" and since that time he has been an habitual reader of spiritualistic papers and books; and his library contains all of the fatter of any note.

He was eminently a teacher of the people. From the fullness of a heart overflowing with love and good will to all of every name, his tongue dropped precious, practical truths, as the heavens distill the dew and the summer rain; and his hearers drank them in as the his trong reasoning powers and happy faculty of illustration, coupled with his earnest eloquence and his inspiration of loxe, gave him such an influence with old and young that his teachings cannot soon be forgotten, but must continue to bear good fruit. He was one at whose feet it was good to alt and learn wisdom.

When he was called upon to drink deeply of the cup of sorrow, and during the years while in-

When he was called upon to drink deeply of the cup of sorrow, and during the years while infirmities were gathering upon him, and he felt that his work was nearly done, then it was that he experienced the consolation our blessed faith gives. His faith became knowledge, and he reveled in anticipation of the delights of the spirit home, as revealed in these latter days. A father in Israel, he "rests from his labors and his works do follow him."

"None knew him but to love him.

"None knew him but to love him, None named him but to praise." Hammonton, N. J.

Lucacy and Evil Teachings.

Lunacy generated by the monstrous teachings from "the pulpit," should not pass unnoticed by the press. Pulpit teachings should not, unchal-lenged, continue their inroads upon the sanity, the lenged, continue their inroads upon the sanity, the sound reasoning powers of the Morrers. These teachings in past ages filled "the civilized world" with wars and blood. In these days they are filling the lunatic asylums with poor, demented victims—victims to faith in doctrines, such as "the infallibility of the Bible," and "the admirable faith of Abraham, which was accorded to him as right-counness, because he obeyed God's voice and kept his commands," etc.

It is no wonder these pulpit teachings should bear fruit, their authors being considered respect-

bear fruit, their authors being considered respect-able and educated, with no voice of the presa raised against them. The inevitable result has followed

followed.

The case of Freeman of Pocassett, is yet fresh in the public memory. Actuated like Abraham, he went further before the natural instincts raised their voice; he killed his poor child under a similar delusion, having parted with trust in his own reason. He followed to the very end the lauded "example of Abraham," trusting the still small voice. He followed the pulpit theory of reliance upon Bible precept and example as "the only rule of faith and practice." Following that case comes another at Portsmouth, N. H. One Goodman, like Freeman, has long heard the voice of man, like Freeman, has long heard the voice of the God of Abraham. It announced to him that the time had come when his God, of Abraham-like wrath, must be appeased by the sacrifice of his little fear-year old boy, for whom in his nor-mal ("sinful"?) condition he had the most tender affection.

Another case in point is supplied in the same daily paper with the last. It is this: Among the immigrants landed at Castle Garden was one

immigrants landed at Castle Garden was one Brezina, from Bremen. On landing, he threw on the ground his money, both paper and coin, at the same time shouting in a strange manner. The officials discovered he was crazy on the subject of religion, and like Goodwin and Freeman, he has been, or is to be, sent to a lunatic asylum, to be supported at public cost.

Should not the press, in view of the great multitude of such cases, set its face and voice against the pulpits which preach such doctrines, which, experience shows, lead to like results? Should not pulpits which directly or indirectly laud or held forth such doctrines and examples for their hearers' consideration, be suppressed by law as hearers' consideration, be suppressed by law as dangerous and immoral in their tendency? I am not, nor are Spiritualists generally, advocates of a resort to force or law to suppress an evil, but the pulpits are, as a rule, and for this reason I put forth for their and their supporters' consideration, this suggestion. In the interest of safety and good morals, why should not the force of the law be applied to the preaching of the so-called orthodox churches!—a force which they flesitate not to sak to be applied to the evil teachings and practices of others, such as use of liquor, ste. practices of others, such as use of liquor, etc.?

BRONSON MURRAY.

New York.

I have no acquaintance either with P. or Q; but I feel sure that the decided conviction of all who can see both sides of the shield must be, that it is more likely that P has seen a ghost than that

E. L. Bush writes: In your late issue of May 20th, we have read with deep interest Prof. Deuton's able lecture upon the philosophy of death. In the pleasure derived from its perusal, we regretted that our orthodox friends and heighbors in this vicinity were not favored in a similar manner.

