Kruth Genrs no Mask, Cows at no Human Shrine, Seeks neither Place nor Applause: She only Saks a Bearing.

VOL.XXVI

JNO. C. BUNDY, EDITOR.

CHICAGO, JUNE 21, 1879.

\$3.15 IN ADVANCE. Single Copies Eight Cents.

NO. 16

FAITH AND REASON.

A Sermon by the Rev. Dr. Thomas.

The preachers ought to find out acceptable words: and that which was written was upright, even words of truth.—Eccle. zii., 10.

words: and that which was written was upright, even words of truth.—Recle. xii., 10.

It would seem from this text that the office of the ministry should be that of harmony rather than discord. The preacher should seek to unite and not to dissever; to bring together and not to cause to stand apart. He should ever seek to please; to find "acceptable words," or words not unnecessarily offensive. He should seek to find acceptable truth, and by proper presentation to make the truth acceptable; not simply pleasing or entertaining in a light sense, but acceptable to the enlightened judgment, and helpful to the heart. There is a way of antagonizing, of authoritative dogmatizing, of driving, instead of leading, that must always be repellent to the better class of every community. And I think the preacher greatly mistakes the spirit of his office if he set himself up at mental dictator, and assumes to be mind and conscience for his congregation. He mistakes his place if he thrust his personality into his conceited dogmatizings on the plea that he is delegated by heaven to speak, and that from his words there can be no appeal. It is true the preacher must antagonize error and sin, and he must he authoritative for from his words there can be no appeal. It is true the preacher must antagonize error and sin, and he must be authoritative for truth and right. But how pitiful to intelligent people must be the spectacle when half a dozen of these infallible dogmatizers are standing in half a dozen different pulpits, each claiming the authority of God and of since truth for his utterances, and yet no two agreeing in what they say! Sincere enough these may all be, but evidences still of the painful narrowness and bigotry that is possible to human minds. The pulpit should ever be a place for truth and right, and protest against error and wrong; but and protest against error and wrong; but its final appeal must be to the understanding and conscience of each mind and heart, right, and in the God of truth and right. And with these unlifted, each mind and heart must be left free from over human dictation, and must be permitted to think and grow to be itself, and journey on as best

In our day I think there has come to be feeling that somehow there is a conflict between reason and faith, a warfare between the head and the heart. With very many minds there is a feeling that in order to be religious they must believe certain things, but in order to believe there there is a confinct to but in order to believe them they fear they must give up their reason. They would like to be religious; their consciences are not at rest; and yet they do not like the thought of giving up their reason—of shutting their eyes and stepping out in the dark. Others, assuming this conflict, regard the whole subject as in confusion, and try to cast it all aside. This is certainly not a pleasant state of mind for the individual, nor is it profitable or hopeful for the public. It would seem that there should be some way out of this trouble—either by showing that there is in reality no such conflict, or, if there be, that it rests on partially false or supposititions foundations that may be removed; or if neither of these, if the conflict be real and in a sense unavoidable, to show its nature and use; and thus make it a help instead of a hindrance in practical life. I think we shall find that there is a measure of truth in each of these suppositions. There is, in fact, such a conflict in both the individual and the public thought of the day. It rests partially, but not wholly, upon exaggerations and misconceptions. It has a foundation in the nature of the mind and heart, and in the nature of the subject itself. It is very important that we understand the relations and uses of both these faculties -- of faith and reason -- in matters of religion.

That we may approach the subject from the best point of vision, let us first look at the nature of the mind and heart as related the nature of the mind and heart as related to this inquiry. In a general sense the faculties involved may be divided in two classes, the intellectual and the moral. The intellect has to do with questions of fact or truth. The heart is related to questions of right and wrong. It receives the sense of obligation, of duty, and is capable of feelings of approval or disapproval of its own actions. Reason is purely an intellectual act; that is, it calls into use only the intellectual faculties. As reason, it is guided by lectual faculties. As reason, it is guided by its own unchangeable laws of thinking, for logic is but the laws of reason formulated. Thus the intellect perceives facts and reasons upon them. When the intellect perceives the relationships and laws of life, ceives the relationships and laws of life, the conscience, or moral nature, suggests obligation or duty; the feeling of ought and ought not. The mind may be sugged upon purely intellectual perceptions, as mathematical relations, and may take them up and reason upon them, and the moral nature remain unmoved; but as again is the intellect comes into the domain of moral questions the conscience is drutised, and along with the perception of duty is an impulse to right action, and follows this with a sense of approval. Falls, as a purity intellectual act is simply the sense of resting at the mind in what perception or resting at the mind in a subject it is not all or fellesses at the second the second of cold reason, but the coming in and the

of cold reason, but the coming in and the

commingling of conscience and all the mor-al feelings. That is, when the intellect comes to moral questions, the moral nature projects itself into the life and activity of the mind, and colors and intensifies its per-ceptions with its own emotions. There is one more fact to be noted. It is the regal position of conscience. In a complex being such as man, a being with so many seem-ingly conflicting interests and feelings, au-thority must be lodged in some part of his nature. And as the final cause of man's be-ing seems to be his perfection in goodness, nature. And as the final cause of man's being seems to be his perfection in goodness, and as goodness, all things considered, is the best friend of all his wants, or serves them best, it is generally conceded that conscience should hold the place of king, and that to its bidding the other powers should yield obedience. And this is right. But conscience is an impulsive and not a discriminating power. Its simple office is to command and impel; to carry out what some other power, as reason or judgment, says is right, and to approve obedience and to condemn disobedience.

We have said enough by way of outlining the factors that come into the case to come now more directly to a statement of the natural ground of conflict between reason and faith, or between the mental and moral nature in man, In the natural order of development it would seem that the intellective, the instructive, part of man should go before the moral that if the

tellective, the instructive, part of man should go before the moral; that is, that judgment should precede and lay down the law for conscience, leaving conscience the one work of enforcing the command. But in the actual development of most lives we find a defective education of the intellect, or comitive rowers as to what is really or cognitive powers, as to what is really true and what is right. The moral nature, therefore, has to act in a sense blindly; has to make up the basis of its authority from imperfect sources, and hence may act upon things as true and right that are in them-selves false and wrong. Now, a peculiarity of the conscience is to hold all the ground it gets. It is uncompromising, unvielding. Another fact of conscience is, that it is nonprogressive. Like a judge set to execute law, its one word is obey. Holding this high and regal place in the constitution of man, couscience and religious faith, on which it rests, overspread and seek to hallow and to dominate all with which they come in contact. Being in itself essentially non-progressive and imperious, it protests against the slightest disturbance of the laws or facts on which its authority has rested, and which it has been set to enforce. But now, when we look at the other side of man's nature, the intellectual, we find that it is set for forward movement, for investigation. Its work is to investigate, to explore, to reason, to find out what is true. It goes along looking to the right and to the left, turning over this leaf and that stone, and hunting up the facts of history and nature, and out of these building up science. Now with these facts before us it is easy to see how a conflict may arise in one's own life. He has, we may suppose, from some cause been led to believe in some statement about the Bible or nature, and has accepted this as a part of religious truth: his conscience has hallowed this as a part of its code, and been acting upon it. It may have no immediate, or even remote, relation to any duty, only in this, that it has been taken up into the moral nature as true. Now let reason come along and make the discovery that a mistake has been made; that some verse has been interpola-ted and does not belong in the Bible; or that instead of six days it took nearer six million years to make the world, and how soon there is a condict in the mind! Faith backed up and sauctified by conscience fights for every inch of the ground; and when driven from point to point by reason mourns as a patriot driven from home or country. We are all familiar with instances of this kind, both in personal experi-ence and in the history of our times. Faith had been taught to suppose that every-thing just beyond where we could see was thing just beyond where we could see was somehow carried on by the immediate interference or action of God. But science has come along and put law where faith had put a personal God; and thus God has, as it were, been pushed back, and faith has mourned as for an absent friend or lover, and keeps on saying He is just beyond the next cloud or star. Science tells us that incalculable ages came and went in the creation of our world, and faith complains that tion of our world, and faith complains that somehow these ages are coming in between it and God. Science tells us that the world and all things came into being along the line of continuity of force and law, or by evolution; and that man himself is possibly a child of the forest; and faith is found in tears again because it fears that all this is taking away its hallowed world and hiding the presence of its God. Reason comes and whispers to faith that the view it has held of man's future state is too dark; that

held of man's future state is too dark; that there are no such burning lakes and touturing racks as it had supposed; that God will be merciful in the future as now, and that the wanderers who found no light or home here may come to a better land by and by, and even over this world, that ought to be a world of joy, faith is pained for facr a truth is being lost.

Thus we can see how, from the very asture of man, the conflict between faith and meaon, may grow up in his own bosom. And it is easy to see how, when the mind in youth is subjected to sequindles, and satisfact them ignorance, it may come into great thresall in after years. And we can see also, how it is that when in sommunities and countries some are taught to look broadly

on all subjects; to believe only on convincing evidence, and to keep the brain fully abreast with the heart; are taught to look for truth; that nothing is more sacred than the true, and that it is their duty to search for it, and that a new truth is better than an old error; and others are taught that it is wrong to quadion, wrong to doubt; that they must believe everything just as it has come down to them from the past—it is easy to see, I say, under these circumstances, how the conflict rages not only in individual minds, but how the lines are drawn, and how those who happen to believe more or less, or differently from the past, are called heretics or infidels. Both parties may be entirely sincere; both may be following their most earnest convictions. Those on be entirely sincere; both may be following their most earnest convictions. Those on one side of the line may feel bound to obey reason and regret many things that reason says cannot be true, and to set in clearer light others that may have been misconceived; and those on the other side, following conscience, may be equally sincere in thinking that of all they have received from the past nothing should be lost; that if it was believed fifty years ago that the world was made in six days, or that the flood was universal, they must believe the same things, and must require their children to believe them. And thus we see also how it is that this conflict that has a foundation in our very nature, is deepened into a great world-battle; and reason and faith are made appear enemies when they faith are made appear enemies when they should be the truest friends.

Let us now try to find from these reflections more useful lessons for guidance in

life; not lessons of harmony in any special points where reason and faith may seem not to be in accord, but broader lessons, founded in principles that may cover all

cases.

The first is that we should try to so understand ourselves as to feel that, while the offices of reason and conscience are different, they are both essential to a perfect manhood. The mental and moral natures are mutually belieful and house demanders. helpful, and hence dependent one upon another. The intellect must go before, as eyes to see and ears to hear; it must go before to discover truth, to read and understand the laws of God, whether written in the Bible or in the greater book of nature. The conscience, the moral nature, must come along after and fill these truths with life and love and make the world beautiful and happy in a true obedience. And, understanding this, we should make them seek the harmonious development of both sides of our nature. He who has only a keen intellect, without conscientious convictions to guide his actions, has only a greater power for possible evil. He who is conscientious without judg-ment is like an engine without a track to guide its wheels or an engineer to direct its motions. Such a man is likely to be the most unpleasant and, possibly, the most dogmatic man in the whole city. Conscience drives him on and he must go; but he is not in a state to be instructed; he don't want to learn; he sees no good in any way but his own. But the one who carries an open mind, has an illumined understanding, and with it keeps a sensitive, obedient conscience, has the true balance, the complement of being and power. And with this view the conscience, the moral nature, faith, must be taught that it is just as much the duty of reason, of intellect to search, to find out, to formulate, to advance, as it is for faith to conserve and conscience to impel. And the moral nature must be made to see that it is just as much the duty of faith to drop an error as it is to carry a truth; and that it is just as much its duty to make room for a just as much its duty to make room for a new truth as it is to carry one that is old. Another and last lesson is, that in any

practical, useful life it will not do to divorce faith from reason. We need both; reason to guide and faith to bear us up; reason where we can reason, and faith to carry us beyond the depths where reason can go. But if we were shut up to the necessity of having but the one, then take reason. The last thing from which we should ever part is the little common-sense that God has given us. Without this, even revelation would en us. Without this, even revelation would be useless. Without reason we are liable to be the victims of every superstition and folly. It does not do to follow either the Bible or impressions of duty, regardless of the dictates of sound judgment. While we should rejoice in rational and well-accredited truth from God in things above our understanding, we should never try to believe derstanding, we should never try to believe everything in the name of religion that is plainly contradictory, or in its nature so unreasonable as to defy reason. God does not put upon a rational mind any such a task; and if men do it in the name of God or religion they should be resisted in the name of reason and in the name of the God of reason. To attempt to believe, to say that we believe, what we cannot believe, leads not to faith, but to delusion and weakness, and the lose of both reason and faith. It will the loss of both reason and faith. It will never do to permit any example in the Old Testament, or any interpretation of any text or event there recorded, to lead us contrary to the plainest dictates of reason and right. It will not do to take all the morals of these early ages and carry them over and place them down in our time. It will not do to follow the examples in all things of some of even the best characters of the Old Testament. We must permit nothing—netween God himself, were such a thought pentile to come between us and good tense. Iffed that poor decided Freeman heart and headed auch words as these, the world had been appared the shocking Pocassat specials of a father murdering his own child in the name of religion. Could these words reach the

thousands of poor Mormon women who, in the name of religion and under the authority of a supposed revelation, supported, alas! partly by our own Bible, are the suffering victims of the lusts of a set of libidinous lechers calling themselves elders and prophets and saints, and would they act upon these words, they would rise up in the name of reason and in the name of the God of reason and cast off these superstitious yokes and free themselves and their children once and forever from a bondage that is worse than death. But they are held by a faith that is stronger than an iron chain. And why so strong? Because its links are made from the very fibres of their moral natures; and yet, strange enough, contrary to the deepest and dearest instinct of those natures. And why is this possible! Simto the deepest and dearest instinct of those natures. And why is this possible? Simply because reason has been supplanted by a superstitious faith. Why could Freeman nerve his hand to lift the sharpened knife and strike it into the heart of his little child? Why could the mother, who bore that child, consent to the awful deed? There is only one answer. Faith was divorced from reason; and that made it possible for them to believe that God could command so unreasonable a thing. The time has come for plain words. Reason, common-sense, must assert its rights and hold its place against madness and superstition, even though they madness and superstition, even though they come in the name of God or religion. And Christians ought to be the first to make this claim and the strongest to stand by it. The delusion of this Advent doctrine of the near delusion of this Advent doctrine of the near literal coming of Christ puts too great a strain upon the mind, and tends to disturb reason and all the natural and established on-going laws of life. In one of our near subarbs is a very devout man, who, under the stress of this faith, rises and dresses himself every night and goes out to watch for the coming of Christ. If, with reason thus far put aside, he should by some means get the impression that God wanted him to get the impression that God wanted him to sacrifice his wife or child, he would un-doubtedly do it. I tell you this world needs, and nowhere moré than in matters of religion, a resurrection of good sense, and the reign of reason as well as faith. For hun-dreds of years the world listened to the most terrible and God-dishonoring doctrines concerning reprobation and future punishment. and it is only because of the presence of a more enlightened reason that those same doctrines are not preached now. After a long struggle the progressive minds of the Church of Scotland have succeeded in so far changing the confession of faith that members of the church are not required to be-lieve that infants go to hell, or that all the heathen are lest. And so the work must go on until reason has done her noble and puri-

fying work upon faith.
You may now ask, What is left for faith
if reason come in for so large a place? I answer: Faith is still to have its proper place; the moral nature of man is still to be exalted and not degraded by the uplifting of reason. Faith will be the gainer and not the loser by letting reason do its work. Reason plowsahead; breaks up and plants new fields. Faith will reap the harvest. Faith may often be shaken, and seemingly torn up by the roots; but it is only to be set out in a larger place. Reason is not the destroyer, but the builder of faith. It may, and indeed does, take down the old castles, but it is only that the new and more beautiful may fill their places. The Jews no doubt felt it a great loss that their faith and their forms of worship could not hold and dominate the world; but the old form had to give place to the new life of the Spirit. The church of the seventeenth century thought it a great loss to give up the geocentric theory of the earth and the heavens; but it had to be done. Faith would never have passed beyond the Ptolemic theory had not reason brought in the Copernican; but now faith finds herself much happier in her new and larger home of millions of suns and systems filling all the depths of space. Faith may now feel that she is being driven from her place by the doctrines of evolution and the place by the doctrines of evolution and the unbounded presence and reign of law; but she will yet sing a happier song when in the clearer lights of these great truths she finds that instead of putting God away they bring Him so constantly near that his presence fills all things; is in the air and in the light, and every form of life, and in the thoughts and hearts of man. Then shall this clinging, trusting angel of faith wipe the tears from her eves, and in her broader and better visher eyes, and in her broader and better vision rejoice that reason led the way to a larger and truer trust, and to a grander and richer home.

The Medium and Daybreak says: "The numerous friends of Major Forster, on both sides of the Atlantic and other parts of the world, will be delighted to learn that his restoration to health is now almost complete. The speech on Dr. Hallock, reported elsewhere, was given with lock, reported elsewhere, was given with great vigor Thursday evening, and with no injurious after-effects to the speaker. Well we remember the rathy, gloomy day on which, about twenty months ago, we accompanied Major and Mrs. Forster to the comfortable suburban residence they now occupy. Health and prospects of recovery were as unpropitions as the weather. Since then extensive teams have been afternated with residences in London, and now Major Forster feels that he is himself again, and looks forward to many years of usefulness in that cause to which he has a long devoted his distinguished marries, but it is hoped that a short residence in Switzer.

land, to which country Major Forster and party are about to proceed, will afford the benefit which is so much to be desired.

The Michigan Doctor's Bill Not a Law.

To the Editor of the Religio-Philosophical Journal:

"The Bill to protect the people of Michigan from Empiricism and Quackery,"—a soft name for the Doctor's monopoly law discussed and voted on at Lansing last winter—has failed and is not a law. It passed the Senate by a small majority, had a tie vote and then a bare majority in the House on its first reading, and was then laid on the table. Its shrewd friends left it until near table. Its snrewd friends left it until hear the close of the session, to be voted on when no time for debate could be had, as they felt a discussion would be dangerous to such a miserable measure. It was carried, with some amendments, but in their haste, no report of the amendments was made to the Senate, and the blind concurrence of that had was not legal; such was the opinion of body was not legal; such was the opinion of Gov. Creswell, who declined to sign the Bill on that ground, and so again—for the fourth time at least—the doctors are defeated, and the people's right to heal or be healed as they please, is still unfettered. The Bill was amended from its first shape, one proviso especially, inserted by Senator Billings, forbidding any person to practice who habitually used liquor, would have been painful to a good many whisky-loving old-school regulars.

regulars.
In the Senate, S. R. Billings from Flint, was especially earnest in his able efforts against the Bill, and deserves grateful remembrance. H. C. Hodge, of Concord, also did valuable service. In the House J. H. White, of Port Huron, was vigilant and valuable, and Messrs. Robertson, Lewis, Thorpe and others gave prompt and excellent aid.

The unjust and bad Bill is dead. I see the Iowa M. D's are moving to get a like law before their legislature next winter. Look out for them, all Journal readers in that State. A little work here helped to its defeat, and you must be ready.

Now let us get ready to pour in petitions to Lansing two years hence for the abolition of the medical and law departments of our State University. We don't want such a host of doctors and lawyers—fewer and better of both is what we want. Let young men and women who want to be doctors and lawyers pay their own bills, and not be educated at the people's cost to help pass ty-rannical doctor's laws.

Let us not cramp or impoverish our university, but abolish its medical and law schools, and then keep up and increase our provision and appropriation for its literary and scientific departments, that they may be better still. Especially let the application of science to industry and art be improved, as it helps to raise the standard of skill, lift industry to higher and finer uses and so enlarge and enrich the life of the people.

Yours truly, G. B. Stebbins. Detroit, Mich.

Communication from J. P. Mendum.

To the Editor of the Religio-Philosophical Journal. Please to allow me a little space in your paper to make a few replies to some of the statements of Charles Ellis, which appeared in your JOURNAL of the 7th inst. The writer there says that Mr. Jones, a member of the Examining Committee," was Mendum's son-in-law." This Mr. Ellis knows is false. Mr. Jones was in no way connected with my family, either by marriage, or by blood re-lationship; but he is a gentleman of the highest integrity, and I am proud to acknowledge him my friend.

Again the writer says: "Mendum has made his \$100.000 out of the Infidels of the country." That assertion is evidently made to convey the idea that I am a wealthy man, and have large possessions. While I do not pretend to be a pauper, nor wish to live in idleness on the bounty of those who would harbor me, still I am far from being rich. What I have, has been accumulated by honest labor, economy and fair dealings with all, even with Mr. Ellis, who at one time supposed that his friend Savage showed him kindness for the purpose of making him his tool; and I think he was right in his suppoaition; and I also think Savage succeeded, too. He made Ellis his tool, and Ellis made Savage his feel.

Savage his fool.

