Ernth Gears no Mask, yows at no Human Shrine, Seeks neither Place nor Spplause: She only Isks a Hearing.

VOL XXVI

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spiritualism not atheism, infi-DELITY NOR FREE-LOVEISM.

An Opening Address before the Eastern District Spiritualist Conference, Phonix Hall, Brooklyn, Delivered on the Evening of June 13th, 1879, by William Fish-

MR. CHAIRMAN—Ladies and Gentlemen:
A week ago this night, there were several sayings and occurrences at your meeting at which I, as a Spiritualist from the beginning, and having the honor of the cause at heart, was exceedingly pained and wounded. At the close of your conference, in which I had not until then taken part, I was publicly invited by your chairman to give the opening address this evening. I replied that I had first a word to say about the proceedings of that evening, and after that I would give a conditional answer. I then uttered a few inclaive and I confess somewhat objurgatory sentences upon only one of the a few incisive and I confess somewhat objurgatory sentences upon only one of the matters to which I felt compelled to dissent, and concluded by saying that if after such an expression, the chairman felt disposed to renew his invitation, I would accept, but on the express condition that a vote of the conference should be taken to ascertain whether they would be willing to hear me in such a lecture as might be expected in view of what I had already said. The question was put, and carried unanimously in the affirmative, the audience seemingly all voting.

voting.

Accordingly, I appear before you to discuss, as the central point, the matter previously commented upon, and which, without distinctively mentioning it now, will sufficiently appear in the course of my remarks; my more comprehensive object, meanwhile, being to show that Spiritualism is not atheigm, infidality nor free lovelers. is not atheism, infidelity nor free-loveism to show that it has nothing in common with either of these, thus to free it from the factitious incumbrance of the same which have been foisted upon it, and so far as time will permit, to point out its real nature and divine objects. In order that the thread of our argument

may be clearly apprehended, and the hearers may know whether we have reason and truth on our side, we begin with definitions: "Atheism," from the Greek a and theos, means without God, or a disbelief in the existence of a God; in other words, a denial that there is any supreme intelligent, moral Governor of the universe, or of the affairs of men. In the forms of expression used by different persons, this doctrine pre-sents different aspects, but all amounting

essentially to the same thing. Some persons will sturdily proclaim their belief in the existence of a God, but when driven to definition, they will tell us that their term "God" means "the laws of nature," self-instituted, self-executing, eternal and invariable. But to this we reply, that a mere law is not of itself an intelligent, moral entity, but only an established rule or method by which an intelligent moral entity executes its purpose; and whoseever denies that there is an intelligent law-giver, superior to the law, certainly denies that which all men, in all ages, have considered essential to the notion of a God; and hence whatever he may choose to call himself, he is truly and logically an atheist, in every allowable acceptation of that term.

Again: There is a class of thinkers, some what numerous in our day, who, though unwilling to admit that they are atheists, yet strenuously meaning that dod is "unknowable"—evidently meaning that he is not only "unknowable" as to his infinitude, but maknowable is any receible degree. but unknowable in any possible degree, and that therefore he is not even a legitimate subject of thought, or of an effort to under-stand and obey. Now as a subject of belief must of necessity, in some sense, be a subject of mental apprehension; and as these persons declare that they have not and can not have, any mental apprehension or understanding of a God, it follows that they have no belief in a God, and hence are, for all logical and practical purposes, atheists. They live, think and act as much without a God as if the word "God" had never been coined, or as if even a query concerning such a Being had never entered their minds.

There is one more doctrine which virtual and practically amounts to atheism, and that is the doctrine that everything is God the stones, the trees, men plants, animals, the earth, the sun, moon, stars, the universe—that all these are involved in the complex being of a God. This logically makes the movements and actions of all things delice: it makes the actions of man, good, bad and indifferent, equally the actions of God, thus confounding all moral distinction, and making murder and robbery divine, as well as charity and brotherly love. As a being is trasts with all other beings, and as no such contrasts are here admitted, so for all logical and practical purposes, as aforesaid, the theory of these speculators, though called "pantheism," also amounts to downright and absolute atheism. distinctively such only by virtue of its con-

The word "infidelity," though literally ignifying "unfaith," or "disbellet," means, signifying "unfaith," or "disbellet," means, in its conventional usage, nearly the same as atheism. While all atheists, however, are infidels, it would not, perhaps, be quite proper to say that all infidels are atheists, insamuch as an infidel, while denying the reality of religion and written revelation, may have some vague intellectual conception of a God, and of his relation to the cosmical if not directly to the moral universe.

It is, for example, a favorite thought of some persons, that God may have a general superintendence over worlds, solar systems, and siderial universes, but that he does not stoop to regard specifically such insignificant matters as the affairs of men, leaving them to be provided for by the working of the general cosmical machine, or by whatever other intermediate agencies there may be—much as a man from an eminence would survey and contemplate the crest of a distant mountain without for once thinking of the ants that are crawling on its surface. Infidels thus comprehensively classified, should be arranged under another two-fold division: 1st, those who are infidels from sheer creedal disability and who would gladly believe if they had the rational evidence their faculties demand; and, 2nd, those who are infidels from the downright love of negation, and the internal heartfelt aversion to the things of religion, per se. For the former I have a sincere sympathy and regard, believing that they will be reclaimed at last, and I believe that some of them are even now nearer the kingdom of heaven than some Christians who hold the truth in unrighteousness. For the latter class of infidels I have pity, but alas I not much hope.

As for free-lovelsm, another term involv-

As for free-lovelsm, another term involved in the title of our lecture, we shall not allow its advocates to dodge behind the admitted truth, that "all love is free." We shall rather hold them to the definition of it which they have given by their lives, actions and general discourse, viz., the free carnal intercourse of the sexes in disregard of all marriage laws and regulations. of all marriage laws and regulations.
One more term to define—"Spiritualism."
This is no new word, monopolized in the definition of modern phenomena. It was

used generations and even hundreds of years ago, in the definition of the idealism of Tulk, Fichte, Bishop Berkely, René des Cartes, and others. In religion, Madam Guyhon was a Spiritualist, and wrote her sweet little book, "Spiritual Torrents," without a mobook. "Spiritual Torrents," without a me-ment's premeditation, under the impulse of an interior power that moved her thoughts and pen. Also Francis de la Combe, Michael Molinos, Jacob Bohmen, St. Catharine of Sienna, St. Theresa, St. Francis of Assiss-ium, St. Polycarp, St. Ignatius, St. John the divine, St. Peter, St. Paul and even Jesus himself in the movings of his human life while on earth, were all Spiritualists. Dan-iel, and Isaiah, and Elijah, and Moses, and Noah were all Spiritualists; and indeed ev-ery form of religion that ever existed upon ery form of religion that ever existed upon

the earth originated in Spiritualism. In more recent times, the word "Spiritualism" was first revived by Theodore Parker, years before the career of A. J. Davis began, and before the first tiny Rochester rap was heard; and it was by him applied to the new and more spiritual phase of religion which he regarded as just then beginning to appear. So far as I know, I was the first one to apply it in my writings in the Univercalum, and subsequently in my communications to the New York Tribune, to the developments growing out of Davis' book and the Rochester knockings; and ever since then, when I have applied the term "Spirit-ualist" to a mere believer in these things, who was not in some degree spiritual in his manifestations of personal character, I have applied it with mental reservation. Spiritualism, therefore, is a word expressing a high and holy idea, and must not be prostituted by an application to any groveling, materialistic or sensual doctrine.

Now we have set out to prove that Spiritualism is neither Atheism, Infidelity nor Free-loveism. In the light of the foregoing definitions, this part of our work appears to be accomplished already. Atheism and every other form of infidelity, taken pure and simple are indeed its direct entargular. simple, are, indeed, its direct antagonists, for the plain reason that failing to recognize a great, intelligent, fountain spirit, they naturally tend to the denial of derivative spirit from that fountain, and are thus naturally unspiritual throughout. If, therefore, there is atheism or other infidelity in the ranks of the Spiritualists, it is a plant not indigenous to the soil, but an exotic, imported from a source which is foreign. It is a weed, a Canada thistle that chokes the growth of the plants of this divine Paradise; and the best thing that can be done with it is to mow it down in its blossoming season with the keen scythe of logic wielded by the power of a correct moral sense, and east it into the fire of rational condemn-

ation, and there let it burn to ashes. And Free loveism, in its only current sense And Free-loveism, in its only currentsense of free-lustism—whence comes that? Not certainly from Spiritualism, as already shown, for it is indeed a very unspiritual affair. It is earthly, carnal, sensual, devilish and not spiritual. When, therefore, it appears among us, it appears as stranger and a foreigner; and I must say it not only appears unbidden, but proves an extremely discusting and unwelcome guest. Thank disgusting and unwelcome guest. Thank God, we have now, for many years been get-ting rid of it, but are not yet wholly free from it, if recent indications may be re-

Whence comes this intruder? again we ask. Let us pursue this question in the light of its natural history calmly and philosophically, as we would pursue any other question. Athelsm, materialism, inidelity, as we have before seen, has a foothold in the world, and that, too, alas, a pretty strong one. What is its basis of argument? and how does it reason? Recognizing nothing above materiality, or at most nothing above unintelligent "laws" of which no voluntative; and hence moral attributes can be predicated, it therefore naturally recognizes

nothing above material and carnal attractions in the commerce of the sexes. "Amatory proclivities," say they, "are established and sanctioned by the laws of nature, and are manifest in unrestrained spontaniety, in the animal kingdom beneath us. Why may not we, too, obey the laws of our nature, at least so long as we do not, by transcending the bounds of moderation, bring upon ourselves inconvenient and painful consequences?" "The only criminal concerned in all this," remarks, in substance, one of their writers, "is the law or custom which interferes with the greatest possible amount of gratification." Hence, as a general fact, the history of atheism, materialism, infidelity,—as I hesitate not to affirm, has been the history of sensualism and so-called free-loveism; and if there have been individual exceptions to this rule, as a admit there have been many, they have grown out of the restraining influence of a public moral sense, inculcated by civil laws and precepts of the prevailing religion under which these persons were born and brought up.

I will now refer to the case which, in one of its aspects, was prominently thrust before us a week ago this night; and I shall not dismiss it before a fuller statement of the facts shall have been given. The publisher of the New York Truth Seeker, Mr. lisher of the New York Truth-Seeker, Mr. Bennett, as all know, is an avowed atheist, though this fact is not here stated for the purpose of casting reproach. It appears that Mr. Bennett considered it perfectly accordant with his atheistic principles to receive to the familiar hospitality of his office a certain pamphlet, the emanation of a so-called "free press," and to countenance the teachings of that pamphlet by his efforts to place it before a reading public.

Now this pamphlet, a copy of which a friend has loaned me, and which I now hold in my hand, is from the first page to the last a direct and most uncompromising on slaught on the marriage institution, and un-

slaught on the marriage institution, and unthe intercourse of the sexes as exists among brute beasts, restrained only by such prudential considerations as relate to physical health, and the avoidance of such other incidental inconveniences and misfortunes as might arise from excess. Sequences have grown out of this publication, and its circu-lation through the U. S. mail by the agency of Mr. Bennett, which have been very disagreeable to that gentleman, and for this our sympathy and indignation as Spiritualists have been appealed to. The same appeal has been made to other Spiritualist gatherings. and is liable to be repeated elsewhere. For one, as a Spiritualist, I reject this appeal, and throw it back with indignation; and in or-der that the propriety of this course may be better understood, and the teachings of this pamphlet may be held up to the pub-lic execration, which they deserve, I pro-pose, with your indulgence, to read you a few extracts from its pages. If these extracts should prove unsavory, it will be remembered that I was not the first one to

stir up the matter. Says the author: "The compulsive features of the marital law are incidental and secondary to the law are incidental and secondary to the marriage relation itself, which is unnatural and forced. Pen cannot record nor lips express, the enervating, debauching effect of a celibate life upon young men and women. Who supposes that if allowed to freely consult their natural with and good sense, they would tie themselves up in the social snarl of matrimony." p. 8. Again:

"Lovers cannot innocently energiage, to even yountarily be-

jury of marriage; to even voluntarily become slaves to each other is deadly sin against themselves, their children and so-

Of a noted clergyman who figured in the courts some years ago, and whom a jury did not convict of a certain crime charged against him (whatever might have been the truth in the case), this author says: "While his natural right to commit adultery is unquestionable, his right to lie about it is not so clear." p. 10. n.

"His natural right to commit adultery unquestionable!" Gracious heavens! Again:
"No woman or man should have a sec-

"No woman or man should have a second child by his or her marital partner, when there is another person willing to assume the relation, by whom he or she can have a better child." p. 17.

Thus away goes the family institution, and with it down go all the existing institutions of society—all ruthlessly knocked to pieces and annihilated!

But again: "Neither superstitious super-

But again: "Neither superstitious super-naturalism with its theatrical terrors, nor

learned infidelity, full of wise saws and modern instances, should deter the sexes from thought and experiment as to the best uses of themselves. That woman expects man or man woman, is as natural and proper as desire for food or clothing." p 18. Once more: "We now forbid the sexes, unless married, to sleep together; but this restraint is a relict of oriental customs, which will vanish as intelligence increases

and gentleman can as innocently and propand gentleman can as innecestly and prop-erly occupy one room at night as they can now dine together." p. 19.

Now I think I have given you a pretty good dose of this, and will stop. Comment on this is deemed unnecessary, as sensible men and women cannot fatt to perceive that

its direct tendency is to overthrow all forms of civilization, and to re-inaugurate savageism, animalism and universal bes-

I will not mention the title of the little pamphlet in which these doctrines are set

forth, as I decline to advertise it even in that form. I will call it a Priapus embodied in type and printer's ink; a hairy, ugly satyr grinning out its contempt of all decency. The author, however, should not be deprived of his distinguished honors. and I will mention his name as E. H. Heywood; and will state that the title page contains the startling aunouncement, that this edition of 1878, is of the twenty fifth thousand. Probably another twenty-five thousand copies will wend their slimy course into the sinuosities of human society before the demand will cease. What, O, Americans, are we coming to?

Liberty of the press? Liberty of speech? Those words, indeed, have a very plausible sound, but Messrs. Heywood and Bennett, or any other promoters or abettors of the doctrines of this pamphlet, that the "natural right to commit adultery is unquestionable"—suppose that when you, in whatever way, are whispering this fifthy and corrupting doctrine into the ears of our wives and daughters, our husbands and our sons, some outraged parent; in the absence of the possible redresses of law, should fall back on the natural "liberty" of breaking your heads with a poker, or driving a bullet through your bodies, what then? O, it will be none of your business, kind sirs. This is a "free" country, you know. Understand. be none of your business, kind sirs. This is a "free" country, you know. Understand, however, that this is a measure of defence which I would not personally recommend as I have a far more effective measure to propose, of which I will give a general nint hereafter. But meanwhile Uncle Sam has hereafter. But meanwhile Uncle Sam has a word to say in reference to this matter, and a certain law existing in his statute book must have its course. That law justly and righteously forbids the use of the U. S. mail in distributing obscene and immoral publications. When, therefore, Mr. Bennett or any one else, is convicted by a jury of his peers of having violated this law, and is sentenced to endure its penalty, and when an appeal is made to this conference, as it was a week ago this night, for an expression of symmathy for the offender and as it was a week ago this night, for an expression of sympathy for the offender and indignation for this alleged curtailment of "liberty," I have two replies to make: First, that as a law abiding and order-loving American citizen, I will not stand between Mr. Bennett and the execution of a penalty which I believe he has justly deserved; and secondly, as a Spiritualist, I will say that we have no class affiliation or sympathy. that we have no class affiliation or sympa-thy with atheists and free-Tovers; and if Spiritualists as a class are going to commit themselves (as I do not believe they are) to the defence of the crime of prostituting the United States mail to the circulation of obscene and immoral publications, then I am not a Spiritualist in that sense, and will not bear the disgrace of the transaction. I consider it established, then, that the free-loveism of this country and generation

is, with very slight and unimportant ex-ceptions, the legitimate outcome, not of Spiritualism as such, but of atheism, materialism, or some other form of infidelity. Spirit, spirituality, or anything which may come under the head of Spiritualism, has nothing to do with it except to condemn and discourage it. These free-loveites have quoted the example of the Onieda communists, as Christians, in sanction of their practices, as though Christianity permitted anything of this kind. Now, although I am uncompromisingly opposed to the doctrines and practices of these communists, yet in my judgment they have not the most objectionable form of free loveism, inasmuch as their practices are held under religious restrictions, while those of the other class are without such restrictions. Besides their community, I am informed, numbers only seventy or eighty persons, and from the very nature of the case, that fanaticism, disgusting though it is, cannot be very dangerous, and can never propagate itself much farther—its foundation being in an erroneous interpretation of the Scripture, which must certainly become obvious as in-

telligence increases. It is admitted that there was, about the middle of the sixteenth century, a branch of the Anabaptist sect of Christians in Gerof the Anabaptist sect of Christians in Germany, that was temporarily carried away by the fanatical doctrine of a community of wives, similar to that of the Oneida Communists; that there was a heretical sect of Christians called the "Nicolaitanes" holding nearly the same doctrine, which arose during the latter part of the first century of the Christian era (alluded to in the message of the Christian era (alluded to in the of Ephesus, in the words, "But this thou hast that thou hatest the deeds of the Nicolaitanes, which I also hate." Rev. 2:6),—and although there were some scandalous sexual irregularities in the early church of Corinth, against which the apostle Paul hurled forth a fixiblug rebuke, yet the teachings of Jesus and his apostles, and, with these slight heretical exceptions, the teachings of the whole body of the Christian church, throughout all ages, in favor of chaste monogamic marriage, are so conof chaste monogamic marriage, are so con-spicuous and so well known as to render spicuous and so well known as to render quotations of proof entirely unnecessary. If, therefore, Christian ministers and monks, and popes, and kings, and laity of both sexes, have sometimes departed from these teachings by departing from the line of chastity, their error was a diagrace only to themselves, and not to Christianity, and was of itself practical indelity. Let them be arraigned, and not their doctrine, as I now arraign the doctrine that sanctions and promotes these likidinous corruptions. But how have these side streams of infidelity and its natural consomitant, free-love-ism, flown into the visible ranks of Spiritu-

ism, flown into the visible ranks of Spiritu-

alism where they do not belong? How did they come there, and how did they attain such huge development as was manifest some twelve or lifteen years ago? This, indeed, is a question of far more interest than what might generally be supposed; and the proper answer to it, which I will now proceed briefly to give, is such as might almost reconcile us to the fact, provided that fact is considered to be a temporary and not a permanent one.

Be it noted, then, that at the time modern Spiritualism made its phenomenal advent, the world was everywhere pervaded by atheistic and materialistic unbelief, the increasing prevalence of which the old Christian Church, in its waning spiritual power, was unable to stay. From the atheists and other non religionists in this world, the spiritual spheres nearest the earth were largely recruited, and had been so for a long time. Waking up in the other world, and finding themselves still living, these persons, who, while in the flesh, had been disbelievers in the immortality of the soul, naturally desired to manifest themselves to their friends on earth to tall them that they still lived. sired to manifest themselves to their friends on earth, to tell them that they still lived, and to convince them that they, too, would live after death. This desire was not only legitimate, but the time for its accomplishment had fully arrived. It was wisely planned in the councils of the high heavens that it should be accomplished in the most planned in the councils of the high heavens that it should be accomplished in the most effectual way—not by sending these open manifestations to the Church, which probably would have either rejected them, or kept them out of the reach of those who most needed them; but by sending them down to the lowest moral and spiritual grade of humanity, as well as to all higher grades that would accept them. Conditions were arranged by which the spirit of a murdered pediar could arouse the attention of an humble and uneducated family, with certain rapping sounds, to which, after many tain rapping sounds, to which, after many restless nights of disturbance, they were forced to call the attention of multitudes of their neighbors. By diversified experiments and tests, these gounds were proved to originate in an invisible intelligence which claimed to be that of a man who had put off the mortal body.