Of the new books found on our table, we mention the "Ethics of Spiritualism," by Hudson Tuttle, and published by the RELIGIO PHILOSOPHICAL Publishing House, Chicago. It is filled with sound, sensible reading matter, and of value to all classes of beliaves.—Aledo Banner.

T. E. Pelham writes: I have been a con-stant-reader of the JOURNAL, and I consider it great soul-food; it is sublime in its teachings.

Truth, considered in itself and in the effects natural to it, may be conceived as a rentle spring or water-source, warm from the genfal earth, and breathing up into the snowdrift that is piled over and around its outlet. It turns the obstacle into, its own form and character, and as it makes its way, increases its stream, and should it be arrested in its course by a chilling season, it suffers delay, not loss, and waits only for a change in the wind to awaken and again roll onward.—S. T. Coleridge. Truth, considered in itself and in the effect

Instead of giving laws to his society, Christ would give to every member of it a power of making laws for himself. He frequently repeated that, to make the fruit of a tree good, you must put the tree late a healthy state, and, slightly altering the illustration, that fruit can only be expected from a fruit tree, not from a thistic or thorn. The meaning of this plainly is that a man's actions result from the state of his mind; that if that is healthy they will be right, and if not, they will be wrong.—Gladstens.

Mrs. A. Brooks writes: I can't do without the JOURNAL; its pleasant face has been so long familiar to me that it has become a necessity, and it improves vastly with age. The late number, which had Mr. Denton's lecture on death, is the best one yet printed. I rejoice to see the winnowing course you are pursuing in separating the chaff from the wheat. May God and good angels help you to finish the work for which I have long seen the necessity.

Notes and Extracts.

Light and darkness are not more opposed than are truth and falsehood,

In all things use your reason, and in nothing you require to exercise it more than in matters

The Australian natives refuse to go out at night because then, they think, the powers of darkness are in the ascendant.

The dawn of a brighter day is breaking in your midst when men shall see by a clearer light their spiritual augroundings.

The book of life is not a locked ledger. Its pages are open for man's inspiration, and the com-mand of God is "know thyself." We need salvation from the dark and dreadful

crime of inebriety, for the instinct of the brute is superior to the imbecility of the drunkard. The past is only useful in its experiences to

guide the present and to discipline our immortal part for an inevitable and eternal hereafter. A cup of cold water, magnetized with love, may

be the salvation of a man; whilst the richest viands without it are as ashes in the mouth. The mere acquisition of a knowledge of spirit-ual intercourse without the wisdom to apply it to individual or general development, is worthless.

Who boasts of love in rhythmic song Will not remain a lover long; .
Who sails life's sea in pompous state Will find the landing desolate."

The world, said Bacon, is man's theatre, with God and the Angels for an andience, and it there-fore becomes us to perform our respective parts

Religion is born in the spirit, and the earthlife of the individual is but a school to develop the spiritual forces already planted in the interior

soul-life of every being. The "laying on of hands" once signified more than the mere name; for, with the words, "Re-ceive ye the Holy Spirit," a power went forth from the touch that was indeed a spiritual gift.

There is no part of human history, or human literature, which does not abound in the plainest demonstrations of this influence—the influence f the spiritual world operating on this incar-

Even as the upborn infant becomes partaker of the mother's nourishment, even so the medium, who is as yet unborn into the spiritual world, be-comes partaker of the spiritual food with which

we are supplied. Phenomenal manifestations of a transient nature. They satisfy for the moment, but as soon as the spell is broken, the same sensations of hunger return. The soul of man demands some-

thing of a permanent character. No one can handle food without its partaking of their magnetism. Now, if your cook be an ill-conditioned, inharmoniously constituted man or woman, what wonder if the work of his or her hands falls to nourish or creates disgust!

The language of one school is, "Man is immer-tal and passes from this life to an existence in-visible to mortal eyes;" that of the other, a direct and emphatic denial of the affirmation. Can it then be said that the truth lies between the two?