When Paine Memorial was first commenced, I was worth some property—but a small part of \$100.000—was free of debt. Since then property has greatly depreciated, and the obligations I have assumed on Paine Memorial, if pressed for payment, would prohably take every dollar I own, and leave me in my old age destitute and dependent. If you or any of your readers wish to know anything about Mr. Ellis, I would refer you to Joel Sharp, Thomas Sharp, or G. B. Purdy, of Salem, Ohio, where he resided for a number of years. number of years.

Hoping you will publish the above, I am very respectfully, yours, etc.,
J. P. MENDUE, Proprietor of the Boston Investigator.

How careful should parents be to menny, joyous and bright their homes, on them is built the great fabric of the year to come I had long chief of life transce and life in the special to the same thought to the same than t

Brief Answers to the Questions of Correspondents.

BY A. J. DAVIR.

Inspirations concerning themes of deathless increst fixed and exalt impressible natures. The American brain is peculiarly susceptible to such inspirations! In this particular, as a sensitive pictureplate, the American sensorium exceeds the fuminine impressibility and delicacy of the most exalted brain of ancient India. Living ideas concerning society, science, industry, literature, laws, wars, governments, poetry, principles, morals, immortality, Deity—like free-winged birds of varied song—like confluent streams from all the highvaried song—like confluent streams from all the highest mountains—glide into and mingle with our thoughts
both day and night, swelling the great ocean of American life, and floating out from caves and coasts of deepest obscurity every imaginable idea and problem into
the broad daylight and open sea of reason, agitation,
discussion, and solution. Powerful agencies to the
premotion of this universal impressibility and agitation are the legion of newspapers, pamphiets, magazines, and tracts which invade the private fortress of
every family and penetrate through the eyes to almost
every living brain. Behind these agencies are steamships, railroads, telegraphs, speaking tubes, and the
other contributions of science and art. A few weeks
ago a loved correspondent asked me why, of late, he
obtains

SO LITTLE PROFOUND SLEEP.

"My health is good," he writes; "my habits regular; and yet, for months, I have not been able to get into a perfect slumber."

Answer: -- Because your brain, which is the govern ment-seat of your entire nerve organization, is sensitive to the flow and surge and throb of the Mississippi river of inspiration, which is rapidly pouring into and flooding the world. If you cannot bear it, then flee to the frost-clad mountains, away from newspapers, far from oceanic cables, remote from lightning telephones; and thus, cut loose from the vitalic fires and consuming energies of modern civilization, you shall become unimpressible, a slumberous numbness shall pervade your nervous fibres, and you shall sleep profoundly and long. But let us trust to your vigilant judgment that your "deep sleep" may not be physically forever. DIFFERENCES AMONG BRETHBEN.

"Damaging criticisms," writes a dear friend, "seem to be the order of the day. Why is this so among Spir-itualists? I have longed for harmony and peace among them. Please, if you can find a moment's leisure, ex-

plain to me the cause of these differences."

Answer:—Because modern Spiritualism is yet a child, and because modern Spiritualists are yet chil-Youthfulness, not slow and solemn maturity, is in all these recent developments. Differences between children of the same family are unavoidable; in fact, impulsive interferences with each other's propositions and doings are essential to true growth. Denunciation and censoriousness are signs of weak and uncharitable natures. An evil theory may be analyzed and denounced, but we should at the same time love one another in the spirit, and never cherish animosity, or vindictiveness toward the individual. Cultivate a love of the humanity in every human heart, while you love of the humanity in every human heart, while you reject whatever you see in it which may seem evil, faise, weak, or wicked. The youthfulness of Spiritualism and the infancy of Spiritualists, will explain all the inharmony, all the controversies, all the painful differences, of which you complain. Love the truth, love the exact truth; but do not hate anything human. We differ in thoughts and dispositions only: in the fountain of IDEAS we are one and inseparable.

CLAIRVOYANCE AND WILLIAM HOWITT.

For two years I have had on file the letter of a correspondent in which he asks questions concerning a statement on p. 169, "Memoranda, or Events in the Life of a Seer," wherein it is written that on the 10th of March, 1854, I was clairvoyantly visiting England and "had a pleasant view of William and Mary Howitt." My inquiring correspondent thus writes:

Having twice read statements by Mr. J. M. Peebles (I think it was) that he had conversed with Mr. Howitt respecting that vision, and that with great vehemence the distinguished author had denied the correctness of your clairyoyant view, I venture to make of you a request that you will favor me with some explanations of your supposed erroneous vision on that occasion."

Answer:—My rule in writing out and publishing clairvoyant experiences is, "Relate them literally, as far as possible; then leave the results to the verdict of time.

In the case reported on p. 169 of the "Events," etc., this rule was strictly obeyed. In the first place, it is no part of my work to erect Clairvoyance, or Mediumship, or any Book, to the lofty station of an authority above Nature, Reason, and Intuition. The latter are my own infallible authorities, and I commend them fully to you. Books, mediumship and clairvoyance are only most essential means of exploring the manifold only most essential means of exploring the manifold departments of Intuition, and Reason, and Nature.

But, returning to the case under inquiry, it is fair to look at all the facts carefully, and then decide how far the vision was erroneous. In 1854 it is certain that Mr. Howitt was not in London; but was absent on tour of observation in Australia. Therefore I could not have seen him with his companion. Mrs. Howitt, inside of the same local habitation. But when did I compile the volume of "Memoranda?" It was written ont from notes and printed in 1868; just fourteen years after the vision under discussion. Now here is another fact, namely, before I printed the few notes of that vision I had read in the Spiritual Magazine then published in London, a letter by Mr. Howitt, in which he related some things that happened during his Australian tour, and I marked that he was in Australia at the precise time when, according to my notes, he seemed to be in London. Now, knowing this, why did I not suppress my notes? Because of the "rule" to which I have already called your especial attention. Instead of suppressing the exact facts of my vision, I printed them without a word of alteration or comment; and you have observed that others have made "the most of it" through sundry criticisms and publications, which will do more good than harm in the fullness of

There are other facts. They are these: (Piease see the volume.) After noting my impressions of the mental and spiritual characteristics of the honored and loved Howitts, these words: "My visit over the Atlantic was of short duration, about thirty minutes. I went entirely for another object . . . but, incidentally under invitation of their guardians, I could not refuse to look into that home." Now follow words of great import. Here they are: "For some reason I did not ob-serve London as a city, but only this family by itself." Intellectual honesty and strict analysis in the prem-ises would seem to demand (1) that I (clairvoyanty) should have the full benefit of the "incidental" charac-ter of the absence of the "incidental" character of the observation; (2) that the only clue or assurance I clairvoyantly had that those I saw were the right persons, was the indication of "their guardians"; (3.) that when I clairvoyantly saw the persons who were indicated and called the Howitts, I did "not see London as a great city.

Now it is nothing more than fair to remember that, for many years previously and also during this very period, I had relied upon an autograph letter, a plece of garment or a lock of hair belonging to the individual, in order to guide the clairvoyant vision in the right direction and to the right personality. But in this case, you perceive, my perceptions were invited by the chief of three angel persons (whom I then saw) who represented themselves to me as "their guardians." Whether or they were, or were not, the guards they professed to be, I did not and do not yet know. Whether or not they pointed me to some stranger's home, and to persons who were not the Howitts, I do not even yet know; but my impression is that these angel visitants did not misdirect either my vision or judgment. But nevertheless my impression now is, after reflecting upon it, that, incidentally. I noticed, (as by a glance in passing) some house in the immediate neighborhood where there was "a safe person" and a child—a circumstance illustrative of correlative vision which has, in one form or spether, impended hundreds of times in course of my chairvoyants superione. And, ferthermore I say influence to come to this superione, that as I said "not disserve London," but only this family "by Now it is nothing more than fair to remember that

itself," the vision of both the Howitts being at the same moment in the place, was a work of psychological art accomplished by "their guardians," for objects and uses satisfactors to themselves, but purposely concealed by them from any understanding. I simply suggest this as a possible explanation; but I cannot say that it is the true sensition. Let us fearlessly press forward through all these mysteries and errors; thus progressively learning to "prove all things and hold fast to that which is good."

THE SECOND COMING OF CHRIST.

"My Dear Friend Davis," writes a stranger from the Pacific coast, "do you accept the doctrine of the Second Coming of Christ?"

AMSWER:-Yes, I accept the second and also the millioneth coming of every bruth that can elevate and seve and redeem mankind. The objective second comagve and redeem mankind. The objective second coming of any individual is but the dream of the devotee. The belief in the re-appearance of the body of any beloved and adored historical personage is the faith of the lover's yearning imaginative heart. The perfect devotee, in his rapt adoration, cannot separate the beautiful truth from the person who gave it expression. Christ, John, Moses, Buddha, Jebovah—these names, like thousands of others, are "trade marin" atsumped upon different testamental presentation of spiritual truths—but, in a literal or physical sense, it is nothing less than superstition to believe that negais nothing less than superatition to believe that nega-tive retrogression can override positive progression; for it is only by admitting such an absurdity that you can believe that either gods or men may re-appear on earth, clothed with a material organism.

CRITICAL.

'Cabinet Work and Other Buffoonery."

To the Editor of the Religio-Philosophical Journal:

It is not from any desire to show myself a critic to the world, that I am so often found combating the claims and declarations of some of the leading minds of the age. Neither nature nor culture has fitted me, as I know, for such a vocation; yet I profess to have enough of common sense and different in the grand and glorious cause of immortality, spirit communion, etc., to attempt to correct the errors and misstatements with which I so often meet in the columns of the spiritual journals of the day. Truth is always better than error, and as my only motive in this inditement is to extirpate a gross error, and plant in its stead a pro-found truth, I trust, that no unkindly feelings will re-sult from my effort in pointing out one among the bald-est mistakes recently committed by the "Patriarch of American Spiritualism."

In a late issue, May 24th, of the Journal, there is contained in Andrew Jackson Davis' criticism on Mr. Kiddle's work, the following language, which, certainly, will throw a damper on the minds of many Spiritualists, who may see his remarks. He says, "Advanced Spiritualists look upon all this table-knocking, breaking of windows, cabinet-work and other buffoonery, as of no value, and rather as an impediment," etc. The part of this declaration so obnoxious to every deeply interested, closely observing Spiritualist, is found in the words, "Cabinet work and other buffoonery." Now, buffoonery when stewed down, means low, vulgar tricks, and Bro. Davis classes all cabinet work with this kind of stuff, as he makes no distinction whatever between the highest possible order of cabinet phenomena and that of ridiculous pranks and vulgar trickery. How Bro. D., with his broad field of vision and experience in Spiritualism could be induced vision; and experience in Spiritualism could be induced to miss the mark so widely, is, and will be, no doubt, a puzzle to thousands of your readers, and with myself, many will ask in mind, if not by letter of inquiry, if he really means to say, that all cabinet phenomena are positively "buffoonery," low, vulgar, ridiculous trickery? Does he mean to say that there is no value in the materialisms phenomena, that the materialisms the materializing phenomena; that the materializations, including those of the lower kind, fabrics, garments and other articles, up to the divine-crowning forms, in which the immortals appear, are all buffoonery, and an impediment to the cause of Spiritualism? If so, then what grand mistake has happened in the angel-world, and with what shortsightedness Infinite Intelligence must have viewed the grandly magnificent work of teaching and convincing mankind the great truth of immortality, as such is the mode selected for the work. There is not a phenomenon of physical nature that could be dispensed with, from the tiny rap, which serves as the siphabet of spiritual literature, up to the crowning glory of the materialized forms of the loved ones gone before, in which they give the only positive evidence to the external senses of man. that life is one continued, ceaseless round of rounds, and death the beautiful gatoway leading from infancy up to a more perfect, harmonious manhood.

Why does Bro. Davis object to "materialization" or "cabinet work," or is it the materializing phenomena that he opposes, or is it the cabinet as a means for producing said phenomena that is so offensive to his spiritual senses? I would ask him, if God himself is not the first great materializer, and, then, too. I would ask, if there is not unbounded wisdom manifested in the set, since all pature would be whelly unknown to us act, since all nature would be wholly unknown to us, and even we be minus our present conscious existence, but for the act of materialization put forth by the allforming materializing hand of the infinite mind. Ma terialization is the first and the only possible revelation to the external senses of man; and as all men see with their exterior senses, before they can see and reason with their internal or spiritual, I cannot see why any one, especially a philosopher, such as Bro. D., should object to this course of procedure, it being in harmony with the universal order of things." "How be it, that which is natural (physical) is first, afterward that which is spiritual?" This language, though of ancient origin certainly hears on its face the phase of truth, and will apply with equal fitness in our day when used in con-nection with the developing or unfolding of our senses; and as God, in the manifestation of all his works—nature—from which we get positive evidence of his own invisible existence, has seen proper, in the infiniteness of his wisdom, to use the materializing phenomena, I of his wisdom, to use the materializing phenomena, I can see no good sense or sound reason in objecting to the angels or spirits—they, too, being invisible—adopting the same means for revealing to man their continued existence, especially at a period when the world is so environed with ignorance and doubt—the result of false teaching—as to have no true conception of the great truth of a sentient immortality.

But should it be the cabinet used as a means for said phenomena, that our brother objects to, then I reply that the great bosom of nature is truly a cabinet in which the Infinite Presence labors to put forth all his handiworks in materialized forms. Not an object in the animal or vegetable, or the yet lower, kingdoms.

the animal or vegetable, or the yet lower, kingdoms but has received its ultimate visible form through the means of nature—God's cabinet, and that, too, throng the realms of "darkness," as one of the primary condi-tions. Then, why should Bro. D. object to the use of the cabinet, since it is one of the means universally employed for the revelation of facts, which in their materialized form, become the incentives, motor forces in calling out and developing the principles of thought as to the moving causes of things? As well object to the use of language for the development and communiicating our feelings and ideas one to another, for all language is but the materialized body or form of thought. Nor is it any more essential to mankind in the exchanging of ideas, etc., even while in the physical form, than any other materialized phenomena, which make their impression on the mind, and thus which make their impression on the mind, and thus become, not only the starting point in thought, but the very some of knowledge as it regards the great question of our immortal existence; for, if my friends whom I have seen and learned to love in earlier days, friends with whom I have lived and copied into my memory, unfadingly, their secred forms, and if those friends whom I have seen pass through the change called death, and their bodies given to the filent keeping of the grave, return in materialized forms, in every respect fully recognizable, crowned with the corroborning testimomy of their own declaration inward—materialized throughts—that they are the same friends living now, why, then, I know that I, too, shall continue to exist, and with me, the whole race of man; and thus the highest and grandest of all truths is demonstrated through this phenomenal fact—"cabinet work,"

Which Bro. D. is pleased in sall "bufferonery," ridiculous, low, vulgar trickests.

If this crowning fact it fait is leased upon as our
brother asserts, as having no raise, but rather as impediment to our cause, tray it it that the world is so
startled, so deeply stirred in mind on its account? Not
only the liliterate, but the giant minds of earth, men
and women of finest taste and scholarly attainments;
nay, emperors, kings and queens travel hundreds of
miles, and pay freely their money to witness the said
phenomena, and through it, learn the giorious truth of
a life in the deep beyond. Is it bufferonery for an angel child, a soul companion, or a sainted mother after
a long absence, to return to the soul on earth, weary in
thought, in search of truth, and give or teach the divine lesson so eagerly sought. Washington, Paine,
and Jesus to be classed with the bufferonery and prankplayers, when they come to us to teach the truths of
eternal wisdom? I cannot but think this declaration
of our noble brother and co-laborer a lapsus calassi,
or perhaps, one of the freaks of his great mind while
sporting with the crude opinions of an overzealous beginner or student in our glorious cause.

I am aware that Bro. Davis sees far on the spiritual
side of things: that from his high stand-point eained

I am aware that Bro. Davis sees far on the spiritual side of things; that, from his high stand-point gained by long and steady effort of soul, he is enabled to see, but too plainly, the great need of mankind to come up higher, to grasp principles and the causative forces of things, and when learned, to utilize their knowledge by living practically better and wiser lives. Certainly, this is a grand thought. I, too, could heartly wish the world had already attained to this sunny summit in life. Then would I expect soon to behold the millennial dawn; but, then, the world is not yet thus advanced. But few, comparatively speaking, are prepared to see things from a truly spiritual stand-point; and fewer still can, like Bro. D., reason, and draw down from wisdom's fount fresh inspiration for their daily use. No! the world of mankind is quite too crude yet, in their mental development for such a desideratum. They see with their physical, not the clairvoyant eye; and hear with the external, not the internal or spiritual ear; seeing, then, that they have eyes with which they see not, and ears with which they see not, and ears with which soul powers, so little unfolded as not to enable them to comprehend the great truths lying so near them; truths with which our good Bro. Davis is most familtruths with which our good Bro. Davis is most familiar. Why, he must be content to allow them to use the means they have, and not condemn the bread that gives them life. He would get hungry if the gods were to withhold from him the ambrosial cup. All things are of use in the age in which they exist and are needed. Nature makes no mistakes—no demands without furnishing ample supplies. This is the law and economy of the universe. Let us, then, regard the cause of Spiritualism, in all its phases, as the real answer to the world's demand—the result of silent prayer of the great heart of universal nature. Useful, yes, even from the heart of universal nature. Useful, yes, even from the tiny rap which is the infantile voice of immortality, coming down to earth to arouse man to thought, up to the crowning effort-materialization, by and in which the potency of spirit over grosser matter is made manifest, and man, indeed, proven to be "Lord of Creation." And now, in conclusion, let us be honest with ourselves, with each other, and with our heavenly cause; utilize the facts we learn, the phenomena we witness, by making them the means of self improvement, the purifying of our thoughts, and the humanizing of our daily transactions with our brother men. Then will the great Tree of Life, Spiritualism, rapdily grow from its crude germinal state to its bloom, thence to its fruitage: and then, indeed will the lion and the lamb, our animal and spiritual natures, lie down, or dwell in peace together, and a little child, even truth shall lead us in our enward march of progressive life,

J. H. MENDENHALL.

Unionport, Ind.

Garrison and Spiritualism.

The Methodist clergymen of Boston met a short time since to pass "the usual resolutions of respect" for the late William Lloyd Garrison. The preamble gave them no trouble. They "recognized," with characteristic ease and certainty, "the wisdom of an all-wise but inscruta-ble Providence in removing to the awards of an unseen world the distinguished and world-honored philan-throphist." They agreed in pronouncing the deceased a devoted, honest and eminently successful anti-slavery champion; but on this rhetorical rock they split:

"New England has lost a prophet who admirably represented the philanthropic and liberal aspect of her civilization, and was true to her most generous impulses and ideas."

Garrison, as is well known, was the furthest possible remove from orthodoxy, and his denunciations of churches as the upholders and defenders of slavery were bitter and unsparing. His eulogist, Wendell Phillips, pounding the cushion of the pulpit in which he stood, declared that neither from the church in Roxbury nor any other did his friend receive the smallest sympathy. These things stuck in the clerical throat. One of the brethren, Rev. Dr. Upham, remarked that Garrison was a Spiritualist, and, as everybody knew. Spiritualism was "from hell." The natural inference being that Garrison had gone where his creed came from, it was very properly considered inappropriate to hold him up as an exponent of "New England's most generous impulses and ideas." Consequently the obectionable clause was voted down and out by 19 to 16 If Garrison is heard from on the subject, he will probably say that he cares no more for such praise and blame when dead than he did while living.

Meanwhile Rev. Dr. Upham's authoritative opinion is amusing, if not edifying. We certainly have no par-tiality for Spiritualism, but it seems to us very much like what is called "snap judgment" to assert that the strange belief has an infernal origin. What evidence has the reverend doctor that phenomena which he can not understand and a faith which he cannot accept are necessarily "from hell?" Possibly they may be, but how does he know it? And until he does know it, and can demonstrate it to the satisfaction of the public, can demonstrate it to the satisfaction of the public, would it not be more generous and Christian-like to say nothing? The experience of the past should make us very careful how we dispose of things which are contrary to our hereditary notions. Roger Bacon was charged with magic and witchcraft on account of certain scientific discoveries far in advance of his age. He would probably have been burned at the stake had he not shut his mouth and silenced his pen. If a modern locomotive had been dropped down in ancient Greece or Rome, it would have been worshiped as a god of exorcised as a devil. If a messenger had brought god or exorcised as a devil. If a messenger had brought o Casar in Italy a telegraphic dispatch from Cleopatra in Egypt, the unlucky servant of electricity would have been scourged to death as a sorcerer. If Pericles had gotten rid of an aching tooth while under the influence of chloroform, we doubt whether the dentist would have escaped banishment as a disbolical person. If somebody had talked to Socrates through a telephone, we doubt whether the philosopher would have thought it a heavenly voice. If an English iron-clad had steam ed up the Mediterranean two thousand years age and fired a royal salute from her Armstrong guns off the mouth of the Tiber, all the temples of Jupiter would have been crowded with frightened suppliants, begging protection from the monstrous demon.

