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ARTS, SCIENCES, LITERATURE, ROMANCE AND GENERAL REFORM.

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

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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 materializing medium, at Memphis, Mo., and while there Col. Eaton has received proofs of the reality of

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. Isaacs and many other 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 demonstrations 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 lady informed her parents that she had long been

ENGAGED TO BE MARRIED to Benjamin Pierce, a son of the late Franklin 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 that

THE WEDDING DAY 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 home. 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 company, consisting of the distinguished mediums above named, the immediate members of the family, Col. H. D. Mackay, and possibly one or two others. The wedding feast was prepared, and the guests were on hand at the appointed hour. The room was partially darkened and Mr. Mott took his place in the cabinet. Owing to the unusual forces 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 long to wait. The announcement was soon made from the cabinet, that the spirits were ready. The guests 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 veil and orange blossoms. The groom wore the regulation black broadcloth, and white vest with full blown roses in the button-hole of the coat—though roses in this vicinity are done blooming. This would seem to prove that in the Summer-Land the roses bloom perpetually. After receiving the congratulations of their friends, and narrating the particulars of

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 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 afloat in regard to the occurrence, which can only be corrected by a plain statement of the facts—and such we have herein endeavored to give.

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 magnetize it, but at the time the demonstrations took place there was nobody inside but Mott. 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 spiritual 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 séance, and did not know till that time, where he was to sit. There were no fixed up arrangements or machinery about it—simply the 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 themselves 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 present, 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 to?

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 distinctly, and Col. Eaton and myself conversed 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 me all about it at another time, when I met him at Mott's.

three men from that place got on the train on which he was—they got on at three different points—one at St. Louis and the other 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 crossing, made a very impressive scene, and he thought he would stand upon the platform for a few moments and enjoy 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 gulf below. In the fall one leg and arm were broken, and his neck was dislocated.

Rep.—What interest had the brakeman in 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. Mott, at Memphis. He came with a great deal of demonstration, and talked with a great deal 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 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 fine-looking 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 arrangement with the medium referred to, in New York, to observe the affair carefully, from that point, during the time it was in progress, 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, entranced, in New York, and a spirit talking 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 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 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 the fact of his own existence?

At this point Colonel Mackay was obliged to leave, to take the train for Atchison, and the interview was brought to a close.

In 1653 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. PIERLES.

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 organizing several Spiritual societies. These were organized upon a financial and religious basis. Only the ignorant confound creeds with religion. The latter is innate, and bubbles 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 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 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 thoroughly convinced that within a thousand years—possibly a great deal less—all Spiritualists will come to the conclusion that dogmatism, demagoguery, 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 truth.

THE BROOKLYN SOCIETY OF SPIRITUALISTS.

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 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 E. Miller, the excellent presiding officer, is eminently adapted to the position; the ladies, blessing 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 remember when stepping into Mr. Spurgeon'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 Testaments. 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 snarl, 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 many independence and moral bravery of soul as well as obedience to heavenly intelligence 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 communications, 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 *Liberalist* know 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 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 the ologians on one hand, and a class of pseudo-scientists 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 bouquets. A large choir led the congregational singing. The sermon was such as only a Beecher can preach. It was fresh, 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 save men from human nature. They are much like other men. There are those in the church eminent for scholarship, who spend a portion of their time in organizing suspicion, wrath and malignity. Many Christians are Christians only in name, and they use the name to cloak their meanness. But I would not dis-fellowship 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 saw, 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—near to it, at least, than the Church was in his day. 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 any man may stay. For the sake of orthodox man destroyed religion; for the sake of pious 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 clairvoyant 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.

ORDERLY SEANCES AND PUBLIC MEETINGS.

It was a favorite teaching of Swedenborg that order belonged to the heavens and disorder to the hells. And while Swedenborg is not to be accepted as authority, nevertheless, his moral teachings and spiritual discriminations are worth the careful study of all Spiritualists. The loose, trifling, unsystematic manner in which some Spiritualists conduct their seances, is not only disagreeable, 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 Spiritualistic meeting, that there is in a Quaker meeting, or a 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 colic, he or she

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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 points, or features, of the laws, that they deemed to be aimed at themselves, or something pertaining 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 on that 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? A stampede—a collapse—a defeat—a defeat in reality at the very hour of supposed victory, and while adorning and trusting to "The Editor of the Journal," or why do we die? But such a cause did not originate with the 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 or 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 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 man, at the expense of the public, too, be permitted to cause one to open and see, and such a cause did not originate with the 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.

