Ernth Gents no Mask, Pows at no Human Shrine, Seeks neither Place nor Applanse: She only Isks a Bearing.

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JNO. C. BUNDY, EDITOR.

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A MARVELOUS MANIFESTATION.

A Spirit Wedding at Leavenworth, Kansas.

[From the Leavenworth (Kan.) Times,]

It is well known to the public that Colonel Eaton, of this city, is a Spiritualist; and in this, as in everything else, he is thorough—he does no half-way business. He is well known, not only to the people of Kansas, but to the people of the country generally. The prominent part he has acted in American politics—being now, as for many years past, a member of the National Democratic Committee—has made his name familiar to the people of the country. For years past he and his wife have been firm and consistent believers in the spiritualistic philosophy. They have made frequent visits to the residence of Mott, the celebrated mateterializing medium, at Memphis, Mo., and while there Col. Eaton has received proofs of the reality of It is well known to the public that Colo-

THE FUTURE LIFE. which, if true—and he has no reason to doubt them—ought to convince any rational man that those who have "shuffled off this mortal coil" do not only still live, but have the power of appearing to and conversing with their friends in the flesh. He has had satisfactory interviews with Gov. Wilson Shannon, Col. Isacks and many others names which, in the past, were familiar to the people of Kansas, but which now

"Have been carved for many a year On the tomb.

Having been intimately acquainted and associated with these gentlemen, politically and socially, during life, he naturally feels implicitly confident of his ability to recognize their identity, and the proof being such as the judgment cannot resist, it must be admitted by believers and unbelievers alike, that his belief in the reality of the demon-strations he has witnessed, is, to say the least, not at all surprising. During one of the visits referred to Mr. and Mrs. Eaton saw and conversed with their daughter Katie, who died at the age of three weeks, and who has now been

THIRTY YEARS IN THE SPIRIT LAND.
At many subsequent meetings they saw
her, and conversed freely with her, and she was also seen by many other visitors, some from this city, whose names might be given to substantiate the report, if any additional evidence were necessary. During one of their interviews above referred to, the young ledy informed bor parents that she young lady informed her parents that she

had long been ENGAGED TO BE MARRIED to Benjamin Pierce, a son of the late Frank-lin Pierce, and who died, or rather, entered the spirit life, while his father was President of the United States, and had been in the spirit land about twenty-five years. She communicated to her parents all the details of the affair, telling them when and where the ceremony was to be performed, and making arrangements to have the wedding supper and party at the residence of her parents, in this city. She informed them

would be the 20th of June, and that if the proper facilities were afforded them she and her husband would visit her parents the same day, and be with them at the wedding supper in their own house. Accordingly, before the time arrived, all the necessary arrangements had been perfected. A cabinet, for the accommodation of the medium, was prepared, Mr. Mott and his wife came over from Memphis, Dr. Dooley came up from Kansas City, and everything was made ready for the interesting occasion. On the evening above named there assembled at the residence of Col. Eaton, a select com-pany, consisting of the distinguished mediums above named, the immediate members of the family, Col. H. D. Mackay, and possiof the family, Col. H. D. Mackay, and possi-bly one or two others. The wedding feast was prepared, and the guests were on hand at the appointed hour. The room was par-tially darkened and Mr. Mott took his place in the cabinet. Owing to the unusual force required to materialize two forms at the same time, Dr. Dooley also took a seat in the cabinet along with the professor. The table was spread, the guests were seated, places were reserved for

THE BRIDE AND GROOM plates were laid for them, and an elegant bouquet placed at each place, according to the bride's directions. All was now ready for the appearance of those in whose honor the company had assembled, and the guests waited the appearance of the bridal party. But they had not soon made from the cabinat that the spirits wareready. The quests net, that the spirits were ready. The guests one after another, were invited up to the one after another, were invited up to the aperture where the lady and her husband were presented, both appearing with perfect distinctness, and very life-like, receiving the guests pleasantly, and entering freely into conversation with them. After this, one account says, both spirits walked out of the cabinet, across the room, and took the places prepared for them at the table. The bride wore an elegant heavy satin dress, white as the light, with the conventional flowing marriage vali and orange blossoms. The groom wore the regulation black broadcioth, and white vest with full blown rose in the button-hole of the cost—though roses in the button-hole of the cost—though roses in this vicinity are done blooming. This would seem to prove that in the Sum-mer-Land the roses bloom perpetually. Arter receiving the congratulations of their friends, and narrating the particulars of

the marriage-explaining how and where

the marriage—explaining how and where in the Spirit-world the ceremony had been performed—the bridal party put off the semblance of mortal body and earthly habiliments, which they had donned for the occasion, and betook them to their home in the Spirit-world, or, perchance, to their celestial wedding tour.

Our account of this extraordinary wedding is given from the most reliable reports that we have been able to obtain in relation to it. Our reporter had an interview with Mr. Mott at the depot Monday evening, as he was leaving the city, and has also conversed with others who were there, and all the main facts narrated above may be rethe main facts narrated above may be relied upon by the readers as absolutely correct. There is considerable hard feeling among the Spiritualists of the city because so few of them were invited to be present on an occasion of so much interest, but as we have said above, the whole affair was intended to be strictly private, and we should not have felt at liberty to report it, full of interest as it is, were it not for the fact that a hundred silly rumors are affoat in regard to the occurrence, which can only be corrected by a plain statement of the facts—and such we have herein endeavored

STATEMENT BY ONE WHO WAS PRESENT AT THE PIERCE-EATON SPIRIT WEDDING-AN INTERVIEW WITH COL. H.D. MACKAY.

Reporter.—Was our account of the matter, as published in the Times of Wednesday

morning, correct? Col. M.—Yes; as Col. Eaton says in his communication which you publish this morning, it was substantially correct, in the main, but it contained one or two errors.

Rep.—Please state what they were.
Col. M.—Well, first, you said that Dr.
Dooley was in the cabinet with Mr. Mott during the materialization. This was an error. Dooley, myself, and others were in the cabinet during the day, to help to mag-netize it, but at the time the demonstrations diace there was nodoly inside dut aloit All the rest of us were seated around the room, in full view of each other, and the

cabinet door was locked. Rep.—Did Mott bring the cabinet with him or superintend its construction? Col. M .- No; it was not the usual spirit-Col. M.—No; it was not the usual spirit-ual cabinet, but simply Mrs. Eaton's pantry, with a hole cut in the door. Mott never saw it till he was taken into it for the seance, and did not know till that time, where he was to sit. There were no fixed up arrange-ments or machinery about it—simply the nantry with the dishes removed.

pantry with the dishes removed.

Rep.—Where was Mrs. Mott at the time the materialization was going on? Col. M .- She was seated in the room with

the rest of the company, by the side of Mrs. Mackay, I believe.

Rep.—What time in the night was it?
Col. M.—It was not in the night at all, but at high noon, on one of the brightest days of the year. The blinds were closed to keep the sunshine out, but it was light enough to see distinctly everything in the room.

Rep.—Did the bride and groom come out of the cabinet?

Col. M.—No. But they presented them-selves at the aperture of the cabinet and all the guests saw them distinctly and conversed with them. Rep.-Did you, or any of the others pres-

ent, at any time, see two forms in the cabinet at once, during the time that you say Mott was in there alone? Col. M.—Yes, frequently; and at one time

we saw three persons in the cabinet at once, and while they were in sight, and conversing with those on the outside, we could distinctly hear my little boy, running all around, inside, and ringing a bell.

Rep.—Do you know that Mott was in his

place in the cabinet, at that time?

Col. M.—Yes; I could not see him, but I sat close to the partition and could distinctly hear his heavy breathing, at the same time the three forms were in sight, and the bell ringing all around the cabinet.

Rep.—The boy referred to is your little son, who died a few years ago? Col. M.—Yes. He has been frequently seen and conversed with, by myself and his mother. We saw him and talked with him on this occasion.

Rep.—Do you think it possible you could have been deceived? Col. M .- No. Even if it were possible for Mott to personate three people at the same time, all talking at once, it would not be

possible for him to personate a little boy so perfectly as to deceive his own parents. Rep.—Did you see any others—that is, any other spirits—on the occasion referred

Col. M.—Yes, several. The most of them were personal friends; two or three were persons known to the Leavenworth public. Ex-Governor Shannon appeared very dis-tinctly, and Col. Eaton and myself con-versed with him for some time.

versed with him for some time.

Rep.—Were there any others?

Col. M.—Yes; Judge Mayo appeared, and talked freely.

Rep.—Did he give you any information in regard to the manner of his death?

Col. M.—Not on this occasion, but he told ma all shout it at another time when I meet

me all about it at another time, when I met him at Mott's.

Rep.—How did he say his death occurred? Col. M.—He was on his way to Olney, Ill., as you are aware, to attend to some important business in connection with the bank there, in which he was interested. It was very important to certain parties that he should not appear there, and he tells me that

hree men from that place got on the train on which he was—they got on at three dif-ferent points—one at St. Louis and the oth-er two before reaching that point. As the train went on to the big bridge at St. Louis, the Judge says he went from the car in which he had been sitting, into the forward car, for the purpose of taking a smoke; he sat down and lit his cigar, but remembering that he had left certain small articles in his seat which might be stolen when the train reached the station at the east end of the bridge, he started back to get them. The train was by this time well on its way across, and as he opened the car door he could see the thousands of lights in the city; this, with the great river beneath, and the mammoth structure upon which they were crossmoth structure upon which they were crossing, made a very impressive scene, and he thought he would stand upon the platform for a few moments and erjoy the view. He stepped to one side of the platform to look out, and had been there only long enough to take one puff of his cigar, when the brakeman, by a sudden and violent push, sent him off the car into the terrible yawning guif below. In the fall one leg and arm were broken, and his neck was dislocated.

Rep.—What interest had the brakeman in the matter?

the matter?

Col. M.—None, further than the fact that he was hired to assassinate him, by the three men above named.

Rep.—Did he give you a description of

these parties?

Col. M.—Yes; he described them so particularly that I think I should recognize

them. He talked to me at length on this occasion, and upon matters by which I could not have failed to recognize him, even if I hadn't seen him. He talked at considerable length upon business matters, and, among other things directed me-to deliver a message to Mr. E. Clark, which I did.

Rep.—Can you name any others known to the Leavenworth people that you saw.

Col. M.— I don't think of any others now, except Dan. Smith. I saw and conversed with him on a recent visit to Mr. Mett, at Memphis. He came withthe great deal of demonstration, and talked with a great deal of vivor. of vigor.

Rep.—Did he have anything to say about the circumstances of the affair which resulted in his death?

Col. M.—Yes; he talked the whole matter over at considerable length.

Rep.—What did he have to say about it?

Col. M.—I don't think it would be prudent for me to repeat his remarks for publica-

for me to repeat his remarks for publication, while the trial is pending, further than to say that he desired certain of his friends to come and see him.

Rep.—Can you name any others who were seen at Col. Eaton's, and who were known

to the Leavenworth people.

Col. M.—I don't call to mind any others at present, that your readers would be interested in. At one time during the occasion. two men, unknown to all the company, presented themselves at the same time. One of them was a large and unusually finelooking man, and arrayed in priestly robes. They did not give their names, but this one was supposed to be Emanuel Swedenborg. by whom the marriage ceremony was performed.

Rep.—Was the ceremony performed here—that is at Col. Eaton's house?

Col. M.—No. The ceremony was performed in the Spirit-world, but the company was

present at Col. Eaton's during the time it was going on, and the whole affair was described to us in full by the spirits present. Rep.—How did the description given you at that time correspond with the description which Col. Eaton has since received from a medium in New York?

Col. M.—Colonel Eaton had an arrange-

ment with the medium referred to, in New York, to observe the affair carefully, from that point, during the time it was in progression, and report the same to him, with all the details that could be obtained. This report the Colonel has since received. I have read it once carefully, and I find that it accords perfectly, in every particular, with the descriptions given to us here, at the same time; and both represent it as having been a very grand affair.

Rep.—Am I to understand that a medium, opterwood in New York, and a spirit tell.

entranced, in New York, and a spirit talk-ing to you in Leavenworth, could both see the same affair, at the same time?

Col. M.—Yes. Space is practically annihilated in the spirit-life.

Rep .-- In regard to the forms which you have seen here and elsewhere, and which you believe to have been spirits, may you not have been deceived by some appliance or machinery made use of by the medium?

Col. M.—It is possible for a man to be deceived in anything, but I have no more reason to believe that I have been deceived in these matters, than that I am deceived in these matters, than that I am deceived in supposing that I see and hear you now. I have seen the spirits of men that I was well acquainted with. I have recognized them just as distinctly as I recognize you, have shaken hands with them, and have conversed with them. I then, and have conversed with them. I then have the evidence of three of my senses, and if a man may not accept the testimony of his own senses, what can he believe—how is he to know that he is not deceived in everything, even that he is not deceived in everything, even the fact of his own existence?
At this point Colonel Backay was obliged to leave, to take the train for Atchison, and

the interview was brought to a close.

In 1652, books on astronomy and geometry were ordered to be destroyed in England, as being infected with magic.

Items, Comments and Criticisms.

BY DR. J. M. PEEBLES.

To the Editor of the Religio-Philosophical Journal. Safely at home and snugly ensconced in my library, my mind naturally reverts to Ohio, Indiana, and the great, broad West generally. I lectured all of the week-day evenings in May except four, in Ohio and Indiana not organizing "independent Christian churches," but aiding the friends in organ-izing several Spiritual societies. These were organized upon a financial and religious basis. Only the ignorant confound creeds with religion. The latter is innate, and bub-bles up spontaneously in all souls, whether civilized or savage.

A Spiritualism without religion—that is to say without religious convictions, moral duties and moral obligation, is just as certain to die as are those sectarian churches, devoid, as they are of true religion and the principles of modern science.

THE BROOKLYN CONFERENCE.

I have recently spoken a few Sundays in Brooklyn, N. Y. Last Saturday evening I Brooklyn, N. Y. Last Saturday evening I attended their weekly conference, and without hesitation I pronounce it the best of its kind in which I ever participated. The hall was inviting, the singing excellent, and the audience decidedly intelligent. This conference, so ably and wisely presided over by S. B. Nichols, a commission merchant, is not a wrangling club, not a debating school, not a place for the indulgence of individual crochets, but a weekly resort for gentlemen and ladies to relate their experiences and express their honest convictions upon momentous subjects connected with ences and express their honest convictions upon momentous subjects connected with Spiritualism. Listening to the various speakers, not forgetting Mrs. Dr. Cooley, among them, I quite wondered why I was in Brooklyn lecturing, or why speakers from abroad were called when there was such an array of home talent. I am thereusely array of home talent. I am thoroughly convinced that within a thousand years— possibly a great deal less—all Spiritualists demolition, rabid individualism, and the knock-down-and-drag-out methods, are not the best designed to promote the interests of Spiritualism and the general cause of

THE BROOKLYN SOCIETY OF SPIRITUAL-ISTS.

With indisputable phenomena, with the most sublime system of philosophy, and a religion as inspiring as it is catholic. Spiritualists should have the most elegant halls, the most soul inspiring music, the choicest rubble libraries and execute to and of Sun public libraries, and carefully tended Sunday lyceums of any body of believers on earth. And yet how is it? Some of their halls are not fit for political gatherings. Their acoustics are abominable, they are illy ventilated, and their magnetic emanations are absolutely repulsive to angelic influences. These remarks are general, and in no wise refer to the Brooklyn meetings. Moreover, I remember that these inconveniences are in great part incident to this morning time of the New Dispensation. Liberalists, uniting with wealthy Spiritualists, will soon construct, so I think, tasty edifices and beautiful temples, for uses connected with Spiritualism. Such wise outlays of money will not only increase the Joys of their declining years, but add to their happiness in heaven. The audience room occupied by the Brooklyn Spiritualists is neat and commodious. Mr. Charles R. Miller, the excellent presiding officer, is eminently adapted to the position; the ladies, blessings upon them, decorated the desk with flowers. The singing was good, and yet I wish I could inspire Spiritualists with the importance of congregational music. I ists, will soon construct, so I think, tasty edthe importance of congregational music. I remember when stepping into Mr. Spur-geon's church in London, and seeing eight thousand arise and join in singing the hymn, that my feet were almost lifted from the floor, such a volume of melody thrilled every nerve in my being. Considered in all its aspects, congregational singing is infinitely preferable. Spiritualists should adopt this method. I was pleased to see in these Brooklyn audiences Dr. Eugene Crowell, Mr. Wm. Fishbough, Prof. Eccles, Mrs. Shepard, the eloquent western speaker, and other prominent individuals connected with Spiritualism.

MR. KIDDLE AND HIS BOOK.

I like it, and so do I like the sixty-six books constituting the Old and New Testa-ments. I like the Vishnu-Purana, and often read its thrilling inspirations. I like chestnuts, but do not want to eat the burrs. I like fish, but do not consider it my duty to eat the bones, nor to growl and snari, because, forsooth, they have bones. I did myself the pleasure last week, of visiting Mr. Kiddle in his residence, finding him a most genial, scholarly and courtly gentleman. I also received, through the writing mediumship of a member of his family, some interesting communications. There has been no book published for years that has created such a sensation and produced so much discussion in the secular press, and controversy in the ranks of sectarianism as this volume from Mr. Kiddle. And I heartily thank him for that manly independence and moral brayery of soul as well as obedience to heavenly intelligences that prompted the the bones, nor to growl and snarl, because, heavenly intelligences that prompted the publication of the volume in the face of the social ostracism and flippant criticism he felt quite sure he should incur. Of course he could have revised and re-revised his manuscript, including the sommunica-tions, as Christian denominations are revising the bible; but he chose to give these

communications to the world as they were given to him. It must be remembered that this book is Mr. Kiddle's "clock struck one;" it is quite sure to strike two; it will probably strike three; it may possibly strike four; and the literatiknow there are twelve upon the dial plate.

The virus of the critics has been aimed almost exclusively at the poetical portion of the book—in all not embracing more

of the book—in all not embracing more than three pages. What would they have said providing these three pages had been omitted? and why is it that critics will overlook the main portion, the most important subject matter of a book, and foist into prominence what little might be considered objectionable to the fastidious tastes of theologians on one hand, and a class of pseudoscientists on the other? I repeat I like the book, and am gratified to know it is having an extensive sale.

LISTENING TO HENRY WARD BEECHER. On last Sunday morning, accompanied by

that generous and noble-souled woman, Mrs. Z. Taylor, of Brooklyn, I gave heed to the world's great preacher, Henry Ward Beecher. I say this deliberately, after listening repeatedly to Murray, Chapin, Spurgeon and Dean Stanley. Every seat, as well as the aisles of his church were packed with listeners. The pulpit was decorated profusely with flowers in wreaths and bountets. A with flowers in wreaths and bouquets. A large choir led the congregational singing. The sermon was such as only a Beecher can The sermon was such as only a Beecher can preach. It was freeh, vigorous and eloquent; and sometimes aflame with the most scathing rebukes of bigotry and superstition that I ever listened to. His subject was "Christian fellowship," and I took copious notes during the discourse. He said that "fellowship should turn upon moral qualities, instead of rites, dogmas and creeds. The primitive church was like a family wherein an affectionate father and mother ruled with love and tenderness." "Congregationalism," said he, "does not saye men from huism," said he, "does not save men from hu-man nature. They are much like other men. There are those in the church emitheir time in organizing suspicion, wrath and malignity. Many Christians are Chris-tians only in name, and they use the name to cloak their meanness. But I would not disfellowship them. Those who are in the wrong are all the more in need of fellowship and help than those who are comparatively free from it. Those who are uncharitable, unkind, and seek to build themselves up by belittling others, are the real infidels." Here follows a printed paragraph of this sermon, taken from a copy of the New York Herald:

When I see, continued the reverend speaker, how religion has organized itself in Europe, I don't wonder that there has been a Voltaire. If Voltaire had only had a loving heart he would have been a saint. He was in the right—nearer to it, allest, than the Church was in the right—nearer to it, allest, than the Church was in the say. He represented, although imperfectly, the attempt to deliver men from Superstition * * * If the works of the devil were anywhere in exposition, it was in the external developments of the Christian Church The worst kind of assassination to day, was that committed by men who pray in order that they may stab. For the sake of orthodoxy man destroyed religion; for the sake of pions doctrine they served the devil; for the sake of all that is pure they did all that was mean and nasty.