For after Jesus had passed away, when a Church was formed and then divisions and subdivisions came, each Church claimed to carry out the original plan of Christ, each one claiming to do all the good work that could be done in its

Mediums, of whatever type, cannot be too careful about their surroundings—the people they come in contact with, the places they frequent, the houses they inhabit, the food they eat, the clothes they wear, to say nothing of the atmosphere they

Mever teach a child anything of which you are not yourself sure; and, above all, if you feel anx-ious to force anything into its mind in tender years, that the virtue of youth and early associa-tion may fasten it there, be sure it is no lie which you thus sauctify.

The doctrine of Immortality is being, and is likely to be, increasingly pressed upon the thoughtful consideration of all who are cognizant of, and care to think about the tendency of modern culture, and its influence upon the constitu-tion and development of modern society.

If you could make a chain of a thousand miles, consisting of human beings with joined hands, consisting of human beings with joined hands, electricity, being in affinity, with man; would pass as rapidly and as easily through the chain of a million human beings, as along a metal wire, and yet electricity is considered a blind force.

From the earliest times as much knowledge has been given to man as at that particular stage he was capable of receiving—so much and no more; treated just as you would treat a child, step by step. Here and there you find a child more precoclous than another, capable of understand-

Electricity is generated in cells by the action of metals; it passes along hundreds of miles of the metal it is in affinity with and closes its directed course by moving a solid substance in various directions at the end of the journey. Wires are not required, however, for spirits to transmit their thoughts.

Around every planet is a corresponding aura, both of physical and spiritual life, the latter being in exact proportion to the advancement of the planet itself, so that if you have from an outward furnace an emission of smoke, so you have from an undeveloped world an emanation of cloud and vapor, and of spiritually-darkening substances,

Superstition in all times and among all na-Superstition in all times and among all nations is the fear of a God whose passions are those of a man, whose acta are those of a man; who makes some places holy and not others; who is kind to one person, unkind to another, and is pleased or angry according to the degree of attention you pay to him, or praise you refuse to him; who is hostile, generally, to human pleasure, and may be bribed by sacrince of a part of that pleasure into permitting the rest. sure into permitting the rest.

"Arrayed in clouds of golden light, More bright than heaven's resplendent bows,
The holy angels come by night
To bless the sleeping world below!
How soft the music that they bring—
How sweet the hallowed strains they sing.

"Good-will henceforth to man be given, The light of glory beams on earth;
While angels tune the harps of heaven,
Their kindred here rejoice with mirth,
And to the skies their voices raise, In one sweet song of gushing praise!"

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IS THE GREAT'CONNECTING LINK BETWEEN THE EAST AND THE WEST!

II.-From the Writing of Languages unknown to the Pry-

gent.

biographical account is partly compiled; Mr. Epes Sargent, whose name has long been in the list of our correspondents, is native of Gloucester, a picturesque mari-time town twenty-eight miles from Boston. .S. A. While he was yet a child his family moved to Boston, and at nine years of age he entered the Public Latin School, where, in the study of Latin and Greek, he stayed five years, with the exception of six months which he passed in making a visit with his father to Denmark and Russia. At St. Petersburg he attracted the attention of Baron Steighitz, the opulent banker, who urgently offered to educate him with

his son, the present Baron, and then to take him in to his counting-room. This advantageous offer young Sargent declined, as his tastes ran in the direction of litera-

ture and philosophy.

Returning to America, he resumed his place at the Latin School, and soon afterward was admitted a student of Harvard College. He did not, however, remain there till graduation, but accepted a situation as assistant in the editorial department of The Advertiser, the Boston daily paper. Subsequently his services were transferred to the Daily Atlas, where he had opportunities of passing part of the year at Washington, during the sessions of Congress, as political correspondent. Here he was admitted to the familiar personal accountainess. to the familiar personal acquaintance of Webster, Clay, Calhoun, Preston, Chief-Justice Marshall and other eminent public men. With Mr. Clay, Senator from Kentucky, and candidate for the Presidency, his relations were especially intimate, and he wrote a life of him, which was largely circulated and edited with additions by Mr. Sargent' early friend, Horace Greeley, who also lived to be a candidate for the Presidency. Jour nalist and man of letters, Mr. Sargent seemed now to have chosen his career. He was for some years a resident of New York, where he edited The Mirror, The New World, and other publications quite flourishing in their day. He also wrote and edited several works for the Messrs. Harper, which had good success, and led to very pleasant relations with that house. He was on friendly or intimate personal terms with Poe, Bryant, Halleck, Washington Irving, N. P. Willis, Longfellow (who often visited him at New York), and also with Charles Dickens during the latter's sojourn there.