Such was the initial fact, which might well have startled and thrilled the whole

world with its significance. But the wonder did not stop here. It was subsequently found that certain members of the family were accompanied with these phenomena wherever they went, and they gradually assumed many diversified forms beside the rappings. The influent potency was imbibed by others and still others, and they, too, became "mediums" of the same phenomena, and in still farther diversified forms. The worldly-wise essayed to explain the wonder on the hypothesis of physical causes, and failed, and the churches denounced it as a "dangerous delusion." But the poor infidels who had been hungering and thirsting for the knowledge of a hereafter life, treated it more candidly, and received its revelations with great joy. They labored to spread the tidings to others, and have been the most diligent investigators, workers and missionaries in the cause, so far as its merely external and phenomenal demonstrations were concerned. They have thus been greatly benefited, while many of the poor, dark spirits, returning again to earth, have been enlightened and elevated.

This is all well enough, and so far these persons deserve great credit. But, there is another tendency of all this to be considered: The materialistic atheists and non-religionists, by all odds the most active in this primary investigation, were materialists and atheists still, and naturally called to their councils such spirits, as most nearly agreed with them in belief, and appealed to them for confirmation of their prejudices. Those who had passed into the other life as materialists and atheists, were also essentially of the same opinion still, and could only confirm their friends on this side in their materialistic proclivities to "eat, drink and be merry," and to indulge in every sensual delight in moderate and phys-

ically healthy freedom. These sanctions from the spiritual world, whose authority was at first greatly over estimated, proved dangerously potent. All classes of minds not firmly anchored in cor-rect principles of moral life, were liable to imbibe the infection; and sometimes even weak Christians, who previously had been scrupulously faithful to their marital and family relations, on accepting the verity of these spiritual manifestations, soon began to fall into loose notions of sexual morality. This tendency increased from year to year, until it became a matter of scandalous notoriety, as utterly impossible to conceal from

the outside world as it was impossible to be denied by Spiritualists themselves. But when the Free-love doctrine became shamefully bold and outspoken from the rostrum, in the conference room, and through portions of the Spiritualistic press, after it had for years flaunted its immodes-ties defiantly in the face of a disgusted public, after it had succeeded in utterly disruptlic, after it had succeeded in utterly disrupting numerous families which had before lived in peace and happiness, and especially after it had, in the person of a certain notorious woman, obtained representation in the presidency of one of the largest conventions of Spiritualistic ever held in the United States, the better portion of Spiritualists, alarmed and horrised, to their great credit, arose in arms against it, indignantly harled it from the eminence to which it had attained, and ferced it to hide itself in the dark dans and secret chambers, where its dark dens and secret chambers, where its

Theodore Parker or Mrs. Richmond.

BY WILLIAM DENTON.

I find in a late number of the Banner of Light a discourse by Mrs. Rickmond, but professedly from the spirit of Theodore Parker. Many of Parkers writings I have read with great pleasure, and I am somewhat familiar with his style, but I fail to find anything in this discourse that reminds me of it. Theodore Parkers sentences are constally short. Mrs. R.'s sentences ker's sentences are generally short, Mrs. R.'s sentences are generally long. Parker's sentences always, mean something, and the meaning appears in them as the stars at night in a clear sky. Mrs. Richmond's sentences frequently mean nothing, or it is impossible to discover their meaning. Parker's sentences are great. cover their meaning. Parker's sentences are grammatical, they are almost faultless; Mrs. R.'s sentences are very frequently ungrammatical, so that there is scarcely a long sentence that will bear criticism. Parker's style is direct, plain and compact; where meta-phors are introduced, and they are frequently, they are appropriate ones and he is very careful not to mix

The following from a sermon on the grandeur of the natural world shows well the peculiarity and beauty of his style. "This natural world is a cuphoard of food and a cabinet of pleasure, as an old poet quaintly puts it. All sorts of things are therein stored up for present or future use. On the lower shelves, which the saveres man can reach to there are the rudget the savage man can reach to, there are the rudent things,—acorns, roots, nuts, berries, wild apples, fish, and fiesh. Higher up there are corn, salt, wool, cotton, stones with fire to be beaten out of them by striking them, there there there there there there is a primary to be the same acords. them together; then live animals of various sorts; next, metals, iron, copper, silver, gold and the like,—all ready to spring into man's hand, and serve time, when he can reach up to them and take them down. A little further up there are things to adorn the body ochre to paint the cheeks, feathers to trim the head rubies and diamonds and many a twisted shell, still further to ornament and set off the world * * Still rubies and diamonds and many a twisted shell, atthe further to ornament and set off the world * * Still higher up are laid the winds to grind man's corn, waters to sit his meal; and above these are coals waiting to become fire, and to be made the force of oxen, winds, rivers and men. Yet higher up lie the gases which are to light a city, or take away the grief of a wound, and make a man invulnerable and invincible to pain. Higher still are things which no man has climbed up to and looked on as yet. There they lie, shelf rising above shelf, gallery above gallery, and the ceiling is far out of the telescopic sight of the farthest sighted man." Compare such transparent and beautiful sentences with the following from the false Parker of Mrs. Richmond: "As geology demonstrates that in the progressive development of your planet that only appeared which was natural and spontaneous, (i.e., the next in order of being)—as vegetable and animal life, so strongly marked as to forms that the geologist can specify the era of expression of any, the smallest fragment of which you can produce for his inspection, were still harmoniously blended in the unfolding procession of outbroadening existence on earth, so thought in huof outbroadening existence on earth, so thought in humanity is progressively unfolded, and each successive era of thought, while it is so strongly marked that the period of its existence in time may be safely predicted from its chief conception, is, as it were, harmoniously merged into others in the grand cycle of spiritual unfoldment."

There was some thought in the reind of foldment." There was some thought in the mind of the speaker when the began; she wrestles with it through this long, wordy, tangled sentence, only to be thrown at last; for the words utterly fail to make her

No such passages occur in Parker's writings. Planets do not scale walls in his pages nor do Gethsames sprout, as they do in the pages of Sarah Ramsdell, another Parker medium. Depths do not clothe themselves in language in his sermons as they did in a pretended. Parker discourse by Mr. Colville, who also professes to be one of his occasional mouthpieces.

Mrs. Richmond's sentences are frequently obscure and involved, like the one I have presented, her meta-phora are frequently mixed, and long before she reaches the close of a sentence she frequently forgets where she started. In this very Banner discourse, we have "activities fused into a solid mass," and become "the stagnant residuum" of what had "once been an outlet" for a fountain. If they were fused into a solid mass, they could hardly help being stagnant, though we can hardly say with propriety that a solid is stagnant.

But how did that which was fused into a solid mass become a residuum of what had once been an outlet of a fountain? It would be as easy for the dregs of a molasses cask to be an aqueduct for the waters of Cochit-

We have also in this Richmond-Parker discourse "souls of violets and daisles woven in chains;" "a something working to give birth;" persons "disenthralled from every stain." What kind of a loom can that be in which the souls of various flowers are woven into chains? Such talk is unmeaning rubbish. The discourse, like all other discourses of Mrs. Richmond that I have seen, in whatever name given, abounds in unmeaning phrases, glittering verbiage, bembastic stuff. Take the following paragraph, and it is not the worst: "The next step is important in what it portends to human life. It is to my perception a point whereon all the foundation-principles of truth rest. No human being or class of beings can harm it, or throw a shade upon it. The shadows that are sought to be thrown are mostly reflected back upon those who gaze askance at it; the truth still shines on the same. Humanity as a whole is to be fused and welded together. The people may appear to be fragments, and the work of annealing may seem protracted and slow, but the experiences of time are rightly measured only by the great periods that finally blend the outermost in human progress, and the end is sure."

The first sentence is far from perfect, but I do not wish to be hypercritical. "It is to my perception the point whereon all the foundation principles of truth rest." Here a step becomes a point and on that point all the foundation principles of truth rest. If there are many principles they must be dreadfully crowded; and, if the point is sharp, their condition must be awful. But no human being or class of beings can harm it "that is the point; probably not; but we sympathize that is the point; probably not; but we sympathize with the principles that are all the time upon the

"No human being or class of beings can throw shade upon it," we are also informed. If the shade is to be confined to the point, it would be quite a feat to throw a shade upon it. But the shadows that are "sought to be thrown are mostly reflected back." A-light may be reflected, but the ghost even of a Newton would be puzzled to tell us how a shadow can be re-flected. Worse that that; there were no shadows even to be reflected, for they were only shadows that were "sought to be thrown." They were never thrown at all, then, and yet they "were mostly reflected back!"

We are then told that "humanity as a whole is to be fused and melted together." To fuse is to melt. If humanity is melted together, how can it be welded? What would there be to weld after all were melted together?

Then we are informed that the people appear to be fragments and "the work of annealing may seem pro-tracted." It is evident that Mrs. Richmond does not know the meaning of annealing. In annealing, articles are heated and then cooled slowly, so as to render them less brittle. But she evidently thinks it is akin to welding, by which humanity's fragments are to be

The sentence then finishes with measuring "experiences of time," by kreat periods that "blend the outer-most of the nation with the innermost in human pro-How the measuring is to be done, we might inquire, if we could expect any satisfactory reply from such a source.

Such stuff is balderdash. I care not who it comes from, and to parade it in the name of Spiritualism as the language of Theodore Parker is to make Spiritualism a laughing stock to intelligent people. A sect may be built up of ignorant people by such means, but it will be more contemptible than Adventism, and will need to be overthrown as much as the hundreds of waning sects into which Christendom is now divided.

Questions Concerning Christianity and Modern Spir-

BY A. J. DAVIS.

Introduction to a series of answers to questions re cently propounded, the following discriminations and reflections are submitted to the sincere reader: First. Intellectual minds energetically seek to Know—to ac-cumulate and to systematize "facts" concerning things, forces, and their immediate productive causes. The paramount pride and ambition of such minds consist of the conscious possession of knowledge—for knowledge, or classified knowledge, called "science," is their chief God; therefore such minds profoundly admire, almost worship, those rare and "gifted persons" who, having retentive memories and a ready wit, can make spontaneously brilliant intellectual displays. Second. Wise minds, on the other hand, indifferently intellectual and without education, yet seek that which is necessarily invisible, spiritual, and eternal. Such minds are exquisitely sensitive, intuitive, and impractical. Too frequently they are unbalanced, uncentered, and out of tune with the drift and circumstances of ordinary life. These intermixed angel-and-earthly natures at moments realize, as by a sudden flash of what is called gen-ius, that Wisdom is an immortal celestial flower of the inmost spiritual affections, of exceedingly slow growth; and such minds can not, in this world, boast of its great harvests of intellectual facts, which are derived from impressions and experiences received by and through the external bodily senses. The Byronic confession—"My whole life was a contest since the day that gave me being"—is the natural cry of such minds; and for such the poet said, "At times I have found the struggle hard, and thought of shaking off my bonds of clay." Abnormal individualism is the name which this mental condition suggests. tal condition suggests.

tal condition suggests.

What do you mean by spiritual causes?

Ans.—Spiritual causes are the eternal causes; they flow from the divine fountain of principles.

Are these principles the decrees of a personal God?

Ans.—No; for principles are the unchangeable vital currents of the very existence of the Infinite Spirit.

How do these vital currents (or principles) of God create, and maintain without variableness, this harmonicus universe? monious universe?

Ans.—The very idea of a Principle of Nature includes the most secret truth concerning it. A principle is constituted, in its very essence, of the everlasting Love which conveys everywhere life and beauty, and it also contains the everlasting Wisdom which evolves bound-less order and form. It is impossible to restrain or transgress a natural Principle; and it is equally impossible that a natural Principle should err, at the proper time, in clothing itself with a material garment of ap-propriate constitutions, organs, forces, by-laws, and functions. "Creation" is not a correct term. It originated in the ancient hypothesis that everything was miraculously made out of no-thing. The correct word, to substitute, is formation.

Can the human mind project a thought so that it can be seen, externally?

Ans.—Yes. Thinking means thing-ing; that is, a thought first—then the thing, which corresponds to and represents the Thought. But it is not often that circumstances favor the full and complete embodiment of a conception. Hence the lingering disappointment remaining in most minds; the feeling and conviction that they could have excelled that work, if they had only "had a fair chance."

What is the practical difference between Intellect and

Ans.—A waken the Intellect, and the effect is skepticism and agitation; unfold Wisdom, and the effect is spiritual faith in things eternal. The thoughtful Romans were believers in laws and visible deities; the unthinking Christians were believers in God and angels invisible. The emperor Augustus rebuilt the temples of paganism, and filled them with objects of worship, and instituted or revived religious forms and ceremonies which had been long neglected. But ere long the youthful spiritual reformer of Nazareth was born, with moderate intellectual power and with less ambition for the possession of temporal knowledge; and, in the course of time, the invisible temples of a the angels came and went, and the conception of a heavenly loving Father was unfolded in the dome of many unhappy minds.

Who do you regard as the truest reformers at the be-ginning of Christianity?

Ans.—There were three parties in the field—representatives of successive stages in religious progress—
(1.) the distinguished Pagans. (2.) the practical Stoics,
(3.) the spiritualistic Christians. Paganism was intellectual and cruel; Stoicism was wise and submissive;
Christism was spiritual and devotional. Jesus did for the human spirit and its aspirations what Augustus did for Rome and its dependencies. Meanwhile Cicero and Seneca, like Socrates and Plato, worked (stoically and philosophically) to enlighten and wisely to strengthen the whole individual life and character. These teachers inculcated and exemplified obedience to Right for its own supreme sake. They urged all men to speak the truth, and to live the truth, for its own divine sake. Therefore these were the truest teachers, the wisest reformers of that period—the few self-centered friends of the whole humanity. If Stoicism was superior to Christianity, why did it

not increase and triumph? Ans.-I do not affirm the superiority of Stoicism to Christianity; but this—that the Stoles, who taught Obedience to Right for its own sake, were the truest reformers and the wisest teachers. They philosophically uplifted the natural and eternal standards of Truth, Justice and Righteousness; and they insisted upon devotion and Obedience to these unalterable principles, regardless of any consequences, indifferent to any re-wards and punishments, which might follow such devotion and such obedience.

But did not the Christians teach the same obedience? Ans.—No: the Christians taught a vague and mysterious doctrine of special rewards for the practice of goodness, and that indescribable and everlasting punishments would follow the doing of evil. And they seemed to believe (some of them did) and to teach that the master-sin, which merited the most horrible forms of eternal punishment, was the rejection of Christianity itself. This mysterious doctrine exerted an unmeasurable, appalling influence upon the imaginations of the ignorant multitudes. They were seized psychologically. And only the intellectual Pagans, and the few wise and self-poised Stoics, had power to resist the psychology of Christianity.

And yet do you not say that Christianity is superior

Ans.—By Christianity, as the term is herein used, do not mean the doctrines of theology—such as the "Fall of Man," "The Atonement," "Heaven for the Believer," and "Hell for the Disbeliever," but, in this connection, by Christianity I mean—the sweet human-ities, the spiritual lovingness, and the angelic minis-trations, all which the youthful Reformer of Nazareth orally inculcated and often manifested during his brief career. These elements in Christianity are the secret of its triumph among natures and nations refined and philanthrophic; while among natures and nations which are ignorant and selfish, Christianity is triumphant because of its doctrines of arbitrary re-wards and everlasting punishments. What is your shortest definition of Christianity?

ANS.—Christianity, in its highest character, is spin-WIVAL LOVE. It contains the principles of wisdom, and yet Christianity is not as wise as was Stoicism. Paganism, in its widest sense, is intellectual and materialistic,

Is Christianity the final Religion?

Ans.—Nothing is final save the absolute Truth, and Christianity is thus far only the most spiritual section of that divine totality, which is as round as the earth and as infinite as the eternal Mind.

Can any Religion be more comprehensive than Modern Spiritualism?

Ans.—Modern Spiritualism is a great revival of evidences of a future life and spirit intercourse. So far as its facts serve to interest materialists, and to convert skeptics to a belief in personal immortality, so far it is refreshing and uplifting to the whole humanity. But as to its comprehensiveness, Modern Spiritualism bears the same relation to that vast movement herein

termed Christianity as the rains and dews and magnetisms and electricities autain to the various productions and kingdoms which cover and beautify the world. That is to say: Spiritualism serves, and will serve, to vivify and develop whatever is truly spiritual and truly philanthropic in Christianity.

Will the churches adopt Spiritualism?

Are—Nothing can be more certain. Already the

Ans.—Nothing can be more certain. Already the churches of various denominations have preachers who freely and fearlessly teach the existing "ministry of angels," and they appeal unhesitatingly to modern well-attested facts. This adoption by the clergy of the existing evidences of personal immortality- which they have been thirty years preparing their congrega-tions to receive—structs the Spiritualists in great numbers back into the long forsaken pews; and thus, owing to the universal vividications of modern Spiritualism, the churches are flourishing and multiplying on every hand.

What will be the final result? Ans.-Reformation of many creeds; a universal diffusion of liberal centiments; more fraternal and universal love; a breaking down of old bigotries; and the general destruction of long-cherished superstitions.

What is an Infidel?

BY ALEXANDER WILDER, M. D.

In 1863 there was a contest in the Legislature of New York about the choice of a Republican candidate for U.S. Senator to replace Preston King. I was idly sit-ting in the office of Stanwix Hall, when Charlie Young, Deputy Sergeant at-Arms, came to me and said: " The Legislature will not elect a Radical, nor a Conserv-

"All right," I replied. "Will you please to tell me

what a Radical is?"
"You and your sort of people are Radicals."
"All right," I again answered. "But tell me what you mean by a Radical?"

you mean by a Radical?"

"A man says," said he, "that he believes in the viporous prosecution of the war, and in the Emancipation Proclamation, and they at once call him a Radical. Gov. E. D. Morgan says he believes in the Emancipation Proclamation and the vigorous prosecution of the war; but we call him Conservative."

"I think I understand you," I replied. Charlie's definition was indeed "clear as mud," but it seemed as luminous as the sun at noonday. As Gen. Armstrong, of Wayna remarked of certain anti-masons. When

of Wayne, remarked of certain anti-masons, when comparing them with Francis Granger, Thurlow Weed and Millard Fillmore: "These fellows believe in it!" Charlie Young evidently meant that Gov. Morgan did not sincerely believe what was professed. The men who are in earnest, are the men whom others seek to cast stigmas upon. I seldom use and always repudiate with scorn the obscure designation of infidel. Ats real meaning is opprobrious-one unfaithful. As the word is used it is a slang nickname for the person with whom one differs. The Kaffir, Gheber, and Giaur, each is in-fidel as the Musselman uses the denomination. As a

moral test, or even as a mark of distinction between man and man, it is of no import whatever.

Thomas Jefferson, Thomas Paine, and Benjamin Franklin, all have been thus opprobriously designated. Yet Jefferson avowed his general concurrence in the sentiments of the Unitarian writers; Paine proclaimed his faith in one God and no more, in a future state and a religion of deing good; and Franklin, while doubting the godhood of Jesus, yet belonged to the Episcopal communion, and asseverated his belief in one God the Creator, who ought to be worshiped and is best served by deing good to His other children.

by doing good to His other children. I have never been a student of these men's writings though I have looked through the Age of Reason, Vol-ney's Ruins and Revelations, and a few such. But I find no more skepticism (does skepticism mean doubting or seeing?) in them than in various "evangelical" works. The great body of Unitarians seem to be as much "infidel" as Mr. Paine. I do not see how such books as Prof. Kuenen's Religion of Israel, Oort's Bi-ble for Learners, and other publications of "the dullest of Dutch theologians" can be exonerated from the villainous charges made upon Paine's Age of Reason. I am "considerably theological" in my tastes, and read I am obtuse about the difference. I can only see the distinction. One of the two parties is the Gov. Morgan, and the other saying the same thing is the Radical.

I might carry the inquiry further, but I mean to achieve a miracle—that of writing a short article. I will only add, to rebuff vile imputations, that I myself believe in God without the vengeful character assigned to him popularly,—in the resurrection, spirits and angels maugre the Miltonian diablerie and angelaphanies,—in the Bible omitting the history and intallibility, in vital religion without forms, rites, and display, except in doing right heartily, and all things well. But to be classed anywhere, I shall resent as an insult to my personality. I am a man,—nothing more; I believe in God and that I am his emanation, living to be right, to become right, to do right—to be in him and not for another.

The Materialization Mania.

BY E. V. WILSON.