A. J. DAVIS AND WM. HOWITT.

The explanation of Brother A. J. Davis in a late JOURNAL, relative to his clair-voyant examination of the Howitts, etc., afforded me great satisfaction. I have published no "statements" upon this subject, although, while once upon a time eulogizing Mr. Davis and his gifts, I listened to Wm. and Mary Howitt's complaint of the error supposed to have been made in regard to time and location, as well as the personal delineation of the subjects. Mr. Howitt informed me that he sent word to Mr. Davis by one of his personal friends, of the error. It has frequently been spoken of in London, and Mr. Howitt referred to it in a letter (which I have carefully preserved) I received from him a year ago last March, while he was in Switzerland. It is to be regretted that this explanation, though quite satisfactory, had not been made years ago, and to Mr. Howitt personally, inasmuch as he frequently mentioned this to Spiritualists and sent word to Mr. Davis that there were errors in the statements as published. lished.

ORDERLY SEANCES AND PUBLIC MEETINGS. It was a favorite teaching of Swedenborg that order belonged to the heavens and dis-order to the hells. 'And while Swedenborg is not to be accepted as authority, neverthe-less, his moral teachings and spiritual dis-criminations are worth the careful study of all Spiritualists. The loose, trifling, un-systematic manner in which some Spiritual-ists conduct their scances, is not only disaists conduct their seances, is not only disa-gresable, but detrimental to the cause. The seance room should be a consecrated room. Quietness and sweetness of spirit should pervade the breast of every one who enters its holy precincts. Selfishness, worldliness and frivolity should be utterly excluded, and aspiration toward the good, the beautiful and the true, should be the dominant feeling. And further, why should there not be the same decorum and dignity in a not be the same decorum and dignity in a Spiritualistic meeting that there is in a Quaker meeting, or the gathering of any other religious denomination? Not long since I was lecturing before a society of Western Spiritualists when, the moment I had said "amen," the audience began to string out like a flock of stray sheep. Think of it! the choir singing and the audience scattering. True, should an attendant feel the approach of a fainting fit, or be violently attacked with the bilious colle, he or she attacked with the billous colle, he or she Construct on Mighth Page.

The Doctor's Laws and other Laws.

BY HON. E. S. HOLBROOK. .

To the Editor of the Religio-Philosophical Journal:

Late events and the remarks made concerning them prompt me now to do what I had thought to do long since (when the matter was more fresh), to pen a few thoughts about certain statute laws and the attitude of the Spiritualists toward them—the statutes of our State and some other States (actual or proposed), concerning the practice of medicine—the statutes of the United States concerning obscene matter placed in the mails, and the laws concerning marriage

It seems to be thought almost a matter of course among a portion of the Spiritualists, that they will utterly oppose the two former of these; and we have heretofore seen, if not now, quite a large number of

them opposed to the latter. Now, Mr. Editor, I am in favor of legislation upon all these subjects. I hold that the wrongs intended to be reached exist, and are a proper matter for legislative action; and hence I hold as well that the sentiment among the Spiritualists of opposition to the entire laws, is a sickly sentiment and does not advance the highest good. The highest good,—for such is the aim of legislation, to promote the highest good of all, and next to this is the highest good of the greatest number,—an approximation, when the best point cannot be attained.

I think that such opposition has not arisen from a consideration that the subject matter is not in the appropriate field of legislation; but rather from some propriate field of legislation; but rather from some points, or features, of the laws, that they deemed to be aimed at themselves, or something appertaining to them, or from something of apparent wrong, or injustice, in the workings of these laws, when put in practice. Now I grant, Mr. Editor, that these laws are defective in some of the minor particulars, and in their practical applications. But such is the fact as to all laws, especially so as to those recently enacted; and it is not reasonable to abandon the whole statute simply eachat account. The real question is, are we better with the legislation than without it? If better, then it tends to the highest good, and should be hence maintained.

Taking for consideration first the last of these, the marriage laws,—but I will not stop now to consider these. There is no sufficient demand now; yet it is but a few years since, that a portion of the Spiritualists entered upon a warfare upon the whole system. There was a rage, a rush, a storm, a whirlwind—and what then i A stampede—a collapse—a defeat—a defeat in reality at the very hour of supposed victory, and while adoring and trusting to "The Elixir of Life; or why do we Die! Such a cause died, and the originators of it, lecturers, publishers, all evaporated (and soon the believers could not be found), because it was a house built upon the sands, of short-sighted sophistry, and not upon the rocks of eternal truth.

Next the United States law as to obscene matter in the mails. This law is opposed by many Spiritualists in that somebody does more than he ought to, and somebody has been hurt that ought not to be. I do not affirm nor deny these minor assertions, for I do not know. But it is as clear to me that we should have some law of restriction on this matter, as that we should have a law upon any other misdemeanor. It must be conlaw upon any other misdemeanor. It must be conceded that the minds of the people, especially the young that are neglected, can be the more corrupted by that class of matter here intended, and that those in the higher walks, if not all people, can be greatly annoyed and offended at the reception by mail of matter vulgar and obscene. How shall a mar, at the expense of the public, too, be permitted to cause one to open and see and perhaps in the presence of his degreat. and see, and perhaps in the presence of his dearest friends, that which he would not have dared to present to him in person? thus playing the vile coward as well as the assailant of his peace?

It is quite evident that the subject is a difficult one for legislation, and any law upon it difficult to enforce without injury to some one at some time. It is a sub-ject in which the motives of the individual, the conditions and surroundings so go into and become ele-ments in the question of crime or no crime, (and these so beyond accurate description and calculation) that what seems to be, and should be taken to be, crime, in the one case, is no crime in another case, very similar in all appearance. Thus judges and juries would be liable to mistake. But to abandon the legislation on this matter for this reason, would be to abandon half the legislation of the world. The righteous demand for a free press, and that it shall be protected by law, has no place here, for this is a question as to its abuse; for the law is, also, that you shall not use your own so

as to injure another. And the same in regard to the Doctors' Laws, so called, laws regulating the practice of medicine. I see no objection to laws on that subject, if rightly framed; in fact I deem such to be an important part of the regime to be adopted in a State, that the highest good of all shall be evolved. I reason it out in this way:

The term, "doctor of medicine" means, as I suppose every one knows, one lagrand in medicine, and the

every one knows, one learned in medicine, and the practice of medicine involves the dealing out the materia medica, the contents of drug stores. Many of these are deadly poisons, the proper qualities and the safe proportions not known to common people, and many of them would pass, in external appearance, one for another. It seems to me quite evident that no one, except he be learned in these qualities, should undertake the responsibility of dealing them out. If any will, through reckless audacity, assume to know, when he does not, and so deal out, he should be restrained by law, just like any other evil doer, on the ground of protection of the honest individual from fraud, and protection of the honest individual from fraud, and the prevention of evil. Say that one who is a stranger is taken sick on the street. He looks up and sees a sign, such a one "M. D." He goes there for aid, or he trusts to himself and goes to a drug store and calls for quinine or what he pleases. Or he is thrown from a buggy and he is taken to such a one—"Surgeon" etc.. etc. Now for the prevention of fraud and injury all these should be learned in their profession, and honest and of good character as well, that the stranger may not fall into the hands of a knave and empiricist or a mere butcher, or some ignorant boy that may give arsenic or strychnine for quinine.

I know of no better way, no other way, than that there shall be a Board of Health created by the public, and responsible to the public, composed of the

public, and responsible to the public, composed of the best talent that can be commanded; men of the best character, too, that shall in some way have some control and authority in this matter. I go further than has been gone and say that further advancement and differentiation will call for it, and insist also that further labor should be thrown upon such board. Which is, that they as skilled in chemistry, shall see that good drugs are in the market and none other. including alcoholic spirits; shall investigate the quali-ties of food and water; shall investigate epidemic diseases (including grasshoppers) their causes and methods of prevention, and shall be advisors to the executive of prevention, and shall be advisors to the executive power. And why not? The same, or the like, is done in every other department of life wherein unusual skill is required, and there are unusual means of committing great fraud and wrong, and the people stand in unusual need of protection. The practice of law is regulated by the State, and every well regulated city has its grain inspectors, meat inspectors, milk inspectors, etc., etc., to protect the people from secret fraud, and the injuries that might result therefrom.

But I find a large number, probably a majority.

But I find a large number, probably a majority, among the Spiritualists that oppose the whole system as it is, or any that might be; and it seems to arise from an apprehension that this law intringes upon the right and calling of the medical power, or profession among them; and that the main drift and intent of the legislation are to drive them from the field of healing. I think there is something of such a purpose, but not the main one by any means. As there are good reasons for the law, and mainly for the prevention of fraud, and the Epiritualistic practitioners are either outside the effect of the law or can be made so by a proper modification of the law or can be made so by a proper modification of the law, we should seek such modification and not its repeal. By staiving for too much we fail to get what we might by a proper claim. Spiritualists claim the right to practice the healing art in their own way. I do not believe the mass of the people for any considerable time will be opposed to it. Laws are made on the principle of the

adjustment of rights and duties, for the accommoda-tion of all too, so far as it can be done with the highest good of all in view. One modification of the law that would reach every case now omitted, where there is no fraud, would be this: If one employs another in the healing art, knowing that he does not claim the learn-ing of a professional expert, it is lawful; he cannot complain, and he must pay the reasonable charges. In this way all would be well, except it should still be claimed that some are so foolish that, with their eyes open, they still like minors and insane, stand in need open, they still, like minors and insane, stand in need of protection. As to all such claims I am willing to take the chances for the benefits that the law will give. I did not sympathize at all, Mr. Editor, with the flutter that this law made among the trance mediums and the hand magnetizers at the first, for the reason that I did not think there was going to be much of a storm. It is very remote to suppose that much harm can come from the law, even as it is, to mediums who profess nothing of themselves, but are only the scribes or mouthpieces of others who prescribe, and are trusted to this extent and no more. It must be that there is some way of avoiding all prosecution of the mediums under this law. The law in its spirit does not touch them for there is no fraud, or if there be fraud, let the law take its course, as in other cases. I could enlarge upon this but I have no 'time nor space now, (and besides no fee is paid.) As to the spirit, practicing medium, if they will prosecute him, my advice is, here and now, freely given to the prosecutors which is, catch him first, and then if guilty of fraud we will aid in consigning him to the hands of Luciter, to "Gorgons, Hydras and Chimeras dire," for punishment.

As to the professed magnetic healers, (not using medicine,) they are not "doctors"—not learned in medicine, do not profess to be, and the title as to them is all a misnomer. Let them take their true title, "Magnetic Healer," or for short "M. H," and they are not within the letter of the law, nor within the spirit, as they are committing no fraud upless they pretend to heal when committing no fraud, unless they pretend to heal when they do not and cannot; and surely in this respect they

cannot be worse than the Allopathist. But what if it comes to this, that the hostility of the public increases, and they are brought within the letter of the statute, and are prosecuted? I thave all the time believed, and still believe, that in some way they can make a successful defense. The magnetic power of the hand simply, or of the bodily presence, or of the will power, or of spirit sympathy to heal the sick—it cannot be that this can be restrained by legislation. As well restrain the effulgence of love from the eyes. It must be so much of the natural personal right that cannot be alienated as to be protected by the constitution from all legislation, unless it be indeed, that such power is exerted for evil. And when it comes to this I do not see but we shall have to stand the conflict. Is there any one that is afraid and a little lame (like the Dutch Captain) let him start now. For my part I propose to wait awhile and take a hand in the fight, if any such there should be, (which I greatly

doubt), and where truth is, there be the victory.

The consumation of the whole matter is, that it is not wise to oppose the whole law, nor to be afraid. Let us rather retain what is good, improve upon what is defective, and stand boldly for our rights in the belief that they will ultimately be sustained.

Chicago, June, 1879.

The Crocker-Tuttle Wedding.

We are not exclusives nor bigots, yet we do believe that in the marriage relation there should be similarity of views between the contracting parties, and we do not think connubial happiness can be gained when husband and wife entertain opposing religious views. In this light the marriage of the daughter of Hudson and Emma Tuttle, who have boldly and consistently advocated Spiritualism for more than twenty-five years, to the son of Mrs. H. H. Crocker, the well-known and trusted medium, of Chicago, is peculiarly a happy one. From the local press we extract the following notice of the event:

The wedding of Miss Rose Tuttle to Mr. H. H. Crocker, was one of the most delightful gatherings in our town for a long time. Miss Tuttle has many and warm friends, especially in Norwalk, to whom she was first introduced in the character of "Miss Corney" in 'East Lynn," which she played as amateur for the benefit of the band. She made by her genius a leading role of an inferior part and carried the audience by storm. Since then her acquaintance has widened and with her circle of friends she has been a great favorite. Mr. Crocker is from Chicago, whither he will transplant his bride. The early acquaintance of the happy couple began rather romantically during a pleasure trip on the upper lakes.

Over a hundred and seventy-five guests assembled at the residence of Mr. Tuttle, on the eve of the 26th ult., to witness the ceremony and participate in the festivito witness the ceremony and participate in the lessivi-ties. Beside the home circle there were friends from Toledo, Chicago, Cleveland, Clyde, and Norwalk. The grounds were illuminated with Chinese lanterns, the gateway being adorned with an evergreen arch in the centre of which was an illuminated monogram "C.—T." The porch was decorated with evergreens and flowers, and the rooms were festooned in the same manner. At nine o'clock the guests assembled on the grounds in front of the porch where the ceremony was performed by Hudson Tuttle. Miss Jessie Webster assisted by the Norwalk orchestra, played a march as the bridal party came forward. When the music ceased, Mr. Tuttle quietly stepped to the front and spoke as fol-

lows: "We have invited you, friends, to witness the mar-riage of our daughter Rose, to Mr. Harry H. Crocker, and to participate with us in the festivities such occasions have called forth from remotest times. The union of husband and wife is the most momentous union of husband and wife is the most momentous event possible in human life, and fraught with the most far-reaching consequences. The happiness of two beings is staked upon the result, and from the consequences there is, nor can be, no retreat. It not only relates to the present, but its results stretch into the infinite future with the inexorableness of fate. Recognizing that marriage is founded in the laws of Nature, and a fountain from which springs the purest and holiest joys, the union of loving, trusting hearts and holiest joys, the union of loving, trusting hearts, is an occasion of rejoicing to all. That your hearts are thus united, you have already determined, and I presume you have considered the responsibilities you are about to assume. They are by their very nature such that once accepted you can never cast them aside. They will shape the course of both your lives for all future time, and if you are to each other all you should be, as implied in the vows you are about to make, you will find your pathway flower-strewn by the hands of love, and whatever the burdens you are called upon to bear, they will become pleasures when you feel they are borne for each other. You should feel that the are borne for each other. You should feel that the sweetest words in our language, are those which express this sacred relationship: Husband—wife! The halo which surrounds them dims the lustre of all other relationships of life, and its perfection, as we fervently believe, blooms in immortal verdure on the other shore of the grave. I ally understanding this, before these friends, you, Harry, pledge yourself to take my daughter Rose, as your wife, and to be to her a kind, faithful and considerate husband, and in sickness and health, in adversity, as well as properties to ness and health, in adversity, as well as prosperity, to sustain her with loving care and tenderness? And you, Rose, accept Harry H. Crocker as your husband, and to love him with the same devotion he has promised you? Then I pronounce you husband and wife, and may no power tear asunder the hearts bound together by the golden chains of love."

The ceremony was beautiful and impressive. The presents with which the table was loaded, were of unusually expensive and tasteful character, but we have usually expensive and tasteful character, but we have not space to give so lengthy a list. With them we no tleed letters of regret from Epes Sargent, Dr. Eugene Crowell, Jno. C. Bundy, A. E. Glies, Dr. Heinrich Tie-demann, and many others. Among other pleasant words, Epes Sargent wrote: "May happiness go with your daughter into her bridal home! That matches are always made in heaven I do not believe, but may hers be an exceptional case, and the union one that angels can amile on, foreseeing its issues." We will add that a noticeable feature of the ceremony, especially to spiritualists, was the address of the control of Mrs. Crocker to the young couple. When she advanced to congratulate them, she was controlled and gave a feeling speech, showing that the Spirit-world was near and deeply interested in the welfare of their earthly friends.

What is Truth?

BY DR. C. D. GRIMES.

fo the Editor of the Religio-Petlosophical Jouenal:

"Then Pilate said unto Jesus. What is truth?" To this question, which is apparently an easy one to some, Jesus gave no answer, which should surprise those who claim that he was omniscient, as well as those who give a ready answer, on the account of their certainty that they possess it; yet should they penetrate to the bottom of the question, or sufficiently to ascertain something of the depths and breadths of its

maining silent. There were none in the days of Paul, who were any more dogmatic or positive in maintaining that they had the very truth; even when on his way to Jerusalem, commissioned to persecute the followers of Jesus, yet a mighty revolution overtook him before he reached that city.

significance, the wisdom of Jesus would appear in re-

At a later day none were more eager to wheel the world into their rank and file of truth than John Calvin, who had the very truth, and all who opposed it, in his opinion, ought to suffer martyrdom. But time has corrected his blunders, as well as those of Cotton Mather, and the Quaker whipping and witch killing Puritans. Since that the world has drifted into a broader charity yet leaving in place of the rack and the fagcharity, yet leaving in place of the rack and the fag-got, an intolerance manifesting itself in harsh invec-tives and denunciation, which time must also correct as it has its predecessors. The lion and the lamb will yet lay down together. Individualism and charity will yet be verities, and radiate their light and power from the same casket.

Many in our own day will give a ready answer to the question of Pilate, and proceed to array their narrow creed, and we may be thankful if they did not exhaust the vocabulary of invectives upon us, if we are found doubting. But the wisdom of Jesus in remaining silent is apparent, when we reflect that all truths of finite beings, outside of mathematical truisms, are not only finite and liable to change, but they are co-related to infinite and absolute truths that co-ordinate them, continually qualifying to an approximation of the absolute and eternal. Many of our well recognized truths may be thus qualified in the next twelve months for truths, like the omnipotent forces of nature, life and being, are related to, and qualified by, others, and must for the purposes of co-ordination, meet at some point to constitute one that is absolute.

Then it is for us to remember that it is not in the economy of the universe that one should possess all the truth and another all the error; one all the virtue and the other all the vice; that it is not for us to array a group and point to them as the embodiments of "com-mon sense, rationality and discrimination," or an other group and exhibit them as specimens of "diabolism and fraud," narrow-hinded, superficial wonder seekers, Jesuit howlers and traducers of honest reformers, the offenses of which smell rank to heaven." If these are the methods of procuring harmony, then the lessons I have drawn from sixty-five years of experience, have

have drawn from sixty-nve years of experience, have not been sufficient to bring them to the surface.