Both Poe and Willis have something to

say of Mr. Sargent's appearance at this time. Poe speaks of him as "somewhat short of stature and of gentlemanly address," and says of his sea poems, "They evince a fine fancy, with a keen appreciation of the beautiful in natural scenery." Willis writes, "I may say of him as Fal-staff said of Prince Hall, 'His face is a face

royal; God may finish it when he will, it is not a hair amiss yet.

Mr. Sargent wrote four plays, which were successfully represented—The Genoese, in which Josephine Clifton, and afterwards Charlotte Cushman and her sister appeared; Velasco, founded on legends of the Cid, which was brought out by Miss Ellen Tree (afterwards Mrs. Charles Kean) in America, and subsequently by Mrs. Mowatt and Mr. Davenport in London and Edinburgh and in regard to which Serieant Talfourd, author of Ion, wrote a complimentary letter; Change makes Change, a comedy, brought out by Burton, a favorite comedian; and The Priestess, produced in Boston with considerable success

Velasco was the only one of these plays that was published, and the edition of that being burnt up in one of the great fires that befell the Meesrs. Harper, the author refusto have it reprin plays were merely tentative productions, and his predominant tastes soon pointed in other, though less popular directions. He had had his dramatic froile, and was content. . "To-morrow to fresh woods and pastures new."

Some of his early poetical ventures were published in *The Collegian* and *Hurbinger*, in company with his now famous colleague, Oliver Wendell Holmes. About 1840, Sargent's first volume of poems appeared, un-der the title of Shells and Seaweed-written, many of them, on a voyage to Cuba in a sailing vessel. His Life on the Ocean Wave set to music by Henry Russell became instantly popular as a song in America, while in England, as it was not copyrighted, it was issued by some half dozen music publishers, and is still one of the

The late E lmund Sears, himself a poet and author of Foregleams of Immortality, call-ed attention in the Unitarian Review to the following passage, Homeric in its move-ment, as remarkable for its beauty. It is from one of Sargent's poems, and is descrip-tive of the coming of night in Summer in (Moncester Harbor:

But when the moon shone crescent in the west, And the faint outline of the part obscured. Threadlike, curved visible from horn to horn, And Jupiter, supreme among the orbs, And Marx with-utilating beam came forth, And the greaf concave opened like a flower, Unfolding firmaments and galaxies, wharklips with separate stars, or snowy white Unfolding firmaments and galaxies, sparkling with separate stars, or snowy white with undistinguishable suns beyond—
They paused and rested on their oars again, and looked around—in adoration looked—
For, garing on the inconceivable,
They fait God is, though inconceivable."

In 1852 the great Massachusetts Senator Daniel Webster, celebrated for his fine per-sonal appearance, and with whom Mr. Sargent had been on intimate terms in Wash-ington, died, and the poet was called on for the words of a dirge to be sung at a mem-orial celebration in Quincy. He wrote the

Night of the tomb! he has entered thy portal; dilense of death! he is wranged in thy shade; all of the gifted and great their was mortal. In the earth—where the quean-mist weepeth—te laid

In the earth—where the occan-mist weepern—is inc.

"Lips, whence the voice that held senates proceeded;
Form, lending argument; aspect angust;
Brow, like the arch that a nation's weight needed;
Eyes, wells unfathoned of thought—all are dust,
Night of the tomb!/hrough thy darkness is shining
A light, since the star in the East, never dim;
No joy's exultation, no sorrow's repining,
Oould hide it in life or life's ending from him.