The tendency of intelligence is to eliminate the su pernatural, and, we may add, to abolish the Satanic. It is safe to say, we think, that if the physical phenomena of Spiritualism be all that is claimed for them, future investigation will find them in strict harmony with natural laws at present unknown. They will not be found to proceed "from heli;" Rev. Dr. Upham to the contrary notwithstanding. Those were wise words which Shakespeare gave to Hamlet:

* There are more things in houses and earth, Moratio, Then are dreamt of in our philosophy."

But while the heavenly things are above and beyond finite grasp, "our philosophy" will somer or later explain everything which transpires upon the earth. Let us be patient. Knowledge stops now but sure, and every step is planted upon the hedroph of immutable, unconquirable fact. The mysteries of 15 day become the commonplaces of to-morrow, and with haveneing light the powers of darkiess vanish to return no more.

These of Republican

Grove Meeting at Battle Creek, Michigan,

The yearly June meeting here, always largely attended, has just closed, with more than usual success and interest. This is doubtless owing to the wide-spread reputation of some of the speakers present, and to the presence of Mrs. Simpson, the Bower medium, of Chicago. Baturday and Sunday the day services were held at the charming picturesque resort. Gognac lake, two miles south of the city, which affords every facility of comfort, case and pleasure to those desiring to rest and bask in nature's fair domain. On Saturday A. M., meeting was called to order by our president, A. A. Whitney. Song by the choir of the society, namely, Mr. Whitney, Miss Baldwin, and Miss Hattle Snow, assisted by Mr. Robertson and Raymond of this city, Miss Birdie Snow, organist.

Birdie Snow, organist. G. H. Geer gave the opening address. This gentleman has been among us for six months past and his gentlemanly conduct, moral worth and gifted intellect, has won the confidence and esteem of all who know

Dr. Samuel Watson, the gifted author and eloquent speaker, of Memphis, Tenn., followed briefly in a hap-py way, saying many excellent things which at once riveted the attention of all present, and the general ex-pressions upon all sides at the close of the session, were words of eulogism or praise at his first appearance

among us.
On Saturday, P. M., Mr. Watson again addressed the audience, his subject being, "The Truths Spiritualism Teaches." This was a very fine effort. Remarks were made by Dr. J. V. Spencer; and then, T. H. Stewart, so long and widely known, and generally beloved in this and other states, having just arrived, came forward and spoke briefly but acceptably upon, "The Evidence of Changes at the Present Time."

Mr. Geer gave some remarkable experiences of his mediumship, which were listened to with great interest; one only I will mention: He said that poor health made him at one time despondent; he longed to die, made nim at one time despondent; ne longed to die, and for one moment contemplated suicide. Instantly he fell into a trance, and was conducted by his spirit guide to the distant place where the suicides dwell; at sight of their misery and woe, the cold chill of horror swept over him, and he never again should think that evil thought. Of his journey to and from that scene, he has yield recollection.

Saturday evaning Stourt's hall was crowded. A sone

Saturday evening, Stuart's hall was crowded. A song was given by our fine composer of music and inspirational singer, M. C. Vandercook, of Allegan, who has traveled from the extreme South, to the East, and has everywhere won golden laurels. An address was made by the noted author of the "Watseka Wonder," Dr. Stanbana of Wisconsin

Stephens, of Wisconsin.
Subject: "Man know thyself." Mrs. Pearsall then addressed the audience, with her usual power and eloquence, pleading for the highest unfoldment of our moral, spiritual and intellectual nature. She was frequently loudly applauded. After a song by Mr. Vanderseck Mrs. Sippraga serve forward seated herself dercook, Mrs. Simpson came forward, seated herself near a table, such as is usually prepared for her a glass of water was put upon a slate, with a small bit of pencil; placing her hand under the slate, she carried it underneath the table. In a few moments removing the slate the first test was given: a rose with two perfect buds upon a long stem full of fresh green leaves; second, a day lily of great beauty and fragrance, said only to blossom in the extreme South; third, a fine white double rose, buds and leaves, presented to a small child in the audience by Ski, the control. These tests produced great sensation.

trol. These tests produced great sensation.

Mr. Frank Clapp, a young lawyer of great ability, then came forward, by request, and related the occurrence of an eel being produced at a private scance in the afternoon, held at the residence of Dr. Spencer, in the presence of Hon. George Willard, ex-Congressman, Mr. E. C. Nichols, of the widely known wealthy firm of Nichols & Shephard's machine works, and a few others, including himself. Mr. Nichols, who is a great skeptic, got a common quart fruit can, partly filled it with water, screwed on the cover tight, then placed it upon the slate. Mrs. Simpson carried it beneath the table, when upon withdrawing it, lo! it contained an eel four or five inches long, alive and sprightly.

eel four or five inches long, alive and sprightly.

On Sunday morning, after a song by the choir, Mr.

Keyser read a poem, "Jesus will settle the Bill." Mr.

Watson was loudly called for, and discoursed briefly upon the "Fallacies of the Christian Religion." This lecture was a fine effort, and well received by all. J. P. Whiting gave an invocation and speech by his Indian control, in his accustomed harmonizing manner, of charity, love and kindness, endeavoring to bind all races together as one common brotherhood. Dr. Stephens related his history as a medium, not with egotistical reference to great deeds accomplished, but with tear-dimmed eye and suppressed voice; he told of childish grief at a mother's loss, and subsequent sorsows that had resulted in the unfolding of his mediumistic powers.

On Sunday afternoon Mr. Vandercook sang "The Beautiful Home of the Soul." The audience had now greatly increased; the extra trains having arrived, eight hundred coming upon one train from the west, it was estimated that five thousand people were on the ground. Our best wine was reserved as a treat of honor to this vast crowd; and well was it received by the sea of upturned, eager faces, as the golden grains of truth fell from our wise Sister Pearsall's lips, in a rapid shower of pointed sentences.

Mrs. Simpson then gave another scance, greatly pleasing and confounding the large assemblage. With the confusion and noise consequent to such an audience in the open field, the manifestations given were truly wonderful, consisting of bringing flowers and writing research at follows: lat a large double carwriting messages, as follows: 1st, a large double carnation pink; 3nd, a large double, variegated pink; 3rd, a large double white pink; 4th, slate-writing, "For McC.'s papooses;" 5th, slate-writing, "For my children," signed McC.

Dr. Spencer then said that Mrs. McCumber, a lady who had recently died, appeared to him just as he led Mrs. Simpson upon the rostrum, saying, "Get flowers for my children." That this lady, her life and death, as well as her desire for the flowers, a gift to her children, was wholly unknown to the medium, is really a significant test. The three flowers, of the same variety, only differing in texture, to be presented to the three daughters, is likewise proof of intelligence

T. H. Stewart then read a scientific lecture, which bore the impress of this profound, deep thinker. A note of thanks was extended to the Governor of our state, A. J. Crosswell, for refusing to give his signa-ture to the "Tramp Bill" and the bill which passed both houses, forbidding any to practice medicine except those who had diplomas from medical colleges."

On Sunday evening a good-sized audience assembled at the opera house. Mr. Watson gave an interesting account of his experiences, and conditions that had developed his belief in Spiritualism, and thus brought to light those books that have attracted so much attention: "The Clock Struck One," etc. Mrs. Simpson then gave her third and last public scance, under the usual

First test, a beautiful fresh day lity, and a resolud. Second, a bright, fine gold fish, alive and swimming. This event created great surprise, some doubting and appearing that doubt; others loudly applauding. Third, a communication: "Elisha went to heaven in

Fourth, "Do you doubt that?"
Fifth, "Then why doubt me and the fish?'
Sixth, A lovely tube-rose, not in blossom until Aug-

ust; none grow in this city. Seventh, A double carnation pink

Seventh, A double carnation pink.

Righth, A double large, white pink.

A question as to the performance being genuine, arose in the audience, whereupon Mrs. Simpson said:
"Do you think if I were espable of producing a trick, so cleverly done, that I would remain among Spiritualists, who are not popular, and for the mere pittance received, when I might earn far more and go among the churches, who are popular, and who would carry me on their shouldess any day, to expose Spiritualism?"

Mr. Nichols came forward and testified to the manifestations held at Dr. Manneer's on Saturday afternoon; the production of an edi, also a beautiful cloth of gold.

Continued on That Page.

Woman and the Mousehold.

BY MESTER M. POOLS. [Metuchen, New Jersey.]

It often seems to young women that it would be a grand thing to be queen—that perfect happiness waits upon rank, wealth, and imperial power. The ordinary trials of life must disappear, they say, when one has a kingdom to do her bidding. But, let us look at the condition of Europe's queens. The first of all, Queen of England and Empress of India, bears on her head, with her crown, a "weary and unimaginable weight of wee." Her one pleasure is to escape the pomp of gorgeous but hollow ceremonials, into strict seclusion, there to nurse her own widowed and lonely heart. She has learned how awful a thing it is to dwell in that "fierce light that beats upon a throne," and held no sweet, private kinship with a loying soul. "There is no one left now to call me Victoria," she wailed when the Prince Consort was taken from her side. What words could tell a more pathetic story? On her heavy drouging face, unlighted by a her heavy, drooping face, unlighted by a smile, there is no promise of happiness, save when alone with her children, or a few faithful retainers; outside of these, life is but a mockery. Happier, far, she, who in the most humble walks, has her daily cares and duties, with the health and disposition to rightly perform them. The Princess of Wales, who, one day will in a measure fill her place, is but a pale shadow of that blooming Alexandra, who won the heart of England on her bridsl morn. She possessed beauty, too, and gentle graciousness to perfection; no lovlier or happier maiden ever landed on the sheres of Albion; now over her sad face a set smile is fixed as a mask, but it fails to hide the unrest of her wretched married life. Beneath the shadow of a crown, hue and fragrance have fled from those roses to which there comes no second blossoming. Looking back at all the list of England's Queens, at her Marys and Henriettas and Carolines and Charlottes, how checkered,

If we cross the channel, we find no better success. The imperious, high-bred Marie Antoinette, the winning Josephine, the unfortunate wife of Louis Phillipe, are scarce more hapless than Eugenie, exiled from the court of the Tuileries, where her begutter court of the Tuileries, where her beauty shone transcendent; a few years ago, flat-tered and feted, her voyage up the Nile ri-valled that of Cleopatra's in spend or Each quarter of the day saw her regal loveliness apparelled in some new robe of priceless fabric, with jewels whose value might feed a starving nation, while the Sultan daily laid at her feet all the spoils that a tyrant could wring from his impoverished people; now, in the retirement of Chiselhurst, forgotten and unloyed, there are few to do her

and sad and dark the long list seems.

The Queen of Italy, Marguerite the Good, is a sad woman, who yet fills with intelligence and taste the roll of Queen, in public, with Humbert by her side, with stern, hard face, for Love sits not between them, an invisible but potent ruler, greater than either. A kind and graceful woman, the show of royalty lights up her life with a glitter in which there is no warmth, like "the gleam of sumbeams on the ice, the dance of captives in their chains."

The Empress of Germany has for years been the prey of fears of assassination or uprisings, which should drench her family in blood. There is no peace without security, and no security where government is based on force alone, and so a terrible spec-tre haunts the palace, and shakes its boney finger year after year, before the uneasy

gaze of the Hohenzollerns.

The Empress of Russia is no happier; the Nihilist scourge, like the locusts of Egypt, creeps into every corner of the imperial walls, and poisons every feast. The house of Hapeburg fares a little better, for the marriage of the handsome Empress of Austria was one of affection. Yet even she finds her happiness by stealing away from court life, while she frequently shocks the martinets about her by her unconventional ways. The little kingdoms of Denmark and Greece are so poor, that royal ladies are obliged to spend much toil and trouble in making their scant coffers cover the necessities of their position. One of the brightest and best among them, poor Carlotta, who aspired to the throne of Mexico, was thrown back by the retributive tide of revolution, upon her native shore, a regal outcast, bleeding at every pore. Reason has fled from its throne. and in imagination she rules in that old city which is still stained with the blood of Max-

Gentle Mercedes, of Spain, the happiest of them all, yielded up her fair young life, within the year of her marriage, as if to show that earthly happiness could not be stayed by royalty; that there is a monarch happiness or show the Hideless of Spain before which even the Hidalgos of Spain

In this country, where rank is not, wealth takes its place, and becomes the God of our ambition. But, how hollow and rotten it seems, when weighed in the balance with enduring good which survives change, and overcomes even fate itself. There is a true philosophy, which blossoms from the root of eternal principles, that can neither be allenated, corrupted or destroyed, and which alienated, corrupted or destroyed, and which leads its disciples into paths of rightsousness and peace. With this philosophy, and in a domain of purity and affection, where loyal manhood is crowned king by virtue of his reason, woman's true and happy queenship can alone exist. Then, the wails of the cottage will be made more beautiful and attractive than those of a palace, and the true home, the center of the sexing influences of this earth, be established and perpetuated.

GENERAL NOTES.

There are seventy-four women members of school committees in Massachusetts, and they are said to be very efficient in their

Union College has begun to give to wo-men instruction similar in method to the course offered at Harvard. Twenty-five young ladies are studying Geology, with such progress as to compare favorably with male students. They expect to take up met-

The teaching of sewing in Boston schools is considered successful. They receive instruction only two hours weekly, yet at the end of the first term, pupils who could not hold a needle properly at the beginning, could do very creditable work. It is prepared at home, so that no time is wasted. And for this extra time spent in arranging work, the teachers receive less salaries than

The salaries of teachers in Connecticut are still very unequal, although the wares of female teachers have been raised during the year. They receive, on an average, \$86 per month, while men have \$60. The teacher has to spend about as much time in preparing for her profusion, as a lawyer or

doctor, yet her remuneration bears no sort of comparison with that given to members of those professions.

In the Agricultural College of Iowa, every girl is taught the practical duties of the housewife. She is required, one day in the week, to devote herself to the whole process of bread making, also how to cook all kinds of wholesome food, which may be needed for the family.

Bret Harte describes, in this manner, that phenomenon, to us, a well trained house servant. The place is Germany: "She is messenger and porter, as well as housemaid and cook; but she is always a wonder to the American stranger, accustomed to be abused in his own country by the foreign handmaiden. Her presence is refreshing and grateful as the morning light, and as inevitable and regular. When I add that to the novelty of being well served, is combined the satisfaction of knowing that you have in your household an intelligent being who reads and writes with fluency, and yet who does not abstract your books; who is cleanly clad and neat in her person, without the suspicion of having borrowed her mistress dresses; who may be good-looking without the imputation of coquetry; who is obedi-ent without servility, polite without flattery, helpful without expectation of immediate pecuniary return, what wonder that the householder feels himself in a new Eden of domestic possibilities! What wonder that the American bachelor living in German lodgings, feels half the terror of the conjugal future removed, and rushes madly into love —and housekeeping! Good, honest, simple minded, cheerful, duty-loving Lenchen! Have not thy brothers, strong and dutiful as thee, lent their gravity and earnestness to sweeten and strengthen the fierce youth of the republic beyond the seas?"

Betsey Bobbitt says of woman's voting: But, if you vote, you have got to go before a board of men, and how tryin' to delicacy that would be." "I went before a board of men, when I joined the meetin' house, and when I got the premium for my rag-carpet, and I still live, and still call myself a respectable character; but, says I, in a vein of unconcealed sarcasm, if these delicate ball characters are too modest to go in broad daylight, armed with an umbrelia, before a venerable man sittin' on a board, let 'em have a good female board to take their votes." "Would it be lawful to have a female board?" says Betsy. "Wimmin can be boards at charity schools, and they can be boards at fairs and hospitals and penitentiaries and picnics and missions, and would it be any worse to be a board before these delicate wimmin, says I, carried away with enthusiasm. I would be a board myself."

BOOK REVIEWS.

SPIRIT IDENTITY, by M. A. (Oxon), author of "Psychography." Pp. 143, 12 mo. London: 1879. W. H. Harrison. For sale by the Religio-Par-LOSOPHICAL Publishing House. Price, \$1.25.

This work is composed of a paper read before the British National Association of Spiritualists in 1878, extended by a lengthy introduction and appendices of illustrative articles from the Spiritualist, and descriptive cases of spirit identity. It is written for the student who has gained the in-ner circle of the subject, and is familiar with spirit communications. In this it differs from the author's preceding volume on "Psychography," which was written for

Mr. Stainton-Moses thoroughly understands the difficulties which beset the path of the investigator. He says: "The experiences of investigators are very various; the attitude of public opinion almost precludes fair ventilation and discussion of facts; the facts themselves are not such as can be published in many cases; and we have to reckon with an Intelligent Operator whose opinion and action are frequently the very

reverse of what our own would be. "The gates are set ajar, and a motley com-pany enters. We know little of, and most of us care less for, proper conditions of investigation; and we complicate an already perplexing subject by much careless folly. Again he wisely concludes:

Both from the nature of the evidence and from the attitude of men towards it, the truth is only partially made public." The most difficult factor in this investi

gation is the "Intelligent Operator at the other end of the line. "The will of the Intelligent Operator in the best cases is added to causes before enumerated, so as to render the free dis-semination of truth difficult." The author's own mediumistic experiences are not the

least interesting portion of his pages. He fairly presents his views in his con-clusion: "The facts that 1- have enumerated stand as integral parts of one great system. They fit into their own place, and they are corelated with a series of other facts within my own experience, and that of a vast majority of patient students of this subject. Students I say, and patient students too, for I decline to admit that there is any value in the opinion of the there is any value in the opinion of the mere wonder-hunter, who buzzes about at a few public scances, or in the dogmatic belief a man who has an antecedent objection to look into any evidence, or to have what he is pleased to call his faith disturbed in any way; or in the captious criticism of the few who turn a careless glance on what

that engross them." "We, who think otherwise, who regard this universal impulse as, in itself, a witness to the truth that underlies it; we, who believe that the spirit is the man, and who offer some legical evidence as a ground for adhering to that ancient and venerable belief-a belief undamaged by the assaults of modern incredulity—we are not disposed to esteem lightly the testimony that is being day by day brought home to us on these points. They are to us the foundations of our religious belief so far as it respects our-selves. They do not, and they cannot, stand alone, for once recognized, they carry in their train an entire code of personal relig-ion.

they regard as the peculiarities of Spiritu-

alism compared with the imperial interests

"Am I to live on after my body is dead? Then it concerns me to know where. What answer comes to me from the land beyond? You are the arbiter of your own destiny, You will live there as you are living now. By the acts and habits of your daily life, you are preparing for yourself the place of your future habitation. The filthy is the filthy still, as the pure in heart preserves his purity. You are working out your own salvation, or preparing to yourself misery and woe.

"And what of the friends of earth, with when my interests are so bound up that to sever them would be to tear out the heart-strings, and destroy the balf of myself? They live still, the same infections. If you desire to join them, and to associate yourself with those who can lead you as, forward and upward, you must live as in forward and upward, you must live as in

their presence, under their piercing eye: you must energize to lead the life that has elevated and ennobled them; the life of self-abnegation and self-discipline, as of one who subdues the flesh to the spirit; and subordinates the temporal to the eternal,

"In short, the whole fabric of religion, so far as it affects man, excluding for the moment the worship due to the Supreme, receives its sanction and stimulus from these doctrines which are becoming integral parts

doctrines which are becoming integral parts of the daily lives of so many of us.

"In days when a fading faith has relaxed its hold on human life, or, if you prefer it, when man has lost his grasp of it, when religion, as a binding power, is losing so much of its vitalizing influence, and becoming less and less a factor in the formation of the national character, we are being, by the mercy of that God whose response is never wanting to the amirations of his greatures. wanting to the aspirations of his creatures, brought face to face with the reality of our spiritual existence.

There are many of us who are fain to cry, 'Lord, I believe: help Thou mine unbelief,' not because of the prescription of a time honored creed, nor because of the faith which our fathers have handed on to us, sadly battered and shattered by many a blow from destructive criticism; still less because of the dogmas of any ecclesiastical corporation: but because we have seen with our eyes, and have proven by severe methods of logic, that dead men live,—because we can argue from their perpetuated life to our own,-because we can believe that we too shall one day join the great company that has preceded us,—and because we have learned from some of them lessons reasonsonable, comprehensible, and coherent, of life and discipline, which following we may fit ourselves for the progressive life to

"It is this that constitutes for me the moral beauty of Spiritualism. Apart from its religious aspects, viewed as a question of mere psychology, I should always regard it with deep interest, but it would possess for me none of the far-reaching significance that it now has. Its phenomena impress me with ever increasing wonder, though I am not always grateful for the bewilderment they cause me, nor thankful for the prominence assigned them by some well-meaning but injudicious friends who mistake the husk for the kernel. The buffoon-ery that passes current in the public mind for Spiritualism;—the fraud and folly that besmirch it;—the unclean things that get mixed up with it;—the vagaries of the un-balanced minds that are inevitably attracted to a new and fascinating subject;-these things I deplore, but contemplate without things I deplore, but contemplate without dismay. They are ephemeral, and will live their little life and die. Born of human ignorance, nurtured by human folly, they will yield to advancing knowledge and increased sense of responsibility, when the true moral significance of the subject is recognized among us."

