

Religio-Philosophical Journal

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

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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 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 trances' utterances by cunning and by fraud.

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.

As the controlling power was that read Mr. Coomer's first letter to his wife—whether it was the medium's own super-sensual faculty or some spirit influencing him—it is evident that the control "was not able to read it correctly."

We were not of so sanguine a temperament as to connect ourselves with journalistic Spiritualism in the hope of making it so profitable as other and easier vocations which were open to our choice.

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.

Now, then, is the time for all earnest Spiritualists, all sincere truthseekers, to lend their support; to second our efforts in behalf of a Spiritualism that shall not be a scoff and an offense in the eyes of those who get their impressions of it from the mercenary and charlatans who infest our camp.

We have reduced the price of our paper to correspond with the reduction that has been going on in the price of commodities generally.

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.

Psychometric 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:—

"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 wife' and requesting her to sign her given name, as proof of identity, and to mention the bible's names. I sealed the letter securely and enclosed it in another envelope, with three dollars and thirty cents, and directed it to be sent to 61 W. 4th street, New York. I received an answer, and the 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: 'I am glad to hear from you, dear husband, that you are well, and that you are still in the world. I am glad to hear from you, dear husband, that you are well, and that you are still in the world. I am glad to hear from you, dear husband, that you are well, and that you are still in the world.'

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.

What the controlling power was that read Mr. Coomer's first letter to his wife—whether it was the medium's own super-sensual faculty or some spirit influencing him—it is evident that the control "was not able to read it correctly."

practiced, is also evident, for the letter was sealed, 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 hand—as 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.

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 moment.

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.

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 infereces 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 misled, and have in consequence thrown over every belief which they yet have revealed."

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 from the Bible," he seems to be indulging 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.

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.

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 vast a subject, falls into, they let go 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.

PROF. PAYTON SPENCE writes: "I 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.

A Despondent, Doubting Spiritualist.

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.

A tree is known by its fruit, and such fruit as we get from Spiritualism in Rochester, is not very attractive to say the least. I am sensible of an influence (now generated I cannot tell) that strongly inclines me toward something higher and better than I find around me.

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.

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?

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. McLENNAN, 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 JOURNAL 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.

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.

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.

SPIRITUAL MEETING, at West End Opera House, 431 West Madison street, on Sunday, August 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 Otage (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 woman 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 hot weather, and is now in its fourth week. McVicker has the thanks of the numerous employees of the JOURNAL, office for a voluntary gift of enough first-class seats to enable them to attend with their sisters and their cousins and their aunts.

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 encouraging 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.

SUBSCRIBERS 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.

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 Press.

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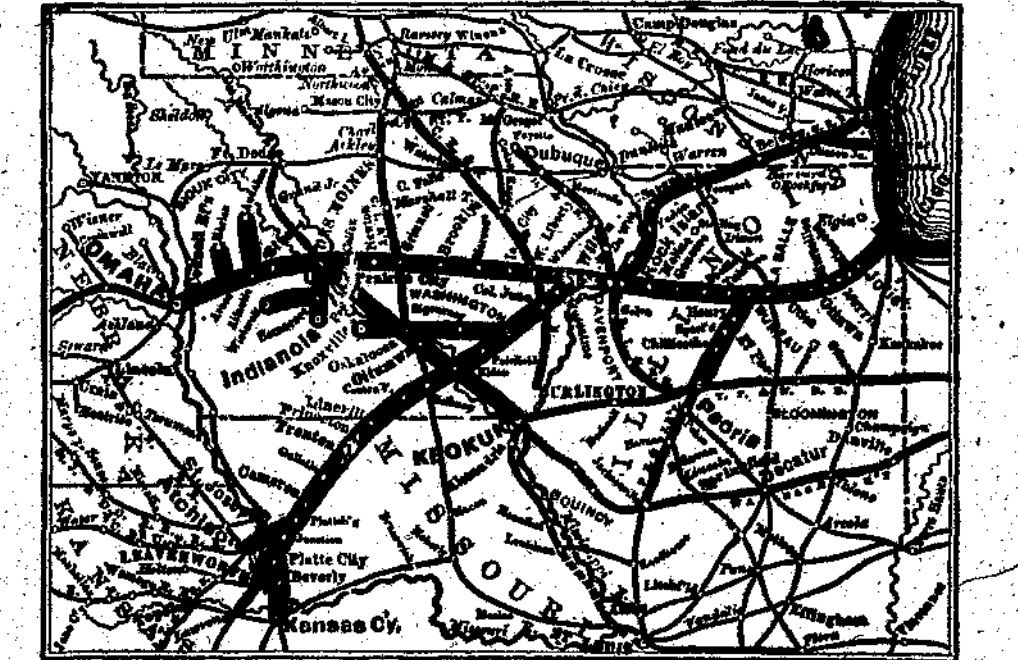
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polluting influence is reduced to a minimum. There let us keep it until it dies of asphyxia; and should it, on any pretext, seek again to become rampant, I hope the friends of decency everywhere will rise up, to a man and woman, and teach it a lesson 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 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 base 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, however, 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 invincible 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 lose the truth when they know it, will find the 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, so that the two may make "one flesh," just as the Divine Love and Wisdom are justifiably united in one, and that in the angels, heavens and spirits 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 procreant 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 holy 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 inversion of them is a direct invasion of the purity of all things in earth and heaven, and tends to generate moral and social disorders, 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?