The materialization of form endowed with life from the Spirit-world, is a fact or foregone conclusion, that every intelligent Spiritualist will admit, but seeing a material form looking out of an eight by ten aper-ture in a dim and uncertain light, under fixed and rigorous rules laid down by the showman or exhibitor, in no sense constitutes test evidence of the presence of a spiritual being. That such phenomens have been, and now are, we admit. But how many of these materializations are tested, and proved to be what is claimed for them, viz., the immortal part of one whom we knew in this life, who died in our presence, and who was buried, and whose body is dust at the time of the materialization? We answer, not one in ten thousand! We have attended some thirty scances for materialization, and have seen fully one hundred faces-heads forms, hands and arms, and out of all these we have seen only two exhibits that we could testify to; one, a well identified exhibit in the presence of Mrs. An-drews, of Moravia. These two exhibits satisfy us that the materialization of the forms of those who died, can and does take place; but they are not the bodies we loved and knew on the earth—those bodies are dust—but some other bodies having their similitude. Is this similitude endowed with the spirit and soul that formed the mind of the loved one that we saw die and bured the mind of the loved one that we saw die and buried? We answer, that our experience is that one only
out of all that we have seen and heard, possessed vision, voice, memory and action that could be identified.
The materialised form was that of a wife who had
been dead many years. She identified her husband
who was present. The husband came an infidel and
materialist; he went away a full believer in Spiritualism, and a Spiritualist, and is so at this writing. Subsequently I saked this man, what evidence there was sequently I asked this man, what evidence there was to him in the materialization, that it was the form, or body and soul or spirit of her who was at one time his

wife? He answered and to the point: "It is in the memory she has of the past, in her identity of me." "How does the form or body compare with the body of your late wife?" Very fairly, but would be no evidence to me with

ont the mind and memory of the past."

"Are you satisfied beyond a doubt that you have seen and heard her that was once your wife? "No. I am not, but I am satisfied that I have seen a form in fair light, that is exceedingly like my late wife, and had I not known that she died many years ago. I should have sprung forward and greeted her as such. But I am satisfied that the form that you and I have seen, was endowed with the voice, memory and knowlseen, was endowed with the voice, memory and knowledge of her that was once my wife, and I am satisfied that the form seen by twenty-two persons, including ourselves, was not the person of the medium. I am satisfied that I have heard from my wife who died many years ago, and was buried over one hundred miles from here?

Reader, is it not the mind or spiritual part of those who die that proves to us they live after the state called death?

Address of Gov. Seymour before the Convicts of Auburn State Prison, N. Y.

Experience has taught me to think kindly of my fellow men. The longer I live the better I think of their hearts and the less of their heads. Everywhere, from the president's mansion to the prisoner's cell, I have learned the wisdom of that prayer which begs that we may be delivered from temptation. Another great truth is taught by experience—hope is the great reformer. We must instill this into men's minds if we wish to cultivate their virtues or enable them to overcome their vices. It has been said that despair is the come their vices. It has been said that despair is the unpardonable sin, for it paralyzes every sentiment that leads to virtue or happiness. For this reason, when Governor of this state, I did all I could to gain the passage of laws which enable each one of you, by good conduct, to shorten the terms of your imprisonment, and if I had my way you would have a share in the profits of your labor. profits of your labor.

Sitting before my fire on a winter's evening, and musing, as old men are apt to do about their acts, their errors, their successes, or their failures, it occurred to me what I would do if I had the power, and was compelled to wipe out twenty acts of my life. At first it seemed as if this was an easy thing to do. I had done more than twenty wrong things for which I had always felt regret, and was about to seize my imaginary sponge and rub them out at once, but I thought it best to move with care, to do as I had done to others, lay my character out upon the dissecting table and trace all the influences which had made or marred it. I found, all the influences which had made or marred it. I found, to my surprise, if there were any golden threads runto my surprise, if there were any golden threads running through it, they were wrought out by the regrets felt at the wrongs; that these regrets had run through the course of my life, guiding all my footsteps through all its intricacles and problems, and if I should obliterate all these acts to which these golden threads were attached—whose lengthened lines were woven into my very nature—if I should obliterate all of these, I should destroy what little there was of virtue in my moral make up. Thus I learned that the wrong act, moral make up. Thus I learned that the wrong act, tollowed by the just regret and by thoughtful caution to avoid like errors, made me a better man than I should have been if I had never fallen. In this I found hope for myself and hope for others, and I tell you who sit before me, as I say to all in every condition, that if you will you can make yourselves better men than if you had never fallen into errors or crimes. A man's destiny does not turn upon the fact of his doing or not doing wrong, for all men will do it; but of how he bears himself, what he does and what he thinks af-ter the wrong act. It was well said by Confucius, the Chinese sage, that a man's character is decided, not by the number of times he falls, but by the number of times he lifts himself up. I do not know why evil is permitted in this world, but I do know that each one of us has the magical power to transmute it into good. Every one before me can, if he will, make his past errors sources of moral elevation. Is this not a grand thought which should not only give us hope, but which should inspire us with firm purposes to exercise this power which makes us akin to the Almighty? For he has given it to us, and has pointed out in his word how we shall use it. The problem meets us at every step. There is nothing we do which will not make us better or worse. I do not speak merely of great events, but of the thoughts upon our beds, the toil in the workshop, and the little duties which attend every hour. God in his goodness does not judge us so much by what we do; but when we have done things right or wrong, our destiny mainly turns upon what we hink and do after their occurrence. It is then we decide if they shall lift us up to a higher level, or bear us down to a lower grade of morals. Our acts mainly spring from impulses or accidents—the sudden temptation, imperfect knowledge, or erring judgment. It is the after thought that gives them the hue. The world may not see this; it may frown upon the deed and upon the man, who nevertheless by his regrets makes it one which shall minister to purity and virtue in all his after life. You who sit before me in some ways have advantage over other men whose minds are gottated by the hones and force of active nursuits. agitated by the hopes and fears of active pursuits, who find no time by their thoughts to make them tend to virtue and to happiness. With each of you in a litbe set free, not what the world thinks of you, not what you have, but what you are, for death often knocks at the door of your cells, and some of your number are carried from the narrow walls to the more narrow walls of the grave. Let it not be thought that I prove wrong may be done so that good may follow. With St. Paul I protest against such inference from the truth that men are saved by repentance of their sins. But let us look further into this subject, for it deeply concerns us. Though we are unable to recall the

errors of the past, we may so deal with them that they will promote our virtue, our wisdom, our happiness. Upon this point I am not theorizing. Whoever thinks will learn that human experience proves this. Let us take the case of our errors. We would find if we could rub them all out that we should destroy the wisdom-they have igiven us, if we have taken care to make our errors teach us wisdom. Who could spare their sorrows? How much that is kind and sympathetic in our natures which leads us to minister to the grief of others, and thus to make our own, give us consolation and sympathies, grow out of what are felt as keen calamities when they befall us? Following out the line. of my thoughts when I assumed that I had the power, and was compelled to drown in Lethean waters certain acts, I found that I could not spare errors which call forth regrets, mistakes which teach us wisdom, or the sorrows which soften character, and make us sensible of the sympathies which give beauty to the intercourse of life. As I had to obliterate twenty events, I found I could best spare the successes or tri-umphs which had only served to impart courage in the battle of life, and had but little influence in form-ing character. It is true that wherever and whatever we are, we can so deal with the past that we can make it give up to us virtue and wisdom; we can, by our regrets, do more than the alchemist aims at when he regrets, do more than the alchemist aims] at when he seeks to transmute base metal into gold; for we can make wrong the seed of right and righteousness; we can transmute error into wisdom; we can make sorrows bloom into a thousand forms like fragrant flowers. These great truths should not only give us contentment with our positions, but hope for the future. The great question, What we are? presses itself upon us as we grow older, or fishes upon us when our lives are cut short by accident or disease. Within these walls but few days now without that question being walls but few days pass without that question being forced upon the the minds of some who have reached the end of life's journey. Surely, it should give hope and consolation to all who feel that they can, in the solitude of the cell or in the gloom of the prison, by thought, by self-examination, make out of the past with its crimes, its errors, and its sorrows, the very means by which they can lift themselves into higher and happier conditions. This work of transmuting evil into good is a duty to be done by all conditions of men, and it can be wrought out as well in the pris-oner's cell as in the highest and most honorable positions. All human religion holds out hope to men who feel regret for every evil act.

VIRTUE may be assailed, but never hurt; Surprised by unjust force, but not inthralled; Yes, even that which mischief meant most harm, Shall, in the happy trial, prove most glory: But evil on itself shall back recoil And mix no more with goodness; when, at last, Gathered like scum, and settled to itself, It shall be in eternal restiess change Self-fed and self-consumed; if this fail, The pillared firmament is rottenness, And earth's base built on atubble.

-Hillon's Comus. RELIGION is not an arbitrary or imaginary thing, but founded upon eternal truth and right, or it never can have any foundation at all. Religion is the practice of virtue.—Clarke.

THERE are bitterer partings than death, and more heartrending farewell.—Hedge.

Yna! dead to me, and worse than dead; —Longfellow. He is estranged!

frankness*

Woman and the Monsehold.

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

The following extracts are from a letter written in May, by a prominent American woman, on her first visit to London:

"At the small hotel where we are now, and where we are made comfortable at a moderate price, the wife is the equal proprietor with the husband, and her name is on the bills as such. The women shopkeepers are more kind, attentive and painstaking than are our shopkeepers. The women servants are more responsible, capable and faithful than ours are; while the men ser-vants are not as attentive as our male servants; they are more honest. At the hotel we do not lock our trunks, drawers or doors, so you see the whole household is hone and I think they are in their business sig for I see such as the following, 'Goodisa' groceries sold here,' 'Second qualities of teas and sugars,' and 'Inferior Goods.' Where would you see an American have as much

frankness?

"I went on Sunday to the Foundling Church, and heard the service chanted by five hundred little boys and girls. They sang beautifully, though one might question the wisdom of straining the voices of the young girls in letting them sing so loudly. I saw them take their seats at the table for dinner, thanked God for such a home for them, and then clasped the hand of my own little girl more tightly than it is my wont, thankful that she had been given to me under ful that she had been given to me under more blessed circumstances, and that I could be in life and in heart a mother! Our pro-prietor, who is one of the Trustees of 'The Foundling, says that these illegitimate boys and girls are vastly superior to the children corresponding in age in the Alms House, who are legitimate, and he thought every progressive man and woman should be in-terested in making the condition of the honest poor such as to secure to them as good children as crime produced, with which we

"Royalty causes a degree of frankness quite charming to see. I noticed in Westminster Abbey, a monument to one of the old Dukes of Argyle, and the inscription went on to say that, 'He was excelled by none of his age as orator, warrior or honest man, etc., and below was another which stated that he had left by his will five hundred pounds for this monument, and suggested the inscription! Such statements are quite refreshing. We have seen the royal family many times, and think the Princess of Wales to be the most thoroughly lady-like gentlewoman it has ever been our fortune to meet. She and the daughter of the czar, the Duchess of Edinburgh, dress more like stylish American women than any other ladies I have seen women than any other ladies I have seen this side the ocean, but, though of course they dress 'richly, they both dress plainly. The women here, substantial as they are, lack harmony of expression, both in person and in totlet. In my next, I will tell you of some liberal and reform meetings which I have attended."

A young lady of a neighboring State asks, "What can I do? If I were only a young man, all careers would be open to me. I am seventeen years old, full of life and energy, but only a woman, and ordinary woman's work fails to interest me. I shall try something worthy of my mother. But, have I any advantage for being strong, hampered as I am by tradition and custom? Do you think women generally are as capable of endurance as men? If they are, why have they

What can you do? You can do anything for which nature has given you an aptitude, if you have health and will. But, do not mustake ambition for talent. Custom and precedent, like the Chinese wall, are crumbling day by day; like it, they are obsolete. All professions, all sciences, all avocations, are open to you, without your being less a woman. Some are much better fitted for you than others. In law, conveyancing and office practice, for instance, is more suitable for a woman than pleading at the bar, unless you enjoy being a pioneer through many disagreeable experiences. Still, fitness should rule. Do something with all your might, rate. Do something with an your might, and do it well. Women generally are as capable of endurance as men, though they are rarely as strong. Look at their power to hold to painful duties, at the bedside of the sick; in the care of children and the household, where attention is almost contently demanded. Instances daily occurrently demanded. stantly demanded. Instances daily occur. Last week, in Berks county, Pennsylvania, a wealthy maiden lady, Miss Leibersberger by name, ninety-two years of age, went into the hayfield by the side of her work people, to show them what she could endure. She raked and tossed hay all the afternoon, and ended by pitching it on the hay-cart at sup-per time. This genial old lady is a model of endurance. A lecturer and traveler of great powers of observation says, "In all the lands I have visited, woman can stand fatigue better than man. In China, I found her doing man's labor, scattering sampan at Canton; tilling the rice fields at Shanghae, and gathering black tea at Fouchow. In Calcutta, carrying the hod, and plastering the houses. In Madras and Bombay, working by thousands in the burning ghauts, bearing huge quantities of stone and mor-ter, doing the labor of men. In Australia, I saw the native women do all the work, while the lord and master hurled the boomwhile the lord and master hurled the boomerang and chased the Kangaroo. Our aboriginals of the plains, keep their hard work upon the squaw; she carries the papoose, skins the buffalo, plants the corn, and bears the tent upon her back, while the Indian brave is in the hunting field or on the warpath. Homer sings of the hard work of the Gracian women threating grain on the rocks. Grecian women thrashing grain on the rocks, as I saw them do it in Java. Did not Andromache do her work with the men? Look at Bertha, the Queen of the fourth century, building the great Roadway from the Alps to the Jura, and defending her country against the Saracens, setting her work wo-men the example by bearing huge baskets of material on her own shoulders. It is only when effiminate that woman becomes frail. I saw the women of Bethlehem bearing pails of water and baskets of fruit, such ing palls of water and baskets of fruit, such as I could hardly lift, upon their heads, their erect forms and ruddy faces the pictures of health. In Germany, I have seen women wearing breast-plates while doing the work of oxen; and in France, most of the field labor is done by women, while Americans are astonished to see the scavenger women of Paris, harnessed up with two dogs. Lord Ashburton in 1842, reported five thousand of Paris, harnessed up with two dogs. Lord Ashburton, in 1842, reported five thousand women working like brutes in the English mines. The Maid of Saragossa and the Maid of Orleans, are instances of great physical labor as well as heroism. The nurses of the Union army bore the terrible fatigues of the campaign and the hardships of the campaign and the hardships of the campaign and the hardships of the camp, with as brave hearts and undying will as the heroes of the battle-field. During war, every family has its Joan of Arc and Florence Nightengale, and I saw the Catholic Sisters of Charity, like white capped angels

of mercy, hovering over the death-bed of the soldier in all the camps of the Crimes. Away, then, with the argument that women are not men's equal in endurance."

After all, it is neither strength or endurance which is a test of power. The horse and elephant possess both, yet are they tributary to man, who is weak in comparison. The measure of power lies in the intelligence, will and spirituality of the individual. d. These imperishable attributes of the Divine Mind are our birthright, to be cultivated through all time. And this is without reference to race, sex, or previous condition of servitude.

Harpers and Brothers have just published the Annual Record of Science and Industry for the current year, in which the dustry for the current year, in which the editor, Prof. Baird, gives great credit to work done by women. Among others, he alludes to Prof. Maria Mitchell, of Vassar, who, with her girls, photographs sun spots every clear day. They took fifty observations of Saturn, also, during the year. Prof. Mitchell has contributed a valuable paper to Silliman's Journal, on Jupiter. He speaks of the mathematical calculations of Missouth Saunders, at the Harvard Astronomical Observatory, and papers in the American Nat. servatory, and papers in the American Nat-uralist, by Miss Monks, as well as the dis-coveries of Mrs. Austin, of California, in botany. The list might be widely extended.

BOOK REVIEWS.

ANGEL'S MESSAGES, through Ellen E. Ward, as a medium, Vol. II. Nashville, Tenu.: Henry Sheffield, M. D., proprieter Augel's Messages, Volumes One and Two.

Some of the messages in this volume, are on the following subjects: Peace on Earth; Crime and Ambition; Idea and Crime; Individualization; Shall he Live Again? Phraseology; Why was Man Created! I Heard a Voice; Is Man Immortal: Saints Walk the Streets; Death; Why Unseen? To a Child; Inspiration; Divinity; Faith, Truth, Knowledge; and various other sub-jects. Like all other works containing messages from spirits, it must stand on its own merits, and each individual reader must judge of the same. .

MANUALS for Teachers, No. 1, The Cuttivation of the Senses, Philadelphia: Eldredge & Brother.

It appears that these Manuals for teachers were originally published in England, having been prepared at the request of the Literature Committee of the National Education cation Society, by men distinguished at their several universities, and possessed of large experience as teachers. They have been carefully revised and adapted to the wants of American teachers, and it is hoped will prove a valuable addition to the literature of the art and science of teaching. We have examined the first volume (there are to be four more published), and the suggestions therein contained can not fail to be of great value to every teacher.

THE SEVENTH Cincinnati Industrial Exposition.

We have received a beautiful pamphlet, artistically printed and designed to promote the interest of the forth-coming Industrial the interest of the forth-coming Industrial Exposition at Cincinnati, which will open to the public on Wednesday, September 10th and continue until Saturday. October 11th. It contains rules and regulations, classified premium list, names of standing committees, and a general index.

Partial List of Magazines for August, 1879

The Western, July and August, (H. H. Morgan, St. Louis, Mo.) Contents: Protoplasm; The New Heloise and the Sorrows of Werther; Cathedral and Mountain; Venus de Milo; The Essential Phases of Education; A Fantasy of Hades; Reflections of an Attic Philosopher; The Incantations of Groa; The Death Rate of St. Louis; Shakespeariana in the Public School Library; Rook Reviews: Current Notes Book Reviews; Current Notes.

Phrenological Journal, (S. R. Wells & Co., New York.) Contents: Wm. Lloyd Garrison; Do Animals Blush?; Alcoholism Treated Phrenologically; Mental Science in China; Edward Payson Thwing; Brain and Mind; Two Kinds of Self-Sacrifice; The Night-Blooming Cereus; Advantages and Disadvantages of the American Novelist; The Stage Driver's Story; What shall we Drink?" A Study in Vegetarianism; Poetry; Editorial Items; Notes in Science and Agriculture; Answers to Correspondents; What They Say; Personal Items—Wisdom-Mirth-They Say; Personal Items-Wisdom-Mirth-

Wide Awake, (D. Lothrop & Co., Boston, Mass.) Contents: Frontispiece—Down over the Dam Swung a Little Bare Foot; Willy's Mishap; One Cent; The Flower School at Corlear's Hook; Weather Prophets; The Silver Boat; The Dogberry Bunch; Retaliation; The Three Little Pigs; Our American Artists; Baby Thankful; The Story of a Hos. Cake; Out of a Dream; Ned's Wona Hoe-Cake: Out of a Dream; Ned's Won-derings; Royal Lowrie's Last Year at St. Olave's; The Tramp's Dinner Party; A Day at the Butts; A Little Miser; Don Quixote; Sugar River; In Vacation Time; Only Fifteen; Summer Artists; A Little Boy's Lament: Tangles; Music. This number, as usual, is illustrated and cannot help but interest all who read it.

The Atlantic Monthly, (Houghton, Osgood & Co., New York and Boston) Contents: Preaching; The Future of Invention; The Inland Country; An Experiment in Play Writing; At Kawsmouth Station; The Latest Literature of Art; Petite Marie and Benezet; Irene the Missionary; Two Years of President Hayes; A Bit of Shore Life; The Deserted Cabin; "Un Homme Capable"; The Negro Exodus; Recent French and German Essays; William Lloyd Garrison; Vestigia Quinque Retrorsum; Rural England; The Contributors Club; Recent Literature: Mr. Kelly on Mr. Linton.