Filence of death! there were voices from heaven That plerced to the quick ear of faith through thy

The rod and the staff that he asked for were given, And he followed the Savior's own track to the ton "Beyond it, above, in an atmosphere finer, Lol infinite ranges of being to fill! In that land of the spirit, that region diviner, He liveth, he loveth, he laboreth still:"

A matrimonial alliance, and a very happy one, drew Mr. Epes Sargent from New York back to Boston, where he has eyer since resided. He edited the Boston Daily Transcript several years, until failing health warned him to give up the arduous occupation; for newspaper editing was much harder work then than now. His literary activity was not checked, however. He edited the Modern Standard Drama. He put forth the Standard Speaker, with three supplementary books.

of elocutionary selections and translations, the success of which was very marked. These were followed by three series of read ing-books, a book of original dialogues, and a much-praised work on etymology, form-ing twenty-two volumes in all. They are still largely in use in American schools.

During the civil war he appeared for the first time as a public speaker, and made some spirited speeches, which, as published, were widely copied and served a patriotic purpose. They drew forth letters of warm congratulation from Charles Sumner, one of the friends of his boyhood. Mr. Sargent also wrote a popular novel, entitled Peculiar, published by Carleton, New York, and of which sixteen thousand copies were sold though it was an eight shilling volume An edition in three volumes was published in London by Hurst & Blackett, under the auspices of Mr. William Howitt.

In 1868, having suffered from a bronchia affection, Mr. Sargent was advised by his physician to pass the winter in the south of France; and he established himself at Can nes, on the Mediterranean. During his brief stay in England he made the personal acquaintance of Mr. W. M. Wilkinson, Mr. Thomas Shorter, Lady Caithness, Mr. William White, Dr. Ashburner, and other prominent Spiritualists. He also renewed his acquaintance with Mr. Benjamin Cole-man and Mr. D. D. Home, the distinguished medium. Prof. Francis W. Newman, author of many much esteemed works, who had long been his correspondent, was also now personally sought out and greeted. Mr. Sargent had received a letter from Charles Dickens, thanking him for his novel, and he was preparing to call and re-new his acquaintance with him, when news came of the great novelist's death.

To Spiritualists Mr. Sargent's connection

with the modern spiritual movement will be perhaps of more interest than his literary career. His attention was drawn to meamerism about the year 1837, when he was in his twenty-fourth year. He had witnessed in Boston the experiments of Dr. Collyer, a young Englishman, the same who lately, in his old age, testified in London to the genuineness of the phenomena through Slade. Mr. Sargent saw much in Collyer's exhibition to excite his attention and curi osity. Soon afterwards, in New York, he had opportunities of studying the subject in his way. Dr. Channing, a well-known physician, introduced him to a sensitive, the phenomena in whose presence he stuphenomena in whose presence he studied for two years under circumstances that precluded the possibility of deception. By the exercise of his own volition he sat-issled himself of the mesmerizer's power over his subject. Of clairvoyance, thoughtreading, insensibility to pain through mes merism, he also became fully convinced. When the phenomena at Hydesville broke out in 1847 he was editing the Beston Transcript, and through its columns did much to direct public attention to the sub

The mental phenomena he was fully pre-pared to admit, as they harmonized entirely with his mesmeric experience; but it was that he accepted the physical marvels. The Cartesian notes that spirit can have no power over matter—that it is diametrically antagonistic-perbaps had some part in his prejudices. But the stress of facts was eventually too much for his a priori the ories. He yielded after five years of study and experiment, having repeatedly proved, in his own home, under the most stringent conditions, the actual occurrence of the

leading phenomena. Having thus become finally and foreyer convinced of the basic truth of Spiritual ism, he emitted no opportunity of passing on the truth-torch to others. In 1867 he published a succinct history of Modern Spiritualism, under the title of Planchette; or, the Despair of Science, a title which might have answered well enough for a pamphlet, but which hardly does justice to work so earnest and comprehensive as this really is. In spite of its title, however, it has passed through four editions, and is still in demand. The Rev. Austin Phel'ps, D. D., refers to it as written by the most scholarly of the American defenders of Spiritualism." Air. William Crookes wrote of it in 1874: *Planeheite* was the first book I read on Spiritualism, and it still remains, in my opinion, the best work to place in the hands of the uninitiated."