These extracts we have made somewhat lengthy, because of their intrinsic value, and to give the readers a taste of the clear and thoughtful style of the author. Mr. Stainton-Moses is among the ablest advocates of Spiritualism in England, and everything he writes is valuable.

Continued from Second Page.

rose, presented to Mrs. Merritt. He also paid Mrs. Simpson 85 for the gold fish, presenting it back to her. He stated if she would produce similar manifestations the next day, in a can, tightly wired and sealed on, he would give \$5. The committee were agreed upon, and met according to agreement the following morning at the residence of Dr. Spencer, but the conditions were evidently disturbed, as Ski refused to perform the act, which added greatly to the pleasure of the opposing element.

We fully believe Mrs. Simpson to be a genuine medium of high order.

MRS. L. E. BAILEY.

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YOU CAN CURE-YOUR CATARRH

By the Same Means We Cured Ours.

Dut Returned Cured.

CHICAGO, Jan. 4, 1879.

DR. STREE—Dear Sir: I have been written to several times to find out if your statement of my case was true, and now as I am here I wish to write my own case and cure; and have you publish it, if you sail, for the good of the public.

I had been living in Colorado about nour years when my head gave out. I employed a good doctor, who treated me for Eryslostar then others, who called it Cancer, and, for two years before I came home, they doctored me nearly to death, some for one thing and some for another, but finally decided that I had the dreadful Catarri in its most dangerous form, and this is how I was, as nearly as I can write it.

I had taken some heavy colds, and the fine dust that blows the relike snow had made my noce awill sore inside; the cose got inflamed, swelled very large, was red and very paintin, and the redness spread very badly over my face. It slao got a sore spot right on the nose up toward the syse, and so was sore outside and in, and finally est a hole clear through, which at last got about sellarge as a pipe atem.

We neste also were arrange and substreed, and, after a but Returned Cured.

up toward the eyes, and so was sore outside and in, and inally set a hule clear through, which at last get about as large as a pipe atem.

My painte also got very sore and enlarged, and, after a while, it came of; then two holes est through above it that looked like canker-sores, and, spreading last, they both broke into one, and when you first saw me it was larger than the end of my thomb, and still eating. My throat and the back part of the mouth was one maws of canker and seake, and I could not talk—only a house kind of whisper. The matter from my throat and the sore through the nose was perfectly awful, and my hreath the same—a person couldn't sit or stay near me.

I had a very had cough; my lungs were very sore, and my stomach all out of order: I could havely est, my throat was so sore and my stomach so bad. My weight had gone down to sighty pounds. I had nearly lost my hearing, and I could not smell anything at all. I had been in such agony that I could not list down to alceu. I often took a washtown in my lan (for I could not stand) to wash out my heed, and the blood and corruption would come from my nose and month in etrasms.

During this time I was confined to my bed sitteen works, and I had paid out all my samings, soon £500, to my dooters, and grew wores all the time. One dootor me, and not a hit of good onne from it. I wanted to got home to my mother in Chicago, but the doctors and all my friends said I could not live to get here, but I did.

I supposed I had come home to die, but, after resting about a week, my mother, who last heard of you and

all my friends said I could not live to get here, but I did.

I supposed I had some home to die, but, after resting about a week, my mother, who had heard of you and your "Sure ture," took me to your office on the lith of September, 1877. A big paton was on my mose to cover the hole eaten through it, and I was in the condition above described, and had given up all hopes of ever being any better. You said if I would be faithful in following directions you thought you could cure me, and I promised.

I felt a good deal better in about three days, and continued to gain rapidly. In six weeks the large hole in my paiste was entirely closed up; and also the one in my paste was entirely closed up; and also the one in my nose, but it left a bad scar and my nose is sunken in some. My breath got perfectly sweet; my lungs got sound and free from soreness and pains, and my cough disappeared, and in that six weeks I had gained twenty-two pounds.

some. My breath got petistry sweet; my imps some sound and free from sorness and pains, and my cough disappeared, and in that six weeks I had gained twenty-two pounds.

Four treatment—the "Sure Ours," "Inaumator," Blood Medicine," and an "Ointment," all pleasant to use and take—was all I required, and I think I was had happiest somes that ever lived. I soon after returned to Colorado and went to work, and was not troubled with the catarria again. My old doctors and friends there declared my cure was a "miracle." I took three bottles of the "Sure Cure" back with me, but gave one away, and I continued to gain in fleein until I weighed life pounds, making over fifty pounds that I had gained. And now I have another cure to relate. Last summer i was taken with another trouble—a tomor undarmy left arm, in the arm pit, probably from a hurt. The pains from it extended into my heart, breast and left lung, and were terrible to endure, and my weight got reduced again to minity-three pounds. The swelling grew rapidly and finally seemed nearly as large as my set, and all the doctors could do for it had no effect; it made me down sick. My left arm lost all feeling in it sacemed to be dead. The doctors in Deuver and Tueblo finally said the Tuner would have to be cat out to save my life, and told me there was danger from it, for I might bleed to death.

I said: "No: never." I will start for Chicago, ad Dr. Sykes will cure me." I came, and when he examined it he aid it would never do to out tout, and there was no need to do it, for it could be cared without. He farming the the Tumer had disappeared altogether with the pains in the obest, and igo the perfect use of my arm and hand, and ploked right up again, and now weigh.

Let the afflicted make a note of this. I sweety life to Dr. O. Sykes-not only once, but twos—and as long as il live I shall always endeavor to tell and help those that are afflicted and have thrown way their money as I did. This is every word icus, and I write it for the benefit of the slok and safering, and

Blood and Corres Came Home to Mie, Catarrh of Head and Roweis, Donfaces, Etc. • 167 TRIRTIETE ST., ORIGIGO, Jan. 1, 1876. The C. R. Teneriere St., Calcado, Jan. I, 1876.

IDE. C. R. Syres.—Deer Sir: I was a great sufferer from Catarth for about twelve years previous to March, 1876. The disease located mainly in my head and bowels, causing paints inlearations in my nose, and I could scarcely breather through that important organ. During the last two parts of that time the catarthal condition of the lowels resulted in ulceration, and the discharges and other appearances were much like a chronic distribes.

The stomach was also involved, and this organ, together with the lowest, would at times become so distended as to become terribly uncomfortable, then relax, until "I feel all gone," is the best appression I can give logic.

intil "I feet an gone, as a second for it.

My eyes were badly affected, but, worse to me if possible than all the rest, was a desiness than nearly disabled me for business. It came to be so bad at last that at the oh I have to take a front seat, and even then, with my hand spread out back of the ear to catch and concentrate the sound, I seemed to miss about helf the sermon.

water my man spread one case of the set of the second training of the description of my sufferings; you, from your swa knowledge of the disease, can well judge what they must have been.

In March, "5. I heard of sand tried your "SURH OURE," and took it according to directions. I experienced great satisfaction from the first bottle, and, after abo t four bottles were used, my hearing suddenly eleared up; I was in church at the time, and it speamed sa if a new revelation had been opened up to me.

I discontinued the medicine gradually, the ulcers in my hearing suddenly restored to order, in fact I could bear, and small, and breaths through my nose, and have been free from the disease since that time. I chaerfully recommend your "SURE CURE" to all like sufferers, and have known as restored. See so catarrhal colds that yielded promptly to the remedy.

Wishing you a "Happy New Year" in your poble work, I am respectfully and gratefully yours.

A. U. DAVIE.

Bearing, Sight and Memory Restered. FACTORIVILLE, COOK Co., Ill., March 22, 1677. About the first of last February I got one bottle of your Sure Cure and Insuffictor. I had been suffering about three years with Catarris. I am now using the third bottle, and have used one of your Ear Specific; and words cannot express how good I feel. I am a new man entirely. My head, which had been sompletely stoffed up, is now as clear as can he; the swelling has all left my nose; my eyes, which had been for two years dead and watery, are now as bright an diamonds. I was so deaf that I was sompletely stupid, and I could not remember anything; now my hearing and memory are as good as ever.

Before communicing with your remedies, I called on Dr. —. He said I had coatarrh in its worst form, and, if I did not have it oured immediately, I would lose my hearing entirely. He said he would cure me for fortyfive dollars. So you see I have saved over forty dollars, as your medicine has cost me only about four dollars, and I could not expect more from it if it had cost me four hundred. You can use this as you wish with the greatest pleasure.

WM. MURRAX.

Right or Nine Years' Catarra, Dyspepsia. . Loss of Smell, Etc., Cured. I think no man ever had the Catarrh much worse than I had for eight or nise years. The discharges from the head were perfectly awful, especially in the morning. Anything cooking or burning I conder's emeil, and I suffered draadfully from the Duppersum, that I am sure proceeded from the foul ('atarrh.

Over a year ago I med five hottles and a half (got six) of Dr. Sylass' Sure Cure, and his Rasak Tube, and it cured me perfectly cound. I have no Dyspepin since; may eyes are stronger; ears are free from riaging; head clear, and no trace of Catarrh. I can small sharp as ever, and never was so well in all my life as the last air months. My advice he: "Go and do lifester."

'Thiosgo Nawspaper Union, 1st Fifth ayeaus.

Omicago, Oct. M., 1873.

P. S.—Mr. Shurr is still in the employ of the G. M. H.

P. S. Mr. Shurr is still in the employ of the C. N. U. Co., and has remained perfectly well ever since his entre in 1972.

Another Wonder-Chunks and Boxes. Subligha, Chatrooga Co., Ga., Sept. 31, 1877. I write to thank you for the wonderful eure you have wrought on me by your medicine—the "Sure Cure." No words can explain the severity of my case or express the gratified I feel, for I am sure your remedy has saved me not only maspeakable suffering but from the very verye of the grave. My neighbors and physicians (I had tried a dozen dostors) hook upon my oure as being absore mirrorsions.

Not form more most I had suffered from Catarri.

benefit of the slot and suffering, and who are in depti. My house is now with my mother, at 28 Larrabes \$1., where I can be seen or addressed by any one who wants to know or to see much a wonderful cure.

***MISS ANNIE R. GREEN.**

**Could Hardly Talk or twallow—Denf. Rto.

Dr. O. R. Sykes.—Deer Str.: I have for a long time fait that of days of the town the suffering as I was to write a brief history of my oses for their benefit.

Three pears ago itsel syring, when you first saw me, I was suffering from one of the worst throats that ever anybody had. It was so bedly utcorrised that I could hardly talk or swallow. These the roof of my mouth was attacked in the same way, and finally a hole est inrough on that part above itse palate. This kept spreading until it got to be nearly as large as a twenty five out place. This made iny speech so bad that people could hardly understand a word I said.

The soresses and differenty always as a twenty spoor in fach, and, really, life seemed a burden to me.

My other is no perfect that I can hardly cealing the great change, I had no open the could have been a single place of the sime; had no deare for food, and was very poor in flesh, and, really, life seemed a burden to me.

My other is no perfect that I amout ferget which are well as the completely closed up, avoyet about its meson's ferget which are well as the palate is a bealing, it be palate is a bealing, it is seemed as interface to me.

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CHICAGO, ILL., JUNE 21, 1879.

Medial Writing and Speaking.

In some recent remarks on Psychometry we said: "We must learn not to confound the operations of a medium's own earthbound spirit with the activities of an outside spirit freed from the flesh;" and we quoted from Mr. Epes Sargent's "Planchette" some strong remarks admonishing his readers against the error so often made.

The claim of writing-mediums and of trance-speakers, that they are writing or speaking under the control of some spirit, once eminent, as poet, philosopher, or seer, in the earth-life has been too loosely and credulously admitted by persons holding the spiritual theory. No one thoroughly versed in Swedenborg can take as genuine the utterances of Judge Edmonds or Mrs. Richmond, claiming to come from the great Swedish seer. Recently in London, Mr. Fletcher, an undoubted medium, gave a discourse professing to come from Wm. Howitt; but there was nothing in it fitted to impress any one, who knew Howitt, with characteristic proofs of identity.

From ignoring the admonitions of those who had studied the phenomena of somnambulism and Spiritualism, Mr. Henry Kiddle has been led into the deplorable mistake of accepting the worthless automatic scribblings of his son and daughter as bona fide communications from denizens of the Spirit-world. It is time that students of Spiritualism began to discriminate. It is time that these claims of writing-mediums id trance-speakers were subjected

analysis of reason and experience. How are we to explain the contradictions and inconsistencies in the testimony of trance-mediums as to their controls, if we take the ground that it is to be accepted without question? A medium in Boston, claiming to speak under the control of Theodore Parker, directly contradicts a medium in Chicago, making the same claim-How shall we decide as to which is the gen. uine T. P.? The two mediums may be equally honest and capable; but one of them must be in error. We believe that both may be in error, and yet that both may be sincere in their claims.

"How so?" it is asked. "The medium, by the hypothesis, is honest. Why then does his spirit in the state of unconscious trance present itself as Parker or Mozart? Truth ful in the normal state, why is it guilty of an elaborate organized falsehood in the abnormal state? Is it the body that keeps it straight? When freed from its control, does it act a part, or play the fool, or take a pleasure in deceit?"

To all this it would be sufficient, for our purpose, to reply: "We merely give the fact: the explanation of it may be difficult, but the fact itself is not affected thereby. It is indisputable that a dozen mediums, equally gifted may utter contradictory communications as coming from a certain spirit, and that each medium may claim that all the utterances except his own are spurious so far as the question of identity is concerned.

Now which one of the mediums is to be selected as telling the truth on the subject of identity of control? Obviously we are thrown back on our own human reason for a decision. Forever apt and true, therefore, is that injunction from the evangelist John. "Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world."

Nothing, consequently, can be more delusive than the theory, sometimes advanced, that our evil propensities and dispositions are not carried with us into the Spirit-world; that with the loss of our physical appetites we lose all those inducements to evil, by which we have been beset in the earth-life. Be not deceived. Between the earth-life and the spirit-life there is a correspondence of all things, whether good or evil; and the evil we have not put under subjection to the higher faculties in this life will go with us as a part of our incumbrances into the next; there to be got rid of only by our own efforts and the energy of our own volition.

Still we admit that man is a complex being, and that he may be interiorly much better or much worse than be appears to be, in his normal state, to himself and others. Some saints they find themselves silmers, and some sinners, saints, in the life where sum, however small, if the wiftle cannot be

In the mystery of this hidden interior state may lie involved one of the solutions of the hadling enigma, -- Why can we not trust these assertions of trance-mediums as to their controls? In certain states of the consciousness, one may be the subject of self-imposed delusions; just as in a halfdreamy state one may be startled all at once by imagining that he is falling down stairs, or that he has been thrown from a horse. There are mental phenomena in abundance which will analogically justify us in the assumption that the medium himself may be innocently the subject of a self-imposed de-

lusion as to the identity of his control. And then the high probability that there are unscrupulous spirits, who, to win attention, will assume the name of some great man, must not be left out of the account. If a human mesmerizer can create delusions in the mind of his subject, why may not a spirit-mesmerizer be able to do as much? That he has this power is made more than probable by a multitude of well-known facts.

There are higher and lower grades of consciousness than the normal, and these, though in certain moments of psychical illumination they may be fused into a unity, may be quite distinct in our habitual state of mental activity. That we have psychical powers, of which we ordinarily have no conception, is a truth which Leibnitz, Schilling. Plato, and other great philosophers seem to have realized. Our modern phenomena confirm it.

This fact, properly pondered, will answer the objection, "How is it that an uneducated woman can, when medially impressed, give forth utterances far transcending all that she knows or is capable of in her normal state?" The answer is: She may have got much from her own psychometric appropriations, exercised independently of the normal consciousness; or she may, in some instances, be influenced by a spirit; and this spirit may deceive her as to his identity, should he so elect, or he may impress her with the truth.

It is a curious fact that Plutarch, who was near to being a contemporary of Christ (having been born about 50 A. D) discusses the very subject that the phenomena of our own day have here in this present article made appropriate. In one of his dialogues an interlocutor says: "Why should we seek to deprive these souls which are still in the body (human beings) of that power, by which the former (emancipated spirits) know future events, and are able to announce them? It is not probable that the soul gains a new power of prophecy after separation from the body, and which it did not before possess. "We may rather conclude that it possessed all its powers during its union with the body, although in a lesser perfection."

Again Plutarch says: "If the demons, being human spirits disembodied, may foresee and foretell human events, why may not human spirits, embodied, possess a similar power? Our souls indeed are interiorly endowed with this power."

At the same time Plutarch takes the same ground that we have taken, namely, that the medium may not unfrequently be impressed by spirits to utter their thoughts, if not their exact language; for he says, alluding to the Delphic oracles,-"Neither the voice, nor the sound, nor the words, nor the metre, proceeds from the god (spirit), but from the woman (medium). The god only presents the visions, and kindles in the soul a light to discover future events; and this is called divine inspiration."

Here the very arguments we have been using in our articles on psychometry and trance-mediumship are anticipated some eighteen centuries back. Plutarch was a Spiritualist in the modern sense, and throughout his writings gives proofs that he was well convinced of the phenomena which are the basis of our system,

Anaxagoras, who lived five hundred years before Christ, and who maintained that pure Mind, free from all material concretions, governs the universe, expresses the opinion that the human soul has powers of divination in its own right, and independent of what it may get from spirits no longer earth-bound.

The views thus briefly expressed may be thus summoned up: (i) It does not require the theory of independent spirits to explain a large majority of the phenomena we get through mediums for writing and for speaking. (2) That mediums may be impressed by spirits to personate them, or to utter their thoughts, is, however, distinctly admitted. (3) Man being a spirit, even while fettered to matter, has spiritual faculties which, in certain abnormal states, may be manifested. (4) A trance-medium, in a state of limited consciousness, may himself originate the impression that he is uttering the thoughts of some spirit, eminent in the earth-life or the false impression may be insinuated by some mendacious independent spirit. (5) The philosophy of distinct states of consciousness must be studied before we can throw light on these questions. Man's physical nature is a complex, which psychology and philosophy have as yet hardly begun to unravel.

The dull season in newspaper business is now approaching with hot weather and it is of the utmost importance that the large number who are indebted to the JOURNAL should settle their accounts. We are grate. ful to those who have so cheerfully responded and cannot believe that any true Spiritunlist will longer delay our hard earned dues. Do the best you can; send along any Briof Auswern to Correspondents.

A friend writes.

"I come to you for light and help in the following case, which I sincerely hope you may give. I have a sister who has been subject to spirit control for two years. She is very much of a lady; is the mother of four children.

" " " I mention these personal affairs to show that it is not the conditions in life that cause these annoyances. She has been in the hands of the lowest and most vulgar spirits. They never cesse using profine and obscene language and actions, day or night. She hears them talk and sees them; also isels them. Home assume the names of Parker or Bacon, and say all manner of things. Har bodily strength is so much reduced that she is a mere shadow, can get no rest day or night. She has tried to get rid of them by not sitting in circles, but without avail."

The numerous latters which nour in one us

The numerous letters which pour in on us of a character similar to the above, prove the necessity of a thorough knowledge of the laws of spirit control, and the culture of mediumship as a glorious faculty, instead of allowing it to be employed as a toy by irresponsible agents. It is better by far not to be a medium than to be one for a deceiving obscene spirit, and hence we can offer this medium only this advice: She must make herself positive to these influences, and for a time drop the circle, and everything which may lead to susceptibility to spirit control. She had better, if necessary, go away from the familiar scenes which by association, recall previous impressions, and by diversion and strict attention to diet, improve her health. All stimulants, as tea and coffee, are to be avoided; especially do we insist on the disuse of these, and a plain diet. The more exercise taken in the open air the better, and sedentary habits and solitude must be avoided, as well as conversation on the subject of her control.

A. C. Doan asks:

"Is it safe to allow ourselves to be used by unseen in-telligences, even if we know they are truthful, without using our reason and judgment in all cases? Cannot a person by giving up to controls, lose all power of self-control and be at the mercy of the infinencing spirit? Is not true mediumistic development a growth and un-folding of our higher organs and faculties?"

We have always taught that there was great danger in surrendering the reason, no matter how exalted the communicating intelligence. Mediumship should be accompanied by the unfolding of the spiritual faculties, but it cannot be said to depend on these faculties. The sensitive mediumistic state is necessarily subject to the abuse of irresponsible agents, and, as these cannot be known with certainty, nothing should be accepted unless sanctioned by reason.

Loss of Intellect by Age.