The Eclectic Magazine, (E.R. Peiton, New York.) Contents: The New Bulgaria; Chesterfield's Letters to his Son; Food and Feeding: Madame Recamier; Calculating Boys; An Invitation to the Sledge; Russian Court Life under Peter the Third and Catherine the Second; The Historical Aspect of American Churches; Schopenhauer on Men, Books, and Music; Mademoiselle de Mersac; In the Royal Academy; Village Life in the Apennines; London Bridge; Professor James D. Dana; Literary Notices; Foreign Literary Notes; Science and Art;

Revue Spirite Journal D' Etudes Phychologiques, (M. Leymarie, Rue Neuve des-Petits-Champs 5, Au Premier, Paris, France). This number, as usual contains articles from able writers and thinkers.

The Nursery, (John L. Shorey, Boston, Mass.) A monthly magazine for youngest readers, is as usual filled with pretty stories and illustrations which will interest all.

Babyland, (D. Lothrop & Co., Boston Mass.) This is intended for children just begining to read, and will be found very instructive, as well as entertaining.

The North American Review, (D. Appleton & Co., New York.) Contents: The Work and Mission of my Life, by Richard Wagner; The Diary of a Public Man; Garrison, by Wendell Philips; The Power of Dissolution, by Edward A. Freeman; The Founder of the Khetivate, by the late John L. Stephins: The Future of Resumption, by an old Financier; Recent Works of Ancient History and Philology, by John Fiske.

St. Nicholas, (Scribner & Co., 743 and 745 Broadway, New York.) Contents: Frontis-piece—"Kaiserblumen;" The Kaiserblupiece — "Kaiserblumen;" The Kaiserblumen; A Mississippi Chowder; What was it? The Baby's Morning; The Aquarium at Brighton; A Jolly Fellowship; Avoiding the Heated Term; The Pease Boys; The Game of Lawn Tennis; Becky's Surprise Day; On the Beach; City Sparrows; Hercules Jack; Doing Her Best; A Few of our Habits; Eyebright; More Un-Natural History; Two Ways of Seeing; Nan, the Newsboy; Agamemon's Career; The Party; Behind the Water-fall; On the Well-Sween; hind the Water-fall; On the Well-Sweep; The Child-Life of Goethe; For Very Little Folk; Jack-in-the-Pulpit; Young Contri-butors' Department; The Letter-Box; The Riddle-Box. This is the mid-summer holi-day number, and besides the interesting stories and fine illustrations, contains eight more pages than usual.

Scribners' Monthly. (Scribner & Co., New York.) Contents: Portrait of John Greenleaf Whittier; Whistler in Painting and Etching; Summer Entomology; Confidence; A Peep into Antwerp and Holland; "Ha-worth's"; Faith; Jacob Hurd's Child; Our Archery Club; Out of the World; Inside the Castle: The Cook of the Confederate Army: John Greenleaf Whittier; Shadow-Evidence; Lincoln's Imagination; Lalage; Influence; Over the Narrowest Narrow Gauge; The Man with a Hobby; Nelly; Wild Clematis; The Cascarone Ball; Gabriel; Sonnet; Topics of the Time; Communications; Home and Society; Culture and Progress; The World's Work: Bric-a-Brac. This is the mid-summer holiday number and pro-fusely illustrated. It is indeed a literary

Music.

The following new music has been received from Geo. D. Newhall & Co., No. 62 West Fourth street, Cincinnati, Ohio, and recommends itself to all lovers of good music: Blue Grass Meadow Waltz, by J. M. Keller; price, 30 cents. Just for Luck, waltz, by Geo. W. Turner; price, 30 cts. Ye Starry Lamps of Heaven, ballad, by H. M. Cole; price, 35 cents. Friends of Old are Good as Gold, motto song, by G. W. Brown; price, 35 cents.

Mr. Henry Kiddle.

Dr. Holland, editor of Scribner's Maga-

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"Although we think Mr. Kiddle has committed a blunder in not detecting and repudiating the poor stuff in the communications purporting to be from Shakespeare, Byron and others, yet we cannot but honor him for the courage and the loyalty to truth which he has manifested in making known his own convictions at the risk of outraging the opinions of the public."

The Women's Tribune, of Indianapolis Indiana, has been purchased by Mrs. Gage. and will be absorbed by the National Citizen, of Syracuse. Mrs. Haggart, of the Tribune; will devote her time to lecturing hereafter upon temperance and kindred subects.

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

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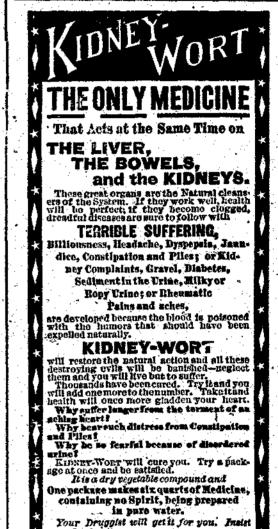


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Special Inducement.

We hardly think the friends of the RE-LIGIO-PHILOSOPHICAL JOURNAL need further inducement than our reduction in the subscription price, to incite them to diligent labor. We, however, feel impressed to make the following offer:

To the sender of the largest number of yearly subscribers before October 1st, we will give TWENTY DOLLAR'S worth of books, to be selected from our printed Book List. To the sender of the second largest number we will give Twelve Dollar's worth, and to the sender of the third largest number, FIVE DOLLAR'S worth.

The usual club terms apply to subscribers so sent and the names must be sent in as designated in our elubrates. Single names cannot be received, except at full yearly rates. Those desiring to work for the premium, will please notify us with the first club they send in, that we may keep the record correctly.

POST-OFFICE ADDRESS.—No restriction is made. Each subscriber in a club may have a different post-office address. Great care must | ily and perseveringly, we shall surely have be taken in writing the names and addresses correctly and plainly; give the first name of each subscriber in full, when possible, also the county in which his post-office is located

Our Present Position.

It has been charged against us that in bringing the critical and analytical method to bear upon the phenomena, real or spurious, of Spiritualism, we are the representative of "a new departure." We claim no such distinction. Ever since 1848, there have been Spiritualists who have advocated views, quite similar to our own, as to the importance of a vigilant scrutiny of all pretensions and of great caution in accepting what lacks full demonstration. But we do claim that no journal except our own is laboring to present spiritual facts so that they will carry the scientific weight to which they are entitled, and command the attention of all serious unpreoccupied minds that sincerely crave the truth.

We were well aware that in questioning the genuineness of certain untested phenomena, we were raising up a host of bitter, because deeply interested, enemies. There are so many persons now calling themselves mediums, who trade upon the smallest possible capital of medial power, and expect to eke out their manifestations or their apparent trance" utterances by cunning and by fraud, that we duly anticipated the reckless and rancorous opposition of themselves and their friends. In this we have not been disappointed. Their unscrupulous animosity is limitless, prompting whole columns of confused mendacious rubbish and garrulous slander, bespeaking an intellect which by its unsoundness calls for our compassion rather than our resentment.

The class of quasi Spiritualists, whose chief object is to make money out of Spiritualism, naturally object to any teachings that may inculcate a purely rational and legitimate estimate of our phenomena. They want a public, prepared to swallow everything they may assert. If they choose to say that a communication comes from Pyth. agoras, Plato, King Belshazzar, or Boss Tweed, it must not be questioned. If you express your modest doubts as to the claimed identity, look to be denounced as a Jesuitical enemy of Spiritualism under the guise of a friend; and as being in the pay either of the Catholics or of the Young Men's Christian Association. Such is the nature of the idiotic accusations to which we have been subjected for taking a stand opposed to all imposture and all over-eager credulity. We cannot believe that any person of a sound mind can be fooled by such weak inyentions.

We were not of so sanguine a temperament as to connect ourselves with journal. istic Spiritualism in the hope of making it so profitable as other and easier vocations which were open to our choice. Indeed we never expected to make it profitable in the fair, financial sense of the word. Circumstances, wholly outside of any calculation of our own, brought about our assumption of the poet we occupy. We do hope, how ever, to make our journal self-supporting to an extent that will justify us in expending money freely to render it, both mechanically and intrinsically, worthy of the great cause we are advocating.

Spiritualism is passing into a new phase, and this is a critical period in its history. Some of the leading men of science in Germany, Russia, England and France have recently become convinced of its fundamental truths. In Australia, South America, and Mexico, it is a power, represented by journals more or less ably conducted. Mediums competent to satisfy men of science of the transcendent nature of our phenomena are multiplying every day. From the best of these we have assurances of sympathy and support. They are willing to do what they can to conform to the reasonable tests of science.

Now, then, is the time for all earnest Spiritualists, all sincere trutüseekers, to lend their support; to second our efforts in behalf of a Spiritualism that shall not be a scoff and an offense in the eves of those who get their impressions of it from the mercenaries and charlataus who infest our camp, and would make the genuine and honest medium share the discredit which they provoke. We want a circulation that shall satisfy our fees that in working singly for the truth at any sacrifice, we have not mistaken the temper of the Spiritualists of the United States; that in eliminating from phenomena all that was fraudulent or even doubtful; and in discouraging all attempts to foist upon Spiritualism the eccentricities. impurities, and extravagances, which are no more entitled to its cover than are the operations of forgers or burglars,-we have not over-estimated the importance of the

We have reduced the price of our paper to correspond with the reduction that has been going on in the price of commodities generally. We hope that all persons who realize the need of a frank, outspoken organ of Spiritualism, will now lend their aid in increasing our subscription list.

Friends of Spiritualism, we are jointly the depositors of a great truth, and we all have a duty in connection with it; the duty, namely, of keeping it pure and unprofaned, and of doing what we can to extend its influence. "If it be a truth," said John Bright to Mr. Peebles, "then it is the grandest of all truths." We know it is a truth. Let us realize its worth. Let us defend, from all that can soil or degrade, not the truth, for all that is immaculate,-but men's conceptions of the truth. If we will do this heartthe satisfaction of witnessing, perhaps even here on earth, such a triumph of Spiritualism as no other form of belief, pertaining to a life hereafter, ever received.

Pyschometric Letter Reading.

For the following extract from a letter bearing upon a subject which we have recently had under discussion in our columns, we are indebted to Mr. C. B. Coomer, of Westfield, Morrow county, Ohio:—

Westfield, Morrow county, Ohio:

"I was anxious to hear from my wife in the other world, and I wrote a brief letter to her, March 5th, addressing her as 'dear wite E.,' and requested her to sign her given name, as proof of identity, and to mention the bables' names. I scaled the letter securely and enciosed it in another envelope, with three dollars and thirty cents, and directed it to J. V. Manafield, 61 W. 43d street, New York. I received an answer and the scaled letter in the same condition as when sent. The answer purports to be from my wife, and the following are some of the passages in it: 'My darling, dear good husband that was, that will be sgain when you see as I do. Yours of the 5th is before me, and though I am not able to read it correctly for lack of proper control, yet, dearest, I can get enough of it to allow me to know it is from my own anxious, dear husband O, that I could but clasp you and our darlings again to my foud embrace!

Then my bliss would be complete. I come to you and our darlings from day to day. O, why was I taken from you and them at a time you and they needed me most!'

"I informed Mr. M that the communication could not be 'rom my wife, as the babies were in the Spirit world before her death; and I sent another letter to my wife, addressing her this time without the initial of her-men. be from my wife, as the babies were in the Spirit world before her death; and I sent another letter to my wife, addressing her this time without the initial of hername. I received another answer, the main point of which now follows: 'I regret exceedingly that my efforts to I read yours of the 5th was [were] not more perfect. I had not the control, therefore was obliged to call another to assist, and from that the discrepancy in the communication [arose.] The fault was not mine about the darlings, but that of my lady spirit friend who controlled for me; she no doubt misunderstood me as to the darlings, and then, why was I taken from you when you needed me most. She then should have said: Live, my husband, so that you will meet me and our darlings when you come to see us face to face.'

"This second letter was signed, the same as the first. E. Coomer; every word and figure of both letters were read by some one. I am not informed whether the same spirit controlled both snawers or not. I was not a curriculty huster, but seeking for truth, pure and nomixed; and if my wife had not changed for the worse, I would

rically hunter, but seeking for trath, pure and unmixed; and if my wife had not changed for the worse, I would get the trath from her if anything."

"In a judicial sense, then, the plaintiff loses his case for want of proper testimony; the costs are paid and the case dismissed without prejudice to another triat."

The experience of Mr. Coomer is in harmony with the views we have recently expressed in the theory, by no means new, that speaking and writing mediums are often indebted to their own psychometric and clairvoyant powers for the supposed communications from spirits. This does not at all exclude the legitimate and probable theory that intrusive and mendacions spirits do often influence and mislead the medium; nor does it exclude the theory, well supported by many of Mr. Mansfield's own tests, that at times spirit identity is manifested in the communications through him as medium.

Whatever the controlling power was that read Mr. Coomer's first letter to his wifewhether it was the medium's own supersensual family or some spirit influencing him -it is evident that the control "was not able to read it correctly." This the control confesses, and his blunder in regard to the babies confirms. Yet that there was a limited power of psychometry or clairvoyance | petus.

practiced, is also evident, for the letter was scaled, and the writer is satisfied that it was not opened. Indeed, if it had been opened there could have been no reason for the inability to read it correctly; for Mr. Coomer writes a remarkably legible handas legible as print.

The second letter from the supposed spirit is somewhat mixed, and reads much like an after-thought. In trying to explain away the mistake, the control makes matters still worse; there is no proof whatever of identity; and there is very insufficient proof, for the rigorous investigator, of the agency of any spirit in influencing the replies. We do not rule out the spiritual theory, but we think it more probable that the words came to Mr. Mansfield just as words and thoughts come to us in a half dreamy state, and that he was not in a condition to distinguish between what was thus, almost automatically, imparted and direct spiritual impressions, such as he may sometimes receive.

Pythagoras is said to have written a treatise instructing us how to distinguish between spiritually imparted dreams, involving divination or clairvoyance (as they undoubtedly sometimes do), and dreams which are mere baseless fantasies of the the moment. Such a treatise might help us to solve the question which Mr. Coomer's experience suggests. We think he may safely conclude that his spirit wife had nothing to do with the letters; but that they were either prompted by some vagabond, intrusive spirit, or that the medium wrote them down, as the thoughts came to him, honestly believing them to be prompted by a spirit, when they were merely the instantaneous fabrications of his own mind in a state of abnormal activity, but where consciousness was imperfectly present, and no deliberation was practiced.

Spread of Infidelity.

The Alliance laments the unbelief of the times. It tells us that in France and Germany a large proportion of the population believe neither in God nor immortality. There is some truth in the reasons which it gives for this state of things. It savs:

"Any religion built upon traditions and superstitiones upon an infallible Pope or a human creed, is sure to bear evil fruit with the tapse of time. The violence thus done to man's reason it fearfully revenges by uprising against and overthrowing the whole system, good or bad, that has duped it. This is not an age when the thinkng people can be led by the priest. That time has gone

All this is good and liberal; but what are we to understand by the following?—

"Men who have been taught to believe in contemporary miracles—in inferences drawn from the Bible, stamped with greater authority than the Bible itself, have found out, or have thought they have found out that they have been misted, and have in consequence thrown over every belief which the syst in has revealed. Therefore (?) it is that we find in Germany a great army of Rationalists who believe in neither the Bible nor Christ, nor God, nor Immortality, and a great collection of butterfies in France who eat, drink, and are merry, because to morrow they die."

There is an obscurity in the italicized passages which we have tried in vain to penetrate. In what the writer says of "contemporary miracles" and of "inferences in an off-glance at Spiritualists; but if so with what consistency can he add, "Therefore it is that we find in Germany a great army," etc., who disbelieve in immortality By "contemporary miracles and inferences from the Bible," confirming those miracles, the belief of the Spiritualist in immortality has the elements of actual knowledge; how then can he be set down as a disbeliever in immortality? Will the Alliance please explain the inconsistency.

The cause of the prevailing unbelief in systems of theology, sectarian creeds, and historical assertions in regard to immortality, is, that the advanced intellect of the age craves a scientific basis for its faith in spiritual realities. And this is just what Modern Spiritualism offers it; phenomena, facts,—the only ground which limited and finite beings can have for a genuine, hearty, and satisfactory belief. In order to believe thoroughly that Christ re-appeared after the dissolution of his physical body, the scientific investigator wants to know that such a phenomenon is possible in our own times; and he gets this knowledge conclusively in the phenomena of Spiritualism.

Our religious teachers, therefore, make an immense mistake when they repudiate the co-operation of Spiritualism in renewing, expanding, and enforcing the belief in immortality; when because of the perplexities, incongruities, and seeming absurdities which the fallible human understanding dealing with so a vast a subject, falls into, they letgo the basic truth involved, implied, and revealed in the phenomena.

The Alliance suggests that a lectureship should be established in Chicago, " with a man, say like Rev. C. Caverno, of Lombard, in the chair." We heartily commend the proposition. No better man could be selected. Mr. Caverno has his eyes open, and is ready to welcome truth from any quarter. He is able and sincere; and we hope the Alliance will follow up its suggestion.

PROF. PAYTON SPENCE Writes: * * "] hope that the Journal, under your very able management, may prove to be as great a success financially, as it undoubtedly is in all the requisites of an honest, independent, high-toned and ably edited paper."

Certainly, if we may judge from the almost universal commendation which the JOURNAL receives, both from Spiritualists and non-Spiritualists, it is well worthy of generous support, and is just the paper that every fair minded inquirer needs. We frankly and earnestly ask the active aid of every well-wisher, in extending our circulation. If each reader would set apart one day to work for the Journal, our circulation would be more than doubled, and the progress of pure Spiritualism receive great im-

A Despondent, Doubting Spiritualist.

To the Editor of the Religio-Philosophical Journal.

I am an earnest seeker after that which purifies, ennobles and enlightens us spiritually, and I have sought it among Spiritualists. The want of confidence in each other and exposure of frauds inclines me to shut my eyes and await developments. If I continue your paper it will still be my hope for the success of the truth, that I thought I had verified and found so much happiness in. Fraud seems to be written upon the face of

A tree is known by its fruit, and such fruit as we get from Spiritualism in Hochester, is not very attractive to say the least. I am sensible of an influence (how gener-

ated I cannot tell) that strongly inclines me toward something higher and better than I find around me. I have rested in the happy thought that guardian angels produced it. I doubt even that after reading your paper, but the influence I have, and hope to

Rochester, N. Y. Many hopeful Spiritualists are thrown into a despondent, doubting state by the exposure of fraud, and for the time being all to them, seems destined to be swept away. It is because of this that Spiritual newspapers, fearing the results, have by silence, fostered this most deadly foe to the cause they support. But if such will pause a moment and reason, they will see the absurdity of their conclusions. It is only a strong cause, and one based on truth that can thus grapple with fraud in all its forms, and fearlessly expose it. If we for a moment doubted the absolute truth of the grand Science, of Life, and the manifestations on which it rests, we should remain silent. That we have perfect faith and trust in it, is the reason of our uncompromising aspect towards every kind of deception and rascali-

Our Rochester friend, who voices the thoughts of many, should feel assured rather than depressed. The exposure of the spurious makes the genuine shine brighter. Would she, if a "counterfeit detector" were placed in her hands, after reading over the many pages, come to the conclusion that if there were so many base counterfeits and such persistent attempts to debase the coin, there could be .none genuine? Rather, would not the existence of the "detector" of itself be absolute proof of pure gold and silver?

In the same manner the exposed frauds give value to the manifestations which have stood the test.

We advise our friend to heed the still. small voice of her spirit friends, whom she recognizes as being near to her. She should give them an opportunity to more fully influence her mind, and instead of doubting because of the false, believe because of the proven phenomena.

Proposition for a Missionary Fund for the Clergy.

DR. J. D. MACLENNAN, VITAL AND MAGNETIC HEALER. TEMPLE OF HEALTH, 220 STOCKTON ST.

SAN FRANCISCO, CAL., July 18th, 1879.

MR. EDITOR:—I have just read the last number of the JOURNAL (July 12th). I take both the JOURNAL and the Banner, and though they do not pull equally, yet I can not do without them. It requires various bricks to build a house. I should be delighted to have a copy of the JOHRNAL put into the hands of every clergyman in the country, and in order to do that, the good, honest readers of your paper, who desire to diffuse spiritual knowledge among the rulers of the church, should contribute a yearly subscription to aid you; and, on getting the names of all the clergy on the American continent, send them a free copy of the JOURNAL for one year. The Christians are doing a noble work in sending missionaries among the heathen, and gratuitously distributing among them the Bible; and why not we send our "weekly missionaries" out among the Chiefs of Christianity? Assuredly such a work will nourish and flourish, and the sowers thereof shall reap their reward. The Journal will put the most skeptical preachers to thinking, if not conviction, and cause them to regard Spiritualism more reverently. I trust, Mr. Editor, you will think this matter over, and if it meet your approbation, put it before the readers of the JOURNAL. If adopted, I, for one, will subscribe towards the work my mite, twenty dollars a year, payable in ad-vance.