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 subject in which the motives of the individual, the conditions and surroundings so go into and become elements 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; and no 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 learned in medicine, and the practice of medicine involves the dealing out of the materia medica, the contents of drug stores. Many of these are deadly poisons, the proper quantities 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 as any other person, on the ground of 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 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 a 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 epidemic diseases (including grasshoppers) their causes and methods 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, 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 infringes 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 Spiritualistic practitioners are either outside the effect 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 striving 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 accommodation 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 learning 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 of protection. As to all such claims I am willing to take the chances for the benefit that the law will give. I did not sympathize at all, Mr. Editor, with the fluter 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 the prosecutor, which will aid in consigning him to the hands of Lucifer, to "Gorgons, Hydras and Chimerae 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, 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 have 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 system, to heal the sick—it cannot be that this can be restrained by legislation. As well restrain the effluence 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 consummation 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 conjugal 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 in 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 she 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 28th ult., to witness the ceremony and participate in the festivities. 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 center 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 bride party came forward. When the music ceased, Mr. Tuttle quietly stepped to the front and spoke as follows:

"We have invited you, friends, to witness the marriage 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 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, 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 pleasure when you feel they 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. Fully 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 prosperity, to sustain her with loving care and tenderness? And you, Rose, except 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 not space to give so lengthy a list. With them we have tied letters of regret from Epes Sargent, Dr. Eugene Crowell, Jno. C. Bundy, A. E. Giles, Dr. Heinrich Tiedemann, and many others. Among other pleasant presents, 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 here be an exceptional case, and the union one that angels can smile 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.

To the Editor of the Religio-Philosophical Journal: "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 breadth of its significance, the wisdom of Jesus would appear in remaining 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.

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 fagot, and intolerance manifesting itself in harsh invectives and denunciations which ideas must also correct as it has its predecessors. The lion and the lamb will yet lay down together. Individualism and charity will yet be verified, 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 truths, are not only finite and liable to change, but they are 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 truth, 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 "common sense, rationality and discrimination," or an other group and exhibit them as specimens of "diabolism and fraud," narrow-minded, superficial wonderseekers, 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 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. Buchanan, "It is not the procedure 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 it is proved, which is in itself an unjust insult, and a moral assault disturbing the experiment."

I am sanguine in the belief that the truth that time will bring to the surface, will be found in a mean between 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 harmonical 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 standpoint, that none can claim a right as inherent, if, in the enjoyment of it, others are outtailed in the enjoyment of theirs.

If Bro. Davis and others have graduated where they have no use for materializing, 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.

If Bro. Denton has graduated to a standpoint, where the nice distinctions between the "dignitarians" and the "planetegrads" are of great importance, let him remember that nature has made but few Dentons, while the masses, the millions are a b c 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 of these elementary doors, there are but few, if any, that "fall from grace." Jesus went and preached to spirits in prison, and was 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 here.

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 passed the swamps and morasses of Calvinism, the sledge-hammer blows of Puritanism, and the cold chills of Connecticut blue laws, and I hope not to be crushed and annihilated on the breakers of intolerance, 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 idealty. 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 privileges and blessings conferred upon us, are easily converted into curses, by an improper use of them. Purty 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 worlds 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 experience of two worlds, to establish this boundary where it can be said, with any degree of certainty, and "this 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 Father 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 Sir:—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 of the State Association, to some annoyances, 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 maintenance. 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 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 fraternally yours. S. B. McCracken. Lansing, 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 it was a great relief to me to have referred 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 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 halls and groves, at Sparta, 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. 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 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 Easton 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 Liberalists 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 Schoolcraft, 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 on 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 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 spirit insisting 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 testings, and the sick girl still in the flesh, each time insisting 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 lo! 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, Catauga Co., N. Y., and whose testimony I regarded as trustworthy and scrupulously exact. Facts are the corner-stones of philosophy. LYMAN C. HOWE. Binghamton, N. Y.

MUCH 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.—Ezra.

Religio-Philosophical Journal

JOHN C. BUNDY, Editor.
J. B. FRANCIS, Associate Editor.

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CHICAGO, ILL., JULY 12, 1879.

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 JOURNAL 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 self-supporting was over FIFTY THOUSAND DOLLARS, 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 fierce 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 RELIGIO-PHILOSOPHICAL 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 promise either expressed or implied, viz.: that with the reduction they would more than double our subscription 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 friendly 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 knew of it from those not in sympathy with it. We believe that no honest, intelligent Spiritualist or investigator can attentively

read the JOURNAL three months without 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 confidently 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:

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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.