In 1875. Mr. Epes Sargent put forth The this really is. In spite of its title, however,

In 1875, Mr. Epes Sargent put forth The Proof Palpable of Immortality, a volume of 288 well-filled pages, devoted chiefly to the materialization phenomena, but also to the discussion of moral and religious questions pertaining to Spiritualism. In 1876 he wrote a reply to Prof. Tyndall's severe attack on Spiritualism, a reply which attracted great attention in America, and was halled as "the right word at the right time." He also wrote (1877) the article on Spiritualism for America, and Francelon. Spiritualism for Appleton's new Encyclo-

These works give but an imperfect idea of Mr. Sargent's activity in the cause of Spiritualism. By his contributions, some under his own name, but most of them anonymous, in various journals, English and American, and by a very extensive correspondence, he has, as Mr. Stainton-Moses says of him, been "indefatigable in his attempts to convince an unwilling world that there is in and around us something more than materialists would have to believe."

For the last ten years Mr. Sargent has

For the last ten years Mr. Sargent has been in a precavious state of health, but has found time for much hard literary work. He is now (1879) engaged on a Cyclopudia of English and American Poetry for the great New York house of the Messrs. Harper. It is to be a large volume of a thousand pages in double columns, elegantly illustrated, and containing much critical and biographical matter. The compiler trained and experienced taste in poetry and art justifies us in expecting a work of rare excellence and attractiveness.—The Landon Spiritualist

The distinguished Shaker, Elder Eads, delivered a sermon at Louisville, Kentucky; May 12th, in which he took the position that "The Devil is Dead." He was sure he was dead, though he presented the following ar-

gument by a negro, to the contrary:
"Bah, you need not tell dis niggah dar is
no debbil, kase if dah was no debbil, how no debbil, kase if dah was no debbil, how does da make de picters so zackly like him? Wid dem big claws and dat great chain around his neck an de angel a holden him in de pit till God gets ready to turn him loose. When dat time comes, see if you will den say dar is no debbil?"

Poor Bennett's Martyrdom.

In the late sentence of \$300 fine and thirteen months in prison, passed upon Mr. Bennett, of the Truth Seeker, by the United States Circuit Court in the city of New York, for sending obscene matter through the mails, there is food for much reflection on the part of all the parties concerned; far more we judge than either of them seems yet to have given to the subject. The prosecutor, Mr. Comstock, has probably not reflected that the chief desideratum essential to give a large sale to an immoral -work, is not the use of the United States mails but of the United States Courts. The mails supply merely a means of transportation. If the demand for the work is sufficiently great, means of transportation will supply themselves. The chief essential to a large sale is that gratuitous advertising which shall create a public demand for the book itself. No form of gratuitous advertising is so valuable to the publisher, as to convert the government of the United States into the advertising agent, and the courts of justice into an open unpaid advertising column. These learned counsel who otherwise would not have allowed the paltry, lewd and frivolous pamphlet to come within reach of their aristocratic noses, will under the stimulus of a moderate fee, or many of them even for the no toriety which a lascivious trial-scene affords, without any fee, pore and quote and compare the worthless and dirty texts of a pamphlet which else would not have paid the cost of printing. Millions who read their speeches, wish to buy the swashy trifle. Their motive is not to see whether it is obscene but whether the court ruled and the counsel argued correctly.