J. D. McLennan.

Dr. McLennan's suggestion is worthy of consideration, but our good brother need not wait, let him start the scheme by remitting his \$20, and we will see that the amount is strictly applied to the purpose. This will encourage others to do the same, and with the country full of money, as it will be after the immense crops now maturing are marketed, we shall expect to see funds flowing in which will enable us to send the Journal into thousands of homes where it is now unknown.

Photographs of Lecturers and Mediums.

We have already quite a collection of photographs, and we desire to greatly increase the number. All our friends who can do so, will confer a favor on us and upon the public, by sending us their photographs, cabinet size. We will have them nicely framed and arranged in our office for the inspection of visitors. Those we now have, are daily inspected with interest by callers from all quarters of the country. In mailing to us, care should be taken to enclose each picture between two pieces of cardboard to prevent breaking. They can be sent unsealed for two cents postage.

SPIRITUAL MEETING, at West End Opera House, 431 West Madison street, on Sunday, Angust the 3d at 3 and 8 o'clock P. M., by E. V. Wilson, the seer. Admission, 25 cents. The tests given last Sunday were fine and all were identified but one. Mr. Wilson will have his book and photo with him for sale. Price, \$2.00. Go prepared to buy, thus help him to free his home from debt.

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

The Rev. John Tyerman arrived at his home in Australia, the 18th of May.

Dr. Kayner was in the city last week on a professional visit; he is having a very successful practice.

The Otaga (New Zealand) Witness, speaks In high terms of the lectures of Mrs. Emma Hardinge-Britten.

Mrs. E. T. Brigham, of New York, is spending a few weeks in the delightful little city of Waukegan, the home of Judge McAllister and other staunch Spiritualists.

The Rev. Ada C. Bowles, of the First Universalist Church in San Francisco, married a pair the other day, and was the first pen to do so on the Pacific Coast.

Lewis B. Monroe, the well-known Boston elocutionist, and editor of a series of reading-books, published by Cowperthwait, of Philadelphia, was a confirmed Spiritualist. So says the "Boston Journal." He died early in July, 1879, at his country home in New Hampshire.

ENGAGED.—This play has been having a successful run at McVicker's theatre notwithstanding the bot weather, and is now in its fourth week. McVicker has the thanks of the numerous employes of the Journal office for a voluntary gift of enough firstclass seats to enable them to attend with their sisters and their cousins and their

Dr. J. M. Peebles requests us to announce that he lectures in Alliance, Ohio, during August, and at Willoughby, Ohio, during September. In the latter place the friends have just finished an elegant hall and intend to support speaking a good portion of the time. We are glad to learn of this encouring sign of growth and hope it will be an incentive to other places.

A. J. Davis' articles which appear weekly in our columns, are attracting great attention among Spiritualists and all others interested in the improvement of man's spiritual nature. The ill-natured and often gross attacks made upon him in several obscure quarters do not seem to disturb his equilibrium but only tend to brighten the golden thoughts that flow from his illuminated brain.

It appears from the Harbinger of Light that during Mr. Tyerman's trip round the world he made a speech upon every one of the steamers he traveled in, and on the last one, the Cuzco, so great was the interest created in it, that, not only was he petitioned to speak, but the speech led to a debate on the subject, in which the opponents fared ill, and ever after despaired of reclaiming him.

Fichte, who is now upwards of eighty, in his recent pamphlet on "The Worth and the Delusions of Spiritualism, expresses the same views which we have repeatedly expressed in regard to the unreliability of spirits that assume the names of distinguished characters. Fichte became convinced of the genuineness of the phenomena of Spiritualism, some twenty years ago. and has ever since given much study and thought to the subject.

SUBSORIBERS AT ATLANTA, GEORGIA TAKE NOTICE.—You are hereby cautioned against paying money to W. T. Moyer. His receipts for all that has been heretofore paid him on account of this paper, will be duly recognized. We are unable to get any collections out of the hands of said Moyer, or to obtain any satisfaction from him. If our subscribers at large were as careless of their obligations as most of those at Atlanta appear to be, we should long since have "suspended."

Mrs. Lydia A. Crocker, the well known medium, was on the 24th ult. united in marriage to Mr. Edwin J. Blood, of Wisconsin. The ceremony was performed by Hudson Tuttle, who came several hundred miles for that express purpose. Mr. and Mrs. Blood after partaking of a sumptuous dinner in company with the invited guests left for a brief trip to Niagara Falls, Saratoga and New York. Mrs. Blood will be "at home," at 461 West Washington street, next week, and will no doubt be glad to see her friends both socially and professionally.

Bro. Frank M. Baker writes us under date of July 18th, detailing his unsatisfactory experience in corresponding with his spirit friends through the mediumship of R. W. Flint. The case is quite similar to that between Bro. Coomer and Dr. Mansfield given in another column, and the same remarks made in the latter case will apply to the former. We have received positive proof of the identity of our spirit friends at different times through the medial powers of both Mansfield and Flint.

Mr. J. W. Fletcher, the American medium, is creating a great deal of interest among all classes in London. The Daily Telegraph speaks as follows of him:

"If those who testify to the occurrences in London are to be trusted, we are confronted with a series of assertions which prove that we certainly live in very perplexing times. A number of messages are conveyed, by means of a gentleman lecturing in Steinway Hall, from the Spirit-world, delivered, and suitably acknowledged; and if the people who claim to have witnessed the phenomena are to be credited, give surpassing proofs of their identity and of occult knowledge." This is about the fairest statement of facts in relation to Spiritualism which has yet appeared in the London daily

Not a Religion.

The Alliance has this profound remark:-"It only remains for the scute intellect of the Religio to acknowledge Spiritualism to be a science and not a religion, to enable us to strike hands with him in the work of investigation."

Well, then, let it be a science, since the Alliance wants it. It is the easier for us to grant it, since such is what we have always claimed it to be. Only let us have the privilege of founding our religion partly on what we know as well as on what we believe. Is there any objection to that? Or, under evangelical ruling, must knowledge, science, be rejected as in no wise to be admitted into religion in competition with a doubtful faith? May not a knowledge of the Copernican system enter as an element into one's enlarged theistic views; or must must we go back to the hypothesis of Ptolemy and religiously regard the earth as a flat surface with a vault of glittering lights over it? And so, because we have learnt from phenomena, scientifically tested, that St. Paul was right in saying that man has -now and here-both a spiritual and a natural body, must we exclude the knowledge from our religious system, whatever that may be? We do not quite comprehend the importance of the distinction made by the Alliance between science and religion. All genuine science has in it a vivifying religious element. So Kepler found it; so Newton; so Copernicus; so Franklin; so Agassiz; and so Spiritualism regards it.

The Supposed Efficacy of Prayer.

The following is from the Pittsburgh Commercial:

The Rev. W. H. Swartz, of Beaver Falls, Pa., who graduated in the class of '77. Allegheny College, preached at the State Street Church, Meadville, night before last, when he said it was not his attention to preach a sermon, but to give testimony, and he re-lated a wonderful story of the efficacy of prayer in restoring him to health, which in brief is as follows: After his graduation he received an appointment from the Erie Conference to preach at Ridgeway, Pa. After a few months labor he was stricken with disease, and was compelled to resign his charge. After being compelled to leave his work at Ridgeway, he went to his father's home, near Beaver Falls, where he grew rapidly worse, but, through the aid of eminent physicians, he was partially cured several times, but relapsed into a worse condition agent time. tion each time.

Two visits were made to Clifton Springs but finally medicine failed to have any effect on his system, and a gradual but sure decline was taking place. He had become so bad that he could not read or converse, when a letter was received from his brother, Clark Swartz, who is now in Boston, Mass., stating that the Rev. Dr. Cullis, of that city, had performed many wonderful cures by prayer, if it was the Lord's will that the patient should be cured. Accordingly a letter was written and delivered to Dr. Cullis by the brother. Upon receiving the letter, he knelt in prayer, and upon ris-ing said: "Tell your brother he will be well." The word reached the invalid on the 7th day of April, when he also knelt in fervent prayer. On the 8th he was much better, and on the 9th arose from his bed in perfect health, both physically and mentally, and has been so ever since, able to work on his father's farm during the week and to preach every Sunday. After delivering the above testimony, demonstrating that miracles are performed in this age, the Rev. Swartz made an earnest plea, telling the lesson to be learned from his experience, and impressing the audience with the power of faith and the efficacy of prayer.

Notes and Queries tells an odd story of the Prince Imperial's nurse. She was engaged in London, being advertised for by Dr. Locock, a celebrated surgeon of the day. There were of course many applicants for the very desirable position, but the successful one was a Yorkshire woman living at Gilling. near Richmond, who had been persuaded through a dream that she would be chosen to watch the then un-born child. The correspondent of Notes and Queries writes on the subject as follows:

"Disregarding all ridicule or remonstrance from her less romantic neighbors, she presented herself in plain cotton dress, at the time appointed for elective competition, at the great physician's house in London, and was at last admitted after many more pretentious candidates. Her tale to Dr. Locock was the same that she had told her neigh-bors: "She knew that it was her lot to nurse the coming child." Her manner and fitness for the office prevailed, and she was sent to Paris. Some years elapsed, and my lady informant was in Paris, with a niece, and called at the Tuilleries to see her Gilling acquaintance. She was received by the good woman in like peasant dress to what she had worn at Gilling. The Imperial child was exhibited amongst his toys, and the offer was made them of a drive in the carriage that was always at her disposal for the recreation of her charge. She was as simple and unspoilt as when she left her English

In his sermon at the funeral of the Prince Imperial in Westminster Abbey, Dean Stanley used these words: "We heard of his faithful English nurse, and of her good counsels to him.' This is the woman whose carious history has been above related.

An Independent Voice from New Jersey.

The Religio-Philosophical Journal published at Chicago, of which Col. John C. Bundy is editor, the representative of Spiritualism in the West, has lately made a new departure, more for the benefit of its a new departure, more for the benefit of its subscribers than anybody else. The price of the paper hereafter will be \$2.50 per annum, including postage. Quite a number of the timid and credulous Spiritualists, who do not like the keen edge of that critical broadaxe which the JOURNAL uses in cutting away the frauds and pretenders that have attached themselves to the new movement, say that Bundy is a Jesuit, and runs the paper in the interest of that order and for the overthrow of Spiritualism. We don't mind saying that in our opinion We don't mind saying that in our opinion more "Jesuita" like Bundy would be a lasting benefit to the cause. The most able men and women who believe in the new philosophy endorse the Journal, and it is

an ably conducted and dignified sheet, fair, liberal and candid, whatever may be said of its peculiar spiritualistic notions.—Independent, Vineland, N. J.

MRS. SIMPSON'S SEANCES.

What a Critical and Experienced Investigator Thinks of Them.

To the Editor of the Religio-Philosophical Journal; On Friday, July 3rd, at 3 o'clock P. M., in company with a friend I called on Mrs. Simpson, the wonderful flower medium, for the purpose of having a scance and witnessing for myself the phenomena occurring in her presence, to which so many have borne testimony. At this scance flowers were brought and placed in a goblet in the usual way, and so often related in the JOURNAL that a repetition here is unnecessary. I had brought with me a large-necked bottle, tightly and securely corked, in which I requested 8ki (the control) to place flowers, if possible, without removing the cork. Put-ting a small piece of pencil on a slate and over it a goblet partially filled with water, Mrs. Simpson placed the whole under the table, and I, holding her hand upon the slate, pressed the top of the goblet tightly to the table, holding the other hand outside. In a moment raps came that the slate be removed, and, to my astonishment, there was written upon it directly under the standard of the goblet:

"Me try to use the bottle.-SKI."

The small piece of pencil was inside the goblet. Now, I know that Mrs. Simpson's hand was not removed from the slate. How came the writing under the goblet and the piece of pencil in it? I then placed the bottle, tightly corked, upon the slate, and passed it under the table myself. Mrs. Simpson slipping her hand between mine and the slate, and held it closely that the top of the bottle should be firm against the under surface of the table. My friend, who accompanied me, then arranged the table cloth to partially exclude the light, and in less than two minutes we were told to remove the slate, when we found inside of the bottle, and filling it, three different kinds of flowers with the stems pointing downwards.

On exhibiting the bottle and contents to various persons after returning home, one very skeptical gentleman inquired if we examined the medium's dress sleeves, regardless of the fact that if flowers had been concealed there, it would have required an agency outside of her to place them in the bottle without removing the cork. However, I visited Mrs. Simpson again the following Saturday in company with another friend, and requested her to allow me to examine her sleeves, to which she cheerfully complied, saying, "You are welcome to examine them as much as you please." This I did, pressing her arms so tightly that any flowers concealed there would have been crushed, "Now," said she, "I will do more than that for you," and, removing her cuff, she bared her arm by pushing her sleeve above her elbow; then she drew her skirts

tightly about her person, and placed herself as distant from the table as she could, and use the slate underneath it. I then placed the corked bottle upon the slate, putting it under the table as in the previous scance. Mrs. Simpson's hand never once touching it. I held her left hand outside as before, and in a very uncomfortable position for her. In less than one minute the signal came to remove the slate and the bottle was filled with the flowers! What better evidence could the greatest skeptic ask for? After this manifestation,

Mrs. Simpson told me to ask any questions. I pleased by writing them upon the slate. Then she gave me a bit of pencil (about the size of a grain of wheat) to place upon it, putting a clean slate over it, then without seeing what was written, placed it under and close to the top of the table, when immediately a correct reply was written upon the inside surface of the clean slate. This was repeated several times, giving many tests of spirit power and intelligence.

I would earnestly counsel all investiga

tors who can do so, to have a scance with Mrs. Simpson, whom they will find to be a lady in every respect, an earnest and truthful worker in the cause of Spiritualism, and unsurpassed in her peculiar phase of mediumship.

E. T. BRIGHAM.

New York City. ımship. New York City.

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HONESTY is the best policy in medicine as well as in other things. AYER'S SARSAPARILLA is a genuine preparation of that unequalled apring medicine and blood purifier, decidedly superior to the poor imitations heretofore in the market. Trial proves it.

HON DANIEL F. BEATTY, the newly elected Mayor of Washington, New Jersey, the famous plane and organ manufacturer comes out this year with his annual Mid-Summer Holiday Offer. It is by far the best offer of its kind yet made by this successful business man. Those of our readers who really wish to purchase a first-class plane or organ should not fall to read his advertisement in another column, and avail themselves of his magnificent offer at once. 26 22.

Don't Go to the Seasmone unless you are able; but if you need a tonic to overcome the depression caused by the summer heat use the celebrated Kidney-Wort. It has wonderful invigorating pro-perties, but acts on natural principles as it is prepared without the use of liquors.

A WORD TO THE CORPULENT.-Instead of regarding obesity as an abnormal condition, many people have erroneously considered it as an evidence of health, and any agent that reduces fat is therefore at once suspected of being injurious. Starting to reason from the false position that fat Starting to reason from the false position that fat is an evidence of health, it is not surprising that they should, very naturally, fall into the error of supposing that an agent possessing properties capable of reducing corpulency would prove injurious to the health. Reasoning, however, from the rational basis, that an undue deposition of fat, constituting obselty, is not a healthy but a morbid condition, it is quite as natural for us to arrive at the opposite conclusion, which is austained by experience and observation, i. e, that the reduction of fat in cases of corpulency is invariareduction of fat in cases of corpulency is invaria-bly followed by an improvement of strength, spir-its and physical comforts. Allan's Anti-Fat will reduce a fat person from 2 to 5 pounds a week. Sold by druggists.

Mrs. Clara A. Robinson, the well-known "Magnotic Healer" is now located at 1030 Wabash Ave Chicago, where she will be pleased to see all her old patrons, and as many new ones as may re-quire her services. Will answer calls to treat at private residences. 26-11-28

A DEMOCRAT CURED.—A leading democrat of Burlington, Mr. E. M. Sutton speaks in the high-est terms of the curative power of the celebrated Kidney-Wort. It first cured him of a distressing Ridney disease, and he now uses it whenever he has any symptoms of billousness or needs toning up. It acts efficiently on the bowels, and cures the worst cases of piles.

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A Spiritual Meeting,

Arrangements have been made for a two day's basket meeting, on the Nukton County Fair Grounds, three miles north of Wausson, August foin and 17th. Principal speaker, Hudson Tuttle. Vocal and instrumental music by Mrs. Tuttle. A good time expected. A cordial invitation is extended to all.

ALLEN SHADLE.

Second Annual Meeting of the Illinois Social Science Association.

All persons interested in any or all of the great prob-lems affecting the usefulness, health, happiness, morals and liberty of men, women and children, are cordially invited to attend the second annual meeting of the Rii. invited to attend the second annual meeting of the Illi-nois Social Science Association, to convene in Chicago,' October 2d and 3d, 1879, at 9 o'clock a. m., at the First Methodist Episcopal Church, southeast corner Clark and Washington streets. Interesting papers will be presented upon the different phases of work represent-ed in the six departments of "Philaushropy," "Ed-ucation." "Sanitary Science," "Domestic Economy," "Government" and "Art," and thoroughly discussed. All charitable and philanthropic associations, and all organizations working in the interest of temperance or prison-reform, are cordially invited to send delegates. ELIZABETH BOYNTON HARDERY, Pres't. S. A. Ruchards, Sec'y.

S. A. Richards, Sec'y. 143 LaSalle street, Chicago, Western papers please copy.

. Camp Meeting.

The First Association of Spiritualists of Philadelphia have engaged the following eminent speakers to lecture during the camp-meeting to be held by them at Neshaminy Falls' Grove, at Willett's Station, on the Bound Brook Railread between New York and Philadelphia, commencing the 18th of July, and continuing to the 13th of August, 1879:

J. R. Buchanan, New York; Mrs. E. L. Watson, Titusville, Fa.; W. J. Colville, Boston; Rev. Samuel Watson, Menaphis, Tenn.; A. J. Wheelock, Utica, N. Y.; Dr. H. B. Storer, Boston; Nettle Pease Fox, Rochester, N. Y; J. M. Pechles, Hammonton, N. J.; Cephas B. Lynn, Sturgis, Mich.; C. Fanny Allyn, Stoneham, Mass; E. S. Wheeler, Philadelphia, Mrs. R. Shephard, Brooklyn, N. Y.; Mrs. Nellie T. Brigham, New York Prof. J. R. Buchanan will speak July 20th, at 10 a. x., and Mrs. E. P. Watson, at 3 r. m. They will remain several daye, lecturing in turn with others during their stay Many others have been invited to give us their best thoughts upon the all important subject of Spiritualism.

A cordial invitation is extended to all to come. see

A cordial invitation is extended to all to come, see A cordial invitation is extended to all to come, see and hear for themselves, and participate in an elucidation of this important question.—If a man die shall he live again? Come, hear and see what God in his providence has revealed through our kindred friends in spirit life, who daily are endeavoring by every means in their power to make their presence known to us.

Gifted mediums of every phase of manifestation will be present through whose mediumship life eternal may be verified. Come, seek the truth and it shall make you free

you free
Jesus, the Nazarene, said, "Knock and it shall be
opened unto you; seek and ye shall find." "And even
greater things than these that I do ye shall do if ye believe on me." "It is not I that doeth these things, but
the Father that dwelleth in me."
We trust that all who attend this meeting will be
actuated by a holy desire to gain knowledge, and to impart the earne to all honestly seeking it Very respectfully.
Philadelphia, June 24th, 1879.

Notice.

The Spiritualists and Liberalists of VanBuren County, Mich., will hold their next grarterly meeting at Keeler Centre, in Mr. John Baker's grove, on the 3th and 10th of August. All come and bring your baskets; will have a picnic dinner on Sunday. Good speaking and singing is expected.

By Order of Committee.

A National Liberal and Spiritual Camp Meeting.