The spirit intelligences writing in the "Ethics of Spiritualism," claim that it is not necessary for man to enter the "second childhood" with age, but that in the true order he should gather strength with years and ripen into full maturity with age. They cite the instance of Humboldt composing the last volume of his "Cosmos," after the age of ninety years, and retaining all the faculties of his mind in perfect strength. If the mind be properly cultivated, the spiritual portion constantly in the ascendant, and the appetites and desires coordinated and held to their proper uses. then it is claimed we should never see the pitiable spectacle of lost mentality, and childish, belpless age.

This view is worthy of serious attention by all, and numerous examples may be adduced in its support. For instance, Lucretia Mott, now in her eighty-seventh year, vigorous and absorbed in public affairs. She has recently been elected president of the Pennsylvania Peace Society, and gave on the occasion an excellent address. An exchange says: "There is probably not another women in America of her age in as active and intellectual life." This may be true, but it ought not to be. "Every woman of the age ought to be just as intellectually active, and they would, be did they cultivate their minds in the manner prescribed in "Ethics."

Sarah J. Hale recently died at the age of ninety-one years, after fifty years of constant editorial labor on "Godey's Ladies' Book," during all of which timeshe has only once failed to have her work prepared in proper time. A mother of five children, left a widow at an early age, she has by her pen supported and educated her family, and had the satisfaction of seeing them all take honorable positions in the world. For fifty years she maintained the "Ladies' Book," in tone pure, clean and elevating, and to her latest moment remained in vigorous possession of her mental powers.

Last we will mention Peter Cooper, who is now eighty-seven years of age, who often appears in public, lending his presence and the weight of his induence to every good cause.

Dr. Gray has been at Saratoga-a resort for the fashionable gambler as well as the fashionable minister—and he makes the following declaration that he "fears that a residence there long indulged in, would be too much for clerical virtue." Verily, why didn't the Presbyterian ministers select some other place for a meeting, where their virtue could not be in danger? He says, "Bless the Lord for the Joseph's share of common sense which He has bestowed upon the Presbyterian Church. I am not going to say that we have no fools. A fool of a Presbyterian beats ail fools, and we have some of them, male and female. Not so many as the Methodists have, but ours are of a larger and more incor. rigible variety."

Prof. David Swing, it is said, is suffering from over-work. The temptation to overwork for successful men, is always very great, and the more they do the greater the accumulating burden they have to sustain. yet no one has a right to destroy himself. even in the most noble cause, when the morifice is not only useless and uncalled for, but an injury to the cause as well as him"Something to Clear Up."

Referring to some comments in the Boston Post on Mr. Kiddle's book, a correspondent writes: "If such answers are the work of the nerves of mediums or of those wanting answers, as claimed by the Post, Spiritualism has got something hard to clear up."

Not so. The clearing-up came with the first advent of Modern Spiritualism. Careful investigators have always taken it for granted that these unsubstantiated communications are worthless, except as indicating psychological fact. A man under the effect of hasheesh, or a man in his sleep, may utter long addresses, of which his recollection is very dim when he comes to his senses or wakes. What is there in these commonplace medial writings or utterances that is any more curious than the communications we get in our dreams, or under the effect of some drug? Truly it is hard to draw the distinction. Too much importance has been attached by novices in investigation, to the bare fact of automatic writing. It needs no theory of "elementaries" to clear up the puzzle. All that need be said is, that it is analogous with phenomena which every one admits, though they may be as yet not satisfactorily explained. We must enter earnestly into the study of mental phenomena, as illustrated in somnambulism and Spiritualism, if we would get any light on the subject. Philosophers and physicists, and even psychologists, up to the present time, give us little that is of value in regard to it. We hope the case of Mr. Kiddle may help us to do something to prevent such blunders as his in the future. The effect of them is to prejudice superficial inquiries against Spiritualism. It is time that automatic writing should be clearly understood as being no satisfactory proof of the work of a spirit except under peculiar conditions.

Another Exposure.

We learn from the Boston Herald, that Mrs. Hatch, who has for years been a conspienous spiritual medium in Boston, her specialty being the production of flowers from spirit sources, gave a scance a few evenings ago, at a private residence, in Chelsea, Mass. The lights were extinguished, as usual, and the persons in the circle were enjoined to hold fast to each other's hands. Flowers were soon dropped here and there, and Mrs. Hatch began to explain how they had been brought from distant places by spirit hands. All the gas burners in the room had been connected with an electric lightning apparatus, and suddenly the apartment was brightly illuminated. The medium was completely exposed. In her lap was a pile of flowers, and she was caught in the act of tossing them in the

There were present at the expose twentyfive highly réspectable ladies and gentlemen and an urgent demand was made that the clothing of Mrs. Hatch should be extefully examined, for she had been seen to conceal some flowers with the skirt of her dress, when the room was suddenly lighted, but she obstinately refused, showing plainly in the opinion of those present that fraud had been practiced.

Since writing the above, we have received a later Herald, which contains an account of another seance given by Mrs. Hatch. Before the lights were extinguished, she was carefully searched, and the manifestations seemed to be the result of genuine spirit power. One hundred and twenty-five flowers were distributed among those pres-

Mr. S. P. Putnam is giving a course of religious lectures at Science Hall, 141 Eighth street, New York, on Sunday evenings, and all who are interested in constructive Liberalism are cordially invited to attend. The following is his platform:

THE CHURCH OF THE FUTURE.

Religion is the harmony of man's nature. It is the sentiment stirred and exalted by the contemplation of the universe, expressed in forms of reason, and binding the soul to progress. The forms of reason change, but the exalted sentiment still abides to refine and dignify human growth.
Religion in itself is not sectarian. It ab-

hors division. It seeks unity. But religious enthusiasm has hitherto been at war with itself. In order that it may become one, its method must be one, and that method is science. Science is the Christ of the new religion, the constant revealer of divine pos-

The religion of the future is not merely a choice expression of the truths of the older ligions; it is a vast original movement, that having passed through the chaotic stage shows the beginnings of the cosmos, the new church, the ideal republic wherein all humanity "shall be good, and great, and joy-

ous, beautiful and free."
We spring from the bosom of the past and all its precious life is ours; but we are likewise children of the future, and feed upon its boundless promise. Whatever is sweet in Jesus, heroic in Mohammed, divine in Buddha, human in Confucius, we accept but in the frish and color of new knowledge and inspiration. We take the golden threads they give, but the woven picture is beyond their utmost conception.

No one mind can express the magnitude of the new movement. Only time can reveal its wealth of hope. But we would give aome impressions of the church of the fature, of the thought that shall shape its growth, of the spirit that shall fill its temples, of the methods by which it shall make this world happy.

The Chicago Alliance presents to the public an opportune article, under the head "Ruined by a Sunday School." The perniciour tenchines of one preminent book, "Yeasie Walton," are graphically pictured, and the bed results likely to flow therefrom very plainly exhibited. There is no doubt a vent amount of track in the Sunday school liberature of the various charities.

Spiritualism in Prussia.

H. Liebing, of Berlin, Prussia, writes as follows to Mr. Simmons, Dr. Slade's partner, now residing in this city:

Prof. Zöllner has kept his promise well. Three volumes of his works are published now, and the last one is expected to appear in a few weeks. No one has given Slade so much justice as he. The scientists of Europe have been startled by the revelations he made. The professor's books are working silently below the surface now, and many are investigating the spiritual phenomena, and in a short time things will change in favor of Spiritualism.

I am not of Zöllner's opinion in regard to his hypothesis of a fourth dimension, but think it will prove to be an error on his part; but it makes no difference; it serves as the means to investigate the matter as minutely as possible. We have a very good medium here. The saledy, for physical manifestations. The saledy for physical manifestations. tations. The spirits play on the guitar when laid under the table. We get impressions of spirit hands and feet in flour and on blackened paper. Spirits touch us, ring bells below the chairs, and do almost anything we request them to. Indians run about the room in their moccasins and dance; we hear but do not see them. About six months ago wishing for physical manifestations, pencil and paper lying on the table at the time, the former rose up in a full light, before all present, and wrote a message in a very plain hand writing. Mediums are developing all around us.

The Great Discovery of Mr. Crookes.

The London Times cannot ignore the recent strange results achieved by Mr. Crookes in his researches by means of his radiometer with rarefied gases, for he has peretrated into a new realm beyond the bounds of matter as usually understood, and recognized an "ultra gaseous state," which exists when matter is greatly rarefled, or in other words, the molecules are greatly removed from each other. A new phenomenon arises-molecular reflection, obeying the laws of light, and the molecules obey the influence of the magnet.

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

Rev. John Tyerman has reached his home in Australia.

Jas. K. Jones, of Leadville, Colorado, has sent us a large list of three months subscribers, for which he has our thanks.

Dr. J. K. Bailey delivered three lectures at Darlington, Indiana, June 1st and 2nd. Address, till further notice, Colfax, Ind. The June number of the Texas Spiritual-

ist (monthly) has come to hand. It contains many interesting articles. It is published at Hempstead, Texas. Chas. W. Newman is editor, and C. T. Booth, associate editor. Mrs. Milner writes: "The Woman's Suf-

frage movement in Louisiana, gotten up by Mrs. Saxon, is in the ascendency and is rapidly gaining ground. In canvassing for signatures to the petition, I have not found one positively opposed to it."

Wilhelm Besser, a prominent Spiritualist, of Leipzig, Germany, writes:

Your esteemed paper is quite in conformity with the views of myself and friends here, and you will allow me to pay you our respects concerning the same.

Our friends in attendance at Grove Meetings and other gatherings, will confer a favor upon us and do their neighbors good. by inducing them to subscribe for the Jour-NAL. If you can't get yearly subscribers, take them on trial for three months for 50

Mrs. Mary Ogden of this city, formerly of Moline, Ill., is said to be a good trance medium. She called on us last week and we found her a very pleasant agreeable lady, and were impressed with her apparent honesty and earnestness. Those desiring to have sitting with Mrs. Ogden, will call at her residence, 288 Wabash avenue.

Don Crolis, a very learned scholar of Covlon, is translating the little work of Prof-Denton on the "Deluge" into the language of that country. This is a just tribute to the merits of one of the ablest thinkers and writers in the liberal army of the West, by one of the most advanced scholars of the

Hudson Tuttle will be the principal speaker at the Spiritualist camp-meeting at G. W. Webster's Grove, one mile west of Bonair, Howard county, Iowa. Mrs. Emma Tuttle, whose readings have attracted great attention, will also be present, to participate in the proceedings. The Spiritualists of Iowa. should avail themselves of this opportunity to be present, and hear the inspired utterances of Mr. and Mrs. Tuttle. The Scientific Association of Atlanta, Ga.,

propose not only to receive books by donation, but also have each one reviewed that comes to hand, by a member of a committee appointed especially for the purpose. All reviews will be read before the Association on its weekly lecture nights, and then published in the Southern Enterprise, and the work will thereby be well advertised. G. W. Kates, a prominent Spiritualist, is Secretary of the Association.

Prof. Milton Allen is soon to start on a Lecturing tour in portions of Northern Illinois, southern and western portions of Wisconsin and in the middle and southern portions of Minnesota, Friends in these sections who desire his services will do well to address this office soon. The Prof. will act as special agent for the sale of The History of the Origin of All Things, (see book notice in this No. of the Journal.) He will also give readings from, and explanatory lectures on, this remarkable Book. He has some fine charts and samps properted especially to illustrate some of his lectures on the Comme and The New Dispensation. He will also age as agent for the Journay.

ILLINOIS PRESS ASSOCIATION Annual Excursion.

The usual yearly excursion will this year be over the Chicago and North-Western, St. Paul and Sioux City and Sioux City and Pacific railroads, leaving Chicago on the 19th and returning on the 25th Before this paper reaches the majority of our readers the trip will be half over. The editor of the JOURNAL will accompany the party, and take the first rest he has had for several years, and which he so much needs.

He will be accompanied by his wife, who has been his faithful secretary and who in her quiet, unostentatious way, has done as much to sustain the JOURNAL through its crucial trials, and to make it the grand success it is after the terrible ordeals of the past two years, as has the editor. By her good judgment, untiring energy and self-sacrificing devotion to the Jour-NAL's interests and to the memory of her father, she has been one of the most important aids in accomplishing the gratifying and hopeful progress which has been made within the ranks of Spiritualism .- a progress which the most sanguine had only a remote hope of two years since, and which is hailed with enthusiasm and delight by hundreds of thousands of intelligent Spiritualists and friendly investigators scattered over both continents. To one who has done such noble work, there should come a day of rest and recreation, and the editor confidently asks his readers to unite in asking that this faithful helpmeet may have a pleasant trip, and come home refreshed and prepared to take up her duties with renewed vigor. Our good friend, Robert Collyer, whose removal to New York all Chicago is mourning, when he desires to pay his wife a well-merited tribute from his pulpit, induces her to stay away from church on some pretext so that she may not hear it. Following his example, we publish this word of justice unknown to the recipient.

The excursion passes through some of the finest portions of the great Northwest, and the information which will be placed before the readers of the hundreds of papers represented in the party, will be profitable in every way, both to the sections visited and to the general public.

Mrs. Ellen A. Parker speaks in high terms of Mrs. M.C. Gale (formerly of Batavia, N. Y.) as a lecturer. She has been holding forth at Flint, Michigan, with great success. She is also an excellent test medium. She is engaged to speak at various Camp and Grove meetings.

In writing articles for the Journal, especially if you intend them for immediate publication, condense your thoughts, and state your incidents, facts or sentiments as concisely as possible. Long articles are ofen delayed for weeks, if not crowded out altogether.

Silas Arthur, who has been considered by some an excellent musical medium, writes: "I know now why my musical gift was taken from me. Every medium should have a change or rest, if they would succeed. 1 think my musical faculties will come back better than ever some day. My mediumship for giving positive tests, is now better than

ever; but I shall not travel any until I can

play the music again.

At a circle held at the house of W. W. Pierce in Santa Barbara, Cal., on the evening of the 18th of April, a spirit came to communicate, who said his name was Vilroy Bush ; that he lived in Chesterton, Ind. Mr. Pierce was at the time of the seance in Indiana. His niece wrote him, asking him to inquire into the circumstances of the death of the person named. Mr. Pierce wrote to the Postmaster of Chesterton, for information. The answer came that Vilroy Bush died in Chicago some four or five weeks before, and was buried in Chesterton.

We had the pleasure of a call from Mr. Pierce who tells us that there is a great deal of medial power developing in California. There seems to be in that/State, elements and conditions peculiarly adapted for the work the Spirit-world has in hand.

Murder of Mrs. Jane DeForrest Hull.

To the Editor of the Religio-Philosophical Journal: Two days ago, one of the most awful tragedies of our tragic modern life, thrust out

of this existence a lady well and widely known, Mrs. Jane DeForrest Hull, of this city, has been most foully murdered in her own beautiful home, and a great gap is left in the ranks of those who believe in, and labor for, the elevation of woman. Nurtured amid the luxury and elegance

of a stately Knickerbocker mansion, and transplanted in her early married life into the court circles of England, the surround-ings of Mrs. Hull were calculated to foster ings of Mrs. Hull were calculated to foster imperious and conservative traits of a strong and marked character. But, when thrown among liberal people here, and developed rapidly and consistently: Her heroic, outspoken nature was fearless in espousing the cause of progress. She believed in equal rights, and was an able and faithful worker for woman suffrage and for free thought. for woman suffrage and for free thought. For many years she was a member of Sorosis, and her parlors were always open to so-cial or club gatherings of the pleasantest description. A multitude of liberal people can testify to her large but discriminating hospitality, and to her great desire for the establishment of justice and purity.

Most deeply of all, was she interested in proofs of spiritual intercourse, and her desire to have assurance of the life beyond knew no bounds. It was the longing of a growing nature, a genuine unrest. No eye perused these columns with more friendly nterest than hers.

To her sorely bereft husband, Dr. A. To her sorely berest numbered, Dr. A. G. Hull, all who know him will extend their deepest sympathy. Generous, steadies and devoted friend, thy regal soul in its thirst for truth, shall and sufreshment in the waters of eternal life! The great questions which then didn't sak for so many years, shall yield thee batter manyer now!

France M. Poots,
W. Y. City, June 1871.

Robert Harlow, of Cleveland, Ohio, departed this life June the 5th, and the funeral took place from his residence on Euclid avenue, on Sunday the 8th. Thomas Lees gave the final message of the deceased to the very large assemblage of friends. Among other noteworthy thoughts, he said, Mr. Harlow told him that although he believed in the phenomena of Spiritualism, he did not claim to be a Spiritualist, for to be such required one to fashion his life according to its pure and noble principles, in a better manner than he felt he had done. Hudson Tuttle made this the text of his discourse. Mr. and Mrs. A. G. Smith and family, of Painsville, sang, as only that gifted family can sing, the beautiful songs which belong pre-eminently to Spiritualism. At the vault, Mr. Lees read an appropriate selection; there was a song which lifted the souls of the hearers to heaven, and closing remarks by Mr. Tuttle. The entire ceremony was of a most impressive character.

B. F. Underwood, Materialist, will lecture at Salem, O., the 20th, 21st and 22nd; River Falls, Wis., the 25th, 26th, 27th, 28th and 20th; Arcadia, Wis., July 1st, 2nd and 3rd: St. Charles, Minn., July 5th and 6th.

For a few weeks past we have been advertising Planchette boards for 75 cents, instead of original price, \$1.00. We find that the one for 75 cents is mailed in a flat box, and the buyer has to adjust it by putting on the wheels, and it does not seem to give as much satisfaction as the board all ready for use; price \$1.00 postpaid. We shall therefore only sell the latter hereafter.

Grove Meeting-Nashville, Mich.

The Nashville Society of Spiritualists and Liberals hold a meeting in Smith's grove, Sunday, June 19th. Speaking by G. B. Stebbins and others, morning and afternoon Basket dinner at the grove. Meeting in afternoon Basket dinner a Opera Mall, in case of storm.

Spiritualist Camp Meeting in the North West.

The Spiritualists of Northern Iowa and Southern Minnesota will hold their second annual camp meeting at G. W. Webster's grove, one mile west of Bonatr. Howard Co., Iowa, commencing July 2nd, and ending Sunday, July 6th. Bonair Station is on the Chicago, Milwale eand St. Paul ratiroad. Hudson Tuttle will conduct the meeting, and Mrs. Emma Tuttle will help to make it interesting by her songs and recitations. Geo. B. Colby, test medium, is expected to be present, and a general invitation is extended to all interested in the progress of liberal ideas. Hay and wood free; also free carriage to ride from depot on application by card to G. W. Webster, at Bonair. Music will be furnished for dancing evenings, if desired, and a social party on the evening of the 4th of July. Let all who can, bring tents and blankets. Committee of arrangements: J. Nichols and Ira Eldridge, of Cresco; W. White and W. Nash, Lime Springs, and G. W. Webster, Bonair.

Grove Meeting.

There will be a three days' grove-meeting in James McQuillis' grove, five miles west of Morenci, Leonard Co., Michigan, commencing on the last Friday in June, at 19 A. M., 1879, closing on the next Sunday. Good speakers and good music in attendance. All are invited that are seeking the true spiritual light. Bring your own provisions.

HENRY WILLIAMS.

The Spiritualists of Philadelphia will hold a camp-The Spiritualists of Philadelphia will hold a camp-meeting between July 18th and Angust the 13th, 1879, at Neshaming, Falls Grove, Willets Station, eighteen miles from Philadelphia, and about seventy miles from New York, on the route of the North Pennsylvania reliroad 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 Conference

Will hold a three days' meeting in Spiritual Hall. 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. Remember 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.

inment.
Dr. J. C. Phillips, Sec's.
Wr. M. Lockwood, Pres't. Omro. May 29, 1879. Papers please notice.

Michigan Spiritualists' and Liberalists' State Camp Meeting.

Arrangements are being perfected for holding a State Camp-meeting under the auspices 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,

S. B. McCracker,

Chairmon Executive Committee, Lansing, Mich.

Business Sotices.

WHEN YOU FREL A COUGH or bronchial affection creeping on the lungs, take Ayer's Cherry Poctoral, and cure it before it becomes incura-

As an act of justice to our catarrhal readers, we onfidently refer them to the card of Dr. Sykes, in this issue. The Doctor is an old resident of Chicago, and is

perfectly honorable and reliable. His plan of cure is simple, cheap and efficient and will bear the closest investigation. 26-16-19 Consumprives and all who suffer with diseases of the Nose, Throat or Lungs, will find something to their advantage in the "Free Gift" professed to

tisement in this paper. Mrs. Unara A. Rorrsson, 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 require her services. Will answer calls to treat at

them by Dr. Wolve, of Cincinnati. See adver-

private residences. THE SACRED GAMGES.-Millions of lives have been wasted through a superatitous belief in the curative power of the Ganges. More have been lost by faith in useless drugs. Kidney-Wort is a perfect remedy for kidney or liver diseases. It is a specific for plies also.