This mode of advertising immoral liter ature is effective. If Mr. Comstock is short in his salary, or in any way lacks compensation for this kind of work, Mr. Bennett could well afford to make it up to him. The prosecution is therefore a success if its object is to advertise immoral literature and the publisher who sells it. Through it the Heywood pamphlet and Mr. Bennett personally have had the benefit of the circulation of every newspaper in the country. This is a notoriety much beyond the merits of either. All this has been done at the cost of some injury to the cause of liberal thought. It has lent its aid to confirm an impression that no person can free himself from superstition without failing immediately into Meentiousness. Every so-called liberal thinker who countenances the circulation of pamphlets concerning sexual matters which are "crude and in bad taste," as Mr. Bennett in his petition to President Hayes concedes this to have been, does more than Pope or Spanish inquisition to rivet the bands of superstition on the consciences of the people. He is the swern servant of superstition. The Catholic and Protestant priesthood could as well afford to salary him for his services in identifying morality with superstition, as he (Bennett) could afford to pay Comstock for advertising the atterly trashy, stapid and insignificant pamphiet, which has caused all this disturbance. Mr. Bennett, therefore, has done the cause of free and liberal thought as-great a disservice as was in-his limited power, though one from which it will readily recover.

It is a very grave question, however, whether it is he or the court which has sentenced him, that has violated federal law. Indeed, what we eblefly regret in the whole matter, is that these who go about to punish the circulation of ephemeral and trashy pamphlets as immoral, should indirectly identify the circulator of such documents with grave principles of constitutional law and civil liberty. Those who would gladly see him punished, under some state law, are not ready to see a Free Press silenced, even in his person. They are compelled to intervene, not for his sake nor in behalf of his immoral traffic, but in denunciation of the illegal mode of attempting to punish it. Doubtless the Bost-office should have the privilege of refusing to carry immoral, obscene or lewd matter. If an action were brought against the Post Master for a refusal to carry a book or pamphlet, its immorality, if proven, should be a sufficient defence. The United States as a government has clearly the right and duty to protect itself from becoming a purveyor of obscene literature. So far the motive underlying the passage and enforcement of the act which Bennett is convioted of violating. is an excellent one; far better than his motive in violating it. The sympathies of all virtuous people who clearly comprehend the subject, and of all cultured minds of whatever faith, are, as to motives, with the prosecution. If this were the only class of cases in which the law would be enforced, no profound interest would be felt in Mt. It would be dropped in silence as a merely frregular mode of punishing an unquestionably vicious act. The public would feel, however, that the pitiable vice of pandering to low, brutish natures deserved rebuke. Far more, the despicable attempt of seeking to identify such brutish sensualism with the cause of intellectual freedom, should be stopped. No person is justified in professing liberal thought who does not believe that intellectual freedom and social vice are at antipodes with each other. As a rule the least superstitious are the most pure in morals, and per contra, the most superstitions are the least pure.

We cordially sympathize with every lawful attempt to suppress that class of mean and crawling pamphlets which are intend-ed not for the intellectual, but for the infantile, and therefore of necessity for the superstitious. But we are not in favor of

having a federal censorship of the press sprung upon us in the form of a post-office regulation. If federal officials can suppress the circulation of uninstructive and trashy pamphlets as being obscene, they can in like manner suppress works like those of L. N. and O. S. Fowler, George Combe and many others which treat the physical and moral aspects of the marriage question scientifically, and from a very large and painstaking observation. Who is to decide what are well written and what are badly written works upon the marriage relation? Shall we say that the press is to be as silent as the pulpit as to the most important

factor in human progress? Not so! The liberal position is that the sexual resuch questions, like worthless and ill-written works on all other questions, will die of their own cost and worthlessness, unless some formidable agency like the government of tife United States is set to work to advertise them. This can only be done through the aid of pseudo reformers, who, as Mr. Greeley used to say, really mean to make the world better, but don't know how. Doubtless Comstock and his friend really hope the cause of Christ will be promoted by converting the Government of the United States into a bill-poster and general canvassing and advertising agent for trashy pamphlets. . This consummation has been reached in the recent prosecutions. Our poor old friend Bennett has been made happy. An immense sale has been given to Heywood's paltry stuff. The reformers in their usual left handed way have helped to promote vice in the name of Jesus, while banking a good deal of credit in the name of Comstock, and a considerable amount of cash in the name of Bennett. So the curtain falls on another judicial farce, a case of voluntary martyrdom by which a martyr not altogether lacking in shrewdness is inriched by a course of eagerly invited persecution.

To Inquirers and Friends.