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 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 heaving on the beach two miles north, 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 the testimony to the cheering benefit of Spiritualism in their ripening years.

Mr. Storer spoke with his accustomed clearness and excellence, and Mr. Colville gave a talk of an hour on Theism—a question given in the audience—with fine and clear statement, in language, and consequent argument full of value. Last night Mrs. Brown of Vermont, spoke with an earnestness that sent her good work home. To-day we begin with a conference. Colville speaks in the afternoon, to-morrow and Sunday I am to have a word, and Wm. Demson, too, is to be here for Sunday. The growing audience will then reach up to five 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.

other. Henry C. Wright presided over this meeting for years, and is cordially remembered here.

Next week I shall be at Onset Bay, and then at Lake Pleasant 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 intuitive philosopher and thinker, and the fast friend of Emerson, has planned a month's series of some forty lectures, evenings 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, Watson, and others fill the course. I found my way to the place in the morning, sat waiting in the quaint old parlor, went out across the grassy yard beneath the great elm, and up the hill side northward but a few steps from the door, to sit under 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. Cheney 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-intercourse, 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 humanity.

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 local organizations and to strengthen them by bringing about fraternal relations between 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 delicate 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 call of this Central 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, August 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 of our 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 prominent Spiritualists and some of the committee, but to wait and watch developments, and earnestly urge 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, Peobles and Tuttle, all of whom we had engaged to speak at our convention, just as well as though we were responsible for their pay. There are, however, over two veterans in 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 and good cheer.

During the convention, and after consulting with the friends present, a business meeting of Spiritualists will be called to discuss 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 regular sessions 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-

jects of vital importance to our cause, we are no more anxious to mix and combine, or be swallowed up, than are the so-called Liberal Christians.

Let us, if necessary, re-originate 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 undimmed, and bearing aloft her own true colors, waving not defiantly, but friendly and complacently, upon the breeze of genuine liberality and unsectarian fraternity.

I especially ask all Spiritualist societies in the state to at once open a correspondence with us, and also friends in such localities who have no organized societies, should lose no time in sending in the names of prominent Spiritualists and reliable mediums, also the proximate number of Spiritualists in their county or city. The present is an important era in Spiritualism. "Let us be up and doing, Still achieving, still 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 Spiritualists of Ohio.

S. BIGELOW, Chairman. Alliance, Ohio. Plea for Camp Meetings in Ohio.

Brothers and sisters, and friends of humanity in Ohio, shall we be laggards in the race, drones in lives, 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 the laborers? The season approaches for the great summer gatherings at camp and grove meetings, and the columns of the JOURNAL are filled weekly with notices of such in staid old New England, in New York, Pennsylvania, Michigan, Wisconsin, 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, leaders for congress, control the nation's finances, beat the world in cheese making, boast 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 growing wants of advancing humanity?

Let us bestir ourselves, and look about us, and see what can be done to advance the great cause of our race.

One subject to which I wish to call your special 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 will not 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 respective advantages as to water, scenery, healthfulness, 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 is the accepted time."

Also, come to the meeting here, August 28th, prepared to tell us what you think about having the largest camp meeting in America, next season. That is the way Buckeye do other things,—why make an exception in this? Let us hear from you. Who speaks first? Address S. BIGELOW, 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 was Dr. Hallock, who passed away on the forenoon of the 18th of January, 1879. I spoke in Buffalo the Sunday in January. On Sunday, the 10th, I stated publicly in McArthur Hall, that on New Year's Eve, I had good-bye to Dr. Hallock, in New York City, saying to him, "Doctor, I bid you good-bye, and believe that before the year 1879 is out, that you or I, or both of us, will enter spirit-life."

"Think you so?" said the Doctor. "Yes." "Well, call on me if you go first," said he. "I will," I replied. "You do likewise," said he. "Agreed," I responded. To wit, 3 P. M., Sunday, January 19th, 1879, Dr. Hallock wrote on the platform, and is a spiritual being. He does not tell me when he left the form.

On the evening of the 10th I called on George Montague and wife, at 11 o'clock, P. 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 forenoon 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 89 West Chippewa street, Buffalo, N. Y. I have one hundred witnesses of all tests. On Tuesday I received confirmation of the statement in writing from New York. New York papers published his death on Monday, the 20th, reaching 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, 50¢ including a fine photo of the seer; postage paid. 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.

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