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

Lawrence, Kansas, July 20, 1879.

Semi-Annual Meeting of Liberalists and Spiritualsts of Michigan.

The somi-annual meeting of Michigan State Association of Spiritualists and Liberalists will take place August 28th, 29th, 30th and 31st, at Nashville, Barry county, Mich., on Grand River Valley Railroad. The meeting will be held in Lemmel Smith's beandful grove, one-half mile from the depot, which will be arranged to accomodate all who may come. In case of rain the Opera House will be used. This is expected to be one of the largest and most profitable meetings ever held in this State. The following speakers will be present and take an active part:

J. H Burnham, Saginaw City, Mich.; T. H. Stewart, Kendaliville, Ind; Giles B. Stebbins, Detroit, Mich.; S B McCracken, Detroit, Mich.; Mrs. L. A. Feansall, Disco, Mich.; Mrs. L. E. Bailey, Battle Creek, Mich.; Mrs. M. E., French, Greenville, Mich.; J. P. Whiting, Mich.; Mrs. Mary C. Gale, Byron, Mich.; Mrs. Sarsh Graves, Grand Rapids, Mich.; George H. Geer, Battle Creek, Mich.; Dr. M. Gordon, Thornton, Mich.; Dr. R. Garter, Philadelphia, Pa.; J. H. Harter, Anburn, N. Y.; M. Babcock, St. Jehns, Mich. Fine music will enliven the occasion by Mrs. Olle Child, Greenville, Mich.; Prof. P. O. Hadson, Detroit, Mich.; Mr. C. Yandarcook, Allegan, Mich.

In addition to the above named speakers all the mediums in the State are invited to be present, as a free tent will be provided, and during intermissions from speaking and business, seances will be in sealow. As many visitors as possible will be accommodated by the friends. First-class hotel accommodations at Welcott House one dollar per day. At Union Hotel at a rate of \$6.00 per week.

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Mrs. Ware, Nashville.
Mrs. E. C. Hampson, the great flower medium, and
Dr. Henry Made, the world-renowned medium, will be
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A. R. Raysoner Daniele.

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This will be published one or more times during each month and one line of space, given free, to every person sending the name, phase, and address. If more space be desired, it can be had in the Medium's Advertising Column, at nominal rates. It should be understood that the Journal in the publication of this directory seenmes thereby nothing on the part of those named below as to ability, integrity or development, but any information in our possession will be cheerfully communicated on application, personally or by letter. The name of any person found negligent, in advising us of corrections which should be made, will be summarily dropped; all are invited to make use of this column, who ap

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Dr. R. V. PIERCE, having acquired a world-wide repitation in the treatment of Chronic Diseases; resulting in a professional business for exceeding his individual faulity to conduct, some years ago induced several medical centernen to associate themselves with him, as the Faculty of the World's Dispensary, the Consulting Department of which has since been merged with the INVALIUS HOTEL. The organization has been completed and incorporated under the name and style of World's Dispensary Medical Association, with the following officers: Hon. E. V. Prence, Pres. E. B. Persece. Pres. Hon, R. V. PIERCE, Pres. F. D. PIERCE, V. Pres. JNO. E. PIERCE, Sec. LESTER B. SMITH, Treas. NINE PHYSICIANS AND SURGEONS of emineace and skill have been chosen as the Faculty.

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Address, Well's Dispensity Motion as a Curative Agent," Sent on recelpt of 10 cents.) ence and skill have been chosen as the Faculty. CITHONIC DISEASES of all forms come within the

By an immense practice at the World's Dispensary and invalids Hotel, having treated many thousand cases of those diseases possible to woman, I have been enabled to perfect a most potent and positive remedy for these diseases.

To designate this natural specific, I have named it

Dr. Pierce's Favorite Prescription

The term, however, is but a feethe expression of my high appreciation of its value, based upon personal observation. I have, while witnessing its positive results in the special diseases incident to the organism of woman, singled it out as the eliman we sewaring gen of my medical concers. On its merit, as a positive, safe, and effectual remedy for this class of diseases, and one that will, at all times and under all circumstances, ack kindly, I am willing to stake my reputation as a physiciam; and so confident am I that it will not disappoint the most assguine expectations of a single invalid lady who uses it for any of the aliments for which I recommend it, that I offer and sell it under A Fastitive Englandary. [For conditions, see pamphlot wrapping bottle.]

The following are among those diseases in which my Favorite Francription has worked cures, as if by magic, and with a certainty never before stickned by say medicine: Leucorrhors. Excessive Flowing, Painful Monthly Periods, Suppressions when from unmatural causes, Irregularities, Weak Back, From lapsus, or failing of the Ulcrus, Ameversion and Heat, Nervous Depression, Deblitty, Despondency, Threstened Misarriage, Chronic Congestion, in fammation and Ulceration of the Ulcrus, Imponency, Threstened Misarriage, Chronic Congestion, in fammation and Ulceration of the Ulcrus, Imponency, Earrenness, or Sterilly, and Female Weakness. I do not exted this needfalm as a "care-all," but it admirably faithle a singlessment of services diseases of the sexual system of woman, it will not disappoint, nor will it do have, in any state or condition.

Those who desire britter information on those substances of the sexual system of woman, it will not disappoint, nor will it do have, in any state or condition.

Those who desire britter information on those substances of the sexual system of woman, it will not disappoint, nor will it do have, in any state or condition.

Those who desire britter information on those substances of these discusses of precise of state. It tests a

Poices from the People. AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE

HARMONIAL PHILOSOPHY. Extracts from the Dhamuspada, or

Path of Virtue, By Buddha.

VERSIFIED BY JAMES KINNERSLEY LEWIS, OF LON-DON, ENGLAND.

THE VENERABLE.

As solid rocks resist the winds that change. For blame or praise the wise refuse to range.

The man whose passions are forever calm, Who shuns absorbing pleasure's pseudo-praim, Who, in his wisdom, hath the vold perceived, And in the unconditioned hath believed, Whose thoughts to reach the absolute expand, His path is difficult to understand; And like the bird that through the other flies. He seems to fall, but still doth heavenward rise.

The man who, understanding doth believe, Who of the unconditioned doth conceive. Hath severed all the ties that earthward bind, Removed all dark temptations from his mind, tenounced desires that to the thoughtless cling No man is greater—not the greatest king; Though in seclusion he may wake or sleep, Amid the forest wild, or water deep. Or in the stretching desert he may dwell— All nature's works creation's goodness tell-For veneration bails him as her own,

SELF-CONQUEST.

If one, smid the battle's flercest heat. A thousand times a thousand men defeat, Another o'er himself the victory gain, greater conqueror he than of the slain! Subduing self is far a nobler war Than driving o'er the world the conquering car. Not e'en a Gaudharva, not e'en a God, The Prince of Darkness with his iron rod, The Prince of Light, with all his power, divine, Could cause that man his glorious reign resign. Who self hath vanquished in the arduous fight, And ever rules himself by reason's light!

If for a hundred years in forest wild, Be Agni's faithful devotee exiled, Then, for a moment brief, true homage pay To him whose footsteps follow Wisdom's way, And to her holy paths himself aspire. Twere better than the sacrifice to fire!

He who hath, ignorant and uncontrolled, Lived while a century away hath rolled, Twere better for one feeting day to dwell, Reflecting deep in wisdom's dewy dell.

He who hath walked the world a hundred years And to him no immortal place appears,
'Twere better through a single, transient day, From the immortal place to catch a ray.

He who a century hath dwelt on earth,
Perceived not of the highest law the worth,
Had better wisely live ephemeral life,
The law observe that shields from shallow strife.

Not others' moral fallings should engage, The observation of the thoughtful sage; Not their neglect of right, committed sin, But negligence and evil from within!

Remember, by one's self is evil done, And that the evil path one's self must shuu. That self must suffer for all evil wrought, That self must purify to deed and thought. No one throughout the earth, from pole to pole, Can purify another human soul!

Spiritualism in Virginia-Good Pub He and Private Test-Medium Wanted-Authony Comstock -- Talmage-New York Movements.

While lately visiting the city of Staunton, Va., a beautiful town nestling in the lap of green covered valleys, 'mid numerous blue mountains, I had the pleasure of renewing the fellowship of relatives and spiritual friends, and found the cause of humanity and free thought more fecund than ever. For temporal and spiritual progress, all the peo-ple of that lovely acction need is people, people with their wants. Among the firm and true, who may be said to represent the philosophy, facts and inspirations of Spiritualism, is Dr. Krebs, a convert—not from the church, but from Paineism; a man of strong physical and mental force, always ready and able to accept a challenge for argument upon the supposed facts of ancient scripture, and the known and repeatable facts of modern Spirit ual experience, and usually successful in silencing his opponent, if he does not take refuge in flight and spike his guns. The weapon the Doctor mainly uses is Kinney's treatise on the Christian's Hand Book. With him may be named Mr. Pritch and, Mr. Brownold, and many others of more or less pronounced adherence, and the people gener-ally seem to have more than ordinary courage in thinking for themselves.

There are two or three good mediums in the town, more or less developed. In the company of Mrs. Clinedinst clear raps of unmistakable external origin occurred, fore-runners of intelli-gence behind them, as much so as the rap of any mortal friend on the front door. By this primitive mode we got the names of friends and relatives who were totally unknown to the medium, ever she could have produced the rape.

What the good folks of Staunton, Richmond, Petersburg, Lynchburg, and other neighboring Virginia cities require for a ready conviction, is the presence of a good test medium of some phe-momenal character They have had opinions and preaching enough of all kinds. They need facts tirst, then theories. A Slade first, a Davis after; or both at once. Will not some of our best "prophets of the Lord" visit this Macedonia?

When you next have occasion to speak of the zeal of friend Comstock, unless he is acting as a Scotch ferret among the free distributers of the decent literature of the holy old testament, you are at liberty to state, on the authority of the firm of Ammidown, Lane & Co., 87 and 89 Leonard street, New York, that said Comstock was formerly in their employ, but, on account of his over zeal, coming in contact with the fists of a porter resulting in a free fight, he was dismissed from the house. Perhaps this innate disposition may account for the sword of the Lord and Comstock, and should entitle him to more mercy than he allows

The enthusiasm bestowed upon Talmage in London, is probably due more to the great ear-nestness of the man in his profession, and his magmetic humor and bizarre expression, than to his beauty or mentality, and shows to what extent so-ciality and snimalism in association may surpass the attention given to spiritual workers and matters. Sometimes, however, Mr. Talmage indulges

ters. Sometimes, nowever, Mr. Laimage manages in good Spiritualism.

Mrs. Shepard, of Minnesots, is now lecturing at Republican Hall, and giving great satisfaction.

Mr. Brigham has left the city. Dr. Manefield is at Saratogs, or expects to be for the season, and like the city of the desarting. the ministers and laity we all feel like descriing the hot field of battle against the powers, and letting the "Devil" take charge of the consequences until it becomes more comfortable both for saints and sinners in the sweet by and by.

J. F. Smirks.

87 Leonard St., New York.

D. W. Weeks writes: Our thoughts turn gratefully to you every day, knowing that none of the noble workers in the fair field of Spiritual. ism are doing more to show the world the broad line of demarcation between Spiritualism pure and impure, making it respected, beautiful, sub-lime, the heavenly manna in this wilderness of trials and temptations.

Frame Herman Widstrand, editor of the Trath-Tiller, Lake Constance, Buffalo Post Office, Minnesota, only desires to have those join his community, who "are intellectual and apiritual, and anxious to think, read and study, and promute aniversal well-being."

David White, M. D. writes: I think you made a good move when you reduced the price of Personal Experiences and Observatioms.

BY S. B. NICHOLS, PRESIDENT OF THE BROOKLYS SPIRITUAL COMPERENCE.

NUMBER BLEVEN.

We have many mediums who are used in public for physical manifestations, who are more or less visibly influenced by the spirits, and some are more or less pervous and anxious for the success or fear of failure, of the phenomena through their own organism. We have stopping in our city, a good share of the time, a lady medium est as the most inveterate akeptic, and has no means of knowing before hand what may occur. The phenomena through her have been very re-

who is not conscious of any abnormal influence. She sits at the table with as much seeming intermarkable. She is the daughter of a practicing physician in moderate circumstances; her father was in former years very bitterly opposed to Spiritualism, and published a volume against it. I think at the present time he has so far progressed as to at least believe the phenomena through his daughter to be genuine, and that they are produced by supermundanc causes.

I have sat with this medium four times in pub-

lie circles. The power and intelligence producing the manifestations through her, are a band of apirits who control her, and seldom personal communications are received by her visitors; most of the manifestations through her are given in the dark, although a large dining table will be severely shaken and tipped, and very loud and distinct raps given in the light. Each controlling spirit has a special signal or sound which is always given when they first come to the circle. Some of these sounds are the roll of the drum, the boom. ing of the signal gun at sea, and the jar of the machinery of the steamboat. Communications are spelled out with the alphabet. At a circle held Nov. 8th, 1879, there were present the mem-bers of the family and Measrs. Wm. R. and Thos. S. Tice, Newman Weeks, Esq , of Rutland, Yt., a stranger to me, and a skeptle and an investigator. On going to the house, we found the Messre. Tice were having seances with this medium, to see if parathre moulds of hands, faces, etc., could

be produced: On putting out the lights, the first thing done was playing upon musical instruments; at least three were played upon at the same time. The guitar floated around the room. Mr. Wm. R. Tice rubbed phosphorous on both sides of it, and we could see it quite plainly as it floated far above the reach of any house that it floated far above could see it quite plainly as it floated far above the reach of any human hades. A small music-box that moves with a crank, would be carried around and played upon; and at my request, was played upon the top of my head, and left there. The touches of apirit hands were very frequent, and after the pail of cold water and the hot parafilms were brought and placed under the table. were brought and placed under the table, we were sprinkled with the water and touched by a wet and cold spirit hand. The spectacles which I were were taken and placed on the face of a gentleman who sat opposite, and he suddenly missed them, and thought that they had dropped on the floor. The raps called for a light, and they were floor. The raps called for a light, and they were found behind a leaf of the table that had been previously taken out and carried over the heads of the circle and placed against the marble mantel. This gentleman, Mr. Thomas S. Tice, seemed to be a particular for the circle and placed against the marble mantel. particular favorite, for he was constantly touched by spirit hands, and was struck several times very hard on the back. There was spirit writing on a common desk pad. We could hear the scratching of the pencil, and the leaves torn off and handed to different members of the circle. Two were handed to me with different signatures. This pad was placed upon Mr. Thomas S. Tice's head, also on his knee and written upon, and the pencil was moved to write on his bare forehead. I was directed to so change my seat in the circle that Mr Wm. R. Tice would be on my left and the medium on my right. My right hand rested on her left and Mr. Tice's on my left. Immediately I felt hands all ever my person, feeling four distinct hands at the same time; they seemed to want to do something with my feet. I asked if they would take off my shoe. The pins which held up my stocklore were taken and and lead to the property of the pins which held up my stockings were taken out, and placed between my fingers. My left shoe was unbuitoned; the stocking was pushed down, and my ankle grasped by a strong spirit hand, and my leg raised several times so as to strike the table with the toe of my shoe, and it seemed to me as if I could feel the joy

of the spirit at the success of the manifestation.

I sat in the centre of the table near where the leaf had been taken out. Next my right shoe was unbuttoned and thrown over the circle into a corner of the room, my stocking taken off, and after the circle it was found on the top of a picture-frame high on the wall, and opposite where I was citting. My foot was wet all over, as if having been washed with the cold water, and next the hot parafine was plastered all over my foot. This was done several times with different layers, and when our circle broke up my foot was found en-cased to the ankle with this paraffine.

At our conference in Everett Hall about this time, Hon. J. L. O'Sullivan had exhibited photographs of casts of spirit faces, moulds of arms. hands, etc., made at the home of a gentleman in Paris, by the spirits, and this may have been given to show us how it was done. Several parafilne fin-gers were placed in the Tamarind; one of these was placed on my thumb several times, and we found s good many fingers in the pall of cold water, some of which I brought away with me. One in particular was deformed, and it was claimed to be a facsimile of a finger of the controlling spirit, which had been crushed by an accident in the earth-life, and who professed to have been a practicing physicise. All through this scance the medium seemed and claimed to be in a perfectly normal condition. No human hands could have touched my feet or my person without my know-ing it, as all our hands were joined, and the least movement on the part of any one in the circle would have been noticed. I consider the medium above suspicion as to fraud or collusion, and believe her to be one of the best mediums whom I have ever sat with during twenty-five years, and I advise believer and skeptic to visit her with the same spirit that I did, and they will be satisfied beyond adoubt that spirits do materialize and touch with their hands those still in the earth form.

Brooklyn, N. Y.

A Mysterious Event.

A highly mysterious event is reported as having happened recently in the family of a very respectable widow in this city, of which no explanation has yet been made. The affair is so well vouched for, and the character of the family in which it occurred so good that the natural tendency to suspect decait in the matter is parily, if not entirely, checked. The story runs thus: The lady mentioned, whose name for good reasons is not given, was engaged one evening in the presence of her two daughters in baking pancakes for tea, when auddenly, without any visible agency, the cakes disappeared from the griddle, before the faces of the astonished lookers on, who searched in vain for traces of the strangely acting flap lacks, and even went so far as to call in the neighbors to seck explanation of the phenomenon. None of the family are believers in spirits, but so much was the lady affected by the event that it was with difficulty she could be persuaded to refrain from moving out of the house under the belief that it was haunted.—Davenport (Iowa) Gazelle.

J. H. Monroe, editor of the Seymour (Ind.) Times, writes: I read the JOURNAL with great interest. I think you are doing a noble work. If the science or phenomena (or whatever it be), called Spiritualism is to survive, it must be sepacalled Spiritualism is to survive, it must be separated from humburgery, "faith" and quackery, Spiritualists are splendid reformers, and I work cheerfully and lovingly with them, myself taking nothing on faith, but extending the hand of fellowship to every honest inquiring and reformer, and foe to the myths and the powers that claim allegiance and homage and tribute from man. I repeat, that you are doing a noble work in prunlug and picking; in placking up the tares that choke the growth of the Tree of Life; in applying the actual cautery of common sense logic to the curcuit that are burrowing at its root. The Jour-MAL in your hands is a power in the land, but in the hands of a weak and credulous and visionary manager, who would come to the defence of e ery charlatan and impostor, it would soon sink lute well marited contempt.

It is an achievement in journalism to earn and command the respect of those who differ from you in sentiment or on questions that earnest men are laboring to solve. This you have won. A PERTINENT QUESTION.

De Spirkts Ever Leave Their Bedies Before Douth?

If spirits cannot leave their bodies before death, a some of our advanced thinkers say, I would like an explanation of the following facts by some

like an explanation of the following facts by some scientist versed in spiritualistic fore:

During the late war I was living in Seims, Ala., I had there a young lady friend to whom I was much attached. At one time she made a visit to her slater in the country, some twelve miles distant, where she remained several weeks. One morning as I sat alone in my room reading French history. I raised my eyes and saw what to me appeared to be the spirit of my friend, glide gently into the room. It approached within a few feet of me, and then vanished. What struck me as rather curious then, was that she were a dress unlike. or curious then, was that she wore a dress unlike anything I had ever seen her wear, and which was not then used. That style of dress was, however, worn some two years later at the time of her death. Again, during that same summer, I was return-

ing one afternoon from a visit; it was still quite light, and I was walking cheerfully up the long path that led from the gate to the house; when about one-fourth the distance I saw what appearance is the same of the long path that led from the gate to the house; when about one-fourth the distance I saw what appearance is the long path that led from the gate to the house; when about one-fourth the distance I saw what appearance is the long path that led from the gate to the house; when a long path that led from the gate to the house; when a long path that led from the gate to the house; when a long path that led from the gate to the house; when a long path that led from the gate to the house; when a long path that led from the gate to the house; when a long path that led from the gate to the house; when a long path that led from the gate to the house; when a long path that led from the gate to the house; when a long path that led from the gate to the house; when a long path that led from the gate to the house; when a long path that led from the gate to the house; when a long path that led from the gate to the house; when a long path that led from the gate to the house; when a long path that led from the gate to the house; when a long path that led from the gate to the house; when a long path that led from the gate to the house; when a long path that led from the gate to the house; when the gate to the long path that led from the gate to the long path that led from the gate to the long path that led from the gate to the long path that led from the gate to the long path that led from the gate to the long path that led from the gate to the long path that led from the gate to the long path that led from the gate to the long path that led from the gate to the long path that led from the gate to the gate to the long path that led from the gate to the gate to the long path that led from the gate to the gate to the long path that led from the gate to the gate ed to be the spirit of the colored gardener. It advanced to within a few feet of me and then vanished. It was so transparent I could see through it: A strange feeling, almost of awe, crept over me as it came near me. I ran in and told my cous-in what I had seen. She said, "Do not tell his mother; she is superstitious, and will think it a warning of Ed's death. The next day he was taken with an epileptic fit, and had them at intervals until he died some twelve months after. During the same summer we had a lady, a Mrs.