All intelligent Spiritualists recognize that antagonisms and conflicts constitute the true causes of life and advancement. None object to a "Conflict in our House," but I apprehend that a large proportion will object to the method of procedure, without any regard to the side it comes from as was said by Prof. Ruchan. to the side it comes from; as was said by Prof. Buchanan, "It is not the precautions necessary to certainty that are in themselves offensive to a medium, but the hostile, dogmatic and suspicious spirit which assumes the existence of fraud before its print which assumes the existence of fraud before it is proved, which is in itself an unjust insult, and a moral assault disturbing the experiment."

will bring to the surface, will be found in a mean betwixt the two extremes, and am not so much opposed to a conflict as to the method of advance, because I feel that I occupy an unpleasant position when called upon to answer such questions as, "Is this the harmony of your harmonial philosophy? Is this the individuality of your individualism?"

Antagonisms may be courteous, dignified and urbane: conflicts, cool, judicious and magnanimous, and individuality does not signify that one raises a standard and demands that all individualize to it; but that each is privileged to see his truth from his own stand-point; that none can claim a right as inherent, if, in the enjoyment of it, others are curtailed in the enjoy-

ment of theirs.

If Bro. Davis and others have graduated where they have no use for materialization, table tipping, etc., let them not object that the bread of life is broken in such a way that the lambs get their portion, who cannot be brought into the fold in any other way than by this elementary and essential, "cabinet work and other buffoonery." Come down and instruct the lambs occasionally. "It is more blessed to give than to receive," and sometimes this descending is the surest process of ascending.

ascending.

If Bro. Denton has graduated to a stand-point, where the nice distinctions between the "digitigrada" and the "planetegrada" are of great importance, let him remember that nature has made but few Dentons, while the masses, the millions are a be pupils. Is there any other door by which they may enter this grand temple of truth, the infinitude of which a few only have caught a glimpse. Time will settle the distinctions of Saurian animals. If we can get the a b c classes in at these elementary doors, there are but few, if any, that "fall from grace." Jesus went and preached to spirits in prison, and we are informed that there is a large amount of missionary work to be done on the next plane of our existence—the going down to the outer world, where darker spirits are congregated. If this be so, it is better for all to have a breaking in

If Bros. Coleman and Hazard, the positive poles of these incongruous elements, feel a little disturbed on the account of the supposed evil influences of their antagonists, in the midst of your firmness in the support of your pet theories, let charity, magnanimity and a pure individualism act a prominent part, remembering that each of you are more likely to obtain a "drawn game," than a decided victory, and that there are two chances for a compromise to one for an absolute victory. Our race has usuaged the awareness and more received. tory. Our race has passed the awamps and morasses of the stake, the faggot and the rack—the barbarities of Calvinism, the sledge-hammer blows of Puritanism, and the cold chills of Connecticut blue laws, and I hope not to be crushed and stultified on the breakers of intolerance, or be bewildered in the winding mazes of a

tolerance, or be bewildered in the winding mazes of a discussion where there is more distinction than difference. If I knew a Spiritualist, who being well posted in the natural process in which our varied phenomena transpire, that is not in favor of the highest light, the truest truth, the purest thought, as well as of instituting proper tests to secure the public against fraud and imposture, accepting charlatans attracted to it for selfish purposes, I would open a correspondence with that one to effect a reformation.

But some will say, "I don't like that qualifying word—proper, when I institute tests. I will judge of that as my reason dictates." That is right, if that reason is a sufficiently enlightened one. You are on debatable ground here, not only in relation to the sufficiency of the reason, but of the extent of your privilege. You are on the confines of the two worlds; a world of experience and one of ideality. If you have had an experience in both, your reason would be much more perfected. There is a boundary line where your privileges terminate, and the inalienable rights of others commence. With the experiences of but one world, it might be as difficult for you to tell where that boundary line was, as to tell where the valley terminated and the mountain commenced. There are a great many truths that qualify your truth. The greatest and the mountain commenced. There are a great many truths that qualify your truth. The greatest privileges and blessings conferred upon us, are easily converted into curses, by an improper use of them. Purity demands that there be tests instituted. Justice demands that the inalienable rights of mediums be

respected. Where is the boundary line? You may wrangle over that point during all of this life, but the result will be, that you will learn that it takes an experience in both words to define this boundary. "If the exposed would remain exposed," as has been said, is very suggestive. You may establish the boundary line, but then you are to learn that qualifying truths, extenuating circumstances, and ever varying conditions, will sway it far to this side and that, to that extent that you might feel like standing upon quicksand after all. In my opinion, it will take the experi-ence of two words, to establish this boundary where it can be said, with any degree of certainty, and "thus, far and no farther." Until that time, candor, forbearance and magnanimity, coupled with an earnest desire to secure the interests of truth, and the inalienable rights of all, will conduct us through these dark passages much better than dogmatism and discord, ever remembering that "every plant that our heavenly Fa-ther hath not planted, shall be rooted out." St. Joseph, Mo.

Interesting Explanatory Correspondence Between Michigan Spiritualists.

DR.A. B. SPINNEY, President of State Association of Spiritualists and Liberalists—Dear Str:—I am advised that the form of the notices issued for the Lansing Camp-meeting, has led to some misapprehension in regard to the real auspices under which the meeting is to be held, and has subjected yourself, as President is to be held, and has subjected yourself, as President of the State Association, to some annoyance, which I greatly regret. The meeting having been authorized by the State Associations, places it properly and legitimately under its favor, and entitled to its support and countenance. It seems needless to multiply words to disclaim such responsibility. For similar reasons of brevity, no mention was made in the first announcements of the proposal to establish a Spiritual or Liberal paper in the State. Should this be an outcome of the meeting, or of any future effort, it must of necessity at this time be secondary and contingent, the sucsity at this time be secondary and contingent, the success of the meeting being the first end in view. Trusting that the explanation may reconcile any misapprehension that may have arisen, I am truly and frater-S. B. McCracken. nally yours, Lausing, June 23d, 1879.

HON. S. B. McCracken—Dear Brother:—Your letter of June 23d is just received. It is a fact that many members of the State Association of Spiritualists and Liberalists, have made inquiries of myself and other officers of the State Association, in relation to how this Camp-meeting can properly be under the auspices of the State Association, and yet be a grove meeting. I have referred them to the fact that at our last annual meeting at Lansing, a resolution was offered and passed by the Executive Board, "That S. B. McCracken have the privilege of discussing the feasibility of holding a State Camp-meeting under the auspices of the State Association, the proceeds, after paying the expenses, to go to him for the purpose of starting a Liberal or Spiritual paper, the State Association to have no responsibility or liability of the same." I have explained that you was devoting time and money to the getting up of the same, and that you had the right to use the proceeds as you might desire. I regret that this meeting occurs so near the semi-annual meeting of the Association which takes place the last four days in August, at Nashville. Yet I think by the interest and energy I see everywhere manifested in the Spiritual and Liberal ranks, both meetings may be a success. In relation to the paper, you have the ability and right to publish one, and it must stand or fall upon its own the State Association, the proceeds, after paying the to publish one, and it must stand or fall upon its own merits. Hoping that your interest in our great cause of mental and moral freedom may tower above all others and win you success, I remain your well-wisher, A.,B. SPINNEY.

Detroit, June 25th, 1879.

NASHVILLE (MICHIGAN) GROVE-MEETING, ETC. To the Editor of the Religio-Philosophical Journal.

I closed up yesterday a month's work of fifteen lectures, in halfs and groves, at Sparts, Rockford, Grand Rapids, LaBarge, and Alaska, by a meeting in a beautiful grove at Nashville, Berrien County. A hill-side slope toward the cool and breezy north-west, a forest of tall maples and oaks, giving perfect shade, a pleasant prospect of the thriving village a half mile distant, a platform at the foot of the slope with seats rising up around it all fit the grove admirably for meetings. a platform at the foot of the slope with seats rising up around it, all fit the grove admirably for meetings. Its owner, Lemuel Smith, with the help of others, has fitted it up, and gave us its use free. T. H. Stewart, of Indiana, gave such service as he knows well and truly how to give, and we had some five hundred hearers in the day and a good audience in the commodious Opera hall of the town at night.

Sunday, July 20th, Dr. Spinney speaks in the grove and on the four last days of August, the semi-annual meeting of the State Society is to be held there. Nashville is on the Grand River Valley Railroad, the branch of the Michigan Central from Jackson to Grand Rap-

of the Michigan Central from Jackson to Grand Rapids, and is halfway between these two cities: The Peninsular railroad intersects at Charlotte, twenty miles east, the Lansing branch of the Michigan Southern at Eaton Rapids, and the Grand Rapids and Indiana at Grand Rapids, giving access to different parts of the State. The hospitality of the members of the Society of Spiritualists and Liberals in the pleasant village of 1,000 people, is generous and this last of the large summer meetings, after Mr. McCracken's camp-meeting at Lansing, and Mr. Burson's grove meeting at School-craft, will no doubt be well attended and valuable. Yours truly, G. B. STEBBINS.

A Curious Test.

Some twelve or fourteen years ago, Alice Morgan, of Randolph, N. Y., became clairvoyant, and had frequent interviews with her sister Julia, in spirit-life, giving many tests of identity. Finally Libbie Woodruff, one of Julia's former playmates, lay at the point of death. This fact was known to the clairvoyant. One day while communing with Julia, she exclaimed: "Libbie Woodruff is here?" Her mother, Mrs. Morgan. replied: "No! Libbie Woodruff is not dead." "But she is here," replied the seer. "Then ask her if she is dead?" She replied: "I do not know whether I be dead or not, but I am here with Julia!" A messenger was dispatched to learn the facts. On his return he said Libbie Woodruff and still alive but warmley.

learn the facts. On his return he said Libbie Woodruff was still alive, but very low.

The next day the same experience was repeated.
The sick girl was half a mile or more from the medium. For several successive days this experience was
repeated, the spiritinsisting that she was Libbie Woodruff, and was "certainly there with Julia," but could
not tell whether she had died or not. But said she
could see and talk with Julia, but added each time,—
"Julia says there are lots of flowers and doll babies
here, but I cannot see them, but I can see Julia!" After
several days of such testimony, and the sick girl still
in the flesh, each time insisting that she was with Julia,
but could not see the flowers and toys which Julia described to her, and that she did not know whether she
was dead or not, she appeared to the seer and said,—
"Now, Mrs. Morgan, I know I am dead, for now I can
see all the flowers and dollies and pretty things which
Julia sees!" A messenger was dispatched to the home
of the little sufferer, and lol about thirty minutes before his arrival, Libbie Woodruff had breathed her.
last!

These facts I had from Dr. Harvey Morgan and wife, the parents of the seer, and of the spirit Julia, who then resided in Randolph, Cataraugus Co., N. Y., and whose testimony I regarded as trustworthy and scrup-ulously exact. Facts are the corner-stones of philoso-LYMAN C. HOWE.

phy. Binghamton, N. Y.

MUOH trouble has been caused among the churches of Chicago and its vicinity by the great number of choir singers who perform in the performance of Pinafore. While there has been in some quarters a disposition to discharge these singers and to discipline those of them who happened to be church members, there has also been a spirit of forbearance, partly because they were so many and partly because their offense was so far from heinous.—Ex.

Woman and the Mousehold.

BY HESTER M. FOOLE. [Metuchen, New Jersey.]

The field of presentiments is a fruitful one, trending, as it does, on uncertain ground, and liable to be mistaken for coincidence or imagination. Yet there are occasions constantly arising, where "coming events cast their shadows before," too palpably to be misunderstood. The late terrible crime which terminated the earthly career of a reader of this journal, in New York city, was preceded by several distinct warnings. was preceded by several distinct warnings. A few weeks prior to the tragedy, a club meeting was held in the back parlor at Mrs. Hull's, the very room from which her jewelry was stolen, and which opened into her sleeping room, at which the writer was present. Among those gathered for the reading and discussion of papers, was an elderly lady, who lives in a suburb of the city, little known to any of us personally, and who had known to any of us personally, and who had never visited at the house before. She is an educated, refined, gentle woman, who knows little of Spiritualism or clairyoyance, and believes less, and who was, therefore, the more startled by what followed. This lady lingered behind the others, on leaving, to admire the bric-a-brac which profusely adorned the parlors, and chat with our hos-"Come and see me sometime," said the latter, "and look at them at your leithe latter, "and look at them at your lessure." "I will," replied the visitor, when instantly, as she describes it, a distinct voice, or strong mental impression that seemed such, rang through her brain, saying, "Before that time, she will be murdered." Indescribably shocked, the visitor hurriedly made her adjour straggered down the steps made her adieux, staggered down the steps and hastened away, half convinced that she was becoming insane; nor had she recovered from the awe and fear when she heard

the confirmation of the dread forewarning. In the same case, another sensitive was one of the most superior, intellectual and clear-headed women of the age, one who has been consciously sensitive to psychologic impressions from embodied as well as disembodied minds, and who was, withal, an object of the deepest affection and reverence of our hapless friend. She says, "About six o'clock of the evening preceding that dreadful night, I was writing at my desk; my servant being the only other person in the house; suddenly an awful horror clutched at my heart and my throat, and over-shadowed me like a black cloud, while at the same time, what seemed to be a stir and a mufiled groan came to my ears. Affrighted, I sought through the house, and called aloud to my daughters, though I knew they were away. I could not stay alone, and went to the basement, where my faithful Bridget was startled at my paleness and sought to relieve me in various ways. That horror continued, and my suffering from midnight till morning wassomething dreadful. When I received the telegram, 'Come to Mrs. Hull at once,' in the morning, I was convinced that she was gone beyond my kind offices. I shall always believe that at six o'clock either the murderer or murderers gained entrance to the house, or decided upon that. night as the one for the consummation of their awful deed. My one perpetual cry is, Why was it not given any one of us, or in combined influence, to prevent it."

There were other instances of warning or

may not another solution be the correct one here, without casting any doubt upon the constant guardianship of those who would protect us from evil, if they could, or deemed it wise to do so. The flendish plot of the assassin, no doubt existed for weaks beforehand, only waiting for a fitting occasion to become actual. At the present writing he denies this, but all facts prove the contrary. These malignant thoughts were actual en-tities, which were projected from his brain ont upon the spiritual atmosphere, and floated toward their object, the victim. Their wicked power was felt by those who came within her sphere, and were psychologically fitted to cognize it, but these perceptions were not sufficient to impress the external consciousness, and so give definite informa-tion enough to defeat the netarious design.

However this may be, and the writer only offers the hypothesis as the probable solution of the subject of presentiments, we are sure that no law of nature is set aside. Much that seems unaccountable and mysterious, is only rendered so by our ignorance. Experience teaches as a rule, that guardian spirits cannot at all times be sentinels, though they are in perpetual sympathetic relation with their friends on earth. Well authenticated cases occur hourly where they do succeed in averting danger. These seldom reach print for obvious reasons. But, in a majority of cases, is it not true that neither the menaced person or any one near is sufficiently impressible to be directed how to avoid peril? It is not to be forgotten that we are on this planet for the purpose of individual experience and development, and that constant watchfulness and care are demanded. In the present state of society, no spirit can avert the consequences of our neglect of every means of protection within our power. Were we more harmonious in organization and life, would not our intuitions be more delicate in detecting disturbances in that spiritual atmosphere or Etherium through which all thought pulsates? Then, could not the approach of evil be discerned white it was yet afar off, and so guarded against? In the present disjointed and imperfect condition of earth, this is impossible. Our chief duty lies, not in endeav-oring to grow more susceptible, but in earnest, practical work to bring about an era of righteousness, in which all shall know the Lord God, or Good, from the least even unto the greatest, and so wrong and crime cease from among men.

It is a fact based on the best evidence, that the Saturday after the tragedy alluded to above, an excellent medium, Mrs. Read, of New York city, while under spirit con-trol, declared the deed to have been done by a colored man, sided by a woman. And this while every effort was being made by the police and the press, as well as the public at large, to fasten the crime on the innocent husband. She also declared, soon afterward, that some of the jewelry had been pawned by him in Boston, before the fact had been discovered even by the police of

Two sons of the late Matthew Vassar have given \$10,000 to the College of that name, to endow a Chemical Laboratory.

Compulsory education is the subject of much attention at present. It has failed to become a law in Illinois. In Wisconsin, nearly one-third of the school population did not attend any school last year. In Con-

necticut numerous American families are found growing up without being able to read or write, in the vicinity of some of the

The first class of Smith College for Wo men, in Massachusetts, has just finished its course of study. Its eleven graduates are pronounced by their professors to have done as good work as the young men of any college in a similar class, and all of them are in perfect health. There are now one hundred and thirty students pursuing its severe curriculum. President Eliot, of Harvard, addressed the class which has just left, in a strain of great encouragement, pronouncing the physical and mental capacity of woman to be an unknown quantity.

A number of ladies prominent in philanthropic work, have, for a year, been holding private meetings in New York city, for the purpose of considering the best means of promoting the interests of working women. The result is the Martha Washington Fund Association, the object of which is to provide a home for women engaged in professional, literary and artistic pursuits. Its plans are already copyrighted, and it has just been incorporated. It designs to offer at the rate of from three dollars to five dollars weekly, a refined and attractive home for women, a home that shall take the place of the individual household for those who "are not set in families." Entertainments shall be provided, as well as lectures at standard provided and the best accompanies will ted periods; and the best accessories will be brought to bear in fitting up the building with taste and care.

It has been found by the committee in charge, that in and within fifty miles of the city of New York, there are lifty thousand women engaged in other than menial pursuits, while there are suitable accommodations to be found for only about one-tenth of that number. The association purposes to build an edifice which shall hold not less than two hundred persons, constructed and fitted after the best models. It shall contain a gymnasium, reading-room, concert hall and library; and be, in effect, all that Mr. Stewart intended his hotel to be, before it was purposely diverted from its original design by Mr. Hilton. No sectarian test will be required of any intends. To reign will be required of any inmate. To raise the necessary funds, entertainments will be given, by various dramatic and literary associations, in addition to a large sum which has been pledged by associate members of the society, and by private generosi ty. This scheme has originated by the women who undertake its management. The President is Mrs. Edward Moran, wife of the well known artist, and the other officers are women who are equally efficient, under whose management it will, no doubt, attain the success it deserves.

BOOK REVIEWS.

TEXTS FROM THE DHAMMAPADA, or The Buddhist Canon; with accompanying narratives. Translated from the Chinese by Samuel Beal, B. A., Professor of Chinese In University College, London. Houghton, Osgood & Co., publishers, 1878; 180 pages.

This firm has done a valuable work in bringing out this handsome reprint of an English book. We have Max Muller's translation, from the Pali, of the Dhamma-pada, and now Mr. Beal,—an experienced oriental scholar and a resident in Asia for vears,-gives us this from the Chinese. sympathy, palpable, indeed, but less marked than these. How are such impressions made, and what is their utility? It is the easiest answer to say that some spirit-friend has made an impression of impending danger upon the mind of such sensitive person, but could not summon sufficient power to but could not summon sufficient. But, Thus we can judge somewhat of the modi-fications of Buddhist thought in passing would translations of Bible books from a Greek or Latin original. The accompanying narratives and comments have more of the Chinese cast with a background of Hindoo origin. The text is less terse and compact than the translation from the Pali, yet is sometimes richer in its expression. Each of the thirty-nine sections or chapters is a story or legend, a part of which will be the words of Buddha, or text from the Dhammapada. Section 9, on Carelessness or Thoughtlessness, tells how "in days of old there were five hundred merchants" who lost their iewels and valuables in dangerous mountain passes where evil spirits had deluded them, and a Shaman practicing austerities in that region was tempted and stole them. A Bhiks-"Then the "Bhikshuni re-appearing in the glorious form of Buddha, the Shaman, filled with astonishment and fear fell down at his feet, and repenting of his carelessness and ignorance, vowed to amend his life and follow his duty with anxious care. On this the world's honored one (Buddha) forthwith recited these gathas (verses).