We are discussing the great facts of Spiritualism as they have never been discussed before in any journal of large circulation. We want "the sinews of war to enable us to proceed in this direction. The outlook is most encouraging for our cause. After ruling out from the mass of phenomena all that is fraudulent, all that is even questionable, there remains a residuum of facts sufficient to settle the great question of buman immortality upon a basis of science

Mesmerism with its clairvoyant phenomena, was the aurora, the dawn of the present stage; and we have now objective phenomena, transcendent and psycho-physical, which it is beyond the power of any practical thinker to account for except under the spiritual theory. These splendid and most significant facts it is now in our power to present to minds in search of the truth. We ask every man who is sincerely interested in its advancement to co-operate with us by helping to extend our circulation, so that we may enlist the world's best talent in presenting and discussing ou phenomena.

Surely Spiritualists have a duty, as well as the churchmen, to perform. The secular and religious pressure multiplying their attacks upon us. Witness the attack of the Alhence on Spiritualists generally. The great movement in Germany and Russia, the cooperation of some of the leading physicists of the former country in our behalf, the rising movement in Sweden, Mexico, Amatralia, all parts of Europe, and even Asia, are worrying and alarming our assailants. They are beginning to see the handwriting on the wall, and asking one another, Can these things be true? Help us, friends, by enlarging our circulation, to proclaim their truth with a voice that may be world-wide in its reverberations.

Lyman C. Howe writes as follows from Binghamton, New York, in reference to the labors of Mrs. R. Shepard there:

"She has done a noble work here and made many friends, and will find a warm welcome whenever she returns. I am grateful for her timely help. She drew large audiences, and kept up a lively interest, amounting to enthusiasm, to the last; her last evening's address drew the largest audience, it is said, that ever convened in Leonard's Hall; to listen to the unpopular truths of Spiritualism. God bless our devoted workers."

"Horatio" was no more successful in his public exhibition of himself through the Inter-Ocean than he was once before in McCormick Hall. We were obliged to set the public right then and takapleasure in dofing so again. . Time will show our worthy friend the purity of our motives and the soundness of the Journal's policy.

There are more things in beaven and earth, Horatto, Than are dreams of in your philosophy." Come in and talk it over with us.

Grove Meetings.

Summer has come again, with its bland air, its grass and leaves and flowers, to feast the eye and senses with beauty and fragrance. It gives us the luxury of outdoor enjoyment, of meetings under the blue sky with tall trees for our cathedral pillars bird-songs to accompany our music, and the leafy boughs above the platform for a sounding board over our free pulpit. A good grove or a camp- meeting, is recreation to the farm. er and his family, air and pure fragrance to the citizen of the dusty town, and spiritual benefit to all, -- a good "means of grace" whereby we can lure even our church and creed-bound neighbors to a fine forest, give lation is a proper one for scientificand more their worn souls free and fresh spiritual al discussion. Bad and useless works on sife, and stir an inspiration in their hearts that shall not die. Thus, too, can we reach and uplift the careless and vicious, and give them glimpses of a blue sky of purity and strength, and we can all meet together, from far and near, to keep up social and fraternal feeling and lay new and wiser plans to help the old world along.

> In the times when summer work don't drive hard, just before having, just after harvest, in early autumn, fit up groves with low platforms, at the foot of an upward slope, if possible, board seats and good water at hand, get good speakers, have free conferences for men and women, take baskets of provisions for picnic dinners, plan for ability, earnestness, order and liberty, and get enjoyment and benefit for yourselves and others. The trouble and cost is small in proportion to the good done. We must not be selfish and niggardly with our wealth of speritual things, nor coldly indifferent to the slavery which binds so many in the thraidom of bigotre, and which it is our duty to abolish. Let all go to work, early and thoroughly, and let us advertise scores of grove meetings. Have a book stand at each one for spiritual and liberal literature, and have on one corner of it a pile of the RELIGIO-PHILOSOPHICAL JOURNAL.

M. C. Vandercook sang at the Grove meeting at Battle Creek, the 7th and 8th instant; will be at the Rockford, Mich., meeting the 14th and 15th. Then he will take up a line of travel on the Detroit and Milwaukee R. R. Address him, Allegan, Michigan,



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