I, spending some weeks with us. One evening I left her in the parlor with some visitors, and went to the gate to speak to a friend. While went to the gate to speak to a friend. While there I saw what I thought was Mrs. I come out of the gate, brush by me, and without seeming to notice either of us, get into a carriage and drive off. She was very eccentric, and I thought this conduct very strange, so I called out in a bantering tone, "Good bye, if you are gone." After a few moments I returned to the house. few moments I returned to the house, and what was my astonishment to find her sitting quietly on the steps enjoying the evening breeze. I asked her how she got back there. She was astonished at so strange a question, and replied, "Back from where? What do you mean?" I then told her from where? What do you mean?" I then told her that I had seen, either her or her ghost drive off a few momenta before in Dr. C.'s carriage. She laughed and said, "Well, I am glad you saw it going from you, as that is a sign that I shall live several years yet." She died some ten years after this event. Still another: One night this spring I saw what appeared to be the spirit of a nicce, who was in Mississippl. She looked at me, laughed and nodded her head. The clock struck eleven. She then came around to the other side of my

She then came around to the other side of my bed, and then vanished. I wrote to her the next day to know what she was doing at that time. She replied she was in hed and sound asleep.

Some two years ago or more I had a friend who came to spend the night with me. I left her in my room undressing for bed, and went into the adjoining hall with a lamp, as the hall was dark, to attend to something. While there I saw what I supposed was my friend pass by me in her night dress, and go into an adjoining vacant room. I thought it strange, but said nothing. I waited for her to return for some time, but as she waited for her to return for some time, but as she did not, I put the lamp down on a table and went back into my room to find her seated quietly taking off her shoes and stockings. I was astonished, as there was no way to get back into the ed, as there was no way to get buck into the room from the one I saw her go into except through the hall where I was. I asked her, "Did I not see you pass me and go into the back room just now?" "No, indeed, you did not," she replied. I told her why I had asked her this question. She seemed frightened.

When I lived in Selma, Ala., I was not a Spirituallet and had never read a spiritualistic book or

ualist, and had never read a spiritualistic book or paper. I had never met a Spiritualist, and did not believe in ghosts. I looked upon these things as optical illusions. All of these apparitions were identically like those persons in appearance. If they were not spirits, what were they?

SERENA MILNER.

Co-operative Colony,

I would like to join a colony to locate some. ive farming and manufacturing, the rules for the government of the company to be substantially as follows:

The capital stock of the company to be one hundred thousand dollars, in shares of one hundred dollars each.

Each member, a stockholder, and to be credited with the amount invested, and certificates of stock issued for the same; but no one person to own, at one time, more than ten thousand dollars in stock. All real estate, farming implements, stocks and machinery, to be vested in the trustees as the

common property of the company.

All able bodied persons over fourteen years of age, to be required to labor in some department, t least five hours per day, and to be credited for such labor according to its value. The different grades of labor and price to be paid to be established semi-annually by the board of directors. No person to occupy the property of, or to be employed by the company, except stockholders or members of their families

The company shall not have the power to mort-gage their real estate, or contract any obliga-tions, except to the stockholders, which they may not be able to liquidate on demand. Persons becoming members of this company must be of good moral habits and in good health,

and not over forty-five years of age.

The Sabbath shall be regarded as a day of rest and mental and spiritual culture; but no sectarian church shall be built upon the company's

grounds. No intoxicating liquors, tobacco, opium, tea or coffee, to be used, or allowed to be sold upon the company's posses ions.

The above is the outlines of what I would think necessary for the protection of the financial as well as moral interests of the company. There are other rules of regulation, which might be added, perhaps, to advantage. Much time and labor would be saved by co-operative boarding and washing. The entire community could dine at one table, and the washing for all done by wachinery, which would save the women a vast amount of labor. There are many other branches, such as the moral, religious and intellectual culture of the children, etc. of which it is not my purpose now to speak. I simply wish to draw the attention of your readers to the matter, and so-

If there can be found a hundred families with means from five hundred to one thousand dollars each, who will unite in an enterprise of this kind, we can build up a little paradise of a home, where our children will be free from the wleked, contaminating, debauching influences which the degenerated Christianity of to-day permits to sur-round them. With proper industry and economy

we could not fall to succeed financially. I would be in favor of locating on cheap state or government lands, on some good water-power atream for manufacturing purposes, where our boys and our girls could be taught regular habits of industry. The farming lands would produce nearly everything necessary to live upon, while the articles manufactured would be a constant

I shall soon visit Kansas and Texas, and should I receive a sufficient number of responses to this letter from parties who will join in an enterprise of this kind, to indicate that it can be successfully organized, I will spend some time in examining land and location.

I hope those who feel an interest in this matter

will write me at once, as I shall probably leave home within a month. Address, J. MURRAY CASE.

Dr. S. A. Thomas, M. D., Sturgis, Mich., says: * * "Surely I would give the JOURNAL for no other spiritual paper. It has taken a bold, but consistent step in purifying our glorious cause from knsves and fools." J. D. Moore writes: I must say that I am

highly pleased with your paper, and would, if I had the means, cause it to be sent to every family on the globe. In Landon there is to be held a "Jubilee Convention of Spiritualists."

A Curious Manifestation.

J. L. P. writes: A very interesting phenom-enon or materialization occurred in our city recently, that we wish to rescue-from common de-cently, that we wish to rescue-from common de-cay. At the residence of a very intelligent widow lady, somewhat advanced in years, her grand-daughter, a beautiful child of some six or eight summers, while standing in one of the parior room doors of their peaceful home, suddenly cried out, "Grandma, come here, quick!" The good lady hastened to the scene, saying, "You dear child, what do you want?" "Why," she replied, "I saw grandpa standing by the bureau, with his back to me and his head resting on his head but when you started to come be wentled?" hand, but when you started to come he vanished."
The good matron, though not a Spiritualist, is convinced that the child saw something of an unususi character.

This occurrence reminds me forcibly of an incident that occurred in my own personal history early in the morning of life. At that time my fa-ther was reelding with his family in the suburba of Jefferson City, Missouri, not in a palatial man-sion, but in a primitive, old-fashioned log house, that was built a little off the ground, but was well under-pinned with mother earth; but the back portion was left open for some cause, by which a good view could be had under the dwelling. One cay while at play with my little brother I happen-ed to look under the building, and I saw the features of a most beautiful woman. The form was visible from the waist upward, dressed in a robe of anowy whiteness; her arms were folded across the breadt. The face was of a Grecian mold. I the breadt. The face was of a Grecian mold. I remember distinctly the rosy tint upon the checks and the deep blue eye. While yet gazing on the scene, the face turned toward me. I turned away a moment and then looked again. I still saw the mysterious stranger. I hastened to my mother, and told her what I had seen, and begged her to come with me. She did so, but the figure had vanished. I told my father when he came home, of what I had seen, and asked him what it could mean. He said it was a delusion, an hallucination. I was anxious that the floor might be removed and the earth dug away, for I thought at that time there must have been some one burled there time there must have been some one buried there whose history and demise was shrouded in mys. whose history and usuates was strouded in mys-tery. I know that there are persons in the world, if they should chance to read this narrative, who are plously inclined, and who would smile in-credulously, but at the same time would expect us to believe implicitly in the fact that the angel of the Lord comforted Daniel in the lion's den Peter in the dungeon of Herod, Paul at the bar of Nero, Ignatius in the amphitheatre and Shadrach in the flery furnace, etc.

The spirit referred to, was not, probably, materialized, but was seen clairvoyantly by the child. The same may be said of the spirit that appeared under the house. The writer gives copious extracts from the Bible, showing that like incidents occurred in ancient times, but we have not space for them.

Wm. Robertson Smith.

How long before we are to know whether Prof. Robertson Smith, in his article "Bible" in the Encyclopedia Britannica, proved himself a heretic or not? Long ago, his Presbytery of Aberdeen, after discussing the article refused to condemn him. But the Glasgow Assembly, in 1878, review-ing the case, and dwelling especially on the charge that he taught Deuteronomy was not written by Moses, reversed the decision of the Presbytery. And now the General Assembly, by a very uncertain voice—321 votes against, 320 (or very uncertain voice—321 votes against, 320 (or against 819 some say)—reaffirms the action of the Glasgow Assembly. But, instead of ending the case, and burning Prof. Smith at once, they refer the libel back to his Presbytery to be proved by his confession or trial, and reserve the final decision to their next meeting, in 1880. If it shall be proved, however, they say Mr. Smith ought to be such sentence as the gravity of the subjected to such sentence as the gravity of the case, and the usage of the Church "may require for the glory of God, the edification of the Church and the deterring of others holding the same sacred office from committing the like offenses in all time coming."

All time coming."

Meanwhile, until the Assembly shall have thus restored "the glory of God," and gotien Delly protected against Profit Smith's pen, what shall an inquiring world do? Read it: Encyclopedia, or sit and wait? Nay, werse doubts arise. Would God entrust his "glory" to that single man who saved the vote from a tie; or to the six hundred and odd men, among whom a single headache or and odd men, among whom a single headache or missing button might have entirely reversed the

Practically, all the long discussion seems to have neither harmed Prof. Smith nor helped Presbyterianism. He is, indeed, for the present, suspended from his office; but he retains the sympathies of the students, who, during the trial "most heartly cheered him and his friends whenever they opened their mouths." There is even talk that in the interval, he "may be appointed to a chair in one of the Scottish universities,"-for, though a young man of scarcely more than thir-ty years, his great ability in learning and natural acience and Oriental study, have won wide recognition and honor in Scotland. What if this persecution should, as some anticipate, only promote him into the chair of Prof. Talt, who, it is said, is likely to be appointed to that of Mathematics at Edinburgh? Then, too, the Britannica is still issued and read; nor do its publishers express any pious sorrow over the article in question, but doubtless feel a trace of the business man's joy over advertisements gratis. Altogether, it seems probable that, by the time the General Assembly shall have finally condemned Prof. Smith, he will thanks to them, be enjoying a better position, and a still larger section of the church will have discovered that his article, if heretical, is at any rate true.—*U*nity.

J. W. Birdwell writes: Although I am stranger to you as a subscriber, yet I have read your journal for years. I generally get it from news dealers. I visited this city (Louisville, Ky.), thinking that I would probably locate here. My thinking that I would probably locate here. wife, who has been trying for years to become a believer in the Harmonial Philosophy, came with me. She was on her way to visit some friends in Dayton, Onio. We have had a missing son since the spring of 1876, and have had no earthly intelligence from him. We visited Mrs. Jacobs, who, by the way, is an excellent lady, residing here, and I think, a splendid slate writing, independent voice and trance medium. Mrs. Birdwell requested a communication from any spirit friends present. On putting the slate under the table four names were written, "John" among them. She then asked "What relation exists between me and the spirit John?" The spirit wrote, "Dear mother, don't grieve for me. I am much happier here than I ever was in earth-life. I would not return to earth-life if I could." He wrote his mother a letter in the spring of 1876, which was the last intelli-gence from him to this date. She asked him where he died. "Near Demopolis, in South Alabama," he replied. She asked him if he knew his sister Blanche was married. He said that he did, for he was at the wedding in Nashville, Tenn., in the Christian church. He died in the spring of the Christian church. He died in the spring of 1876, and his sister Blanche was married the 19th of December, the same year. This communicaon December, and same year. (This communica-tion was given on Saturday evening, the Sist of June. Mr. F. A. Smith, a particular friend of ours, who was from Mumfordayible, Kentucky, happened in the city at the same time. Mr. Smith, at home, is a strict Methodist and church-goer, and in his association is very reticent on the subject of Spiritualism, but while in Louisville among the mediums, he was a perfect enthusiast. He made arrangements with Mrs. Jacobs for a scance on Sunday night, where there were seven in the circle Mrs. B. myself and five others. All present con-versed with the independent voices emanating from dear spirit friends. I never saw a more har monious circle or one that gave more satisfaction. My son John came and talked to his mother and me. Mrs. McKay, my step-daughter, who passed to spirit-life July 15th, 1876, came and conversed with us as friend with friend. The medium finally became entranced, and was

controlled by the spirit of S. S. Jones, formerly editor of the Religio Philosophical Journal. It has soldom been our high privilege, in this life to listen to a more profound, clear-headed and logical discourse than came from the lips of the

Est though a vall of shadow hangs between That Hidden life and what we see and hear, Let us revere the power of the upseen, And know a world of mystery is near."

We dare the old materializer to publish in his paper the articles he has written and published in the Religio Philosophical Journal. - Stand-

Well, new, what next? Of course the RELIGIO

PRILOSOPHICAL JOURNAL IS a great religious pa-per, and has an immense weekly circulation throughout the United States and in Europe, and articles that would be eminently proper for such a journal, would not be exactly adapted to a mere secular county paper like the Republican or the Standard. What articles does the Standard have reference to that he thinks we would be sahamed of them? If Bro. C. thinks they are so bad, and would east reflections upon us, why don't he publish them? Or is the Standard so very careful of our reputation? Does the Standard imagine that any of his duped readers will gulp down such a thin and transparent fling with nothing in the world to back it up but the dictum of the writer? Probably nothing can more clearly illustrate the animus and intent of our worthy contemporary than this little bit of mud. To lilustrate: We recently wrote a criticism of an article in the New York Observer, and published it in the RELIGIO-PHILOSOPHICAL JOURNAL. It was published with editorial comments calling the attention of the Observer to the pertinence of the criticism and also to the misconception of facts by that metropolitan paper. Every one will see the folly of publishing such a criticism in our country paper to checkmate the errors so widely disseminated as they would be through the Observer, hence the RELIGIO-PHILOSOPHICAL was chosen as the medium for that purpose. We were not aware before that we had written anything that was going to rouse the ire of the Standard, or that we dare not publish in our own paper. The deacon will probably never be guilty of publishing any articles in the Religio. Philosophical Journal at any rate. His stores of wisdom will be reserved for a much smaller audience.—Milan (Mo.) Republican.

Notes and Extracta.

All are spirits and differ only in condition and It is the Christ principle the world stands in

need of more than an individual. Delty is recognized by all men as the author, the projecting cause of what is seen, heard or

known to exist. When there is dishonesty in the mind it will work itself out at the finger's end, should oppor-

tunity favor the scheme. The world is a vast theatre, upon whose stage nyriads of actors wander to and fro, performing

their part in the drams of life. Mediumship thus far is out very imperfectly understood, owing, in fact, to the gross material conditions by which mediums are surrounded.

Mediums as a class do not differ much from the generality of mankind. It is not considered the part of wisdom to delfy any human being.

A Writer in Spiritual Notes, London, says "I never knew a Spiritualist recent." Out of the militons of Spiritualists in this country there has been two or three prominent recentations. We content ourselves to present to thinking

minds the original seed from which spring vast-fields of new thought, that may be cultivated, beautified and enlarged.—Chevaller Ramsey. Spirit mamifestations are not designed to benefit the outer or earthly form of man, but they are designed to teach the spirit that beyond the boundaries of physical life there is a con-

scious existence. Whenever a medium assumes to control spirits, then it is time to be on your guard; then make your investigations as searching as the mind can conceive, for spirits are the controlling

powers and not mortals. A little Waterloo Sunday school miss was asked by her teacher, "What must people do in order to go to heaven?" "Die, I suppose," replied the little one. The teacher didn't question her any further.— Waterloo Observer.

The fact of a person being in possession of powers which enable spirits to communicate with their friends in the physical form, is no indication that they possess more of the divine principle of life and goodness than their fellow men.

Spiritualists should not expect to be borne to the summer land on "flowery beds of ease." simply because they know that spirits can communicate with them. This knowledge does not encompass all there is in life, but is rather the A. B C of human possibilitie

The Swedenborg Society (London) announce that they are about to publish, at a low price, a small work entitled "The Souls of Animals and The purpose will be to prove that man only is immortal, and to show the true grounds upon which that doctrine rests. A doep well at Stockton, Kansas, has run

dry and is emitting sulphurous fumes. Mr. Dappin, says an exchange, firmly believing that the bottom had fallen into hell, maintains a position day and night at the opening, with an ax at hand, ready to kill the devil when he emerges.

** Let us gather up the sunbeams Lying around our path; Let us keep the wheat and roses Casting out the thorns and chaff. Let us find our sweetest comfort In the blessings of to-day, With a patient hand removing All the briers from the way."

Manufactured Omens.—The introduction of a dove, which perched at the elevation on a glided eagle at the St. Augustine mass in Paris, for the Prince Imperial and proved a hit: The bird, which is tame, and had three days' lessons, was attracted to the eagle by grain thrown on its back. It looked charming gyrating above the incense.-London Truth. A child's legic is not to be sneared at. His

mind is keen enough to see the folly of much of the reasoning of his seniors. A little fellow in Connecticut saked his parents to take him to church with them. They said he must wait until he was older. "Well," was his shrewd suggestion in response, "you'd bettertake me now, for when I get bigger I may not want to go." Where shall peace be found for the mind? Not in the exalted fortune, not in pleasure; if

these are long continued they weary us; and sati-ety is succeeded by surfeit. In the palace of the great we wish for retirement; from the distractions of society we need repose. It is wisdom alone that can attach us to it the more, the more our progress in it advances. It a spirit using a human organism to deceive, or prompts the medium to make use of dishonest

means for the purpose of deceiving, such a spirit should not be allowed to control a second time without first giving satisfactory evidence that there had been a change in his or her ideas—that they now seek the good of humanity and not desiring to make dupes of honest, truth loving men and women.

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

But, rising heavenward, an ethercal flame Shines on unquenched, in essence still the same, As is the light that doth all worlds illume. -Wm. Lloyd Garrison to his wife.

The editor of Spiritual Notes says: "On one or two occasions of late have we been tempted to notice the appearance of Spiritualism in unexpected places. We have heard it preached by a Bishop from the pulpit. We have found it propounded by a canon in the pages of a popular Review; traced back to the fathers of the church; and the theories of Origin identified with the revelations of what has been misnamed "The Modern Mystery," Again and again does Canon Westcott startle us by quoting from this patristic source extracts which might have been automatically written by a nineteenth century medium."

First Vice Society.-Lucifer began, mythologically, as a heavenly detective. He was the lawyer retained by the gods for the suppression of vice, and, from long engaging in that business, he came to love it. When he had nobody to accuse he was in distress, and went about accusing innocent people. So he was called the accuser. And then he fell lower still, and went about tempting people to sin, in order that he might prosecute them; and then he was called Satan. was, of source, the first vice society, and the end of its attorney.—M. D. Conway, in "Liberty and Morality."

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Continued from First Page. polluting influence is reduced to a mini-There let us keep it until it dies of asphyxia; and should it, on any pretext, seek again to become rampant, I hope the friends of decency everywhere will rise up, to a man and woman, and teach it a lesson that

it will never forget.