"Although a man may have heretofore been careless, yet if afterward he is able to govern and restrain himself, this man becomes illustrious (or illuminates) the world, and the more he reflects, the more resolved will he become (to use self-restraint). A man may have done many things wrong, but if he recovers himself and atones for but if he recovers himself and atones for the evil by doing good, this man becomes illustrious in the world, and the more he re-flects the more virtuous he will become. man who in the prime of life leaves his home and perfectly tutofs himself in the doctrine of Buddha, this man shines out in the world as the moon when it bursts from the cloud. The man who in times past has done wickedly, but afterward halts in his career and offends no more—that man shines out in the world as the moon when it emerges from the cloud." On hearing these lines the Shaman again prostrated himself at the feet of Buddha, and returning to his solitary seat underneath a tree, applied himself sedulously to practice self-government and contemplation, and thus recovered the ground he had lost, and attained the fruit of Rahatship."

These sections give story and text on Impermanence—Reflection—Love—Thought— Flowers—The Fool—The Wise Man—Old Age — Impurity — The Way — Nirvana—Birth and Death—Profit of Religion, etc., and are full of insight and wisdom, mingled with myth and marvel and give us a living idea of Buddha, as the New Testament does of Christ. The notes give proofs of the authenticity of the text and critical care is taken to show this most important book The Dhammapada or verses from the Law-in its real light.

Partial List of Magazines for July not before Mentioned.

The Herald of Health.—M. L. Holbrook, M. D., New York city. This magazine is devoted to the culture of the body and the mind, and has for a motto: "A higher type of manhood—physical, intellectual, and moral." The contents of this number is as usual instructing and interesting.

The Shaker Manifesto.—G. A. Lomas, Shakers, N. Y. A magazine published by the United Societies, contains articles of interest from able writers.

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It is the object of this remedy to supply, for the time, the Race of tobacco atmulating the processes of elimination and recuperation, until the system is again in a natural and healthy condition, when the desire formed will be no longer felt—in other words, the habit cured.

If the printed directions accompanying each package are followed we warrant the Ramany to cure the most obstinate case, if it does not, the money will be refunded.

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CHICAGO, ILL., JULY 12, 1079.

AN IMPORTANT STEP! Reduction in the Price of the

Journal.

From every quarter have come up to us during the past two years such expressions as the following: "I love the Journal and don't know how to get along without it, but the price is greater than I can afford to pay until times are better." "Myself and neighbors want the JOURNAL, but can't afford to pay three dollars for it." "Reduce your price and we are certain you will more than double your circulation in six months," say able and experienced lecturers who go into the homes of Spiritualists and investigators and learn from personal observation the

condition of the people. Any change in the price of an old established paper, and especially a reduction is a matter of the gravest importance, involving many things of which the general public can form but an inadequate conception, and extremely hazardous and not to be thought of unless there is a sufficiently strong financial backing to warrant a trial of the experiment without jeopardizing the life of the paper. Fortunately the Jour-NAL is in this favorable condition; it has cost, however, a dozen years of self-sacrificing devotion on the part of the late, as well as the present, editor, and the expenditure of a large sum of money to reach this desirable goal. The cost of carrying the JOURNAL to the point where it became selfsupporting was over FIFTY THOUSAND DOL-LARS, but for the last seven or eight years the paper has taken care of itself.

True it is that, the amount of salary which its editors have been able to draw, has been insignificant and out of all proportion to the labor performed, yet this has been cheerfully and willingly borne, both by the founder of the paper and its present editor. True it is also that, able writers have freely contributed their best thoughts for the paper without money or price. By this large expenditure of money, time and talent, the paper has securely built a solid foundation which all the flerce waves of opposition have only tended to strengthen.

The history of the Journal is a remarkable and encouraging example going to prove that a paper may be radical, undenominational, non-sectarian, thoroughly independent and outspoken, and yet constantly gain strength and enlarge its field of usefulness. The influence of the JOURNAL is greater and more far-reaching at the present time than ever before in its career, though the circulation is considerably smaller than before the era-of "hard times" began. From all quarters come-evidences of the good the Journal is accomplishing and our only ambition is to extend the field and enlarge the scope of the work it has to do. The first and most important step at this time is to put the price at such a figure as shall place it within the reach of all. While the paper remained a part of Mr. Jones' estate, it was of course impracticable to inaugurate a change in price. On the first of last month the business done under the name of the Religio-Philosophical Publishing House, including the RELIGIOPHILO-SOPHICAL JOURNAL, Was separated from the estate of the late proprietor. The earliest moment at which we could perfect our plans has been improved to give our readers a reduction in price and to invite all our friends to come forward with alacrity and fulfill their promises either expressed or implied, viz.: that with the reduction they would more than double our subscrip. tion list.

We are fully aware of the hazard of the change, but we have such confidence in the friends of Spiritualism that we undertake it with great hope of success. Every friend. ly reader will, we hope, immediately bestir himself or herself to send us a Club of Subscribers. Now, when grove and camp meetings are occurring is a favorable time to work and to introduce the paper to those who are not familiar with it or who only know of it from those not insympathy with ik. We believe that no honest, intelligent read the Journal three months without | the very best you can, send us all you owe, endorsing its policy and aims.

Friends, in the following statement of our new terms we offer all you can reasonably ask. We thus do our part and shall conftdently expect you to do yours. United we can sweep the land, and give Spiritualism, pure and undefiled, a foothold in every township and hamlet in this broad country:

NEW SCALE OF PRICES.

To take Effect July 12th. 1879.

TERMS OF SUBSCRIPTION TO THE RELIGIO. PHILOSOPHICAL JOURNAL, STRICTLY IN AD-VANCE. PAPER INVARIABLY TO BE STOPPED AT THE EXPIRATION OF THE TIME PAID FOR.

One copy one year, \$2.50 6 mos. \$1.25 Clubs of five, yearly subscribers, sent in at one time,\$10.00 Clubs of Ten, Yearly Sub-scribers, sent in at one time

and an extra copy to the get-ter up of the Club,.....\$20.00

As the postage has to be prepaid by the publisher, we have heretofore charged fifteen cents per year extra therefor. Hereafter we shall make no charge to the subscriber for postage.

REMITTANCES should be made by Money Order, Registered Letter or Draft on New York, payable to John C. Bundy, Chicago. Do not in any case send checks on local

A WORD TO OLD SUBSCRIBERS.

To the subscribers who make up the class of prepaid readers, and by whose noble and timely aid we have been enabled to send out a paper to which Spiritualists can point with true pride and satisfaction. We offer our deepest, truest gratitude. To all of this class who have renewed their subscriptions since June 1st and to all new Yearly subscribers since that time we shall give an extension of time to conform to the new scale of prices.

To the yearly subscribers who are now paid in advance and who paid prior to June 1st, we appeal to know if they approve our new departure. If any there be among them who feel they should have the benefit of our new plan on their present advance payment, we beg of them to notify us forthwith, stating the time they remitted as near as may be and the amount, and we will cheerfully extend their time pro rata. These friends will, however, we hope, be able to see that we are doing them no injustice by our offer to others, that we shall give them all they paid for and that in the future should the experiment prove a success they will in good time reap the benefit. In the meantime they will have the satisfaction of knowing that the Journal, their tried and true standard bearer, is widening and deepening its hold upon the great public which is hungering and thirsting for spiritual knowledge and that they have given good and timely assistance in accomplishing this

much-desired result. TO SUBSCRIBERS NOW IN ARREARS. Friends, your number reaches into the thousands and you are owing us from 25 cents to twenty-five dollars respectively, aggregating a sum large enough, if promptly paid, to free us from a large share of anxiety. Each week the paper has regularly reached you. Through the trying financial distress of the last few years the Journal has, like a faithful friend, aided and comforted you and assisted you to grow in spiritual knowledge and all that tends to fit you for a life in the future, where "hard times" are unknown to those who cross the border stocked with spiritual capital, however poor in this world's goods they may be when leaving this life. We have appealed to you constantly to make strenuous efforts to do vour part; some have nobly responded, paying in part and doing their best to fulfill their duty. Others give no sign of life except to regularly take the paper from the post-office. We have constantly delayed the peremptory course which seemed our only alternative; we do not wish to be forced to bring suits against those who have so long been with us that they seem like members of our own family. Yet the inevitable laws of justice and self-protection will compel us to do our duty, however distasteful it may be. Friends, you see the efforts we are making to give you a good paper, one that shall instruct rather than amuse, one that cultivates your reason rather than your emotions, in a word, a paper that tends to spiritualize, elevate and improve the reader. You see our efforts to meet the wants of the public by a reduction in the price. Can you not also see your own imperative duty! Cancel your old obligations with us at once and renew at the reduced price. You can do it if you only try. We do not intend to be exacting towards those who cannot pay the face of their indebtedness and a portion

if possible, and with it a renewal for another year.

TO THOSE WHO ARE TOO POOR TO PAY ANYTHING.

We can hardly believe there are any such, but if there are, we will cheerfully forgive them what they owe, upon receipt of a statement to that effect, acknowledged in the presence of a notary public, and bearing his official seal. Should there be such subscribers now on our list, they must feel that they have fed on our bounty to the limits of our ability to supply them, and that common decency demands that we be relieved of the

A WORD TO OUR READERS.

Our Aim and Effort for Spiritualism and Reform.

Our old readers know our aims and efforts in the past, and can judge of our future. but a few words may be due to the new readers of the enlarged list that we trust our reduction of terms will bring. We shall hold steadily on "bating no jot of heart or hope," as brave John Milton said when defending liberty of thought, yet enlarging our scope, and enriching our pages as the way opens. We shall advocate the Spiritual Philosophy with its bright outlook toward the life beyond, undimmed by any haze or darkness of Materialism; yet, while holding firmly to our own ideas, and criticising others fairly, frankly and strongly if need be, we shall respect all honest opinions, give them fair hearing, and so aim to win the respect of those from whom we may differ. Holding Spiritualism in its broad meaning to be, as S. S. Jones well said years ago, "A philosophy of life," we shall aim to apply its ideas in a direct and practical way. Such temperance and self-control and knowledge of physiological law, as shall help to clean and healthy bodies, fit for pure spirits to use and inhabit through long and useful and happy lives on earth, we shall urge as of high importance. The equality of woman in her social and political relations, in marriage, in the home, and in public affairs, as indispensible to a better state of society and a higher civilization we shall continue to advocate. The taxation of church property, the remanding of Bible reading and sectarian prayer from our public schools to the church, the home and the Sunday-school, where there will be no infringement on the consciences of others; and all that helps a total separation of Church and State, and the truest freedom of thought and conscience we shall persistently stand for. "Liberty, but not liberaim to disapprove all vulgar or immoral writings, especially if in the guise of pretended reform or progress. The pathway of reform must be clean, and true progress leads to purity and self-conquest. In the light of immortality our daily conduct has a new and larger significance, and results that reach far and wide, and Spiritualism we shall hold and advocate as help and inspiration in common things. Its facts and phenomena coming mostly, of course, through mediumship, are of priceless value and transcendent interest and the wisest and kindest of efforts are needed to aid and encourage true mediums. While charitable to the occasional faults and frailties which they have in common with others, we have ever held that persistent and habitual fraud should be exposed, and that those who practice it are unworthy of support and confidence.

Such frauds we have opposed, and shall continue to do so, and our course has not only been approved by a majority of the best Spiritualists, but by a goodly number of the best and most reliable mediums, as their testimonials in our columns during the

past year show. Care, accuracy and truthfulness are indispensable in the investigation of spirit manifestations. We have, therefore, urged that good mediums should at times, submit to thorough, yet fair test conditions, asked and granted in aspirit of mutual good faith and good will, and such as many of our best mediums have most willingly granted; and this not only for the satisfaction of inquirers, but for the good repute of mediums.

All we have said has been to this end and in this spirit. The cry that we are an enemy of mediums is of no consequence to us, and will not turn us a hair's breadth from our course. We shall go on in the exposure of all persistent fraud, and in the effort to uphold and befriend real mediumship and

good mediums. The receptive spirit, the harmony and unity, the rational carefulness, and the opening of our interior perceptions, in seances where spirits, mediums and sitters are animated by the same sincere desire for truth and spiritual light, ever bring highest and best results. While, no doubt, persons not of high moral qualities may sometimesbe good instruments for spirits to use, yet sincerity lies at the base of the finest spiritual gifts. Without it certainly, and without willingness to give test-conditions, we can hope for little respect from others, and for little success in convincing careful investi-

We feel and are earnestly assured by thousands, that our timely and needed exposures of fraud have helped to save the great and precious Spiritual Movement from peril and degradation, and shall go on, if necessary, in that part of our work, trust-Spiritualist or investigator can attentively of those indebted, we presume, cannot. Do i ing to gain in uncompromising fidelity and I with postal order.

gators.

"in malice toward none and charity to all." Of the passing events and sayings of the day, in church and state and social life, as they bear on the Spiritual Philosophy, we shall make due record and comment. Of the wonderful yet natural facts and phenomena of Spiritualism, as they occur all over the land, we hope to make valuable record, and in all that the wide scope of the RELIGIO-PHILOSOPHICAL JOURNAL takes in we shall strive to enlarge and enrich our pages, and call in the help of new and valuable correspondents, in response to the generous and enlarging support of the earnest and intelligent people, whose aid and sympathy is our inspiration to new effort.

Immature Investigations.

The Inter-Ocean of June 17th quotes liberally from our article entitled "Spirits In and Out of the Flesh," and adds the fol-

lowing comments:

"We give these extracts in fairness to the Relicio-Philosophical Journal, which seems disposed to discuss questions in excellent temper and a spirit of toleration. But it would appear that mistakes occur with investigators whose investigations are not immature like those of Mr Kiddle. Many of the pioneers of Spiritualism give no more evidence of matunity than the new converts. Certain natures, easily impressed by phenomens, delight in mystery, and tolerate any amount of incidental clap-trap for the sake of the mystery. In such circles manifestations grade no higher now than they did twenty years ago. Among another class of Spiritualists there has been undoubtedly great progress, but even this class has been patient under infliction, and has been slow to cut loose from the humbuggery that had no direct connection with the principles of their belief. Few Spiritualists admit as many doubts as the editor of the Journal; few care to investigate in his spirit of finding truth at any cost; and few are as eager as he to answer objections presented by those who differ with him." lowing comments:

There is much of truth and fairness in these remarks. But the errors, shortcomings, and immaturities shown in the investigations of Spiritualists are such as are incidental to the struggle of every great truth for birth. They are the necessary attendants of a state of transition from an old form of thought to a new. We have no word of reproach to offer to those investigators who, in sincerity of purpose, are testing in their own way and to the best of their abilities the physical phenomena. We want an ample basis of such facts, and we are getting it. Of course there are frivolous dealers with the phenomena, who go after them as they would after one of Barnum's shows; and to such the remarks of the Inter-Ocean fully apply. Where the frivolous, irreverent and unphilosophical spirit prevails among sitters, it is not surprising that "the manifestations grade no higher now than they did twenty years ago."

But it should be borne in mind that there are many spiritual developments of which the public hear nothing; many communications of a high and noble character which are confined to the breast that receives them. This has been the case ever since the modern phenomena broke out.

Much that seems "humbuggery" in the eyes of critical, but inexperienced, lookerstinism," is a good motto, and it will be our on, who feel well disposed towards the fundamental fact of Spiritualism, but whose esthetic nature is repelled by the grossly human character of many of the manifestations, may yet be of spirit origin. That there is a low order of spirits—that there intellects in the Spirit-world,—has been made repeatedly evident. No one can read the well authenticated phenomena at Dr. Phelp's house at Stratford, in 1850, paralleled as they are by hundreds of similar narratives, and have a doubt that men carry into the next life the precise characters they have formed for themselves here.

Spiritualism being a synthesis of wellattested phenomona is just what every one chooses to make it; either a barren jumble of curiosities, or the very life-spring of an earnest, a pure and undefiled religion. It depends upon the state and nature of a man's own character and mind, and the care, vigilance, and thought, which he brings to the investigation, whether he make of Spiritualism the greatest blessing yet vouchsafed to humanity, or pervert it into a source of errors and misconceptions. We agree with Fichte that it presents one of the highest incentives to morality, inasmuch as it does away with the old notion of arbitrary rewards and punishments, and makes every man the arbiter and planner of his own future by showing that as he leaves this life he will enter the next-ennobled by his earthly discipline, or the victim of lost opportunities.

Habit.

Man is a creature of habit and difficult it is to free him therefrom. When the JOURNAL was started it seemed to its projector wise and best to give credit to subscribers who asked for it after the expiration of their first subscription. A large number of our subscribers have consequently fallen into the habit of not paying until the end of the year (the wrong end) and others, too many, have failed to respond even then. A newspaper cannot be sold on credit to customers scattered among 40,000,-000 of people, with justice to itself or its prepaid subscribers. To those who have long been on our list we shall strive patiently for a little longer to wean them from the credit system. New subscribers will not receive a copy after the time for which they have paid has expired. In a few months we shall discontinue entirely the credit system.

We are constantly receiving postal orders from subscribers who place them in an enyelope without a letter and do not even give their signature. It causes us some trouble as we do not know from what source they come. Hereafter persons remitting will please give full directions and signature

Reports of Meetings.

These reports should be written with care, and every superfluous word omitted. Highflown eulogies of speakers, unimportant details, in fact every thing which is not of general public interest, should be rigorously excluded. We are glad to publish these reports, and hope to receive them from all quarters; a record of them is valuable in that it furnishes evidence of the Movement, but each writer should bear in mind that his particular report is of very trifling interest to the mass of readers, and that he must sacrifice personal predilections for the general good.

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

\$3.15 will of course continue to be the price to these in arrears, until they pay up. It would be impracticable for us and unjust to others, to have it otherwise.

OUR CLUB RATES are open to old subscribers. The club may be made up of old and new readers. No distinction is made. A subscriber in arrears may pay up his dues at the same time that his name is sent in with a club.

Dr. J. R. Buchanan will be at the Philadelphia camp-meeting July 20th.

J. William Fletcher, the reliable trance medium, has decided to remain permanently in England.

Silas Arthur gives a glowing account of the spiritual grove meeting near Morenci, Mich., June 29th.

Mrs. Emma Hardinge-Britten delivered an excellent lecture in Dunedin, on this subject: "The Bible in Schools."

Mrs. L. E. H. Jackson will lecture or attend funerals where desired. Address her,. Broadalbin, N. Y., until further notice.

Persons remitting postage stamps in small amounts, please send one and two cent stamps, instead of three cent stamps.

Hon. J. B. Young and son, of Marion, Iowa, were in town last week and had some pleasant experiences.

FIVE CENTS a copy is all that newsdealers will be allowed to charge for the Jour-NAL hereafter. Those who buy at news stands will please to make a note of this.

Capt. H. H. Brown will speak at West Pawlet, Vt., July 11th, 12th and 13th, and at East Middlebury, the 18th, 19th and 20th. Address him accordingly. "The Address to the Spiritualists and

Liberalists of Michigan, by the Executive Board," has been received, and contains much valuable information.

NOT A DUN.-We have a custom of sending to subscribers whose time is expiring. or has recently expired, a notice to that effect. We do not send it as a dun but all will so receive it.

Mrs. Clara A. Field has removed her office from No. 7 Montgomery Place to 33 Boylston street. Boston, where she will be pleasare buffoons, scamps, and very undeveloped | ed to meet with her friends and patrons. She will answer calls to lecture wherever her services are desired. Address her as

> Wm. Emmette Coleman has been appointed a member of the State Executive Committee of the National Liberal League for Kansas, and Col. H. D. Mackay has been appointed Chairman of the Executive Committee of the Liberal League for Leavenworth county, Kansas. Both these gentlemen are well known Journal contributors.