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seitma, and all throat and lung affections, also a
positive and radical cure for nervous debility and
all hervous complaints, after having tested its
wonderful curative powers in thousands of cases,
kan felt it his duty to make It known to his suffering fellows. Actuated by this motive, and a desire to relieve human suffering, I will send free
of timeres to all who desire it, this recept, with
full directions for probating and integ, in the
man, Presch, or Brights, feet by mail by addresshar with states, admine this paper, W. W. Biston,
he was a sufficient to the paper.

A report recently made, at the New York Dairy Fair, and largely copied in agricultural journals says; "the best Butter Color exhibited was Wells, Richardson & Co.'s, Burlington, Vt. Warranted to give a rich, golden color with no effect on the flavor or keeping qualities. Druggista keep it.

FASHIONABLE FOOLISHNESS.-There is no modern fashionable notion quite so absurd as the generally received idea that to be beautiful and attractive a woman must possess a wan, spirituelle face and a figure of sylph-like proportions—a fra-gility in nine cases out of ten the result of dis-ease. By many fashionable belies it is considered a special compliment to be spoken of as frail and delicate. They forget that the naturally delicate face and petite figure are very different from the pale and disease stricken faces that meet us in the city thoroughfares, look out from the luxuriant car-riages of wealth, and glide languidly through our crowded drawing rooms. If disease were unfashionable, as it ought to be, not a lady in the land but would take every pressution to secure the fresh, blooming face and well rounded figure that only health can give. Ladies should remember that much as gentlemen may profess to admire the face and form paled and emaciated by disease, when they choose a wife, they prefer a blooming, healthful buoyant-spirited woman. Dr. Pierce's favorite Prescription is the acknowledged standard remedy for female diseases and weaknesses. It has the two fold advantage of curing the local disease and imparting a vigorous tone to the whole system. It is sold by druggists.

S. B. BRITTAN, M. D., continues his Office Practice at No. 80 West Eleventh street, New York, making use of Electrical, Magnetic and other Subtille 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 efficatious remedies. Many cases may be treated at a distance. Letters calling for particular information and professional advice should enclose Five Dollars, 26-26

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A Tobacco Antidotz, 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 rem-edy is highly spoken of by those familiar with its effects

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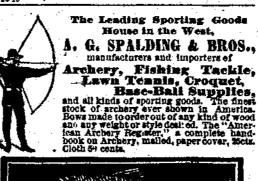
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25-19-27-18

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Leave.	i Arrive.
10:30 a m* Pacific Express	*3:40 p m
10:30 a m Sloux City and Yankton Express	5:49 pm
9:15 p m+10maha and Night Express	87:00 a m
9:15 p m Sloux City and Yankton Express	(6:30 a m
10:99 a m* Dubuque Express, via Ciinton	3:40 pm
9:15 p m+iDabaque Express, via Clinton	57:20 a m
3:45 p m Sterling Express	li:0tam
Pulman Hotel Card are run through, between C	
Omaha, on the train Reaving Chicago at 10:80 a. m.	wite office
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FREEPORT LINE.	
7:30 a m*(Maywood Passenger	*7:45 a m
7:30 a m* Maywood Pessenger	47:15 8 m
9:15 a maifreeport, Rockford & Dubuque	*3:10 p m
10:15 p m* Freeport, Rockford & Dubuque	*6:90 a m
12:00 m Elmhuret Passenger	1:45 p m
4:00 p m Rockford and Fox River	*10:45 a m
4:00 p m. Lake Geneva Express	*10:45 a.m.
5:15 p m St. Charles and Rigin Passenger	*8:45 a m
5:30 p m* Lombard Pas: enger	*6:45 a m
0.00 p.m. 0.000.00.00	*7:00 pm

NOTE.—On the Galena Division a Sunday passenger train will leave Elgin at 7:5:a, m., arriving in Chicago at 10:15 a, m. Returning, will leave Chicago at 1:15 p, m.

MILWAUKEE DIVISION. Depot corner Canal and Kinzle streets.

9:10 p m; Milwankee Night Express (daily) 16:	M PILL
MILWAURER DIV'N LEAVES WELLS ST. D	
11:80 a m* Lake Forest Passenger 2:	20 pm
1:10 p m Kenosha Passenger	00 A M
5:30 p m Waukegan Passeuger 18:	25 ä.m."
6:15 p.m* Lake Forest Passenger	35 8 M 90 s M
WISCONSIN DIVISION.	•
Depot corner Canal and Kinzle streets.	٠.
9:30 a ma Green Bay Express	90 pm
10:00 s m° St. Paul and Minnespells Express	00 pm 55 a m
	45 s.m
6:30 n m Barrington Passenger *8:	15 a m
9:00 p m St. Paul and Minneapolis Express 57;	00 a m 00 p m
10:00 a m LaCrosso Express	in n m

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19:30 a m. Springfield, St. Louis and Southern Express, vin Main Line.
19:30 a m. Noblic and New Orleans Express
19:30 a m. Papris, Burlington and Express
Express, vin Main Line
19:30 p mt Springfield, & Louis and Term Fast
Express, vin Main Line
19:30 a m. Chicago and Fadingle R. Express
18:30 p m. Chicago and Fadingle R. Express
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ve remedy for these diseases. To designate this natural specific, I have named it

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The term, however, is but a feeble expression of my high appreciation of its vains, based upon personal observation. I have, while witnessing its postitive results in the special diseases incident to the openism of woman, singled it out as the eliman especial of the openism of woman, singled it out as the eliman especial postitive, safe, and enfectual remedy for this clean of diseases, and one that will, at all times and under all circumstances, act kindly, I am willing to stake my reputation as a physician; and so considers am I that it will not disappoint the most sagarance expectations of a single invalid lasty who uses it for any of the aliments for which I recommend it, that I other and set it under a Pearly of the aliments for which I recommend it, that I other and self-time are among those diseases in which my Fawarite Prescription has worked curve, as if by magic, and with a certainty sever before attained by my medicine: Lencorrhon, Excessive Flowing, Painful Hopelily Periods, Supercontons when from the antique of the Uleran, Anterventon and Retroversion, Bearing-down Denastics, haven and Hoat, Nervous Depression, Deblity, Despondency, Threatened Miscarriage, Chronic Committee, Internation and Retroversion, Resembles as a consequency. Threatened Miscarriage, Chronic Committee, Internation of the Useran Internation and Uleranism of House, Internation of the Useran Internation Internation of the Useran Internation Int

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Creed.

BY MARY A. TOWNSHIP.

I believe if I should die, And you should kiss my syclids when I lie Cold, dead and dumb to all this world contains, The folded orbs would open at thy breath, And from its exile in the isles of death. Life would come gladly back along my veins.

I believe if I were dead, And you upon my lifeless heart should tread. Not knowing what the poor clod chanced to be, It would find audden pulse beneath the touch Othlim it ever loved in life so much, And throb again, warm, tender, true to thee.

I believe if on my grave, Hidden in woody deeps or by the wave, Your eyes should drop some warm tears of regret From every saity seed of your dear grief Some fair, sweet blossom would leap into leaf, To prove death could not make my love forget.

I believe if I should fade .. Into those mystic realms where light is made. And you should long once more my face to see, I would come forth upon the hills of night, And gather stars like fagots, till thy sight, Led by their beacon blaze, fell full on me.

I believe my faith in thee . Strong as my life, so nobly placed to be. I would as soon expect to see the sun Fall like a dead king from his height sublime, His glory stricken from the throne of time, As thee unworth the worship thou hast won.

I believe who hath not loved, Hath half the sweetness of his life unproved; Like one who, with the grape within his grasp, Brops it with all its crimson juice unpressed, And all its luscious sweetness left unguessed, Out from his careless and unheeding grasp.

I believe love, pure and true, Is to the soul a sweet, immortal dew That gems of a life's petals in its hours of dusk. The waiting angels see and recognize The rich-crowned jewel, Love, of Paradise, When life falls from us like a withered husk.

By the South Sen.

There stands a Paim beside my open door, Whose leaves the Southern Cross shines nightly through.

Within its dusky shadow evermore, On all fair eves, when lightly falls the dew, The South Sea keeps a love-tryst to renew Its amour with the verdant, low-browed land,-Lighting its soft approaches to my view With phosphorescent gleams on every hand. Like drowning stars lost out of heaven's bright

Within this spirit-coothing calm I come, Willing of mind to sink into repose. Lulled by the drowsy summer insect hum, With care left yonder at the last day's close, a anare existence with the night-blown rose. Whose soul of fragrance permeates the air. Escaped from self, and from all lesser foes, Star-crowned, sea-comforted, I once more dare To seek in beauty, refuge from despair. , T. R.

MEDIUMS SEEM TO DISAGREE. A Chance for \$250.

D. D. Home writes from Paris, under date of

May 8th, as follows: "Every spirit that has communicated to me, has declared that matter passing through matter was an utter impossibility, and that not a single instance could be proven. We have records of men and women as well as material objects appearing in a room supposed to be well closed. Let a strict investigation be made, and these reports will not stand the test. I took the trouble to investigate one case, and a well known one it was; it is quoted even now. One of the parties, then an honest man, simply laughed in my face as he showed me the window behind the curtains of which the person was concealed till the visitors, who were in another room, were ushered in and the lights ex-tinguished. In every instance the extinguishing of the light is of vital importance. Then, again, the case of the notorious ring imposture, which was exposed last year, is only part and parcel of what really has nothing to do with true Spiritualism. Dr. Donald Kennedy, a most dearly loved friend of mine, sails for his home in America in the course of a few weeks, and he takes with him some rings cut out of solid leather and some of parchment. If two of these can be joined together without a flaw or seam being discovered. then, of course, the whole controversy is ended. I care not who the medium may be, but I pleage myself to pay such medium two hundred and fifty dollars when it is proven.

"Yesterday Margeurite Fox-Kane came to Paris to visit one of her old friends. I spent an hour with them this morning, and my heart was made

glad in hearing the mystic rap.

"N. B.—No curtains Punch and Judy boxes or darkened room required. 'Maggie' sat just as any civilized being would, the broad light of day resting on her. Of course, to some minds John King, with his false whiskers and shreds of musters. lin, would have been much more wonderful."

Communicated to E. L. Rush by Impressions from a Friend.

In the coming time there will be more reason and less superstition; more intuition and less fanaticism. The minds of mortals are like a screen that retains only the kernels of truth; error easily slips through its meshes. All truth is eternal in its significance, and applicable to all conditions under similar circumstances. To be an hencel worker, we must seek to know the truth, which worker, we must seek to know the truth, which gives freedom to the powers of the mind, and alds the spirit to grow strong in its unfoldment from the bud and blossom to the perfection of fruitage. If you would grow in strangth you must exercise the faculties of the mind and body; if you would become more spiritual, you must also use the spiritual powers of your nature in the advancement of those around you who are less favored than yourselves. We say this to signify our approval of the distribution of the Journal in your community.

We are awake to the interest of human progres and desire that all may become workers in the great fields of thought. The world needs to reach a higher plain, and will do so only by persevering effort in the direction of a more spiritual status. We must strive for the attainment of a more di-

We must strive for the attainment of a more divine life in spirit, and there will be a corresponding expression in the outward manifestations of love and wisdom. The growth of the nonlist in preparation to the extent of desire and earment of fort toward the attainment of that end.

There are many thoughts upon this subject that are important for you be consider; we trust you will weight them well, and strive for the excellence that is horn of the spirit. We are in sympathy with you in many directions, and will try to all you in the work of love that you hope, not valuely, to perform for the good of the young and rising race. With all cornected, we bid you

Personal Experiences and Observa tions.

BY S. B. NICHOLS. PRESIDENT OF THE BROOKLIE

spiritual comperence.

No phase of mediumship has been more general, nor conductve for so much good, as that of healing, whether by laying on of hands, by clair-voractly seeing and prescribing, or by healing without touch through magnetic paper sent long distances. To the student of nature, the physiologist and the scientist, here is a large field for expioration. The laws which are so subtle, and the physiologist and the scientist, here is a large field for expioration. The laws which are so nowerful, are but dimensions. unseen forces which are so powerful, are but discly understood, even by the mediums themselves
upon whom the gift has been bestowed, as well
as the sick and suffering whom they heat, and
who can only say as one of old, "I know I was
blind, and now I see." This gift offtimes comes blind, and now I see." This gift offilmes comes to the medium so unexpectedly as to confound and perplex. Not more than a week after Mrs. N. had first been controlled by spirit influence, one morning the bell rang, and on going to the door she found a middle-aged lady, and at the gate in a carriage a young lady bolstered up with pillows. The first inquiry at the door was, "Are you a spirit rapper?" When answered in the negative, she then asked, "Are you a medium," receiving yes in reply. She said her daughter, who was in the carriage, was to all appearances at death's door; that she had been sick for many years, the result of an injury caused by a person running result of an injury caused by a person running with great force against her outstretched arm. She had lost the use of her left arm, and at the She had lost the use of her left arm, and at the time had a bad cough; was very much emaciated, and was suffering extremely from a large, fatty tumor, that physicians said was a leakage from the shoulder joint. She had consulted and received treatment from all the best physicians for many hundreds of miles, and agreed that she must die. As a last resort she had come to the spirits; in fact, a datinguished German physician, the most celebrated one in that section, had given her Mrs. N.'s address. They were Methodists, and her Mrs. N's address. They were Methodists, and lived in an adjoining town, and, of course, knew nothing and believed nothing in this new manifestation. While the mother was giving her ex-planations, the medium's hand reached out toward the lady in the carriage, and motioned for her to come into the house, which she did, sitting near the door so that she could fice if the devil came in too close contact. Fasses were made all over the sick woman, more particularly over the tu-mor, and a prescription was given which the lady took to the German physician before mentioned. He said that there were two ingredients that were not necessary, the names of which he would scratch out, and sent it back for correction. The spirit control insisted upon the prescription being compounded and used as first given, and finally the German doctor said, "Use it; it will make no difference, as the young woman cannot possibly live."

They were directed to come again in a week.

They came at the time appointed, and to all appearances the lady was much better, and was directed after the manifestation to return again,

and in six weeks—the last week remaining with us all the time—the was pronounced by the invisible physicians completely cured.

The German physician, before referred to, watched the case very closely, being present several times, to see what would become of the tumor, as he said no medicine could be applied auc cessfully either by internal or external applica-tion, and as it slowly disappeared, he said, "It beats the d—I, as no medicine could absorb it, and it could not be removed by the surgeon's knife;"
and when the young lady, who had been an invalid for ten years, was cured by a process not put
down in the books, by a spirit medium, he was
dumbfounded. Afterwards he became a confirmed Spiritualist, and was one of our staunchest friends in the days of trial and years of misfortune that followed. This somewhat remarkable cure, from the well known social position of the medium and the family of the young lady, made a good deal of stir in our city and vicinity, and immedi-ately our home was turned into a hospital, and many hundreds came and were restored in a few months to health. We never knew of a single person thus treated, who followed directions, but that was benefited, and this without money and

Among the many gifted mediums for healing that have been developed in the last quarter of the century, none stands out more proudly preeminent than Dr. J. R. Newton, and hundreds of thousands throughout our land can testify to the good Spiritualism has done for them through his divine mediumship. On a Sunday afternoon in New York city, in a public hall, several years ago, hundreds of people were gathered together among whom were some on crutches, some dea and some blind. I had seen a notice of this meet ing in one of the daily papers, and went to this hall to see if what Dr. N. had advertised to do, would be accomplished. It was a moticy crowd, and when the doctor said, "All who desire to be and when the doctor said, "All who desire to be helped should stand up," two-thirds of all there were present arose. After a short exhortation, he said, "In the name of Jeaus of Nazareth I command disease to depart from you." Immediately crutches dropped, eyes that could not see were opened, cars were made to hear, and a multitude that the healing rowers, and a multitude testified to the healing powers of the medium Beside me sat a lady with her husband; they were Germans, and as the words fell from the doctor's lips the tears rolled down her cheeks, and turn-ing to her husband, she told him she could hear He said she had been deaf for many years, and her countenance was illumined with joy, as now she could hear distinctly. They were made glad by the power thus manifested. She was at least a dozen feet from the medium. What the power was the skeptic must explain; or was it as in the olden time, when the Master said, "Thy faith hath made the whole!" It made a profound im-pression upon me, and I know that many others were convinced that day, who had scoffed be that some good could come out of Nazareth. before

Brooklyn, N. Y.

without price.

Letter from a Magician.

S. B. NICHOLS.

To the Editor of the Bellsto-Philosophical Journal:

On reading to day a late number of the Jour-MAL, I was struck by the article copied from the Spiritual Notes, of London, England, ascribing spirit agency to "Cook's aerial suspension." I was assistant to "Stodare" thirteen years ago in the same hall (The Egyptian), now occupied by M. & C., and assisted in the production and invention of that same "aerial suspension" or "Marvel of Mecca." I acted as agent for "Hartz" in St. Louis ten years ago, and tried a "Dr. Jackson" and exposed him. I at that time showed "Hartz" how the floating was done, and he is now performing

I have of late years been traveling and performing magic, and exposing (so-called) "Spirit phonomens," (and practicing modicine); and unill last fall, I supposed there was nothing else but tricks in so-called spirit manifestations, but at that time I allowed myself to be controlled in a circle, and received such strange experiences, that have been investigating minutely, according to opportunity ever since. I am developing clair-voyance, I am told, and sit almost every night by myself. I tried a circle here for developing; there were plenty who came, but mostly only to gape, act silly, or ridicule, and the only medium (if he act silly, or redicuse, and the only mounts in he is one), is such an ignorant, sore-eyed, dirty specimen that I became disgusted. I have always been able to heal and control others measurerially, but lately I have made some cures when I had a circle to help me, that I could not do unaided; yet it might be their combined magnetism.

It was your fair and impartial position as to phenomens, that has led me to deeper investiga-tion, while such silly statements as the above re-ferred to article, and vindication of (to me) evident ferred to article, and vindication of (to me) evident tricks, was always repulsive to my hope of some truth, and deepened my belief that Spiritualism possisted of a mase of tricks. I have always been rufused test conditions, or if accepted, have defeated the mediums. What to most are test conditions, are not such to a magician. Your usual committee knows nothing of maric, and if a magician could be had, and would serve, the majority in an average audience would surely admit his ability above others, to impose test conditions, and thank him for doing it.

De Caux Tilmer.

DE CAUX TILEET. Crawfordeville, Ind.

E. C. Ingersell's Funeral.

A very affecting scene was witnessed at the funeral of Ebon C. Ingersoll in Washington. His brother Robert had prepared an address to be read on the occasion, but when the large company of friends had gathered, and the time came, the feelings of the man overcame him. He began to read his aloquent characterization of the dead man, but his eyes at once filled with tears. He tried to hide them behind his eye glasses, but he could not do it, and finally he bowed his head upon the man's coffin in uncontrollable grief. It was

could not do it, and finally he bowed his head upon the man's coffin in uncontrollable grief. It was only after some delay, and the greatest efforts at self-mastery, that Robert was able to finish reading his address, which was as follows:

My Frimpe: I am going to do that which the dead often promised he would do for me. The loved and loving brother, husband, father, friend died where manhood's morning almost touches moon, and while the shadows still were falling toward the west. He had not passed on life's highway the stone that marks the highest point, but being weary for a moment he laid down by the wayside, and, using a burden for a pillow, fell into that dreamless sleep that kisses down his eyelida still. While yet in love with life and raptured with the world, he passed to silence and pathetic dust. Yet, after all, it may be best, just in the happiest, sunniest hour of all the voyage, while eager winds are kissing every sail, to dash against the unseen rock, and in an instant hear the billows roar a sunken ship. For, whether in mid-sea or among the breakers of the farther shore, a wreck must mark at last the end of each and all. And every life, no matter if its every hour is rich with love, and every moment jeweled with a joy, will at its close, become a tragedy, as sad, and deep, and dark as can be woven of the warp and woof of mystery and death. This brave and tender man in every storm of life was oak and rock, but in the sunshine he was love and flower. He was the friend of all heroic souls that climbed the heights sunshine he was love and flower. He was the friend of all heroic souls that climbed the heights and left all superstitions here below, while on his forehead fell the golden dawning of a grander day. He loved the beautiful and was with color, form and music touched to tears. He sided with the weak, and with a willing hand gave alms; with loyal heart and with the purest hand he faithfully discharged all public trusts. He was a worshipper of liberty and a friend of the oppressed. A thous-and times I have heard him quote the words: "Forj ustice all piace a temple and all season sum-"For justice all piece a temple and all season summer." He believed that happiness was the only good, reason the only torch, justice the only worshiper, humanity the only religion and love the priest. He added to the sum of human jey, and were every one for whom he did zome loving service to bring a blossom to his grave he would sleep to-night beneath a wilderness of flowers. Life is a narrow vale between the cold and barren peaks of two eternities. We strive in vain to look beyond the heights. We cry aloud, and the only answer is the echo of a wailing cry. From the answer is the echo of a walling cry. From the voiceless lips of the unreplying dead there comes no word; but in the night of death hope sees a star and listening love can hear the rustle of a wing. He who sleeps here when dying, mistaking the approach of death for the return of health, whispered with his latest breath, "I am better now." Let us believe, in spite of doubts and dogmas and tears and fears that these dear words are true of all the countless dead. And now, to you who have been chosen from among the many men he loved to do the last sad office for the dead, we give his sacred trust. Speech cannot contain our love. There was—there is—no gentler, stronger, manlier man.