I have tender charity for the weak and erring, and to such of this class as admit and deplore their error, I am ever willing to say, "Neither do I condemn thee; go thy way," but always adding, "Sin no more." But when the erring ones deliberately assume the role of the justifiers, advocates and propagators of the same error, it becomes the duty of every good man to block and their courses with aware requisible harder.

up their course with every possible barrier. But the evils referred to can never be cured by mere denunciation, though vigorous denunciation should be employed for the purpose of defending the dignity and healthy moral tone of society. But the effectual antidote to the bane is really presented in the higher principles of Spiritualism itself, and in the sublime interior science, philosophy and religion which are involved in this "second coming of Christ." Illuminations concerning these principles began to be given at an early stage in the history of Spiritualism, but failed to secure attention. These must now be explained and elucidated, and taught to the people by those who are competent to the task. But on this subject I cannot now dwell, as I have already transcended the limits of the time allotted to me. I will refer you, how-ever, to the exposition of the inmost truths of this subject, given more than a hundred years ago, by that greatest of philosophers, seers and Spiritualists, Emanuel Swedenborg—particularly in his book entitled, "The Delights of Wisdom Concerning Conjugal Love." Those who found their ulterior mental processes upon the fixed and in-vincible prejudice, which denies that there can be any supremely wise and loving being who rules the universe, and mankind, and who cannot conceive of an embodied *Logos*, Lord, or Christ, in whom the Father dwells will, of course, not be able to derive much benefit from this exposition of fundamental truth. But those who humbly look up for higher light to the great, divine source of all light, and who are willing to live the truth when they know it, will find in these expositions of Swedenborg, confirmed by more recent experience and reasoning, important aids to the true conception of sexual and marriage relations, and be able to see why it is that Free-lovism, especially in its most objectionable form of adultery, leads to utter perdition. They will learn. as a fact of philosophy, as well as a doctrine of religion, that man, standing in the image of God, is one dual homo, of which the male and female are co-equal parts; that the man is a form of wisdom, and the woman a form of love; and that in the divine order each wisdom is united to its own particular love. wisdom is united to its own particular love, so that the two may make "one flesh," just as the Divine Love and Wisdom are conjugally united in one God; that in the angelic heavens consorts are thus eternally united; that the conjugal love which thus unites them is, in all the functions of male and female, eternally preserved in the pristine vigor of youth, eternally procesant of the forms of love, wisdom and use, regenerating souls from lower to higher planes, and adorning their celestial habitations with paradises of inexpressible beauty; and that in this great central love are gathered up all other loves, and hence all the joys and delights of heaven. It will be learned that the sexual functions of men and women on earth, have this divine origin, and that they are given for the pure and hely purpose of generating a heaven of angels; that the right employment of them, between one man and one woman, united in true conjugal love, is purity and chastity itself; but that the perversion and inver-sion of them is a direct invasion of the pur-

ders, and turn the earth into a hell.

This pure and holy love between one man and one woman, with all its exquisite delights, is about to descend, with the spirit of God, into that portion of humanity on earth which is prepared to receive it. And, as it extends, the earth will be covered as with an ocean of Divine Love. And then a different race of children will be born— noble, spiritual, Christ-like. And then, too, the dear angels will talk with man face to face; and then the lost Paradise will be restored forever, and the whole earth will become a heaven. O. Spiritualists, what have you been doing that you have learned so little of these things?

ity of all things in earth and heaven, and

tends to generate moral and social disor-

Cape Cod Camp. Meeting-The Concord School of Philosophy.

To the Editor of the Religio-Philosophical Journal: I wish some thousands of your readers could breathe the pure sea air that sweeps through this grove this lovely morning. It is not only the elixir of life, but a tonic to the system and an inspiration to soul and mind. The camp ground is a grove of oak trees-not the towering oaks of a western forest, but such as can spring up from this sandy soil and wrestle with the ocean winds until they stand, sturdy and strong, some thirty or forty feet high. Here is a platform, and seats for some two thousand hearers are around it, all encircled by tents and cottages, and cranberry marshes stretching around three sides of the grove to the low hills and sandy plains, with the broad Atlantic beating on the beach two miles south, and Massachusetts Bay four miles north. Here are earnest, substantial, thinking people; sea captains and sailors, with the breadth and freedom of the wide seas they sail, in their minds and souls; sturdy and brave veterans in the "moral warfare" of old Anti-Slavery days; women of character and decision, full, too, of the fine grace of genuine womanhood; and the merry voices of children sound as pleasant here as in our western homes.

I have only been here two days, have heard H. B. Storer and Mr. Colville, and listened: with much interest to the thoughts and experiences given in conferences. Especially interesting and suggestive were the words of three veterans, all over eighty years old and bearing their testimony to the cheer-ing benefit of Spiritualism in their ripening

Mr. Storer spoke with his accustomed clearness and excellence, and Mr. Colville gave a talk of an hour on Theiam—a question given in the audience with fine and clear statement, fit language, and consecu-tive argument full of value. Last night Mrs. Brown of Vermont, spoke with an expectation that sent her good work home. earnestness that sent her good work home. To day we begin with a conference. Colville speaks in the afternoon, to-morrow and Snaday I am to have a word, and Wm. Denton, too, is to be here for Sunday. The growing audiences will then reach up to two or three thousand. It is a good meeting, full of weight and spiritual power, for the people come to learn and to help each other. Henry C. Wright presided over this jects of vital importance to our cause, we meeting for years, and is cordially remembered here.

Next week I shall be at Onset Bay, and then at Lake Piessant from August 12th to 23d, and will make due report from there. On Tuesday last I went from Boston, an hour's ride by rail, to the historic town of Concord, to have a day at the Concord School of Philosophy. A. B. Alcott, a veteran in-tuitive philosopher and thinker, and the fast friend of Emerson, has planned a month's series of some forty lectures, mornings and afternoons, with an hour's free conference after each, at the old Orchard house, his former home, on the verge of the town,

W. T. Harris, of St. Louis, Rev. Mr. Jones, of Jacksonville, Ill.; Mrs. E. D. Cheney, of Boston; Alcott, Emerson, Higginson, Wasson, and others fill the course.

I found my way to the place in the morning, sat waiting in the quaint old parlor, wentout across the grassy yard beneath the great elms, and up the hill side northward but a few steps from the door, to sit under but a few steps from the door, to sit under but a few steps from the green fields pines, and look down on the green fields from this accustomed haunt of Alcott and his friend and next neighbor, Hawthorne. In due time some forty men and women filled the rooms, Emerson coming in late in his quiet and simple way, listening with an occasional smile, but taking no part in the conversation, as his health is delicate. I heard Alcott talk on theism, treating this high topic in a way full of suggestion to a spiritual thinker, and the hour of conversation that followed was valuable indeed. In the afternoon Mrs. Chency gave a fine hour on Italian art, and the free talk which followed bore mostly on the connection between art and religion. It was a day of enjoyment and benefit, and I gave Mr. Alcott a hearty grasp of the hand in response to his simple and sincerely cordial farewell.

and left with regret.

Much as I enjoyed and appreciated the day, I yet felt a want amidst the wealth of thought and experience,—a lack of the knowledge of the spiritual philosophy, a want of that rational psychology which the study of clairvoyance, magnetism, spirit-in-tercourse, etc., can only give. This is their misfortune. They may learn that only by the light of psycho-physiological science and the large spiritual culture it helps, can be seen best the great problems of Deity and burger destiny.

human destiny.

An hour's time gave me a walk past "the old manse," an ancient farm house, with its deep yard and great elms, near the river meadow, where Hawthorne wrote most of his books. Down a shaded lane just beyond, I reached the Concord battle ground, the scene of the first struggle of the old revolution, and saw the grand and simple monument of granite, with the life-size bronze figure of the farmer soldier, clad in his working garb, one hand on his plough and the other holding the musket, the whole full of heroic readiness and resolution.

On the granite was cut the one expressive verse of Emerson: By the rude bridge that arched the flood,

Their flag to April's breeze unfurled, Here the embattled farmers stood, And fired the shot heard round the world.

This, with the dates, "April, 1775-1875, were enough, far better than any pagan mythical figures, or any flourish of fine and weak words.

G. B. STEBBINS. Harwich, Mass., Cape Cod Camp Meeting Grove, July 25th, 1879.

Notice to the Spiritualists of Ohio.

FROM THE STATE CENTRAL COMMITTEE At a mass meeting of Spiritualists held in Cleveland last March, in connection with the Anniversary meeting of the Cleveland Society, the subject of organization was considered at some length. It was decided by the convention that the time had not yet come for a general state organization or the formation of a state society. But the importance of organizing at once local societies in every country village and city, was urged upon all friends of the cause everywhere. With a view to encourage such lo-cal organizations and to strengthen them by bringing about fraternal relations be-tween them, and co-operative in aim and effort, the committee appointed a.

STATE CENTRAL COMMITTEE of five to correspond, advise and co-operate with officers of such local societies, and thus be enabled to prepare the way for a delegate convention in the future, to consider more fully the very important subject of organization in our state. When that convention adjourned it was to meet in Alliance in August at the the call of this Cen-

tral Committee. In furtherance of this object, I, as chairman, called a meeting of said committee at Cleveland, June 4th, when it was decided to call a Mass Convention in Alliance, Aug-28th, to continue four days, but upon consulting with Mr. Flowers, and officers of the Independent Christian Church of Alliance. they claimed that time as distinctively theirs for their Annual Christian Liberal Convention, and objected to mixing or blending the two meetings, and further claimed the privilege and right to both call and manage the meeting regardless of the Cleveland Convention or of any Central Committee: I then called another meeting of the committee in Cleveland, and it was determined not to call a separate convention, though urged to do so by many promi-nent Spiritualists and some of the committee, but to wait and watch developments, and earnestly arge Spiritualists to attend the Alliance gathering, and enjoy and help to make a grand good time, but ask or claim no part whatever in the honors or responsibilities of the meeting. We can surely enjoy listening to Watson, Peebles and Tuttle, all of whom we had engaged to speak at our convention, just as well as though we were responsible for their pay, and could say just when each should speak. There are, however, one or two veterans in the cause that everybody average to the cause that everybody expects to meet at all such meetings, whose names we miss on the list of speakers; but we hope they may consent to come as spiritual workers, and give us the benefit of their council, and strengthen us with their words of wisdom

During the convention, and after consulting with the friends present, a business meeting of Spiritualists will be called to disease the subject of organization, the eddiscuss the subject of organization, the education of the children, and any other matters of importance that may arise, and all will have an opportunity of expressing their views. The precise time and place of such meeting or meetings will be announced during the convention, and will be so arranged as not to conflict with the fegular sensions of the Liberal Convention of the Independent Christian Church of Alliance, with which, as individuals, we are to harmonize and fraternize fully; but as veteran Spiritualists convened to consider sub-

and good cheer.

are no more anxious to mix and combine, or be swallowed up, than are the so-called Lib-

eral Christians. Let us, if necessary, re-rig, re-man and re-build the same grand old ship, and sail her into port in the beautiful harbors of the Summer-land, her name unchanged and un-

itualists in their county or city. The present is an important era in Spiritualism.

S. BIGELOW, Alliance, Ohlo, Chairman.

Plea for Camp Meetings in Ohio.

race, drenes in hives, mere hangers on to the skirts of the active workers; or shall we be up and doing and ever found among the foremost in the race, and the most active of grove meetings, and the columns of the such in staid old New England, in New Iowa, Illinois, and even far away Kansas: but where are the invitations to grand camp meetings in the much renowned far-famed

Buckeye State? Echo answers, "Where?" We can furnish presidents for the nation, eaders for congress, control the nation's finances, beat the world in cheese making, posst of our central position and immense inter-state transportation business, but what are the Spiritualists of the State doing to spread the glorious gospel of Freedom and Truth to the waiting millions? Are we not too inactive, and too indifferent to the demands of the times, and the grow-

ing wants of advancing humanity? Let us bestir ourselves, and look about us, and see what can be done to advance the

especial attention, is the necessity of one or more CAMP GROUNDS, to be selected with care, and fitted up in such a manner as to attract and interest the thousands who willnot journey abroad to attend such meetings.

Your State Central Committee, take this method to invite your early attention to the subject, and to ask you to confer with them upon the same, and to suggest suitable locations, and take pains to ascertain their rehealthfulness, convenience of access, expense of fitting up, etc. Let us have a ready and hearty response from all parts of the state. Don't wait for your friend or neighbor to write about that place near you which you think is just the location, but write yourself, and set out all the strong points and desirable features, and that, too, at once. Don't wait till next week. "Now

in America, next season. That is the way Buckeyes do other things, why make an exception in this? Let us hear from you. Who speaks first? Address

Alliance, O.

A Remarkable Test.

On the 31st of December, 1878, we held a Watch Meeting in Republican Hall, New York City, seeing the old year out and the new year in. Among the guests present the Hellock who paged away on the was Dr. Hallock, who passed away on the forencon of the 18th of January, 1879. spoke in Buffalo the Sundays of January. On Sunday, the 19th, I stated publicly, in McArthur Hall, that on New Year's eve. I bid good by to Dr. Hallock, in New York

City, saying to him, "Doctor, I bid you good-by, and believe that before the year 1870 is out, that you or I, or both of us, will enter spirit-life."

Think you so?" said the Doctor.

"Well, call on me if you go first," said he. "I will," I replied.

"You do likewise," said he. "Agreed," I responded.

To-day, 3 P. M., Sunday, January 19th, 1879, Dr. Hallock is here on the platform, and is a spiritual being. He does not tell me when he left the form.

On the evening of the 19th I called on George Montague and wife, at 11 o'clock, P. u., they sleeping in the room next to me,

M., they sleeping in the room next to me, saying, "It is true that Dr. Hallock, of New York, is here, saying, 'Well, Wilson, it is finished, and I am a spirit and yet a man. I left the earth-body at about 7 o'clock on the forencon of the 18th, and all is well."

On Monday night, the 20th, he was with me again at 124, West Eagle street, and I again stated, "The Doctor is now in Spirit-life, and is here to-night." George Montague lives at 63 West Chippewa street, Buffalo, N. Y. I have one hundred witnesses of this test. On Tuesday I received nesses of this test. On Tuesday I received confirmation of the statement in writing from New York. New York papers pub-lished his death on Monday, the 20th, reach-

ing Buffalo on Tuesday, A. M., the 21st. — My book, the Truths of Spiritualism, contains many statements and tests equally as wonderful. Please buy it, reader. Price, \$2, including a fine photo of the seer; postage E. V. WILSON.

Geo. P. Rowell & Co., in the American Newspaper Directory for July, show that the whole number of newspapers in the United States has increased since January of the current year from 8,708 to 9,118. New papers abound in the Territories. Suspensions have been fewer than in any corresponding period for several years.

Among other articles found upon the Prince Imperial's neck was a so-called piece of the Cross of Christ, which had been in the possession of Charlemagne. Since Char-iemagne's time it has been the property of several Royal personages in France, and finally passed into the hands of the Bonsparte family, where it is likely to remain as ong as the family lasts.

dimned, and bearing aloft her own true col-ors, waving, not deflantly, but friendly and complacently, upon the breeze of genuine liberality and unsectarian fraternity.

We tespecially ask all Spiritualist socie-ties in the state to at once open a corre-spondence with us, and also friends in such localities who have no organized societies, should lose no time insending in the names of prominent Spiritualists and reliable mediums, also the proximate number of Spir-

"Let us be up and doing,
Still achieving, atill pursuing,
With a heart for any fate,"
There is no time to lose. We urge prompt action in organizing local societies and communicating with the committee. Address S. Bigelow, Alliance, Ohio. Spiritualist and liberal papers are especially requested to copy and notice favorably, and thus very much oblige all friends of our glorious cause. By order of the State Central Committee of Children of mittee of Spiritualists of Ohio.

Brothers and sisters, and friends of hu-manity in Ohio, shall we be laggards in the the laborers?. The season approaches for the great summer gatherings at camp and Journal are filled weekly with notices of York, Pennsylvania, Michigan, Wisconsin.

great cause of reform.

One subject to which I wish to call your

spective advantages as to water, scenery,

Also, come to the meeting here, August 28th, prepared to tell us what you think about having the largest camp meeting

S. BIGELOW.

is the finist hotel in the State, and is first class in every respect. Improved passenger elevator and all modern conveniences. Translent rates \$200 and \$2.50 per day; and by the week \$10.50 to \$1750. The U.S. Signal Service gives Grand Haven a record of from 10 to 15 degrees lower during the number than any other Western Resort. Good fishing from May to October; plenty of minnows, tackle, etc. Good hoating and plenty of amusements. Surfeathing in Lake Michigan. Sheldon's Celebrated Magnetic Mineral Springs opposite the Cutter House, Sufferers from Way Fever will here find sure relief, and we believe entire immunity from that dread disease. For corroboration of this s'atement we refer by permission to the editor of this paper.

D. CUTLER, Owner and Prop'r. JOE H. SPIRES, T. F. PICKERING, Manager. Manager.

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"Chicago, Chiston, Dubuque & La Crosse Line,
"Chicago, La Crosse, Wincoa & Minnesota Line,"
"Chicago, Et. Paul & Minnesofa Line,"
"Chicago, St. Paul & Minnesofa Line,"
"Chicago, Milwankus & Lake Superior Line,"
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"Chicago, Milwankus & Lake Superior Line,"



If the passenger is noting to or from any potest in the east and North-West, he can buy his littless via same one Company's Duce and be such of reaching his destinat 8. It is the short line between all important points.
4. Its trains are writingled with the Westingleons Air Brake.
Gillor's Pratices and Complete sail the Medical Improvements
or constort, using any series surprised.

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all lines a Bette Care a server of Chicago and Consell Studie.

2. It is the early lead appaint the Pallance Pales Standard

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NEW PIANOS

\$155, \$155, \$165 and appends. EF BEWARE OF INITATIONS!

ELECTED MAYOR Softward of the many being the subject the want of the many being the subject to the

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RAIL ROADS.—TIME TABLE.

CHICAGO AND NORTHWESTERN. Tics et Office—52 Clark street, Sherman House, and at depois.

COUNCIL BLUPPS AND ONABA LINE. Depot corner Wells and Kinzle streets.

10:30 a m Dubuque Express, via Clinton. 57:30 p m Sits p m Bubuque Express, via Clinton. 57:30 g m Sits p m Bubuque Express, via Clinton. 57:30 g m Sits p m Berling Express, via Clinton. 57:30 g m Sits p m Berling Express, via Clinton. 57:30 g m Grant Hotel Cars are run through, between Chicago and Omaha, on the train leaving Chicago at 10:30 a m. No other road runs these celebrated cars weat of Chicago. 7:30 a m Maywood Passenger. 7:30 a m Maywood Passenger. 7:30 a m Maywood Passenger. 7:45 a m 7:15 a m 10:15 p m Fresport, Bockford & Dubuque. 7:30 a m Sits a m Fresport, Bockford & Dubuque. 7:30 a m	10-30 a maiDealag Departure	TILITY C.
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NOTE.—On the Galena Division a Sunday passenger train will leave Blgin at 7:50a m., arriving in Chlosgo at 10:15 a, m. MILWAUERE DIVISION.

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5:30 p m. Bartingtos Passonger.
9:00 p m. St. Paul and Minneapolis Express.
9:00 p m. LaCrosse Express.
9:00 p m. LaCrosse Express.
10:00 a m. Winona and Rew Ulm.
9:00 p m. Winona and New Ulm.
9:00 p m. Green Bay and Marquette Express. *Except Sunday. †Except Saturday. †Daily. †Except

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*Saturdays and Thursdays only	
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CHICAGO, ALTON & ST. LOUIS. AND CHICAGO KANSAS CITY & DENVER SHORT LINE Union Depot, West Side, near Madison street bridge, and Twenty-third street. Ticket office at 12s Randolph street.

Leave.

19:30 p m. Kannas City and Denver Fast Express.

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Express, via Main Line.

8:00 a m. Peoria, Reokuk and Burlington.

8:00 a m. Chicago and Paducah R. R. Express.

13:30 p m. Streater, Wenous, Lacon and Washing
10: Express.

8:00 p m. Joliet and Dwight Accommodation. *8:40 p m

J. C. MOMULIAN General Manager. JAMES CHARLTON, General Princeper Agent. EXPLANATIONS OF REFERENCES. "Daily except Sundays (Except Saturdays, IDsily, Except Mondays, IExcept Sundays, IExcept Sundays and Mondays, Structure as a superior only, charging and superiors only, charging as a superior of the superiors of t

THE

Truths of Spiritualism. Immeriality Proved Boyend a Doubt, by Living Witnesses.

BY E. V. WILSON, THE SEER. Compiled from twenty five years' experience of what he saw and heard. PREFACE.

Duan Readum:—We present you this volume of facts from the the spirit-life, given in every part of our country and spected by these to whem they were given.

There are bests for, asserted from many the manife we have