> The Secretary or War. Geo. W. McGrary. and family, are said to be open and avowed Spiritualists. It has been stated, that at his last election to Congress, the charge of being a Spiritualist was urged against him during the campaign, but that he received at that election fifteen hundred more votes than ever before.

> Mrs. E. L. Saxon had a respectful hearing, by invitation, before the Louisiana Constitutional Convention in May. For the purnose of devoting herself to the interests of the women of that State, Mrs. Saxon denied herself the pleasure of attending the St. Louis Convention to which she was a delegate, and to reach which she had received passes on the river and two railroads.

We are sorry to hear that the infamous "Doctor's Bill," prohibiting magnetic healing, after being once defeated, was rushed through the Kansas Legislature, at its late session, and is now in force in that State. Some of the Kansas "Healers" announce their intention to pay no regard to the law, but will continue their avocation, risking the penalty of fine and imprisonment. So long as they confine themselves strictly to magnetic healing the law cannot injure

It appears from an exchange, that "the Boston co-operative grocery, under the presidency of Josiah Quincy, has been open three months, and is said to be a success. The plan is to sell unadulterated goods at fair prices, and return the profits to the purchasers. With every sale a certificate of the amount is given, and every three months a dividend is paid on these, shareholders receiving double the rate given to outsiders, besides six per cent. on the money invested. At the first quarterly meeting, President Quincy said: 'Your organization has already produced much good. Applications for your by-laws have been received from all parts of the United States. Probably more than fifty stores have been, or soon will be opened in consequence of your example, and this most comprehensive scheme of benevolence resting on self-help and material assistance. become general through the land."

Mrs. Ophelia T. Samuel, a trance speaker lately a resident of St. Louis, is now stopping with friends in this city.

1,000 mile ticket on the Chicago, Rock Island and Pacific R. R. for sale. Apply at the office of this paper.

Dr. Samuel Watson, of Memphis, Tenn. will speak at the Philadelphia Camp-meeting; also at Alliance, Ohio, the last of August.

Frank T. Riply can be addressed at Jefferson, Ashtabula county, Ohio, care W. H. Crowell, where he is now resting for a short

Dr. John H. Currier will be absent from his Boston office from July 24th to August 12th, as his services have been secured as presiding officer for the Shawsheen Grove Camp meeting.

Mr. James C. Young, of Cedar Rapids, Iowa, witnessed spirit manifestations of a far more satisfactory character in the presence of Mrs. Simpson than ever beforethough he has traveled extensively both in this country and in Europe.

Mr. Ernest Dale Owen, son of Robert Dale Owen, and well known in the West as a brilliant young lawyer, has left Marquette. Mich. Mr. Owen called on us this week en route East. He also visited the mediums, Mrs. Simpson and Mrs. Crocker.

E. V. Wilson.—In another column will be found an appeal written by Prof. Allen for this well known lecturer. We trust our readers will buy a copy of Bro. Wilson's book, and thus help one who has done much effective service for Spiritualism.

The National Citizen and Ballot-Box, edited and published by Matilda Joslyn Gage, at Syracuse, N. Y., has a very interesting history of Woman Suffrage, from 1848 to 1877, running through the last few numbers. Copies can be obtained for five cents, by ap. plying to the editor of the National Citizen. It is well worth reading. We find many familiar names among the signers of the Seneca Falls Declaration in 1840. Among them Mrs. Catharine F. Stebbins, an occasional contributor to the Journal, and wife of Giles B. Stebbins.

Some few months since; our contributor, Wm. E. Coleman, in conjunction with Ed. W. Hewitt, both attached to the Quartermaster's Department, at Fort Leavenworth, Kansas, compiled and published an "Index of General Orders and Circulars Affecting the Quartermaster's Department U.S. Army," from 1865 to date. The first edition being exhausted, a new edition has been recently issued, thoroughly revised and enlarged, and containing nearly double the quantity of matter of the first edition. It is deemed an invaluable work of reference to all connected with the Q.M. Department.

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/Mr. John J. Morse, the excellent trancespeaker, whose biography we lately published, visited Edinburgh, Scotland, for the purpose of lecturing, but it appears from the Medium and Daybreak, that about a quarter of an hour before the lecture was to commence, one hundred students, at the very least, came trooping into the hall, with the avowed intention of breaking up the meeting, for as soon as they gained admission they began their ungentlemanly operations of throwing peas, singing songs and performing on tin whistles, ect. Thinking they would probably quiet down when the lecturer appeared, Mr. Morse with Mr. T. J. Rhodes as chairman, made their way on to the platform; when, instead of abating, the noise was resumed with increased vigor, and neither the chairman nor Mr. Morse were allowed to speak, owing to the unearthly yells issuing from the very refined students. Mr. Morse, in the trance state, was then proceeding to lecture on "Is Man Material or Spiritual after Death?" when the interruption broke out afresh and continued for two hours, Mr. Morse under control all the time. The guides then declined to proceed further, and left the medium.

Constant Improvement.

Notwithstanding the reduction in the price of the Journal, we shall not only give fully as good a paper as before, but shall study constantly how we may improve it. The improvements we now have in view will, when fully accomplished, render the Journal the most complete model of a religious, philosophical, scientific and reformatory paper that can be reasonably asked for.

Our ability to carry out our plans rests. dear readers, with you. Of ourself alone we can do little. If you will aid us with your money, your sympathy and your active influence, our only ambition shall be to advance your interests by giving you a weekly fountain of purest knowledge drawn from the deepest depths and most exalted heights which the human intellect, inspired by supernal wisdom, can reach. Our able corps of contributors, and those whom we shall add to the list, warrant us in saying this.

The personal wants of the editor are few and easily satisfied; his habits and those of his family simple and inexpensive. His innermost desire, heartily seconded by his wife, who is not only his dearest friend, but truest, safest, wisest earthly counselor. is to expend upon the Journal all the money that can be made in the business. Both desire to aid in building up a paper which shall be a source of honest pride to Spiritualists, and an instrument of power in the advancement of Spiritualism—the SCIENCE OF LIFE, which shall teach men how to live as well as how to die.

Spiritualists, free-thinkers of every shade of thought, the JOURNAL is broad enough for all honest, pure-minded investigators;

for all who seek to benefit the race. We invite you to our columns, and ask that we may mutually aid in the great work.

Notice.

The Spiritualists and Liberalists of Trent and vicinity will hold their quarterly meeting at the School House in Trent, on the last Saturday and Sunday in July, commencing Saturday at half-past two o'clock r. M., and Sunday at half-past two o'clock r. M., and Sunday at half-past ten, a. M., and two o'clock r. M., and Sunday at half-past ten, a. M., and two o'clock r. M., and Sunday at half-past ten, a. M. and two o'clock r. M., and Sunday at half-past ten, a. M. and two o'clock r. M., and Sunday at half-past two o'clock r. M., and Sunday at half-past ten, and two o'clock r. M., and two o'clock r. M., and two o'clock r. M., and Sunday at half-past ten, and two o'clock r. M., and two o'clock r. M., and Sunday in July, commencing Saturday at half-past two o'clock r. M., and Sunday in July, commencing Saturday at half-past two o'clock r. M., and Sunday in July, commencing Saturday at half-past two o'clock r. M., and Sunday in July, commencing Saturday at half-past two o'clock r. M., and Sunday in July, commencing Saturday at half-past two o'clock r. M., and Sunday in July, commencing Saturday at half-past ten, a. M., and two o'clock r. M., and Sunday in July, commencing Saturday at half-past ten, a. M., and two o'clock r. M., and Sunday in July, commencing Saturday in July, c

Trent, Muskegon Co., Mich.

A National Liberal and Spiritual Camp Meeting:

Arrangements have been fully perfected for the great National Liberal and Spiritual Camp-meeting at Bismarck Grove in this place, to begin September 5th and iast one week It is intended to make this a ringing protest against ecclesiastical encroachments upon civil authority. The liberal leaguers of Kansas hold their State convention at the same time and place to perfect State organization. Ex-Governor Charles Robinson is Chairman of the Committee of Arrangements. Upon the committee are three members of the Supreme Court and five leading editors besides attorneys, physicians and prominent business men. This will be the largest gathering of Liberals and Spiritualists ever held in the West. We have already secured several very prominent speakers and kope to get many others. Bismark is the finest grove in the West and less than half rates are promised on all roads from Chicago west.

Lawrence, Kansas, July 2d, 1879.

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 Lausing, commencing Saiurday, 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. McChacken,

Chairman Executive Committee, Lausing, Mich:

Spiritual Camp Meeting.

The Spiritualists of Philadelphia will hold a camp-meeting, commencing July 18th, and continue four successive weeks, at Neshaminy Falls Grove, distant from Philadelphia eighteen miles, and from New York seventy miles

successive weeks, at Neshaminy Falls Grove, distant from Philadelphia eighteen miles, and from New York seventy miles

Arrangements have been made with the Reading Rairoad Company to stop all trains at Willett's Station, distant from the camp grounds about 50 yards, at the low rate of fare of 55 cents for the round trip from Philadelphia; children over 5 years and under 12, at half rates. Also, special rates of fare have been agreed upon from all stations on the various railroads controlled by the Reading Railroad Company.

We hope to have complete arrangements with all the railroads leading to Philadelphia at special rates, so that our friends and truth seekers generally may be able to attend our meeting at a low rate of transportation.

The Neshaminy Falls Grove contains twenty acres. The station is within fifty yards of the ground. Abeautiful atream of water, called Silver Lake, is immediately adjoining the Grove, with twenty-four new row boats, and fifteen patent self-acting swings.

Three springs of excellent water are on the grounds. The Grove is densely shaded with thrifty oakes and maples. The cool breezes from the cross valleys impart fresh and invigorationg air, thus rendering it one of the choice places of resort so much sought for during the heat of midsummer. Vocal and instrumental music will be provided during the meeting.

There is a large pa-lifton erected, 64 by 40 feet; also, an ice house full of ice, and other improvements are being made, together with tents, so that the sofourners shall be properly cared for at a low rate for board.

Persons wanting tents must make immediate application to the Executive committee, and persons who propose to furnish their own tents will please make known that fact to said committee.

Speakers will occupy the public rostrum daily mornings, afternoons and evenings. Medinus for different phases of manifestations will be present, who will furnish evidence of spirit control.

S. P. Kasa, Chairman,
No. 1601 N. Fifteenth Street,
Philadelphia, Pa.

JOSEPH Wood, Corresponding Secretary,
No. 1506 N. Seventh Street,
Philadelphia, Pa.

Xussed to Spirit-Tile.

Passed to spirit-life, from Mallet Creek, Medina county, Ohio, March 31st, Jehlel Pratt, aged 72.

Business Actices.

THE unbiased opinion of some of the most in-telligent medical men in this country and Europe, support the statement that Kidney-Wort is the grandest discovery yet, for curing kidney and liver troubles, piles, constipation and lumbago. It acts on both kidneys and bowels at the same time, and thus cleanees the whole system.

SEALED LETTERS answered by R. W. Flint, 25 E. 14th street, N. Y. Terms: \$2 and three 8-cent postage stamps. Money refunded if not an-

We call attention to the advertisement of Dr. N. B. Wolff, of Cincinnati. He offers a copy of his popular book, Medical Common Sense, handsomely illustrated, as a free gift to any person afficted with Consumption, Asthms or Uatarrh. Send for the book, it may do you good.

MRS. CLARA A. ROBINSON, the well-known "Magnetic 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 private residences. 26-11-23

MRS. D. JOHNSTON, Artist, No. 26 Throop street, Chicago, Ill. Water Color Portraits a specialty. 24-124

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

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

S. B. BRITTAN, M. D., continues his Office Practice at No. 80 West Eleventh street, New York, making use of Electrical, Magnetic and other Subtile Agents in the cure of chronic diseases. Dr. Brittan has had twenty years' experience and eminent success in treating the infirmities peculiar to the female constitution, by the use of paintess methods and the most effectious remedies. Many cases may be treated at a distance. Letters calling for particular information and professional advice should euclose Five Dollars. 26-26

Nor DESERVING OF PITT. - Beggared Spend-thrifts, to whom money has no exchange value

Persons who will persist in dying by inches with dyspepsis and liver diseases, when Dr. Pierce's Golden Medical Discovery and Pleasant Purgative Pellets are unfailing remedies for these maladies.

Parents who spare the rod and ruin the child.

Fast young men and women are generally spoiled children to begin with. People who suffer from catarrh when Dr. Sage's

People who suffer from estarch when Dr. Sage's Catarch Remody is a safe, reliable and well-tested remedy for this loathsome disease.

People who marry for money and find too late that the golden glitter is all moonshine.

Women who suffer death every day of their lives, when Dr. Pierces Favorite Prescription will affectually remove those painful weaknesses and impart a healthful tone and strength to the whole aviden.

impart a neathful tone and strength to the whole system.

People who live beyond their means and find that style and pride, like everything else in this world, unless placed upon a secure foundation, are subject to the law of gravitation.

Invalids who do more toward fostering disease, by living and sleeping in the low, unventilated rooms of the ordinary house, than the best medicines can second like toward recovery, when at a moderate expense they can secure all the hydrenic moderate expense they can secure all the hygienic and sanitary adventages of the Invalide' Hotel, at Buffalo, N. T. Every physician knows how much recovery depends upon good nursing and the hygienic conditions of the sick room. Chronic diseases are especially subject to these conditions

"I AM ALL PLAYED OUT," is a common com-plaint in hot weather. If you feel so get a pack-age of Kidney-Wort and take it, and you will at once feel its tonic power. It keeps up the healthy action of the Kidneys, Bowels and Liver, and thus restores the natural life and strength to the weary

To increase and thicken the growth of the hair, use Hall's Vegetable Sicilian Hair Renewer. Nothing better known to science.

As an act of justice to our catarrhal readers, we confidently refer them to the card of Dr. Sykes, in

the issue of June 21st.

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

BUTTER-MAKING is getting to be a real science. When the pastures fail by reason of drought to yield the proper feed, dairymen must see that their cows have something more, and in churning if the butter is too light colored, use a little of Wells, Richardson & Co.'s Perfected Butter Color to keep up the bright gold of June.

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

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"Chicago, Freeport & Dabuque Line,"

"Chicago, La Crosse, Winona & Minnesota Line,"

"Chicago, St. Paul & Minnespolla Line,"

"Chicago, Milwaukee & Lake Superior Line,"

"Chicago, Green Bay & Marquette Line."



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Gen'l Mang'r, Chicago, Ill.
Scin-27-18

RAIL ROADS —TIME TABLE.

Ticket Office-52 Clark street. Sherman House, and at depots. COUNCIL BLUFFS AND OMAHA LINE. Depot corner Wells and Kinzie streets.

ı	Lcave.	Arrive,
.	10:30 a m. Paciale Express	.1 *3:40 p m
1	! 10:50 a m* Sloux City and Yankton Express	. 1 *3:40 pm
٠I	9:15 p m+ Omeha and Night Express	. 87:00 s m
ı	9:15 p mª Sioux City and Yankton Express	16:30 a m
4	10:80 a ma Dubuque Express, via Clinton	. 3:40 pm
١.	9:15 p m+ Dubuque Express, via Clinton	. 57:00 A TI
,	8:45 p m* Sterling Express	11:60 a m
1	Pulman Hotel Care are run through, between	
4	Omaha, on the train leaving Chicago at 10:30 a, p	Curcing and
	road runs these celebrated cars west of Chicago.	r upoiner
. 1		
1	J FRERPORT LINE.	
1	71:30 a m*i Maywood Passenger	*7:45 a m
1	77:30 a m Maywood Passenger	7:15 8 m
1	9:15 a m Freeport, Rockford & Dubuque	*3:10 p m
1	10:15 p m Freeport, Rockford & Dubuque	*6:30 & m
1	12:00 m Elmburst Pamenger	*1:45 D III
1	4:00 p m Rockford and Fox River	*10:45 à m
1	4:30 v mall also Canava Pennas	410-45 a m

4:00 p m*|Lake Geneva Express... 5:15 p m*|St. Charles and Elgin Passenger.... 5:30 p m*|Lombard Passenger.... 6:15 p m Junction Passenger..... Norm.—On the Galena Division a Sunday passenger train will leave Elgin at 7:50 a.m., arriving in Chicago at 10:15 a.m. Returning, will leave Chicago at 1:15 p. m.

WILLWAUKEE DIVISION

EILWAUEE DIFICIUA.	
Depot corner Canal and Kinzie streets.	
8:00 a majMilwankee Fast Mall	*4:00 p m
8:30 a m [Milwankee Special (Sundays)	4:00 p.m.
10:00 & maintiwankos Express	"1:46 D M
5:00 p m Milwaukee Express	*10:20 a m
1:00 p m: Winnetka Passenger (daily)	‡2:40 pm
5:00 p m* Milwaukee Express. 1:00 p m; Winnetka Passenger (dally) 9:10 p m; Milwaukee Night Express (dally)	†6:45 a.m.
MILWAUREE DIV'N LEAVES WELLS ST	
11:30 a m*ilake Forest Passenger	2:20 pm
11:30 a m*ilake Forest Passenger	2:20 pm
11:30 a m*ilake Forest Passenger	2:20 pm
	2:20 pm

WISCONSIN DIVISION. Depot corner Canal and Kinzle streets.

9:30 a m* Green Bay Express 10:00 a m* St. Paul and Minneapolis Express 3:30 p m* Woodstock Passenger	*4:00 pm
4:45 p m* Fond du Lac Passenger	*7:30 a m
9:00 p m St. Paul and Minnespolis Express 16:00 a m * LaCrosse Express	\$7:00 a m 4:00 p m
10:00 a m Winous and New Ulm	4:00 p m 67:00 a m
9:00 p mf[Green Bay and Marquette Express, *Except Sunday. †Except Saturday. †Daily Monday.	

CHICAGO, BOCK ISLAND AND PACIFIC. Depot, corner Van Buren and Sherman streets. City ticket

	Attroct to Cibet serend serenter promot			
	Leave. 7:50 a m Davenport Express. 10:80 a m Heavenworth and Atchinson Express. 5:00 p m Peru Accommodation.	3:40 p n 8:40 p n 10:20 a n		
į	10:00 pm (Night Express			
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	"Seturdays and Thursdays only. †Sundays only.	· · · · · · · · ·		
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II:N PIN	Kannas City and Denver Fast Express, via Jacksonville, Ill., and Louisians.	
	via Jacksonville, Ill., and Louisiana	
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4-M + m*	Springheid, St. Louis and Southern Ex-	
4+AA = ***	press, via Main Line	可語 p m
	Maria and Maria Delara Dougan	"满"
BOAR SE OFF.	Mobile and New Orleans Express,	- 1550 Part
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Tales & w.	the Browns	3:25 p 100
	Tallus and Tumbels & Assistance Sublant	19:10 6 1
DAM P.	John and Dwight Accommodation	*****
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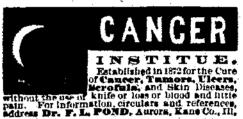
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If you feel duil, drowsy, debilitated, have sallow color of skin, or yellowisi-brown spots on face or body, frequent headache or diziness, bad taste in mouth, internal heat or chils alternated with hot fushes, low spirite, and gloomy forebodings, irregular appetite, and tongue coated, you are suffering from Tweld Liver, or "Billemmes." In many cases of "Liver Complaint" only part of these symptoms are experienced. As a remedy for all such cases, Dr. Pierce's Golden Medical Discovery has no equal, as it effects perfect and radical cures.