(There were no coremonies whatever at the grave, but a pathetic scene occurred when the Misses Lawler, daughters of the late Gen. Lawler and adopted children of Ebon C. Ingersoll, to whom they were devotedly attached, took their last leave of their dead foster-father. One of them fainted in being taken to her carriage and the other lingered at the grave until almost forcibly led away by her friends.)

In Col. Ingersoll's address, you find a tender pathos and the most beautiful thoughts enshrouding a cold, dark materialism, which gives to the whole address a tinge of hopeless sadness. Col. Ingersoll is evidently ignorant of the grand truths of Spiritualism now illuminating the world, and in his despairing wail-"We strive in valu to look beyond the helghts—we cry aloud, and the only answer is the echo of our wailing cry,"-he presents a sad spectacle indeed. Let us hope that he may soon find the truth.

J. H. Mott, the Medium for Physical Manifestations.

To the Editor of the Religio-Philosophical Journal. I noticed in your paper some time ago, that you requested Spiritualists everywhere, to send to you say facts pertaining to spirit intercourse they

might have; I will give some facts in my experi ence. During the spring and summer of 1878, I spent the time in traveling in Missouri and Kansas. On the 27th of April, 1878, I arrived in the town of Memphis, Mo., about 2 P. M. I attended some business, and about 7 P. M. I asked a gentleman to direct me to the residence of J. H. Mott. He did so and l went there immediately and requested permission to attend a scance, which was granted. I simply gave my name to Mr. Mott, and told him I was from Iowa, and that is all he knew of me; he knew nothing of my family or friends. He had no means of knowing I was coming, for I had not told any one I was going there. During the seance Mrs. Mott, answering a call at the aperture said, "A Mr. Morgan is called for; is he present?" sau, "A mr. morgan is exieu for; is he present?"
I replied that was my name and stepped up to the aperture of the cabinet. A voice said, "How does thee do? Is thee well, I am so glad to see thee?" I asked, "Who is speaking?" The voice replied, "Lizzie," I asked, "Lizzie who?" And for a reply she opened the curtains and I saw before me the form of an aunt who had been gone about five years; everything about her was a test. She was dressed in the manner of the quakers, plain and simple and just as she dressed when I lived with her a few years before her death. She saked me questions about different members of the me questions about different members of the family, calling them by name, as, "How is sister. Betsey and her children?" "How is Madie and her baby?" "How is brother David?" I am so glad thee has come. Bloss God, we do meet after death," and much more that I will not report. Soon after taking my seat, I was called for again. This time a gruft voice said, "Good evening," and who I saked, who are you? the curtains parted, and there stood a man who had died about two months before, in the town where I then lived, and with whom I had been a great deal during his sickness. He died of cancer on his face, which so sickness. He died of cancer on his face, which so nearly destroyed his lower lip, chin and the inside of his mouth, that it was necessary to keep cloths pasted over his mouth; and when I saw him at the aperture he had cloths over his mouth, his heavy gray moustache hanging over them, just as na tural as when he was "laid out" for his coffic. Another test which I received from my aunt

was this: When speaking of her husband she called him "Jepsy;" his name, Jepths, was diffi-cult for her to pronounce when she lived in the form, and so she called him Jepsy. Now, how could Mott have known that? I attended six of his seances in succession, with one intermission, but it would occupy too much space to write of all that took place. I will only give account of the tests that I received.

the tests that I received.

One evening, Mr. Parker (the man who died with cancer), said, "Mr. Anwa. Elma, Mary Ann Lewis, and your aunt are all here. Did you recognize them?" Now, these were names of friends of mine who have gone to the Spiritworld. Mr. Parker also said, speaking of my aunt, that she was trying to get rid of her quaker ideas; that her quakerism did her me good. When Hivens took control, he described all my spirit friends who were there, pastestly. One evening I saked my aunt to give me another test. She said, "When you were married, you took your wife to see your poor blind grandmother." She often told me my wife and child were well; that she had been to see them. On the night of She often told me my wife and child were well; that she had been to see them. On the night of May 7th, 1878, she told me my wife wrote me a letter that day, and on May 9th I received it, dated May 7th. I have taken these facts from my memorandum book in which they were written at the time of occurrence, and are consequently correct, not being written from memory. I have other evidences, received through other mediums, but will leave them for some other time.

Allow me to say a word for the Journal: I like its quest admit metalle rings the true," is commendable and should meet the hearty approval of every true fights that.

T. J. Mongan.

T. J. MOMGAN.

Michigan State Mediums' Medical Association.

The practicability of organizing a State Association of Mediums, has long been contemplated by a few prominent mediums, Dr. A. W. Edeon, clairvoyant physician of Lausing, being the first one who has taken any decided steps to that end. At our last State Convention held at Lausing during the month of March, Dr. Edeon proposed the idea that immediate action be taken in the matter before it became too late, and an unwise legislation prohibited him and hundreds of others, from practicing their profession, and following the example of Christ, healing by the laying-on of hands. His proposition met with the sanction of the convention generally; especially did it appear necessary, as there was a bill then pending before the House, "forbidding any person to practice medicine except those in possession of diplomas from the medical colleges." This, we are happy to say, was lost and a very liberal bill are happy to say, was lost and a very liberal bill for the organization of societies, was approved instead, at that session of the Legislature.

We would also here make the statement, that our association was organized under the provision made by the aforesaid liberal bill, which may be found published in full in Number 13, May 24th, of the RELIGIO-PRILOSOPHICAL JOURNAL. This attempted encroschment upon JOURNAL. This attempted encroschment upon human rights and liberties of the people, has awakened such a sentiment in the minds of all lovers of liberty, that will oppose the tyrauny of oppressors, calling all to participate in the immediate the monater of the constant of the monater of the

oppressors, calling all to participate in the immediate conflict, who desire to strangle the monster while yet in its infancy.

At the aforesaid meeting, a resolution was offered by G. B. Stebbins and unanimously adopted, favoring the organization of such an association. Accordingly on the 6th of May, a few persons most interested, met in the city of Lansing, and took the preliminary steps, by organizing a temporary association, simply to become a nucleus by which to attract surrounding forces. The officers there appointed were as follows:

Rev. Chas. A. Andrus, of Flushing, President; Mrs. A. A. Whitney, of Battle Creek, First Vice

Mrs. A. A. Whitney, of Battle Creek, First Vice President; Mrs. S. S. Marcey, of Lyons, Second Vice President; Mrs. Clara Cole, of Smyrns, Third Vice President; Mrs. L. E. Bailey, of Battle Creek, Secretary; Dr. A. W. Edson, of Lansing, Tressurer. The meeting then adjourned to meet again to these months applied to the call of the Read In three months, subject to the call of the Board.

As a Camp Meeting will be in session about the time designated, it is thought proper to call a convention of this association, while people are assembled from all parts of the State, and thus have traveling expenses, and also afford those save traveling expenses, and also afford those who desire the privilege, of attending both at the same time; therefore, we have effected an arrangement with Mr. McCracken, chairman of the Executive Committee, to call a mediums' conv tion upon the camp ground on Wednesday, July 30th. The entire forencen will be devoted to speeches from mediums, or any others interested in the matter, after which a special meeting will be held for the transaction of business and to effect a more perfect organization. We desire the hearty co-operation of all friends throughout the State, to aid us in this work; especially mediums of every grade, as this association is by no means confined to medical mediums, but has likewise for its object the higher education and better unfoldment of all mediumistic gifts, whether as healers, cientists, speakers, writers, or for physical manifestations; whatever gifts are given by the angels, all are for a divine purpose, and should claim our careful consideration, and utmost care and atten-

It is to be hoped that this new association will become in a few brief years, a source of profit and usefulness to our media throughout the land; and also a power so strong that no quack legislature shall seek to overthrow its good work; notwithstanding the odious bill has not been carried into effect this year, it is likely to come up again, and with greater weight, unless we arm ourselves with sufficient force to effectually defeat the in-

If there are any interested in the movement, who cannot be present, by sending in their name and address, each accompanied by one dollar fee. to the secretary, they may become members, and thus aid the cause, receiving a certificate of mem-

bership in return. You may perchance think that this step is of no. importance to yourself, but we assure you there is no danger! Do not sit idly by with unconcern, until your legitimate labor and means of livelihood are born from your hands, and you are left to seek other less tasteful and useful avocations, but arouse to action the latent forces within, and buckle on the armor, determined to win the victory, and wear the crown.

To arms! To arms! ! CHARLES A. ANDRUS, Pres. Mrs. L. E. BAILEY, Sec'y Battle Breek, Mich.

Miracles, Old and New.

I find the following in Pepy's Diary, 1665: "This evening with Mr. Brisband speaking of enchantments and spells, I telling him some of my charms, he told me this of his own knowledge at Bordeaux, in France. The words were these:

"Voyci un corps mort, Royde come un Baston, Froide comme Marbre, Leger come un esprit: Levou le au nom de Jesus Christ.'

He saw four little girls, very young ones, all kneeling, each of them upon one knee; and one began the first line whispering in the ear of the next, and the second to the third, and the third to the fourth, and she to the first. Then the first began the second line, and so round quite through, and putting each one finger only, to a boy that lay flat upon his back on the ground, as if he was dead; at the end of the words they did with their four fingers raise this boy as high as they could reach, and Mr. Brisband being there, and wonder-ing at it, as also being afraid to see it, for they would have had him to have bore a part in saying the words in the room of one of the little girls that was so young that they could hardly make her learn to repeat the words, did, for fear there might be some slight used in it by the boy, or that the boy might be light, call the cook of the house, a mighty justy fellow, and they did raise him in just the same manner."

In a foot-note, the Rev. Mynors Bright, M. A., compiler of the last new edition of the Pepysian Diaries, says: "One of the most extraordinary pages in Sir David Brewster's 'Letters on Natural Magic, is the experiment in which a heavy man is raised with the greatest facility when he is lifted up the instant that his own lungs and those of the persons who raise him are inflated with air. Thus, the heaviest person in the party lies down upon two chairs, his legs being supported by the one, and his back by the other. Four persons—one at each leg and one at each shoulder— then try to raise him, the person to be raised giving two signals by clapping his hands. At the first signal, he, himself, and the four lifters begin to draw a long and full breath, and when the inhalation is completed, or the lungs filled, the sec-ond signal is given for raising the person from the chair. To his own surprise and that of his bearers, he rises with the greatest facility as though he were no heavier than a feather. Sir David Browster states that he has seen this inexplicable experiment performed more than once, and he appealed for testimony to fir Walter Scott, who had repeatedly seen the experiment, and performed the part both of the load and the bearer. It was first shown in England by Major H., who saw it performed in a large party at Venice under the direction of an officer of the American Navy."

In these days, when investigations, even o spirit doings are en regle, perhaps we shall find some one to account for the above. I may add that Pepys thought this—of the little girls—"one of the strangest things I ever heard, but Brisband tells me of it of his own knowledge, and I do heartly believe it is true. I inquired of him whether the perfection of the little strangest that the strangest th whether they were Protestant or Catholic girls, and he told me they were Protestants, which made it the more strange to me.

New York, Saturday, May Mth, 1879.

Mus. G. A. Mason writes: Go on Brother Burdy; your course meets the approval of the desiness of both the mustians and supersymmetes apheers. What Brother Joses is his kindness of heart falled to secongilish, you are delay with a will. I well what impationed for the pener as it comes each week freighted with increased interest. Notes and Extracts.

England has been at war with France two undred and twenty six years out of six hundred and seventy.—Shaker

The cross is an ancient symbol, and is known n connection with phalic worship, and astronom cal and masonic symbols as representing God. In the spirit-spheres the maxim of Herbert Rodwell will be realised, that there is no vice mankind commits but is father to its own re-

The power to reason is a spiritual gift, and he the reasons most, who searches the deepest into the hidden mysteries of life, fulfills more perfectly the law of God.

We are told that in the latter days, men should come teaching false doctrines and saying, lo, here is Christ or there is Christ. But we are varned not to follow them

To the Puritanucally righteous, we say: "Take heed, lest ye fall;" and to transgressors, we say, "True magnanimity does not consist in never falling, but in rising every time we fail." If one spirit pass to the other side and retain its consciousness, is it not fair to suppose that

all do? If one spirit manifests a regard for those left behind, is it not fair to infer that all may? It is optional with the spirits whether they communicate or not, and admitting that the spirit has retained its mental faculties, is it fair to in-

for that the spirit will engage in anything that is likely to bring pain or disquiet?? Plate, Socrates, Aristotle, Pilny, Pythagoras, and others, puzzle us by their differences of opinion as to man's nature; and in modern days we often have the decisions of physiologists, anatomiate and metaphysicians overraled by modern dis-

If a horse or dog had the same external formstion of head that is possessed by man, the horse and the dog, or any other animal, would have all the rea-soning and intelligent powers possessed by man; they would then be acknowledged as not merely Instinctive, but so-called rational creatures.

Spiritualism teaches mankind that as they sow so shall they resp. It teaches that there can be no radical changes wrought by simply passing frem one condition of life to another. If we sow in the morning of life, and pass to the other side of the river, we shall resp accordingly.

The true patriot does not rely upon the money or forces at his command before he strikes for freedom; he relies on the justice of his cause, and that inexhaustible fountain of justice which flows with an eternal force that the polluted streams of tyranny cannot withstand.

Religion is the belief in a spirit whose mercies are over all his works—who is kind, even to the unthankful and the evil; who is everywhere present, and therefore in no place to be sought, and is in no place to be avoided; to whom all creatures, times and things are everlastingly holy.

Music is a spiritual gift, and when the rythm of the soul blends with the music by augelic choirs, then the soul feels the raptures of heavenly bliss. But this gift is often perverted, and the rythm of the soul is lost in some mournful dirge that has neither music nor any of the elements of Godliness in it.

Whether there is one great Chief Spirit, the angel of God, or a concourse of spirits or divine spiritual principles impersonally operating on man, or a modified combination of these methods, it matters not, our conduct as Spiritualists is the same. Spiritual truth, "the highest," is unques-tionable, and must be followed.

Mirthinimese is a healing gift, and were there more efforts put forth to cultivate this gift, there would be less sickness, less of bodily adments. But religious education has ignored mirthfulness. You do not find it in any of their articles of faith, and yet how many sorrowing hearts have been relieved by the exercise of this gift.

The world craves positive teachings, and not the dreariness of negations. Goothe expressed this idea when he said: "I will listen to any one's convictions; but pray keep your doubts to your-self. I have plenty of my own." Direct teachers are like centres of force and influence, but negations are like leaden weights, burdening the traveler and drowning the

The just man says, "Do not let me hurt;" the good man says, "Let me bless." The just man says, "Let me take nothing from my fellow men;" the good man says, "Let me bestow much upon them." The just man says, "Let me be pure;" the good man says, "Let me draw all men into purity." One is equitable; the other is benevolent. One seeks his own perfectness; the other seeks the welfare of those about him.

The Shakers believe the kingdom of heaven has been established; that Christ has come upon earth a second time in the form of Mother Ann (Ann Lee, an English woman born in Manchester, was the founder of the sect, having emigrated thence with a small band of disciples shortly before the revolutionary war), and that the personal reign of God has been restored. They believe, also, that the new dispensation has begun, that Adam's sin has been atoned; that man has been delivered from all errors except his own; that the earth and all it contains shall be redsemed.

The law is: "The lower the spirits the greater is their direct control over common matter," but it does not necessarily follow that the majority of the spirits who produce the physical phenomens, are either bad or malicious. The enthusiasts who treat them as angels, and assert that they never trick, unintentionally encourage tricks among spirits as much as they do imposture among sham mediums. All who have had strong physical manifestations in their own homes for years, are aware that the spirits sometimes play all kinds of annoying pranks.—London Spiritualist,

The colors of the sky at particular times afford wonderfully good guidance. Not only does a rosy sunset presage fair weather, and a ruddy sunrise bad weather, but there are other tints which speak with equal clearness and accuracy. A bright yellow sky in the evening indicates wind; a pale yellow wet; a neutral gray colour consti-tutes a favorable sign in the evening, an unfavor-able one in the morning. The clouds again are full of meaning in themselves. If their forms are soft, undefined and feathery, the weather will be fine; if their edges are hard, sharp and definite, it will be foul. Generally speaking, any deep unusual hues betoken wind or rain; while the more quiet and delicate tints bespeak fair weather. These signs show the substance affinities and repulsions in sir-currents—the instinct of the

Suppose we strike tuning fork. What happens? The prongs of the fork best against the surrounding sir, and send forth a series of spheres of compressed and rarefled air; a series of vibrations in the sir-particles is set up, and these shocks of particle against particle are sent on from one to another, till at length the drum of he car is struck by them, and made in its turn to vibrate in harmony with the oscillating fork-prong. The ear-drum, or tympanum, communi-cates its shivering to the ear-nerve, and the vibration is carried along it once more to the brain. The gulf once more gapes before us, and once more we refuse to plunge simlessly into the fathomices abyss. We assume, we believe that, across this unknown, some way lies, and that the mind really does receive an impression without itself—that the whole process is not a dream taking its rise and following its course entirely in the imag-

Without the slightest assistance from the without the slightest assistance from the conscious acts and management of woman, a process is in action from her life-energy of sending to the garm the supply of various chemical mixtures, causing absorption, assimilation and increase of bulk; the woman is a living spirit which gives vitality to the substance of soul and body; the living principle imparts life to every stom of the embryotic child; and when the mann is the living principle imparts life to every atom of the embryotic child; and when the germ is ex-panded and increated with the substances called bones, muscles, sinews, veins and nerves, the mo-ment all are periest, and in working condition, as the parts of any claborate piece of mechanism, the life-impetes in the woman still continues its action, and blood strendation commences, and that which we will life, split, wind, acts in the embryo, guishing strength by continuing to ab-sorb the life-atmosphere of the woman, as well as the required physical elements; till, at birth, the final apprentice may be effected, as the phys-ical holy is audicionly strong, and the life-atmos-phire has audicionly strong, and the life-atmos-phire has audicionly sharped the budy, to per-mit of an independent existence.

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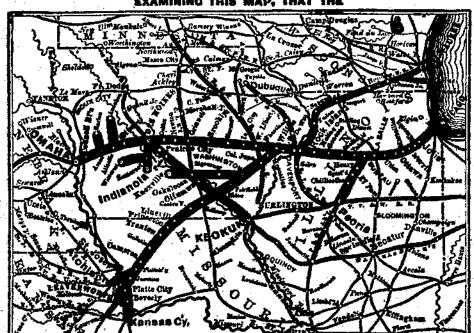
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ADVERSE CRITICISM corous HARMONY AND BROTHERHOOD.

Carrospondence between Wm. E. Coleman and a Prominent Spiritualist.

DEAR JOURNAL: I have resently received a friendly letter from one of the most prominent Spiritualists in America, deprecating the severe style of criticism of op-ponents and opposing theories manifested by myself and other spiritual controversialists: as, in his judgment, it retards the inauguration of the era of peace, harmony, and brotherhood so essential to man's welfare and progress upward. The subjoined extracts from his letter, and from my reply thereto, embodying as they do reflections and suggestions of general rather than a purely personal interest, may not be out of place in the columns of the JOURNAL; particularly, as at this epoch in the life-experience of Modern Spiritualism, the free public discussion of all matters of general polity connected therewith is of pressing moment, and should be duly encouraged.

WM. E. COLEMAN.

W. E. COLEMAN, Dear Sir: For several months I have been thinking of writing you a friendly letter prompted by your activity in spiritual matters and my desire to offer you some practical suggestions. Your vigor, earnestness, and fluency as a writer has interested the but my pleasure has have interested me, but my pleasure has been greatly diminished by your unnecessary severity of language in criticism and denunciation. I have wished that I could be by your side to reason against this and show you its evil tendency or influence upon yourself and others.