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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 your 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 our 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 of those indebted, we presume, cannot. Do

the very best you can, send us all you owe, 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 burden.

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 criticizing 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 indispensable 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 libertinism," is a good motto, and it will be our aim 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 a spirit 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 séances 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 sometimes be 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 investigators.

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, trusting to gain in uncompromising fidelity and

"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 following comments:

"We give these extracts in fairness to the RELIGIO-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 maturity than the new converts. Certain nature, easily impressed by phenomena, 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 indiction, 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."

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, lookers-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 are buffoons, scamps, and very undeveloped intellects in the Spirit-world,—has been made repeatedly evident. No one can read the well authenticated phenomena at Dr. Phelps' 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 well-attested phenomena 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—enabled 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 envelope 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 with postal order.

Reports of Meetings.

These reports should be written with care, and every superfluous word omitted. High-flown 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 those 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 newdealers will be allowed to charge for the JOURNAL 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 simply as a friendly reminder and trust that all will so receive it.

Mrs. Clara A. Field has removed her office from No. 7 Montgomery Place to 83 Boylston street, Boston, where she will be pleased to meet with her friends and patrons. She will answer calls to lecture wherever her services are desired. Address her as above.

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 of War, Geo. W. McCrary, 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 purpose 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 them.

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.'"

Voices from the People. AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONICAL PHILOSOPHY.

Knitting.

Grandma sat in her old arm-chair Knitting, out in the morning air, Back on the porch, with vines o'erhaug, 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 toil and strife, Is woven the web of human life. First we take white, so pure and good, That answers nicely for babyhood; And childhood, too, so pure and bright, May well be symbolized with white. But man, with his heavier, inner 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 wren, With white for the good deeds thrown between. But here a stitch was dropped—alas! It never will do to let that pass. What! have an imperfect life all through! Not what was done we must now undo. Good as before, did some one say? Perhaps, but time was lost on the way; 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. Beneath the heaviest of the strife 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, 'Tis eaten out, forever lost! Had it been placed in "Our Father's" 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, pny strength, God grant you may learn the truth at length, That you linger not outside the wall Till the moths and thieves have taken all. Follow the "straight and narrow road," Don't go at random as in a dream. Now through the foot we glide along, Biting the half-forgotten song. The busiest hours of life are o'er, And we dream of the days that are no more; Children all down from the parent nest, Father and mother have time to rest. Now we are narrowing towards the top, Hereforth swifter and swifter we go. Closer and closer the stitches fold, Care grows 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, "tis finished," snap the thread, Lay it down gently—the old man's dead. LIBBIE C. GAULT. 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 their immense fastidiousness and even hostility 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 today are not at all acceptable, are really of the one nature of the spiritual world, and that they are on a lower range than anything which has been or can be charged to mediums? There is a marked change going on in the public mind as to the present spiritual possibilities and the real conditions affecting those possibilities. Our "harmonical" brother, A. J. Davis, seems to have fairly hinted himself about 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 faulted criticism that answers at us in the bosom of a delicate and sensitive individual, anywise superior to the chaste mediumship itself? Is the "hurry-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 never unbalanced. Let all owners 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 "nuts to crack," in the ordinary sense of the word, and that the only way to get at them is to give them a good deal of satisfactory employment, and A. J. Davis is using his philosophical pluckers on an specimen 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 greater 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 under tendencies—most successful, too, and widely influential and acknowledged. And as the Christianity of universal unity and brotherhood is the only solution and avoidance of the difficulty, those who are injuriously influenced, and maintaining well-regulated conditions in spiritual things, are the very ones who could the most satisfactorily and successfully inaugurate this divine unity, which will be found in indeed the only real spiritual "organization." I should be glad to hear from any one interested in this higher unfolding, and, among others, Andrew Jackson Davis may now be able to send us a helpful word. In the course of Miss J. B. Poole will be apt to hear from many as to his "New Theory of the Spirit," which is the only one that is now being looked toward as 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.