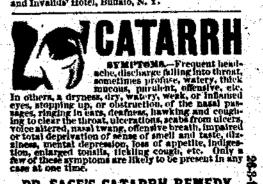
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No use of taking the large, repulsive, nauseous pills, composed of cheap, cruite, and bulky ingredients. These Pellets are searcely larger than masteria seeds. Being extirely vegetable, no particular care is required white using them. They operate without disturbance to the constitution, det. or occupation. For Jaundles, Headache, Constipation, Impare Blood, Pain is the Shoulder, Tightems of the Chest. File Manth, Ellows attacks. Pain in region of Kidneys, Internal Fever, Bloated feeling about Steameh, Rash of Blood to Meed, take Dr. Plere's Please the Party of diseases, it may be said that their remedial power of these Purgative Pellets over so great a variety of diseases, it may be said that their action upon the salmal economy is universal, not a gland or those economy their sandive impress. Age does not impair the properties of those Pellets. They are supar-coated and inclosed in glass bottles, their virtues being thereby preserved unimpaired for any length of time, in any climate, so that they are always fresh and reliable. This is not the case with pills put up in cleap wooden or pasteboard loxes. For all diseases where a Lagative, Alternive, or Pargative, is indicated, these little Pellets will give the most perfect satisfaction. Said by disaggion.

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DR. SAGE'S CATARRH REMEDY

produces radical cures of the worst cases of Catarrh. So matter of how long standing. The liquid remedy may be snuffed, or better applied by the use of Dr. Pierce's Douche. This is the only form of instrument yet invented with which said medicine can be carried stops of the affected mand passages, and the chambers or cavities communicating therewith, in which some and sheers frequently strict, and from which the catarrhal discharge generally proceeds. Its use is pleasant and sanily understood, from which accompanying each instrument. Dr. Sace's Catarrh Remedy currer recent attacks of "Dold in the Band" by a few applications. It is units and pleasant to use, containing no strong or canatic drags or poisons. Ontarrh Remedy and Douche said by drag-plant. E. V. Firmers. M. D. Prop'r. World's Dispensery and Invalids House, Bullalo, J. Y.

Poices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

Knitting.

(Published by request.).
Grandma sat in her old arm-chair
Knitting, out in the morning air,
Back on the porch, with vines o'erhung,
And, as she knit, she rocked and sung:

"Why is my work like the life of man? Solve me the riddle, all who can." Stitch upon stitch—'mid toll and strife, Is woven the web of human life.

First we take white, so pure and good, That answers nicely for habyhood; And childhood, too, so pure and bright, May well be symbolized with white.

But man, with his heavier, firmer tread, Must have a stronger and darker thread. Here we come to the clouded blue, ' For 'wear and tear" that will better do.

Life's checkered scenes are well portrayed In all this varying light and shade; The dark for sin and pain, I ween, With white for the good deeds thrown between.

It never will do to let that pass.

What! have an imperfect life all through!

No! what was done we must now undo.

Good as before, did some one say?

Perhaps, but time was lost on the way:

But here a stich was dropped-alas!

And, however swiftly we may go, We might have been further still you know. Here we come to the heel at last; We'll double the thread and hold it fast.

It bears the burdens of middle life.

This is the work of months, I fear.

The thread is far from strong right here;
Just where strength is needed most,

Beneath the heaviest of the strife

'Tie eaten out, forever lost!

Had it been placed in "Our Father'e" care, The moths could have never entered there. Nor thieves broke through to steal away— 'Twould have been safe till judgment day.

Ah! man, with your boasted, puny strength, God grant you may learn the truth at length, That you linger not outside the wall Till the moths and thleves have taken all.

Follow the "straight and narrow seam," Don't go at random as in a dream. Now through the foot we glide along, Singing the half-forgotten song.

The busiest hours of life are o'er, And we dream of the days that are no more; Children all flown from the parent nest, Enther and mother have time to rest.

Now we are narrowing towards the tee, Henceforth swifter and swifter we go. Closer and closer the stickes fold, Cares grow fewer and man grows old.

Here it is, all white once again, Like a life that's purified by pain; The second childhood must be fair As the scattered locks of silvery hair;

The crown of glory shall be given
The aged traveler nearing heaven.
Now, "its finished," snap the thread,
Lay it down gently—the old men's dead.

District No 6, Vernon, Wis.

Nuts to Crack.

A great theme, a very great theme, a theme most attractive and apparently satisfactory to the antagonists of the spiritual movement, is the mistakes, the unsatisfactory demonstrations, the false and foul manifestations per mediums. Now this is perfectly natural, and I am not surprised that the respectable, moral people, who do not comprehend the law of spiritual phenomena, should be disgusted with much that is observed by, or reported to them, in this line. But would not their immense fastidiousness and even hilarity over these puerilities, be a little modified if they, for a moment, could see that the many disgraceful and actually horrible things that appear in the popular places where the ghostly doings of to day are not at all acceptable, are really of the same plane and origin—perhaps we ought to say on a lower range than abything which has been or can be charged to mediums?

lic mind as to the present spiritual possibilities and the real conditions affecting those possibilities. Our "harmonial" brother, A. J. Davis, seems to have fairly housed within himself the idea of the "diabolical" in human affairs, when related to the spirit, and likely enough a multitude of others had better look a little in the same direction for a solution of something that disturbs them in spiritual ranks, and for other things which are as much of a nuisance or discord in their own ranks. Is the flatulent criticism that sneers at a rose in the bosom of a delicate and sensitive lady medium, anywise superior to the chaste mediumship itself? Is the hurral-boys riot or persecution in the well-conducted meetings of Baxter, very much better than the one instance of false communication with which he is charged? God's ways are very equally balanced. Let all opposers of existing spiritual operations see to it that their own status of truth and principle, or that of those with whom they associate, is at least no more foul than that of Spiritualists.

I have written the above fully realizing that the unreliable points in Modern Spiritualism are "puts to crack," in which very many are just now find-ing unusual delight. Friend Kiddle's book is giv ing editors and others, in all directions, a great deal of satisfactory employment, and A.J.Davis is using his philosophical pinchers on a specimen or so further east, so I think that I have chosen a very good heading for this article, which may be quite as appropriate for one or two others yet to come. In the meantime let our brethren of the Christian ranks, especially, give heed to the point of warning embodied in this introductory; and, as Christ indicated, be watchful of "the beam" that is in their "own eye." More than this, let me say that I am really glad that there is to day such a growing insight and recognition as to the unreliable and grosser features of the spiritual movement. As an individual my earliest attention was given to this problem, and a line of manifestations was opened, in the very outset of the movement, to offset the liabilities and dangers of these cruder tendencies—most successful, too, and widely influential and acknowledged. And as the Christianity of universal unity and brother-hood is the enly solution and avoidance of the difficulty, those who are really interested in hold-ing in check unworthy and injurious influencer, and maintaining well-regulated conditions in spiritual things, are the veryones who could the most satisfactorily and successfully inaugurate this di vine unity, which will be found to be indeed the only real spiritual "organization." I should be glad to hear from any one interested in this higher unfolding, and, among others, Andrew Jack-son Davis may now be able to send us a helpful word. In the course of time J. B. Poole will be apt to hear from me as to his "New Theory of Life and Species," which is quite an approxima-tion toward an old (Bible) theory which the churches do not yet understand, and which

"thinkers" have not yet quite attained unto. In the line of brotherhood above indicated, this, with many other important and vital truths and beneficent aids, will be clearly brought out. D. J. MANDELL.

Athol, Mass.

The New England Spiritualists' Camp Meeting Association.

The New England Spiritualists' Camp-Meeting Association (the largest in New England) will hold its sixth annual camp-meeting at Lake Pleasant. Montague, Mass., from Aug. 6th to September 3rd, 1879.

In the summer of 1874, a few friends from Springfield and Greenfield, who were in favor of holding a camp meeting in western Massachusetts, met at Lake Pleasant June 27th, and consulted with Assistant Superintendent Comes in regard to holding one at that place. Mr. Comes made favorable propositions, and the friends adjourned to the office of the Franklin County Times, in Greenfield, at 2 p. m., same date, where a formal organization was made, and Dr. Joseph Beals, Greenfield, Mass., was chosen president.

The first annual camp meeting was held at Lake Pleasant from August 13th to 27th, 1874, during which the same officers were rechosen,

and a constitution and by-laws adopted, under the name of "The Massachusetts Spiritualists' and Liberalists' Camp Meeting Association.

Dr. Joseph Beals has so ably filled his position that he has been unanimously re-elected each year. Harvey Lyman was treasurer three years, W. W. Currier one year, and Wm. C. Bryant two years. Henry Smith was secretary one year, and

J. H. Smith has been re-chosen each year since.

The first meeting proved a grand success, both in attendance and financially, which gave greatencouragement to the officers; and the general feeling of all interested was that annual grove meetings of this kind would awaken the enthusiasm of the general public to the fact that Spiritualism, first of all, demonstrates by present facts the reality of a future state of conscious, intelligent, immortal existence for the whole human family. The total receipts for the first year were \$1,633 99, and the expenses \$1,626 03—leaving a

Camp meetings were held in 1875, 1876, 1877 and 1878, with excellent success.

Previous to the formation of this association but little attention was paid to the performance of instrumental music at the camp meetings in this country, and the idea of employing a full military band for the entire camp meeting originated with the Lake Pleasant organization. Upon the recommendation of the late Asst. Supt. Comee, of the Fitchburg railroad, the Fitchburg Military Band was engaged for the first year, and their performances proved so attractive a feature of the meeting that they have been engaged each subsequent year. The band has steadily improved since its first engagement, has a large repertoire of first-class music and numerous solo performers, and now ranks with the best bands in New England. The association has leased these grounds for ten years, and thirty-six cottages have already been erected, and more will be built this season. A new charter, under the statutes of Massachusetts, has been secured, and will probably be adopted at an early day, when this association will become a legal body, and have full control of the grounds within a circuit of one mile.

Two hundred and forty three tents and cottages were occupied last year. The meetings have become very popular, and the association is the largest of the kind in New England, and the meetings more largely attended. Sixteen states, and sixty three towns from Massachusetts were rep-

resented last year.

The grounds have been enlarged by laying out seventy-five new lots, and the campaign for 1879 bids fair to be the most brilliant of any of its predecessors. Over one hundred and fifty lots are already engaged and paid for, which assure its

Lake Pleasant is situated in the town of Montague, Mass., on the Western Division of the Fitchburg railroad, six miles southeast of Greenfield, and three hours ride from Boston. It is believed that few places can furnish, to an equal degree, so many of these advantages which are es-sentially requisite to the highest enjoyment of out door life; and it is obtaining recognition which must always go, in steadily increasing measure, to the diversified attractions of this charming locality. Camping in these fragrant woods serves to allay the nervous irritation of life, and induce a covered serenity. Here the ideal quality of rest is yielded—coming in the indolent tent life, the restoring properties of pure air and the balsam of pine, the delightful music, the gratification of huge appetites and long nights of sleep under the twinking stars. The attractions at Lake Pleasant are manifold, embracing every variety of inland scenery—everything possible for the comfort and convenience of visitors, and am-ple facilities for amusement and recreation. The ground alloted for the erection of tents and cottages is very large, extending for a half mile east and west on the crest of the high hills surrounding the lake, and is covered with a thick growth of pine; maple, oak and chestnut trees. The view from the southwest is magnificent, reaching to Mt. Toby and Sugar-Loaf in the fertile Connecticut valley, the intervening country being dotted with forests, beautiful farms and thriving villages. The scene from the east includes the lake, bordered with trees growing to the edge of the water—the land beyond gradually rising, until the view is lost in the blue haze of the distant mountains. The lake is a beautiful sheet of the purest spring water, with gravel bottom, covers about one hundred and eight acres, and is within an eighth of a mile of another lake of sixty acres. Bath houses for ladies and for gentlemen are located at convenient points on the shore, a commodious wharf (repaired and improved this season) lies near the foot of the stairs leading to the grove from the railroad station, where a flotilla of boats is always in readiness to take out

pleasure or fishing parties.

The hand of man could not have fashioned a better place than here exists for large audiences to see and hear a lecturer. In the most shady part of the grove nature has formed a half-circle on the side of the hill, at the foot of which, in the centre, is located the speaker's stand, containing sufficient room for a large choir and organ—the rows of eats diverging from the stand to the top of the hill like the speaker of a wheat

of the hill, like the spokes of a wheel.

An elegant pavilion stands on an elevated plateau overlooking the grove on the one side, and the railroad station on the other, and accessible from each by easy flights of stairs. The dancing assemblies held here each week-day afternoon and evening during the camp meeting, are conducted with the utmost order and decorum, and have become exceedingly popular. The pavilion this season will be brillianly lighted with Dietz Patent Tubular Reflectors, hung from the ceiling, thus obviating the disagreeable glare of sidelights in the faces of the dancers, which has been

so annoying in past years.

An abundance of excellent, pure, soft water, for drinking and culinary purposes, is supplied from driven wells near the lake, and is distributed by force pump to large cisterns in various portions of the grounds on the bill.

Five years' experience in camping in this grove has demonstrated its healthfulness, persons in feeble health having been greatly benefited, and the misery of hay fever considerably mitigated by a brief solourn in its dry, salubrious atmosphere; and a number of cottages have been erected by parties intending to live here through the summer months.

The meetings of this association, combining so many intellectual, musical, social, recreative and healthful pleasures, are anticipated with the liveliest interest by the thousands of annual attend-

This year, tickets can be procured on the various railroads at greatly reduced rates. Tents will be ready for occupancy on the 6th, and must be paid for as soon as occupled.

The first regular exercises will be held Sunday, August 10th. The speakers will be as follows:
Sunday, Aug. 10th, W. J. Colville and (probably)
Lizzle Doten, of Boston; the 13th, Geo. A. Fuiler, Sherborn, Mass.; the 13th, Mrs. N. J. Willis, Cambridge, Mass.; the 14th, Mrs. Sarah B. Snow, Malden, Mass.; the 15th, Henry C. Lull, Boston, Mass.; the 16th, Famile Davis Smith, Brandon, Vt.; the 17th, Ed. S. Wheeler, Philadelphia, Ps., and E. V. Wilson, Lombard, Ill.; the 19th, Abby N. Burn, ham, Roston, Mass.; the 26th, Eider Fred Evans, Mt. Lebanon, N. Y.; the 31st, Ed. S. Wheeler, Philadelphia, Ps.; the 29nd, Giles B. Stebbins, De.

troit, Mich.; the 23rd, Prof. Wm. Denton, Wellesley, Mass.; the 24th, Prof. Wm. Denton and Cephas F. Lynn, of Boston; the 26th, Dr. H. B. Storer, Boston, Mass.; the 27th, Neille J. T. Brigham, Elm Grove, Mass.; the 28th, J. Frank Baxter, Maplewood, Mass; the 29th, Mrs. J. Yesw, Northboro, Mass.; the 30th, Prof. Wm. Denton, Wellesley, Mass.; the 3ist, Prof. Wm. Denton and J. Frank Baxter.

Some of the best mediums in the country will be present, and the phenomenal phases of the spiritual gospel will be invited to full manifestations through circles and seances.

MUSIC.

The Fitchburg Military Band, of twenty-four pieces, will arrive August 9th, and remain until September 1st, glying two concerts daily, at 9: 30 a. M., and 1 c'clock P. M. Programmes of the Grand Sacred Concerts to be performed on Sundays, will be published in the daily papers of each Saturday.

Saturday.

Geo. W. Burnham, of Willimantic, Conn., who conducted the singing last August, will have charge again this year. All singers are requested to bring their books and join the choir.

Russell's orchestra, of sixteen pieces, will furnish music for daucing at the payilion every week-day afternoon and evening.

OFFICERS FOR 1879.

President, Dr. Joseph Beals, Greenfield; Vice-Presidents, E. W. Dickinson, Springfield, Mrs. H. Lyman, Springfield, M. V. Lincoln, Boston; Secretary, John Harvey Smith, Springfield; Treasurer, Wm. C. Bryant, Greenfield; Committee on grounds and tents, Harvey Lyman, Montague, Mass., Wm. F. D. Perkins, Boston, J. Patterson, Baldwinville; Committee on transportation, J. H. Smith, D. B. Gerry, Stoneham, E. A. Smith, brandon, Vt.; Committe on speakers, M. H. Fletcher, Westford, Mrs. E. P. Morrell, Springfield, Dr. Joseph Beals; Committee on police, lights and sanitary regulations, J. W. Miller, Greenfield, P. H. Babbitt, Barre, J. S. Hart, Springfield, Committee on renting privileges, T. W. Coburn, Springfield, M. H. Fletcher, W. H. Gilmore, Chicopee; Committee on music and dancing, T. W. Coburn, J. H., Smith, Dr. Joseph Beals; Committee on membership, M. H. Fletcher, chairman and collector; Mary D. Stearns, Mrs. S. W. Lincoln, Mrs. A. H. Coburn, Mrs. L. L. Pasco, Mrs. A. A. Corey, Mrs. M. A. Lyman, Mrs. E. B. Warner, Mrs. W. B. Austin, Mrs. M. A. Adams, Mrs. M. V. Lincoln, Charles Bingham, P. H. Babbitt, N. S. Henry, Dr. E. A. Smith, C. G. Bird, J. S. Hart, H. K. Cooley, J. T. Greenwood.

Personal Experiences and Observations.

BY S. B. NICHOLS, PRESIDENT OF THE BROOKLYN SPIRITUAL CONFERENCE.

Something over twenty years ago there was a young law student by the name of J. Rollin M. Equire, a nephew of Mr. Farrar, a gentleman of wealth residing in the city of Boston, who was developed as a medium for physical manifestation, and it was my good fortune to attend one of these circles held at the house of Mr. Farrar, by invitation of A. E. Newton, then editor of the best Spiritual paper ever published in New England—The Spiritual Age. The manifestations that evening were very remarkable, as there was another medium present, Geo. A. Redman, a young physician, who at the time had created an unusual interest through the antics of a spirit, a colored man, whose bones were carried about the country mysteriously in the twinkling of an eye. Some dozen or more ladies and gentlemen assembled at Mr. Farrar's, among whom were lawyers, ministers, additors after.

editors, etc.

At this circle the gas was turned down so that it gave a dim, weird light, but clear enough to see each other. Mr. S. sat in an office chair on the top of a large, circular, black walnut table. He was carried to the top of the room and rapped on the celling with his hands. Some of the doubting Thomas's present asked Mr. Farrar if he had any objections to the table coming down so that we could hear it when it fell. Mr. F. said he had none, and the invisible power was requested to have the phenomenon occur again, and when the table came down, its legs were broken, and the medium tumbled out of his chair on to the floor. We turned the gas entirely off, and various articles were taken and distributed to the different members comprising the circle. A chair was taken completely apart and each place handed to a different person; pillows and clothing from the bed were carried to various persons in the circle; a large bouquet of flowers in one corner of the room was taken and given to the mother of the medium, who sat ten feet from it, and every one in the room received some token of the power of the invisibles.