In your writings upon re-incarnation you In your writings upon re-incarnation you use language of a personally harsh character which would be applicable to Baroness Adelma Von Vay of Austria, who although not philosophic or scientific, is one of the loveliest, most refined and spiritual women of the times, a knowledge of whom I think would make you regret that you had expessed yourself as you have done. I don't object of course to your demolishing the object, of course, to your demolishing the nonsense written about re-incarnation, which you have very vigorously done; but I do object to your method, which would be considered more partizan than philosophic, and more stern than courteous. Criticism is a delicate task in which we should be conscientiously careful to do full justice to the criticised, and not dwell entirely upon their falsities and folly in pictorial rhet-

Unfortunately nearly all our spiritual discussions or differences of opinion in spiritual publications, have been of an unfriendly character. Some have been greater offenders than you against what I consider the ethical rule; but I have not written them on the subject, because I thought they were probably too intolerant to receive udvice in a friendly spirit. I trust I am not mistaken in supposing you to be of a more reasonable temper and willing to receive friendly suggestion. * * * Do not suppose that I object to any frank earnestness of expression upon any or all questions. What I maintain is that the supreme law of brotherhood-love, kindness, and courtesy to all-should pervade all writing. Those who prize that divine law should be especially careful to obey it in opposing and criticiaing others, so as to make it apparent that the opposition is inspired by a friendly spirit and would readily do justice and give appreciation to the party opposed. I am deeply convinced that what the

ant politics, theology, and literature are a greater hindrance to its progress upwards. REPLY.

world needs chiefly is harmony and philan-

thropic brotherhood, and that our discord-

Dear Sir .- * * I appreciate fully your kind desire to benefit the cause of spiritual truth, as well as to promote fraternity and good fellowship among all in our ranks; and in turn I also am auxious to aid some little in the propagation of truth in the world, both within and without the fold of Spiritualism, and, if possible, establish kindly feelings and reciprocal good will among philosophic and theologic disputants. I am aware that much of my controversial writing is of the "sledge-hammer" style of argument. This arises, not as Dr. Babbitt seems to hold, from a lack of charity or good will towards those criticised, or from any malicious or vindictive feeling toward them (for such I never feel), but from my intense earnestness to defend what I regard as truth, and my desire to overturn that considered erroneous or misleading. It is the ideas and principles involved that I despise as vicious or untrue, not their propagators, towards whom I never cherish an unkind feeling. I would as warmly de-fend those I criticise the severest, if unjustly attacked, as I would those in sympathy with my own views. Impersonal truth is to me paramount at all times, irrespective of its source. Not long since I saw an article in Mr. Roberts' paper which was very unjust to Dr. Peebles. Although I had on several occasions criticised Dr. P. when I felt he was in error, I sent to Mr. Roberts a defense of Dr. Peebles from the unjust criticism of the correspondent. Although Mr. Roberts has had my defense over two months, and I have several times requested its insertion, he has not published it. But this is in keeping with his general conduct of his paper. He has several times made untruthful aspersions upon my character in his paper, but he has refused to publish my denial of his untrue statements. In stating, in your letter, that I was not the worst offender in the matter of severe criticism you may have had reference to Mr. Roberts as one of those still worse. He, I feel convinced, is incorrigible. As for myself I had, prior to the receipt of your friend-ly letter, determined to modify my style of composition, to tone down, to be more sparing in the use of epithets and "strong" expressions, and to be less severely personal.

* I ever appreciate good advice, and

am thankful to receive it. I also know my own defects and failings, and in time by effort and care I hope to make progress for better in my style of composition.

The same freedom of speech I use my-self I gladly accord to all others. I am opposed to the policy of suppression of honest thought, no matter how antagonistic it may be to my own. As I freely criticise others expect a free criticism of myself. I obect, though, to misrepresentation of my dees and statements, and to unfair, unjust

While material acientists err on the side of unreasoning skepticism, many Spiritualists err as strongly on the side of unreasoning credulity. A "golden mean" is what is requisite for wise and assetul thinkers. I think, honestly and transity, that of late you have error on the side of undue acceptance of reported Spiritual marvels. I fail to perceive that discrimination and executi ifting of phenomens, and of their produc-

ing causes, which belits the scientist and the actual thinker. Your endorsement of all, or nearly all, claiming a spiritual origin, despite the many well-proved cases of fraud on the one hand, and of unconscious mental deception (as in trance, etc.), on the other hand, does not, I freely confess, commend itself to my approval; but, rather, is it regarded as detrimental to the advancement pure spiritual truth, and of great injury

to the cause of spiritual science. Peace, harmony, and brotherhood are at all times to be desired, but not at the expense of truth. Agitation is the beginning of wisdom,—of all reform,—and at the present time agitation is the life-blood of Spiritualism. Folly and fraud, superstition and credulity, run rampant over truth, soberness, common-sense, science, and philosophy. The times demand plain speech and prompt action. Harmony is impossible. Irreconcilable differences exist between differing schools among Spiritualists; and the worst phase in the entire field of thought is what Davis truthfully and pertinently calls, in the Religio-Philosoph-ICAL JOURNAL, diabolical Spiritualism. No more fitting term can be found for this now prevalent form of Spiritualism. The common sense, scientific, rational, discriminating Spiritualists are abused and vilitfied in the most shameful manner by the friends of, and apologists for, fraud and superatition. Such men as Davis, Tuttle, Denton, Bundy, Howe, Moses, Poole, etc., are branded as "Jesuits," "Materialists," "traitors," enemies of Spiritualism," "malicious persecutors of mediums," "liars," etc., while at the some time the liars," etc.; while, at the same time, these villifyetc.; while, at the same time, these vinityers of honest and true men hug to their bosoms such immoral, dishonest, low, cunning tricksters as Hoimes, Bliss, Eddy, James, and others. Contrast the two phases of the spectacle! Denounce Davis and endorse Bliss! Abuse Tuttle and praise Mr. and Mrs. Holmes! Villify Denton and embrace the Eddys! Such is the policy of "disholical Spiritualism." and can policy of "diabolical Spiritualism;" and can there be any peace while such deeds are done by frauds and fraud-supporters, (wittngly or unwittingly)? The "offense" of the Jesuit howlers, and the traducers of the honest sincere reformers "smells rank to heaven." It is the curse and bane of Spiritualism. It threatens to make the whole movement a stench in the nostrils of all right-thinking, fair-minded, impartial, truth-loving persons, whether believers or skeptics.

In this great struggle for right against error, for virtue against vice and "diabolism," for common sense against unreason, for scientific discrimination against unthinking credulity, your position should be with me. but it rains not only assessed by with us; but it pains not only myself but many other of your friends to find you strongly entrenched, as it were, in the enemy's camp, your influence all exerted on the side of the practicers of "diabolical Spiritualism." Better indulge in a vigorous denunciatory style, and fight for truth and purity, than, in the interest of an impossible harmony, consort with knaves and unprincipled pretenders. We are making history now, and all those ranging themselves on the side of reform, no matter how few our numbers may now be, will in the impartial, critical judgment of coming ages receive their meed of praise for work good and true, faithfully performed; while the hosts of superstitious votaries of fraud. defenders, and of narrow-minded, superficial, credulous wonder-seekers, will be known for just what they are,—be numbered of folly and fanaticism in all ages. Better get on the right side, friend your influence can do much good, and assist mightily in the furtherance of the

cause of justice and reason. In 1851 a certain psychographic document, well attested was headed "Peace, but not without freedom." So now our motto is, "Peace, but not without justice and reason." Fiat justitia ruat calum. As regards my re-incarnation articles I made therein but one allusion to Baroness Von Vay, mentioning her, with others eminent in different countries, as "cardinals" of re-incarnation. Not a breath did I hint against her personal character. I distinctly said that many excellent people were reincarnationists, and I spoke highly of Anna Blackwell's personal character, notwithstanding I criticised her theories severely. Not the slightest reflection did I mean to cast upon Baroness Von Vay's character, nor do I see how such a thing can be construed out of my remarks. Because I show the absurdity of certain speculative theories held by a lady, does that impugn her more character or her spirituality? To

moral character or her spirituality? To show that vicarious atonement, the Trinity, etc., are erroneous postulates, does that in any manner militate against the purity or spirituality of those holding their truth? I have written honestly and frankly, in

no spirit of captious fault-finding, but with a supreme love of truth filling my heart and soul, and a fervent desire to hasten the day when truth, righteeusness and reason will be firmly established in the world. For one I will never compromise with falsehood, deception, and "diabolical Spirfalsehood, acceptum, itualism." Fraternally, W. E. Coleman.

A Valuable Commendation.

The Religio-Philosophical Journal of Chicago, in its editorial management, is superior, and in point of ability it beats other periodicals of its class. It is remarkably free from that lackadaisical rhodomontade which renders so much of the literature of the spiritual order mawkish and repulsive to minds of a studious and reflective cast. The methods employed in this school are not usually acknowledged in scientific circles; but we must bear in mind that it is a part of the problem of philosophy to bring forward into the light those elements of existence and knowledge that, by the common sense and by the special sciences, are allowed to rest in shadow. Only the empiricist seizes on the analytical side of knowledge, and neglects the synthetic. There is integration as well as differentiation, unity as well as complexity. The Journal en-deavors, in its peculiar sphere, to exhibit Spiritualism in its better aspects, in forms by which a scientific person can grasp and comprehend it; and the subjects are presented with a force, clearness, and carefulness which will commend them to thoughtful consideration. - From the Medical Tribune. May, 1879, edited by Alex. Wilder, M. D. New York.

Geo. W. Webster, of Bonair Iowa, writes: Are there not a comple of good test mediums that would like to get out of Chicago during the het weather. I think they would have all they could do during the Camp Meeting here, July 2d. I will board them free of charge for a couple of weeks, if they will come, but could not promise anything further. It seems as though they might make it pay.

A NEW REVELATION.

Do We Need One? Has One Been Given?

If there ever was a time in the history of the race when a revelation was needed, that time is now. It would not be difficult to show this conclusively by an elaborate argument, were it my purpose on this occasion to do so. A brief thought on the subject may be in order.

When we consider that there is so much

uncertainty concerning what revelation is, and what it teaches; or rather what it was when given some thousands of years ago, and that it has evidently been given in time past to different nations in various lan-guages, some of which have doubtless long ages since become extinct,—that these were given in style and modes of thought suited to those ages and peoples, and were wholly different from ours, and that much has necessarily been lost, and that what we have got her undergone hundreds of these have got has undergone hundreds of changes by translations, mistranslations, omissions, additions, interpolations, and so on, can we wonder that the thought is becoming quite prevalent that old revelations are insufficient, and that new ones are very greatly needed?

To suppose that God gave revelation to a favored people two to four thousand years ago which must suffice for all time, would be to limit the divine mind to a very narrow sphere, and argue a poverty of resour-ces on the part of Infinite Being that cannot be entertained for a moment.

I am aware that there is a perfect babel of confusion on this subject of revelation, and a vast amount of loose speculation about what it is and what it is not, and for this very reason, if for no other, something is needed to dispel the darkness and uncertainty that exists.

Therefore it must be evident to all impartial and intelligent thinkers on this subject that if revelation ever was necessary to be given to mankind, it is necessary that it should be given now. The question then naturally comes to the

mind, in the great spiritual movement of our time, has there been anything in the form of a revelation given that is worthy the name, and that fills the requirements of what a true revelation should be?

For myself I must answer most decidedly and clearly in the affirmative. I believe most fully that such a revelation has not only been given, but that it far exceeds the most ardent expectation in its form, manner and fullness of knowledge imparted concerning great truths of the highest interest to man. This great work is entitled, "The History of the Origin of all Things." It was given through the mediumship of Levi M. Arnold, formerly of Poughkeepsie, N. Y., now in spirit-life. It was published first in 1852, at the expense of the medium. and offered to the people at the mere cost of printing and circulating; and to the necessitous it was furnished gratuitously. Only a limited number were disposed of, perhaps one or two thousand copies, the public being almost rebolky interested in public being almost wholly interested in, and occupied by, the outward manifesta-tions then so new and startling. Phenomenal Spiritualism having in a great measure prepared the way for the higher, and frequent inquiries having been made for the book, it is now republished by Miss Annie Getchell, M. D., of Boston, Mass. She says in her preface: "In presenting

this volume of truth the second time to mankind. I do it hoping and trusting they may find it of priceless value, as it has been to me." "To the hungry and thirsty soul starving for knowledge, asking for light, it will be to him as a diamond set in pearls of inestima-

ble value. "This book came to me providentially. I read, and thanked God for its sublime truths. It has been to me like a cloud, to guide my wandering feet by day, and a pil-

lar of light in the dark hours of sadness and the night of adversity. "Of late very many calls have been made for this book, and none to be found. I therefore got the right to republish it at my own expense, and with a sincere prayer I send it forth on its mission of truth to every dark and benighted soul of earth, who

needs its light. "The book was written by a man of common education, simple, honest, a Quaker in principle. Having fulfilled his mission, twelve years ago he passed on to his home

among the angels."

I will add that the book came to my

knowledge through the recommendation of a highly educated and able minister of the Gospel, who had been for many years a Methodist clergyman in England. He spoke so highly of the book that I was induced to send to Mr. Arnold for a copy of it, that might examine it thoroughly for myself. was then fresh from a theological school where the old theologies had been revealed to me in all their narrowness, dogmatic assumptions and pagenistic speculations, and had for some time been interested in the phenomena of Spiritualism and in transcendentalism through the works of Emerson, Carlyle, Fichte, Goethe and others, and was in a measure quite well prepared to read and welgh critically a work of so high claims. Briefly, then, let me say that, after twenty-live years careful reading and study of this wonderful work. I can at least speak understandingly and intelligently of its understandingly and intelligently of its merits. My verdict is, that it is just what it purports to be, a revelation from Jesus of Nazareth through the mediumship of L. M. Arnold.

I do not ask that my opinion be taken by any, but sincerely trust that all earnest inquirers after truth will procure the book and examine it for themselves; for, like all other works, it must rest on its own merits; and the best evidence of its great valus will be found to be its own internal evi dence. No investigator and seeker for spir-itual truth, can afford to be without it, for and the jargon of contradictions, absurdates, crudities, and wild vagaries put forth in the name of Modern Spiritualism, it must be a relief to the hungry and thirsty soul starving for knowledge and for truth, and will be found a sure guide to the exhaustless, limitless fountains of knowledge, wisdom, truth, power and love.

THE CHARACTER OF THE WORK.

It was published in two series of three books in each. The first book is a history of the origin of man and his destiny. The second, more especially a history of the earth physically and the manner of the formation of worlds; of chronology and the history physically and the manner of the formation of worlds; of chronology and the history of early nations; a history of the divine influx, and what the Spirit-world is, and the employment and progress of spirits, and explanations of prophety concerning present and future events. The filiph book, a continuation of prophetic declarations con-

*The History of the Origin of All Things, including the history of site Origin of All Things, including the history of site from his oreal on to his onl. Written by Gol's hely uptin through an earthly medium, Mr. L. H. Annule Limbinston by Dr. Annue Getchell, Beaton, For mic by the Remarko-Pennouvanna. Publishing Romes, Chicago, Cloth; large octave. Price 26, pessage free.

corning the ecclesiastical hierarchy; and its downfall, and the decline and final destruc-tion of British power; a history of the ear-ly church and its corruptions, with a brief sketch of Paul and his manner of preach-

First book of second Series contains a fuller history of the origin of man and his existence in the paradise state. What paradise is, where located, and what are its conditions of life; formation of matter, the difference between earth matter and spirit

Second book is a continuation of history of matter, its laws, its essence and its rela-tions to all forms of life, and what life is in its various forms of mineral, vegetable animal and human; further relation of the extent of paradise and its laws; what is true revelation and how to distinguish it: inspiration and impressions and their difference; laws of spirit life, action and com-munion; the fifth monarchy or kingdom in its outward, and its spiritual character, time of its establishment and what it is to be; progress of spirits and vastness of knowledge to be acquired in spirit life, with explanation of laws attending unending progress and the almost boundless associations of spirits in their upward advance in the limitless unfoldment of capacity for action and enjoyment.

Third book contains a more full and complete history of spirit life and action, and of spirit laws and relations in the lower as well as the higher spheres of spirit life, together with a fuller explanation of the laws of revelation, and spirit action on men in the body; and concerning the laws of compensation regarding human action in the present life. This ends the volume of these wonderful books—the most wonderful, the most satisfactory, the most rational and grand in their comprehensive. rational and grand in their comprehensive ness and power of any ever issued from the

I have been thus particular in speaking of these books, for their introduction to the public now at this time is, I most fully believe, to be the beginning of a more general and aggressive warfare on all the forms of error, bigotry and false teaching in church and out of church—in state, in society, in Spiritualism, in polities and paganism; and

for the building up of the new religion and ushering in of a grand new spiritual era.

A further consideration of this and collateral subjects will be continued in an important address soon to be published in the Religio-Philosophical Journal, and perhaps some of the other papers, which is to be followed by a series of articles on subjects of immanent importance concerning the passing away of the old and the establishing of the new and better order of things; and concerning also some of the methods of the grand new work that is to be accomplished in this present time.

MILTON ALLEN.

Spiritualism in Europe.

In a former article on Spiritualism East and West, I took occasion to refer to the letter of a cultured native of Bengal, India, who, yearning for spiritual communication, thegged for the assistance of American Spiritualism through our triend Andrew Jackson Davis. But I think the extent to which Mr. Davis, by his works and name, had successfully labored for the dissemination of the truths of Spiritualism abroad, is not sufficiently known among his own countrymen. in my hands in evidence of the good work the Harmonial Philosophy has done in dif-ferent parts of the world, and of the high esteem its author is held in wherever the English language is read or translations of Davis' books have made them accessible to the people. Before me is another letter of a native of British India, written by a man who says that he is too poor to buy the works of the Harmonial Philosophy, and implores Mr. Davis in terms of the highest veneration to make him a present of some of them. I am also in possession of letters from St. Petersburg, Holland, Austria, and Germany, expressing admiration for the spiritual philosophy as laid down and propounded in Mr. Davis' books, asking his advice in spiritual matters, wishing for his photograph, etc. In Germany, Leipzig, most of his works (twenty-nine in number), as well as Mrs. M. Davis' little writings "Death" and "Danger-Signals," have been published in German translations, partly through the assistance and at the expense of the liberal Russian propagator of Spiritualism, the Imperial Counselor, Alexander Aksakof, and partly by Mr. Wilh. Bes

ser, of Leipzig. In the same city, that old, famous semi-nary and stronghold of science and literature, and since centuries the center of the German book-trade, there has been in existence since 1872 an "Association for Har-monial Philosophy," which, since the ad-vent of Henry Slade in Leipzig, and the cel-ebrated experiments of Prof. Zöllner and others, in the presence of this previous instrument, has taken a new start, and has lately published its constitution and the list of its regular and extraordinary members. As the aim of this association, section 1 of the constitution proclaims: "To promote among the German people general advancement and universal elevation, and to rouse and propagate useful knowledge as the means of developing true self-knowledge according to the fundamental princi-ples of immutable natural laws in the spirit of the literary creations of the proclaimer of The Great Harmonia, Andrew Jackson Davis, and of the cognate branches of pure

Spiritualism." As the means to attain these ends, section two names: "1, public discourses and lectures; 2, meetings for discussion and soclai gatherings; 3, a library of books and journals devoted to genuine spiritual pro-

A separately printed sheet, containing the programme of the tendency of the Association of Harmonial Philosophy, is made up of a lengthy quotation from A. J. Davis' "Penetralia. At the head of the list ordinary and ex-

traordinary members, comprising in all one hundred and thirty names, we find those of thirty-six honorary members, commencing with the names of Andrew Jackson Davis, Mary Davis and Alexander de Aksakof, the others following in alphabetical order. Among these we meet with the more or Among these we meet with the more or less familiar names of wall known champions in the field of Spiritualism, such as the venerable professor of philosophy, Immanuel Hermann Von Fielte, Baroness de Ghidenstubbe, the sister of the sutfor of "Painmatology, Baron de Hollenbach (professor of Philosophy), Franz Hoffmann, Prof. Niemeyer, of Berlin; Prof. Max Perty, of Berne; Baroness Adelma de Vay, the great Austrian medium and anthores: Dr. Gre. Herne; Baroness Adelma de Vay, the great Austrian medium and authoress; Dr. Gregor, Commande William Prof. Principle Zöllner, and others. Your correspondent top, has deen honored with a dipole of honour processing, and feels proce of the distinguished association to which he has been introduced.

The whole list of the members containing many more persons of high station in scienmany more persons of nign station in scientific, social and official direles, and amounting to the number of 136, bears gratifying testimony to the fact that the great cause of Spiritualium has taken arm and extended root among the intelligent classes of the German nation, and every American Spiritualist ought to be rejoiced at seeing the light of Spiritual Truth and Reformation, of which our Brother Andrew Jackson Davis which our Brother Andrew Jackson Davis kindled one of the first and most brilliant torches, spreading all over the world. Dr. G. Bloede,

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