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 Comee in regard to holding one at that place. Mr. Comee 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 37th, 1874, during which the same officers were chosen, and a constitution and by-laws drafted, 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 was, 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 great encouragement 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 93, and the expenses \$1,620 03—leaving a balance of \$133 90 in the treasury. 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 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, and 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 represented last year. The grounds have been enlarged by laying out seventy-five more lots, and the camping place is still far to the west of the brilliant of its predecessors. Over one hundred and fifty lots are already engaged and paid for, which assure its success. Lake Pleasant is situated in the town of Montague, Mass., on the Western Division of the Fitchburg railroad, six miles from Greenfield, and three hours' ride from Boston. It is believed that three hours' ride from Boston, to an equal degree, so many of these advantages which are essentially requisite to the highest enjoyment of outdoor life; and it is obtaining recognition which must always go, in steadily increasing measure, to the distant future. The charming locality, camping in these fragrant woods serves to allay the nervous irritation of life, and induce a coveted 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 large parties, and long nights of sleep under the twinkling stars. The attractions at Lake Pleasant are manifold, embracing every variety of inland scenery—everything possible for the comfort and convenience of visitors, and ample facilities for amusement and recreation. The ground allotted 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 of large pines and spruce and fir 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 a square mile, and is about a mile long, and 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, the center, the speaker's stand, containing sufficient room for a large choir and organ—the rows of seats diverging from the stand to the top 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 a cascade of water falls by each side of the pavilion. 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 brilliantly lighted with Dietz Patent Tubular reflectors, hung from the ceiling, 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 attendants. 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 occupied. SPEAKERS FOR 1879. The first regular exercises will be held Sunday, August 10th. The speakers will be as follows: Sunday, Aug. 10th, W. J. Colville and (probably) Lizale Doten, of Boston; the 13th, Geo. A. Fuller, Sherborn, Mass.; the 16th, Mrs. N. J. Willis, Cambridge, Mass.; the 19th, Mrs. C. E. Smith, Malden, Mass.; the 22d, Henry C. Lull, Boston, Mass.; the 25th, Fannie Davis Smith, Brandon, Vt.; the 28th, Ed. S. Wheeler, Philadelphia, Pa., and E. V. Wilson, Lombard, Ill.; the 31st, Abby N. Burn, East Boston, Mass.; the 3d, Elder Fred Evans, Mt. Lebanon, N. Y.; the 5th, Ed. S. Wheeler, Philadelphia, Pa.; the 8th, Giles B. Stobbs, De-

troit, Mich.; the 8th, Prof. Wm. Denton, Wellesley, Mass.; the 9th, Prof. Wm. Denton and Cephas F. Lynn, of Boston; the 10th, Mr. E. B. Storrs, of Boston; the 11th, Nellie J. T. Briggs, Elm Grove, Mass.; the 12th, J. Frank Baxter, Maplewood, Mass.; the 13th, Mrs. J. Yeaw, Northboro, Mass.; the 14th, Prof. Wm. Denton, Wellesley, Mass.; the 15th, Prof. Wm. Denton and J. Frank Baxter. MEDIUMS. Some of the best mediums in the country will be present, and the phenomena of the spirit world 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, giving two concerts daily, at 9:30 A. M., and 1 o'clock P. M. Programmes of the Grand Sacred Concerts to be performed on Sundays, will be published in the daily papers of each Saturday. Geo. W. Barnham, 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 dancing at the pavilion every week-day afternoon and evening. OFFICERS FOR 1879. President, Dr. Joseph Beals, Greenfield; Vice-Presidents, E. W. Dickinson, Springfield, Mrs. E. Lyman, Springfield, and Mrs. E. B. Storrs, Boston; John Harvey Smith, Springfield; Treasurer, Wm. C. Bryant, Greenfield; Committees 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, Boston, Wm. C. Bryant, Greenfield, H. Fletcher, Westford, Mrs. E. F. Morrill, 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, E. W. Coburn, Springfield, M. H. Fletcher, W. W. Currier, Westford, Mrs. E. F. Morrill, Springfield, Dr. Joseph Beals; Committee on singing, J. W. Miller, Greenfield, P. H. Babbitt, Barre, J. S. Hart, Springfield; committee on membership, M. H. Fletcher, chairman and collector; Mary D. Stearns, Mrs. S. W. Lincoln, Mrs. A. H. Coburn, Mrs. L. F. Pasco, Mrs. A. A. Corey, Mrs. M. A. Lyman, Mrs. E. B. Warner, Mrs. W. B. Austin, Mrs. M. A. Adams, Mrs. W. W. Currier, 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. NUMBER EIGHT. Something over twenty years ago there was a young law student by the name of J. Rollin M. Squire, a nephew of Mr. Farrar, a gentleman of wealth residing in the city of Boston, who was despatched as a medium for physical manifestations, 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. F. Redman, a young physician, who 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. 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