We formed a circle in the centre of the room around a table; all joined hands to see if we could receive touches from the spirit, and immediately after the circle was formed, and as soon as th light was extinguished, each person in the circle was touched—some grasped by the leg, others' arms violently shaken. Some received soft caresses. I felt, for the first time, a spirit hand on my forehead, and as I had hold of the hand of each neighbor next to me, I could, of course, come to no other conclusion than that I had been touched by loving ones from over the river. Mr. Redman stood next to me in the circle, and he was remark. ing to a lady next to him on the other side, that he had been carried up to the ceiling a few evenings before, and that he hoped that it would never be done again. The words were hardly out of his lips before he began to ascend. I held on to his hand as long as I could. When he reached the ceiling, he was requested to write his name, which he did, and when he came back to the floor, it was as gently as a feather. Methinks I hear some skeptic say, "Why don't the spirits do these wonders in the light." J. Frank Baxter, the distinguished leathers. guished lecturer, and also a test medium, states that he has often been carried to the top and about rooms in the full blaze of gas, in the presence of acores of witnesses. In the days of which I am writing, there was in New England a very able speaker on the platform, and a wonderful physical medium, Mrs. A. A. Currier, of Lowell, Mass., who, a few years since, was translated to her heavenly home. Mrs. C. was giving a series of factures in my native piace, and I have heretofore mentioned that my friend B. was a very skeptical investigator. One events in a large hell tical investigator. One evening, in a large hall, while the medium was speaking before several hundred people, he arese in the audience and demanded that if the spirits had anything to do with the phenomena, that they would do some-thing then and there to convince the audience of their presence and power. Immediately the me-dium stepped back at least six feet from the desk where she was speaking. The platform was three feet above the floor. The table, on which was a small desk and a large bible, rose gradually, and turned completely over and fell to the floor of the hall. At the dinner table, when the table would be loaded with the dishes, and with a dozen per-sons sitting around it, it would rock without any one touching it in the presence of this medium. One evening we were sitting around the table, and among other manifestations a small window tassel, which was locked up in a trunk in a chamber unused, was brought and put into the hands of two members of the circle. It had to pass through two rooms, and come from the second to the first story. Another time, while at our supper, a book which a member of our family had been reading, was taken from the table in another room, and brought into the room and left on the floor. All this occurred in a room fully lighted, and under such conditions that no collusion on the part of the medium was possible.

8. B. Nichols. the medium was possible. Brooklyn, N. Y.

M. Parkhurst writes: I must congratulate you on your bravery in taking the position you do for test conditions and honest mediumship. If Spiritualism cannot be propagated without fraud, the sooner it is dead the better. A plant that cannot live in the light of truth and honesty, is not worth having; and one of the great hindrances in the way of cleansing the country of deceiving madiums, and those that are practicing their counterfeit manifestations so profitably to themselves, is that good, honest people are so credulous that in many instances they allow themselves to be deceived by manifestations that are so filmsy that any person of any experience at all ought to see through them. There is still another class, much more harmful, that, though they know mediums are deceiving, and detect them, they will not ar-

S. A. Marian and A. C. A. Marian and A. Mari

pose them. It seems to me that dishonest mediums should be exposed as readily as a burglar that you might each in your house. Indeed, the dishonest medium is doing more harm in many instances than the one who only steals your money. I consider real mediumship a sacred gift, and woe to those who do not act up to their best light and knowledge in its use. I have as poor an opinion of a recreant medium as I do of a recreant minister, and still worse of some mediums, hecause they have a real knowledge of spirit-life that many of the clergy probably do not have, and "where so much is given, much shall be required."

Excellent Tests.

Wishing to witness an exhibition of Dr. Slade's wonderful mediumistic powers, my wife and myself visited his roome, No 216 Powell street, San Francisco, at ten o'clock, A. M. We found him comfortably seated in a nicely furnished parlor, and upon our expressing a wish to have a sitting with him, we were invited to enter an adjoining room, which was, perhaps, ten by twelve feet square, very plainly furnished. In fact there was scarcely anything in it but a common table, about three feet square, very 'plain, without paint or varnish, made like the old-fashioned dining table with fall-leaf, and a few common dining chairs. The room was on the lower floor, facing the street, and was as light as an ordinary sitting-room when the curtains are up and the blinds open. When we entered the Doctor requested us to examine the table, furniture, etc., carefully, so as to be perfectly satisfied, which we did.

Dr. Slade satat the west end of the table, facing south, with his left side to the table and his feet away from it and in plain view. My wife sat at the east end facing the table, and I sat on the south side facing north. My feet and those of my wife were under the table.

on sitting down the Doctor asked if there were any spirits present who would communicate, and was answered by three loud raps in the centre of the table. He then asked if they would write, when raps were again heard. He then took a small slate, perhaps six by eight inches, and after carefully cleaning it and allowing me to examine it, he placed upon it a piece of slate pencil about the size of a grain of wheat. Placing his left hand on the centre of the table, he requested us to put our hands with his, then taking the slate with the thumb and ingers of his right hand, he put it under the corner of the table, his hand being in plain view. Soon we could hear the scratch of the pencil, and upon removing the slate there were several words written on it.

The Doctor then took two slates, rubbed them

The Doctor then took two slates, rubbed them with a moist cloth, and after drying them, he placed a piece of pencil on one, and laid the other slate upon it, so that the two slates were tight to gether, with the pencil between them. Then, taking them in his right hand, he reached over to my left shoulder, and held them edgewise to my ear. Soon I could hear the scratch of the pencil. After a few moments raps were heard, and on opening the slates, one side of one of them was covered with a communication written in a neat, plain hand, and signed "Henry Miller."

The Doctor then took another slate, and after

cleaning it, asked me to write a name on one side of it, telling me not to let him see it. I wrote "A. W. King," turned the slate with the name on the under side, and then handed it to the Doctor, under side, and then named it to the Doctor, who laid a pencil on the top side, and slid it partly under the edge of the table, the hand being in plain view. In a moment there was written, "I am with you—A. W. King." This being my brother, I asked if he would write me something. Dr. Slade laid a piece of pencil on the top of the table, took a clean slate and turned it over the In about one minute there was written a communication on the bottom side of the slate, which covered nearly the whole side, and was signed "A. W. King." This was of a private nature, and gave facts of which Dr. Siade could have had no knowledge. While this was being written his left hand was on the table, touching ours: with his right he touched the centre of the slate on the top side, with the ends of his fingers and thumb. He then placed snother slate under the table, holding it with his right hand, which was plainly in sight. This was pulled away from him by come invisible force consider when the table by some invisible force, carried under the table, and dropped on the floor by the side of my wife. She picked it up and handed it back to him. Again it was taken from his hand, carried under the table to my wife, so that she could see it, but remained close to the under side of the table, and upon his requesting the spirits to bring it back, they did so in an instant. A chair which stood on the north side of the table and out of reach and behind Dr. Slade, raised up nearly as high as the table, no one being near it at the time. Finally the Doctor turned, and facing the table he placed his feet together and requested me to put my foot across them. We then placed all our hands on the top of the centre of the table, and upon raising them simultaneously, the table followed them up ten or twelve inches, then fell back with a thud. This concluded the scance with this most wonderful man. E. W. King, M. D. Ukiah, Mendocino Co., Cal., June 15, 1879.

THE THIRD ANNUAL CONGRESS OF THE NATIONAL LIBERAL LEAGUE.

A Word to the Liberals of the United States.

The probability now is that the next congress of the National Liberal League will soon be called to meet in one of the following named cities—Chicago, St. Louis or Cincinnati; and it is important that the liberals of the United States prepare to make the assembly one that by its numbers and character shall command the attention and rearrest of the American people.

and respect of the American people.

To this congress each auxiliary Liberal League will be entitled to send its president and secretary and three other members as delegates. All charter members and life members are also by the constitution entitled to seats and votes in the congress.

There are now some one hundred auxiliary Liberal Leagues formed, but many of these doubtless will feel unable to bear the expense of sending delegates to the congress, but it is very desirable that each auxiliary League make arrangements to be fully represented either by its own members or by substitutes who live near where the congress is to be held.

members or by substitutes who live near where the congress is to be held.

And I desire to urge the Liberals everywhere, and especially those who reside in the vicinity of the cities above mentioned, where no local league has been formed, to at once meet in their respective cities and towns, and organize an auxiliary league and select delegates who will be sure to attend this congress.

And another suggestion I desire to make is

And another suggestion I desire to make, is that our liberal friends in each locality see that the call for the congress, when issued, he published in their local journals. If the editor is not liberal enough to give the call a free notice, then get it published as an advertisement. In this way we can make the people acquainted with the movement.

Chairman Ex. Com. N. L. L.

The following is from a review in the Methodist Quarterly of Prof. Newcomb, "The Course of

Nature," by D. D. Whedon, D. D.:

We may now adduce some "thickets" of a nonscientific but historical character, from which it
is not easy to expel a superphysical presence or
deny an interruption in the chain of physical causations. Want of space limits us to an instance

or two,
Our first historical "thicket" is the phenomena in the Wesley family of rappings and other manifestations, from no corporeally human source, for months continued. They were examined under all conceivable theories, by the most skillful investigators, and set all theories at defiance which did not admit their superphysical character. The invisible agents of those phenomena acted with intelligent reference to the treatment they received. They had a palpable influence in producing that supernaturalism in the character of John Wesley by which he became the apostle of the eightsenth century. They are unquestioned historical facts, facts irreconcliable with the theory of "mechanical course of Nature," as excluding all supernatural interference. There are, therefore, intelligent beings, invisible to man, who do, probably under certain permitting conditions, to us unknown, interpose in mundame affairs.

us unknown, interpose in mundane affairs.
Swedenborg was one night in Gottingen, sitting in a social company. Suddenly he arose, went

Out the door, and, after a while returning, announced to the company that a great fire was raging in Stockholm, Sweden, describing with particularity its extent. Three days afterward the news arrived confirming in every respect the statement of Swedenborg. The relator of this narrative is the philosopher Kaut, who declared that there is no doubt of its truth. No science can either abullilate that fact or explain it on any theory of an uninterruptible course of lower physical nature."

Mrs. R. P. Burnett writes: I could not think of losing one number of the blessed old JOURNAL; it helps me so much to bear my suffer-

Notes and Extracts.

Spiritualism has many avenues through which its lessons to mankind are imparted.

To Spiritualists generally, such terms as "Astral Light," "Astral Body," and so on, are of mysterious import.

Fichte anticipates the greatest possible benefit to the cause of religion and morality from the progress of Spiritualism.

Paul was converted to Spiritualism by the manifestation of Spiritual presence; clairvoyant and clairaudient we would call him to day.

Mineteenth century busile and skepticism are fast elbowing out of the way all the old-fash-ioned superstitions of our childhood.

Round out the powers of the soul; complete its growth so far as possible, so as to take up life as a conscious entity in the Spirit-world.

Religion is not a new element in the life forces of mankind. Mankind, and even the brute world has worshiped the Infinite in all ages.

Death is an affair of the hody, not of the spir-

Death is an affair of the body, not of the spirit. The body dies; the soul is born into a new life that is but the complement of the old one.

There is hardly a country in Europe, save Turkey, where there does not reign unchecked that ridiculous dislike for making one of thirteen

at dinner.

The credentials which Spiritualism has to offer are undisputable facts—facts as hard and stubborn as those which have been deduced for

any physical science.

The Egyptian regarded the coffin carried round at the feast as a powerful hint to make the best of his opportunities, and to revel all the more mer-

rily because life was short.

As a system of divination, astronomy stands in significant relation to the prophetic dreams, occult warnings, and "inexplicable" coincidences

with which our records abound.

In the rebound from that materialism which was the inevitable consequence of the Protestant reformation, men have been juclined to regard Spiritualism as an augel from heaven.

There are hundreds of cases in which persons have, through the suggestion of spirits, obtained a knowledge of the machinery of natural science which they did not previously possess.

When you take the Old Testament you find

that in the story of the disobedience of man and woman, there came a curse to each, but no reference was made to anything beyond the earthly life:

It is next to impossible for twelve persons to

sit around a table in a room for the purpose of getting elementary spiritual manifestations without finding them in a short time, although more advanced phenomena requires more patience.

Wesley, who was among the grandest of religious leaders, the founder of a powerful church, in his house at a certain time a scene was wit-

nessed by one of the servants which was strange, a movement with no visible power to produce it.

Emmanuel Hermann Fichte has recently put forth a pamphlet on Spiritualism, in which he tells us that notwithstanding his age, and his exemption from the controversies of the

day, he feels it his duty to bear his testimony to the great fact of Spiritualism.

As to the heresy of spirits, it seems to consist chiefly in discarding the heathenish notions of a partial and vindictive God; the endless, useless forments of sinners in hell; the existence of a defife devil, always opposed to the Universal Father, and the unalterable moral condition of

spirits in the next world.

Swedenborg, that grand mind that towers like a monumental light in history, shows to us the sublime powers of mediumship; not only could he see faces and forms of spirits, but they could him of scenes in the Spirit-land, sometimes typical; sometimes real; they gave to him messages he could hear and understand.

Tracing the growth of religion, the savage believes that the forces of nature, which he saw in
operation around him were, or implied the presence of beings like himself. "He conceived of
himself as something substantial and something
insubstantial, and he concluded that, in like manner, there were souls in things. He found further
that these personified forces of nature could injure him. They were, therefore, fit objects of supplication; beings whose favor he might procure,
or whose wrath he might avert. Hence the whole
system of Nature-worship,

If we turn over the pages of the past we find that the noblest and highest have only gained the victory by surmounting every obstacle, that the price of self-sacrifice was exacted for every great return. There is, perhaps, no life in which this is more plainly manifested than in the life of Jesus. Hedged in on every side by bigotry and superstition, he felt the power of his own indwelling spirit, and realized the great cloud that was enveloping the whole world in spiritual darkness—the sacrifice seemed as nothing in comparison to the great good to be gained.

Emmanuel Hermann Fichte, now in his eighty-third year; is one of the most celebrated philosophical writers of Germany. Some twenty years ago he was convinced of the fundamental facts of Spiritualism. It was his good fortune to learn them through one of the most disinterested scholars and powerful mediums ever connected with Spiritualism, the late Baron Guldenstubbe, author of "La Réalité des Esprits." The Baron was a medium for physical phenomena of the most convincing kind. Independent writing was got in his presence under conditions that did not admit of a doubt.

T.P. Barkas says that he has been touched with a human hand when no embodied human being was within seven feet of him, and he has seen young women and children walk from behind curtains and pass before him in a room when he had, he thought, the clearest physical evidence that no such embodied human beings were in the apartment. In a case where a stout, matroniy lady was secured behind a curtain in a room, he had a short time afterwards seen a lady in white, suspiciously like the medium, walk from behind the acreen, but this form had been followed by another which was taller by inches than the medium.

Im many parts of Wales there used to exist a strange superstitious bellef in what the peasants called "corpse candles," or "dead men's lights." Some one was sure to be called away prematurely, it was said, when these mysterious lights were seen to hover and flicker. Old Richard Baxter thoroughly believed in these disagreeable phenomens, and he has inserted, as most true and authentic, a story of this apparition in his quaint and curious "Certainty of the World of Spirits," which, he says, "was written for the confusion and conviction of all Atheists and Saducees." "Being about the age of fifteen," says Baxter, "dwelling at Lanlyar, late at night some neighbors saw one of these candles hovering up and down along the river bank until they were weary in beholding. At last they left it so and went to bed. A few weeks after came a damsel from Montgomeryshire to see her friends, who dwelt on the other side of the River Yatlnik, and thought to ford the river at the very place where the light was seen. But being disausated by some of the lookers-on to adventure on the water, which was high by reason of the flood, she walked up and down the river bank even as the aformald candle did, waiting for the falling of the water, which at last she took, but too soon for her, for she was drowned therein."

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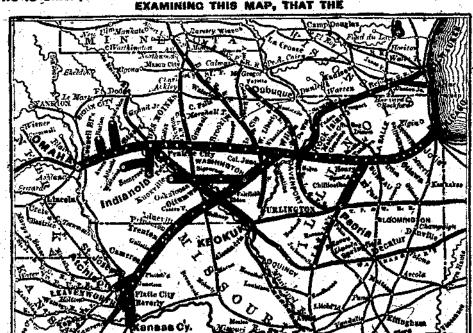
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would be excusable for leaving before or while singing and before the meeting was dismissed, in an orderly manner. Then again, it seems to me the clapping of hands and the stamping of feet are not just the thing in our meetings to inspire thoughtfulness in the hearers, or attract into our midst the higher angels of paradise. Such noisy ebullitions are expected in political gatherings. Stump orators are very fond of being cheered. The time spent helps them to gather their dull thoughts and brighten them a bit. The best appreciation an audience can show a speaker is to neither "hiss" nor "stamp," but quietly and attentively listen to the speaker's words. These remarks are not made by way of fault-find-ing, but only as gentle hints for the benefit of the faithful and the further perfection of

Continued from First Page

the saints. Hammonton, N. J., June 25, 1879.

FLOWER MANIFESTATION.

Mrs. Simpson Again Astonishes Hon. J. B. Young, of Iowa. His Account of the Affair, with Valuable Suggestions.

To the Editor of the Religio-Philosophical Journal: I called on Mrs. Simpson at her residence, No. 24 Ogden Avenue, between nine and ten o'clock in the forenoon, July 3rd, in company with my youngest son, a lad aged ten years. No persons were present other than the medium, my son and myself. We sat by the open window at a plain pine ta-ble or stand. After a few minutes conversation, Mrs. Simpson took a goblet partly filled with water, and placing it on the palm of her right hand, introduced it under neath the stand and its cover, to exclude the light. In a moment she withdrew them, and we found in the goblet a beautiful moss rose with stem and leaves. It was presented by the controlling influence to my son. I thereupon requested the spirit to bring a flower to me, and he immediately indicated a readiness to do so. The circumstaces connected with the second effort are so remarkable that I desire to call especial attention to them. Mrs. Simpson placed the goblet upon a slate, and then, taking hold of the latter with her left hand, she requested me to place my hand upon the slate and upon her hand at the same time. I did so, taking her left hand and the side of the slate in my right hand. I then took her right hand in my left, and at arm's length from the stand, and observing that there was nothing under it, and nothing in the goblet but a little water, we introduced the slate and goblet underneath the stand, holding the goblet firmly to the top of the same and then placed the cover around it, keeping our hands all the while in plain view. Within five seconds a slight tremor passed over the medium, and we withdrew the slate. The goblet contained a double hollyhock, a species of the flower, which, as I am informed, was first imported into this country from China about four years ago. It filled the goblet, and was arranged with exquisite skill. Every leaf was in its place, and not the faintest trace of pressure or bruise could be seen. All who are acquainted with this flower, know that it is one of exceedingly delicate texture, and cannot be handled without marring some of the leaves, unless the greatest care be taken. Other beautiful flowers were then produced, sent by the controlling influence to the several members of my family.

I watched closely every movement of the medium, and can truly say that I know positively, and with as much certainty as anything can be known in this world, that the flowers were produced by some power invisible to the human eye.

When the hollyhock was produced under the rigid test conditions above mentioned, the countenance of the medium was radiant with joy, and in a moment a look of inexpressible sadness passed over her face. I inquired the cause, and she replied, "As knowledge increases, troubles multiply; the more wisdom we have, the keener our sufferings. I know that the Infinite Spirit and the blessed angels are using me as an instrument for the demonstration of continuous life and immortality, and am conscious of my own truthfulness and honesty; and when I realize how cold and indifferent people are to the angels' mission of truth and leve, how unkindly, how cruelly bigots speak of me and of my work, I cannot feel

otherwise than sad." I endeavored to cheer her, by speaking of "the good time coming," when the world will joyfully welcome its mediums and prophets. I hesitate not to affirm that Mrs. Simpson can do more to establish the fact of immortality, and of communion between the two worlds, than all the philosophers and theologians combined, who do not possess mediumistic gifts, of an equally demonstrative character.

I write not in the interest of any sect or denomination, or of any particular class of believers; nor do I write as a propagandist of Spiritualism, but to add my testimony to a wonderful fact for the purpose of pro-moting a recognition of it by the public mind. If through the mediumship of certain persons an invisible power produces the most beautiful flowers in a moment of time, the people generally wish to know that fact. It is a phenomenon worthy of thorough investigation and of careful consideration, and if the evidence in support of its occurrence is sufficient and conclusive, the fact should receive universal acknowledgment. If any man in Chicago, having knowledge of this medium's reputed gifts, fails to obtain the most satisfactory and conclusive evidence that spirit power outside of the medium, and wholly invisible to the human eye, produces the flower mani-festations which occur in her presence, it will be his own fault.

I sincerely hope that our religious teachers and men of all professions and occupations, will give this matter a candid investigation, because of its relation to science and philosophy, if for no other reasons. Would it not be well for the Journal once more to publicly request the editors of relizious newspapers in Chicago, to admit the phenomena and their genuine character?
If by such request they cannot be induced to make the admission, because of a want of personal knowledge, assure them again that evidence of the fact abundant and overwhelming, is in their very midst.

As a private citizen, having no further interest in the matter than a strong desire to see a general recognition of a great fact daily presented in Chicago and elsewhere, I propose that a committee of nine persons, omposed of three orthodox clergymen three lawyers and three professors of nat-ural science, all men of scknowledged fair-ness and ability, act as/a committee of in-vestigation, the lawyers and professors of natural science to be as free as practicable from any particular bias for or against Spiritualism.

of their predilections is concerned. Let the committee carefully investigate the phenomena daily occurring in the presence of Mrs. Simpson, for one week, take the evidence of prominent, able and disinterested men and women in Chicago and elsewhere, who have witnessed similar manifestations in her presence, make a written report of such evidence, as well as of all the facts and circumstances witnessed by them, and cause a copy of such report to be published in all the newspapers of Chicago. A proposition of this kind would certainly be very fair toward men whose opinions are very hostile to the views advocated by the JOURNAL, and the report of such committee would have great weight in directing the current of public opinion upon this subject. J. B. Young. Marion, Iowa.

A Letter from an English Worker.

To the Editor of the Religio-Philosophical Journal:

DEAR SIR:-Though a very infrequent contributor to the columns of the JOURNAL I am a constant reader of its pages spark-ling with all the brilliancy of Western energy, and lustily belaboring the idols it encounters, it is only to be expected that the worshipers of the idols that are over-turned, should occasionally cry out against you. However, all reformers must remember that in pulling up the tares they must be careful of the wheat. Institutions that cannot stand criticisms, openly manifest their weakness, and ought not to be paraded as representatives in any land. A healthy and legitimate criticism will never do Spiritualism any harm; on the contrary, it will be an ill day for our cause when opinions, theories or acts are placed above the sphere of criticism. Ten, near eleven years now, of experience with spirits, have amply demonstrated to me that the wise intelli gences of the higher life, are always willing, nay, desirous, of rendering a reason for the faith that is in them. The essence of success in our movement is to be found in the intelligent co-operation of spirits and mortals, and vice versa also. The days of 'Thus saith the Lord " are departed—never to be revived, let us hope, and having come out from the theocracy of the churches why frame fresh bonds, even though they be forged by our spirit visitants? Merely "dying" is of itself no guarantee that the person who dies is any better for the change im-mediately after it has occurred, than before it. Therefore spirits and mortals must alike bow to reason and experience. Neither ought to presume upon the different posi-tions. May the JOURNAL go on fearlessly doing what it conceives to be its duty, wield-ing the sword in love, and ever striving for the true and right. Its reward will be cer-

A somewhat singular unanimity of opin-A somewhat singular unanimity of opinion obtains concerning Mr. Kiddle's new work,—the articles in the Journal, the Banner of Light and the London Spiritualist pretty severely criticising it. It was unquestionably an unwise proceeding to launch a venture of such a character, risking as it does, not only the good names of the reputed communicants, but to some extent the credit of Spiritualism, and the value of those mediums' services—speakers and anthors—who do not endorse the compilation in question. Good will come out of the matter for Mr.K. and all concerned; it will teach us that "great names" are not always proof of "great sense," and that issuing a hook entails many serious responsibilities. Still, personally, I am inclined to congratulate Mr. Kiddle on his venture. It is from gentioman in his dosition, a most retreshing evidence of candor and honesty,-sufficiently remarkable in these days as to be conspicuous. Such things give us faith in man's love of truth, and his courage to battle for it, when he fancies he has found it. For his manliness in thus bearding the lion of intolerance all liberal-minded people must admire him. I see in a recent number of a contemporary, that Mr. H. J. Colville has reviewed, in a lecture, the book in question, and the spirits who control him have accepted the authorships announced as correct. Mr. Kiddle scores one by pointing to the above fact as an evidence of the bonu fldes of the author's names given in the work. I am afraid sceptical Spiritualists and non-Spiritualists will still remain unconvinced.

Great Britain is supposed to be a very tolerant and liberal country. Perhaps it is A trial for heresy now pending in Glas-gow, Scotland, rather inclines one to fancy our toleration can be improved upon. A minister, the Rev. Mr. McCrae, has conscientions doubts anent the doctrine of eternal punishment. It is affirmed that these doctrines are taught by and in the "confession of faith" he subscribed to on taking his ordination vows. He condemns the doctrine as unscriptural, opposed to the "subordinate standards" of the church, and declines to preach it, whereat his superior have proceeded to make it uncomfortable for him indicting him for hereey. He is at for him, indicting him for heresy. He is at present suspended from his ministerial functions and the case will come up for full consideration during the next two months. Here, again, we find evidence of real spiritual awakening; the iron-clad theology of Scotland proving too crude for modern thought and culture, even within the pale of the church. One incident occurred during Mr. McCrae's examination before the Synodal Committee that aptly illustrates the fact that the persecuting spirit of former times is not extinguished even yet. While the reverend gentleman was detailing his reasons for rejecting the dogma of eternal torments, one venerable minister (I had almost written "fossil") was so disgusted at the liberality of thought that he remarked, in effect, that if he had a stool handy he would not let such utterances pass without felling the propounder. This muscular Christian (?) is of course a follower of the Prince of Peace. Verily they

Prove each other orthodox With appetoile blows and knocks

We are blessed (?) with the presence of another luminary in the firmament of religions life just now. But whether it would rank as a sun, star, meteor or comet is an open question. The Rev. DeWitt Talmage is on the war path here. He can find ample opportunity for repeating his New York explorations in the modern Babylon, and perhaps his Brooklyn followers may be favored with a second edition of "low-necked sermons" descriptive of fast life in London. Blood and brimstone are paying articles. In connection with Spiritualism there is nothing very important to report from this country just now. Mr. Burns keeps pegging away, but like the rest of us finds in these away, but like the rest or us had in these bad times no end of difficulty to keep things afloat. Still he keeps on with admirable determination. The B. N. A. S. has about "set its house in order" now, and it is confidently predicted by its friends that it will do better service than ever. Some of its loud supporters not being favored with exactly all they desired, are now erring out that the The committee so formed would, as you will readily perceive, incline to deny the phenomena so far as the aggregate weight which is far from being correct. all they desired, are now crying out that the association is dying, and will soon be dead,

Our mediums and speakers are all actively engaged. Mr. E. E. Williams, Mr. F. Herne, Mr. Clarence, Mrs. Fox-Kane and Mrs. Olive being among our more noted mediums in London; while as healers Dr. J. Mack and Mr. Joseph Ashmore are known throughout the United Kingdom, and beyond it too. Mr. E. W. Wallis is rapidly entitied a forement position as an rapidly gaining a foremost position as an inspirational speaker, and his lectures are universally appreciated, while your correspondent has as much on his hands as he

can get through with.
We have hardly sufficiently realized in this country, at present, the great value of associative effort, as expressed in local unions. I fancy a better time is in store for us. With our forces united we can accomplish materials and accomplished to the contract when the country we are accomplished. complish great works. At present we are to a large extent scattered units. With hearty greeting to the numerous readers of the JOURNAL and best wishes for its prosperity and usefulness, I remain fraternally J. J. Morse. Elm Tree Terrace, Uttoxeter Road, Derby England.

An Appeal to the Spiritualists of the Country in Behalf of the Veteran Seer and Spiritual Worker, E. V. Wilson.

The old and well known veteran worker in the cause of Spiritual progress, E. V. Wilson, is prostrated with severe sickness, induced by long continued labor and over-work in the cause of truth and humanity, and is now at this writing in such a low condition that, although he has probably passed the point of greatest danger, and may be considered convalescent, it will doubtless be several months before he can

safely take the lecture field again. He told the writer recently, while on a visit at his home, that he had not been able since January to go upon the rostrum without help. By the power of an indomitable will, however, he resisted encroaching disease, but was finally overcome and pros-trated with his present severe sickness while attempting to fill a lecture engage-ment at Philadelphia during the month of April. He has been under quite heavy expense, with the usual source of income cut off, and has some maturing financial obligations hanging over him; all of which are very naturally a cause of great anxiety to himself and his family. The most pressing of these obligations is in the form of interest on a quite heavy debt against his homestead, which must be met soon. Without entering into particulars, which is not necessary at present, let me say in all kind-ness to the friends, that E. V. Wilson needs pecuniary help, not only to pay interest on his debt, but to pay the debt itself, and thus stop the heavy interest that is eating away his substance. But let the friends understand that E. V. Wilson asks no donations from anybody. He proposes to give a *quid* pro quo for all he receives.

HOW THIS CAN BE DONE,

He has published a very interesting book entitled "The Truths of Spiritualism," which has not yet been properly placed be-fore the public, and which he desires to sell to all who are willing to help him in this

That all may act promptly and under standingly in this matter, let me call brief attention to the character of the book.

It is not a dry treatise on the spiritual philosophy, nor metaphysical speculations on re-incarnation or ethics; but it is a lifelike, spicy, off-hand series of personal reminiscences, experiences, anecdotes, incidents and illustrations of Spiritual facts, tests and incidents covering a period of recent years in the eventful career of this, in many respects, remarkable man.

The volume is a 12mo. of 400 pp., neatly gotten up, and printed with clear, bold type and sells at \$2.00, including a very fine cab-inet-photo, which by itself, sells for 50 cts. To the many thousands who have listened with interest and instruction to the lectures. and witnessed the remarkable tests of spirit presence and power to commune with and influence mortals, as given by, and through, Mr. Wilson, this book will be a

welcome offering. Our estimate of the book is, that it is honest, sincere, practical, full of good sense written in a plain simple style, lucid, and conveying important truths with a force that, in these days of gush and surplusage, is truly refreshing to meet. There is no verbiage in it nor is it lumbered up with pretentious theories and crude speculations. One is never at a loss to know what the author is driving at, for he drives strait at his point and he usually hits it with a center shot. He does not take long time to hunt a polished dart from his quiver, but he lays contribution on a whole arsenal of grape, canister, solid shot and shell, and he pours these into the enemy's camp with terrible effect! He never waits till the enemy captures his outposts, but like the old Methodist minister in Southern Ohio, he moves on the enemy's camp "horse, foot, and dra-goons," and like Gideon of old, captures

them before they know what is the matter! But I do not wish to write up the characteristics of this brave worker in the field of human progress. The time has not come to do this, but simply to call attention to the main features of his book. As an illustration, however, of the vast amount of work he has accomplished, we may mention that he told the writer that, since 1866 he has been constantly in the field, traveling many thousands of miles each year, and lecturing on an average 390 times per annum, during the thirteen years since, part of the time assisting to edit a paper, attending to large correspondence, and giving scances almost daily! Truly a herculean labor! Such has been the work of this pioneer in the great cause of human progress. Breaking the way through the dense jungles of ig-norance—preparing the way for the rearing of the grand temple of the future of a sound philosophy and a new religion of universal humanity.

 We have not examined this book critically enough to say that we endorse it entirely as a whole, nor is it necessary that we should do so. The present occasion does not call for criticism, but for kindly sympathy and aid to our suffering brother; and such let us give freely and in a practical way, by sending in orders for his book and photo. Send registered letter, enclosing \$2.00, to E. V. Wilson, Lombard, DuPage Co., Ill.
MILTON ALLEN.

P.S.—Banner of Light and other spiritual papers please copy.

Moore's Universal Assistant and Complete Mechanic, containing over one million Industrial Facts, from the household to the manufactory, with five hundred engravings. For sale at this office; price \$2.50.

Heaven and Hell, as described by Judge Edmonds in his great work on Spiritualism, A pamphlet of interest to those interested in the important subject of Heaven and Hell. For sale at this office; price ten cents

Wild Assertions of the Psyche-Maniac Roberts-Their Complete Refutation.

In order to account for their total loss of public confidence in Chicago, Mesars Bastian and Taylor circulated a story to the effect that suit had been brought against the estate of the late S.S. Jones, involving a large sum; that they were important witnesses against the estate in that suit; and that in consequence of these facts, the JOURNAL was persecuting them, and manufacturing public opinion against them, in order to break the force of their testimony.

As there never was a particle of truth in any part of their story, we declined for a long time to notice it. But finally, in our issue of 5th June, ult., at the suggestion of friends, that its constant repetition, without any denial on our part, might induce some of our friends to believe it had some foundation in fact, we said that,

"No suit of any name or nature is now pending in any court against the estate of S. S. Jones, nor has any such suit ever been commenced; neither have the administrators of said estate, nor the heirs, ever been approached by any person threatening to bring such a suit. The assertions of Bastian and Taylor are false in general and false in particular," etc.

J. M. Roberts, the publisher and editor of a newspaper, in his sheet of July 5th assumes to declare:

"It is a fact, as the records of the Chicago courts show, that Mrs. A. M. (H.1) Robinson did bring suit against the heirs of S. S. Jones for the recovery of a large amount of money which she claims is due her from the estate of that decedent. In that case Messrs. Bastian and Taylor were important witnesses. The case was put on the list for trial, and came up in its regular order. Owing to some omission or defect in the pleadings, Mrs. Robinson's counsel withdrew the case, in order to bring it more fully before the court in new proceedings. That being the case, the truth stands with Messrs. Bastian and Taylor and against the editor of the Journal. Desperate indeed must be the stress of the Journal when it will so deliberately falsify recorded and document

We have asked our attorney, who had the sole charge of the defense of the case supposed to be referred to (as it is the only case ever commenced by Mrs. A. H. Robinson against the widow or either of the children of Mr. Jones, for any purpose), to state the facts in relation thereto; and we here give his answer:

COL. JOHN C. BUNDY—Dear Sir:—You have asked me to give you the facts in relation to the suit of Mrs. A. H. Robinson against the widow of the late S. S. Jones and his two daughters, and against yourself as the manager of the Journal.

The Journal, after the decease of Mr. Jones, was conducted and published under your business and editorial management and control for, and in the sole interest of, his wife and daughters, who were its sole proprietors.

The suit of Mrs. Robinson was commenced August 22d, A. D. 1877, and made returnable to the November term, 1877. The first declaration filed in her suit was stricken from the files, by order of court, because it set up no cause of action at all. On the 6th day of December, 1877, by leave of court, an amended declaration was filed, The sole and only cause of action set up in this declaration, or attempted to be set up in the one so stricken from the files, was that on the 30th day of April, 1877, while you were the editor, manager and superintendent of the Journal, the defendants, for the consideration in said declaration expressed, promised the plaintiff to insert in the Journal an advertisement which should set forth the name, residence, business, profession and character of treatment of plaintiff, similar to the advertisement which had there previously been published for her in the Journal. The declaration then avers that the defendants refused to perform this alleged contract, whereby the plaintiff had

suffered large damages. The defendants, in and by their plea, denied that any such contract was ever made by them with the plaintiff.

The declaration set up no cause of action whatsoever against the estate of said Jones. and the claim made was not based upon any transaction that occurred in the earth-life of said Jones. The sole issue, as made by the pleadings, was whether or not the defendantiff. She in her declaration averred that they did; and they in their plea denied

The case was then placed on the trial calendar to be tried when it should be reached on the issue thus made.

On the 21st day of February, 1879, the case was reached for trial in the ordinary course of the business of the court. I was present in court as the attorney of the defendants, ready to try the case when called. The plaintiff was not there, either in person or by attorney, and the sourt, no person appearing for the plaintiff, ordered the case to be dismissed for want of prosecution. It was so dismissed. The case was not withdrawn by the plaintiff's counsel owing to some omission or defect in the pleadings," or for any other cause, or at all, and no new suit has been commenced. I believe it has never been claimed by

any one that either Bastian or Taylor have or had any knowledge whatever of the making of this alleged contract, or that they were to be used as witnesses on the trial of that issue.

SANFORD B. PERRY. Chicago, July 7th, 1879.

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

Mr. Wm. H. Powell, the Medium.

A friend in Boston writes us as follows: "I have seen the new medium, Mr. W. H. Powell, and regard the phenomena in his case as better calculated to confound a skeptic than any manifestations I have ever witnessed. This is what he did: Passing into a state of trance, in which he appears to be controlled by Tecumseh, an Indian, he took, one after another, my index fingers then those of two ladies of my party, and covered a slate on both sides with fair legible writing. Then one of the ladies bound his hand around with her handkerchief, and the writing came out clear and legible through the linen.

"But the phenomenon which places Mr. Powell among our most powerful, first-class mediums, is this: He allowed me to hand him (while under a different control) a slate which had been thoroughly cleaned on both sides. He held it by one side of the frame and I held it by the other. We stood up in the light of a chandelier with three gas burners at their full height. He simply made flourishes as if drawing with his forefinger several inches over the upper surface of the slate, then told me to reverse it. I did so, and there, on the under surface, was a drawing of a flower, cleverly executed, and beneath it was written in bold characters the one word Wynonie. The flower was four inches by six in size, and was executed under conditions the simplest, fairest and most convincing that could be devised.

"The control (female spirit) through whom Mr. Powell produces this transcend-

ent phenomenon, is not always on hand at his sittings. He cannot summon her at will as he can Tecumseh. But as he becomes more developed it is hoped that the manifestation will be more fully under his command. There were seven witnesses of the phenomenon as I have described it, and they will all testify to its undoubted genuineness. The conditions were perfect, and herein lies the great value of Mr. Powell's exhibitions of medial power. There is no singing of Methodist songs, no music of any kind, and no tedious waiting. We are requested to converse freely without fear of disturbing him as he passes into his trance state. I had thought my room was quite light enough for any experiment; but he requested that two more burners might be lighted. Let not the Carpenters and the Hammonds charge us again with getting all our phenomena in the dark. Mr. Powell practically refutes the declaration. He is not made pervous by the presence of skep-tics; they are just the persons he likes to meet. Some writer for the press affected to explain the phenomenon by saying he could produce the same result with a little bit of soapstone under his nail. The suggestion throws no light whatever on the phenomenon as it actually occurs, especially when your own foreinger is used in getting the

writing.

The beauty of this mediumship is the perfection of the conditions—the broad perfection of the phenomena are producight in which the phenomens are produced—their irresistibly convincing character and the utter absence of all that is questionable or suspicious in the manifestations. Both the medium and his wife make excellent impression by their open, sincere demeanor, and the intelligence with which they discuss the phenomens. Up to November last Mr. Powell was a strenuous opponent of Spiritualism, and an utter disbeliever in a future state. It is not faith, but knowledge, which he now claims to possess in regard to the immortality of the soul. His whole system of thought on the subject of spiritual realities has been revolutionized."

LAME BACK. WEAK BACK. WEAK BACK.

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This article is one which really possesses extraordinary merit. By consulting reliable physicians in your own locality, you will find that the above is true. It is far superior to the ordinary porous plaster, all the so-called electrical appliances, and to all external remedies whatever. It contains entirely new elements which cause it to relieve pain at once, atrengthen and cure where other plasters will not even relieve. For Lameness and Weakness of the back, diseased Kidneys, Lung and Chest difficulties, Rheamatism, Neglected Colds, Female Affections, and all local sches and pains, it is simply the hest remedy ever devised. Sold by all Druggists. Price, 25 Cents.

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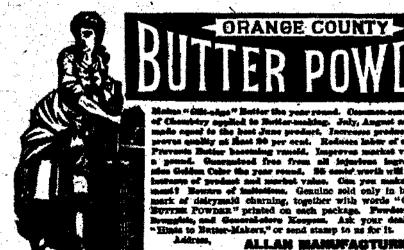
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