

Theodore Parker or Mrs. Richmond.

BY WILLIAM DENTON.

I find in a late number of the Banner of Light a discourse by Mrs. Richmond, but professedly from the spirit of Theodore Parker.

The following from a sermon on the grandeur of the natural world shows well the peculiarity and beauty of his style.

No such passages occur in Parker's writings. Planets do not scale walls in his pages nor do Gethasems sprout, as they do in the pages of Sarah Ramadell.

Mrs. Richmond's sentences are frequently obscure and involved, like the one I have presented, her metaphors are frequently mixed, and long before she reaches the close of a sentence she frequently forgets where she started.

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 Cochituate.

We have also in this Richmond-Parker discourse "souls of violets and daisies woven in chains;" "a something working to give birth;" persons "disenthrilled from every stain."

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."

"No human being or class of beings can throw a 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.

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?

Then we are informed that the people appear to be fragments, and the work of annealing may seem protracted. It is evident that Mrs. Richmond does not know the meaning of annealing.

The sentence then finishes with measuring "experiences of time," by great periods that "blend the outermost of the nation with the innermost in human progress."

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.

Questions Concerning Christianity and Modern Spiritualism.

BY A. J. DAVIS.

Introduction to a series of answers to questions recently propounded, the following discriminations and reflections are submitted to the sincere reader.

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 harmonious 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.

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.

Who do you regard as the truest reformers at the beginning 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.

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 Stoics, who taught Obedience to Right for its own sake, were the truest reformers and the wisest teachers.

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 yet do you not say that Christianity is superior to Stoicism?

ANS.—By Christianity, as the term is herein used, I do not mean the doctrines of theology—such as the "Fall of Man," "The Atonement," "Heaven for the Believer," and "Hell for the Disbeliever."

What is your shortest definition of Christianity?

ANS.—Christianity, in its highest character, is SPIRITUAL LOVE. It contains the principles of wisdom, and yet Christianity is not as wise as Stoicism.

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 immortality. 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.

termed Christianity as the rains and dews and magnetisms and electricities sustain the various productions and kingdoms which cover and beautify the world.

Will the churches adopt Spiritualism?
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.

What will be the final result?
ANS.—Reformation of many creeds; a universal diffusion of liberal sentiments; 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.

"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?"

"A man says," said he, "that he believes in the vigorous prosecution of the war, and in the Emancipation Proclamation, and they at once call him a Radical."

"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.

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 doing 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 worshipped and is best served 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, Volney'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.

I might carry the inquiry further, but I mean to achieve a miracle—that of writing a short article. I will only add, to rebut vile imputations, that I myself believe in God without the vulgar character assigned to him popularly—in the resurrection, spirits and angels maugre the Miltonian diablerie and angelaphanies, in the Bible omitting the history and infallibility, 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.

How does the form or body compare with the body of your late wife?
"Very fairly; but would be no evidence to me without 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 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."

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.

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.

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.

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JOHN C. BUNDY, Editor. J. R. 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 claim no such distinction.

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.

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.

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 off from the mercenaries 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.

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:—

"I was anxious to hear from my wife in the other world, and I wrote a brief letter to her, March 6th, addressing her in it as 'My darling, dear good husband and dear children.' I sealed the letter and enclosed it in another envelope, with three dollars and thirty cents, and directed it to J. V. Mansfield, 61 W. 4th street, New York. I received an answer and the sealed letter in the same condition as when sent."

"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.

Whatever 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 fancies 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.

"Men who have been taught to believe in contemporary miracles—in infereuses 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 the spirit has 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 will with 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.

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.

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 counterfeiters and such persistent attempts to deface the coin, there could be no 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. 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 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 \$30, 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.

SPRITUAL MEETING, at West End Opera House, 431 West Madison street, on Sunday, August the 3d at 8 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.

Levi 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.

ENGLAND.—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 employes 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.

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 Wraith 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 13th, 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.

LIST OF BOOKS

FOR SALE BY THE RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE CHICAGO.

WE ARE ALSO PREPARED TO FURNISH MISCELLANEOUS BOOKS NOT IN OUR LIST... WE ARE ALSO PREPARED TO FURNISH MISCELLANEOUS BOOKS NOT IN OUR LIST...

Table listing various books for sale, including titles like 'Life of Thomas Paine', 'The Gospel of Nature', and 'The Hollow Globe', with prices and authors.

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Advertisement for 'WHAT WAS HE?' by William Denton, 'Visions of the Beyond', 'The Hollow Globe', and 'The Spiritual Hare'. Includes descriptions of the books and contact information for the publisher.

Advertisement for 'Business Cards', 'Physicians', 'Agents Wanted', and 'The Hollow Globe'. Includes contact information for various professionals and publishers.

Advertisement for 'The Magnetic Treatment', 'Clairvoyant Healer', 'Psychological Practice of Medicine', 'Hudson Tuttle's Works', and 'Moore's Universal Assistant'. Includes detailed descriptions of services and products.

Advertisement for 'CHICAGO, ROCK ISLAND & PACIFIC R.R.' featuring a map of the region and text describing the railway's routes and services.

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.

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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 elms, 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 the subject, 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 of 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.

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 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.

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, 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, went out across the grassy yard beneath the great elms, 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.

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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 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 Meeting Grove, July 25th, 1879.

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-irrigate, re-man and rebuild 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 delatantly, but friendly and complacently, upon the breeze of genuine liberality and unsectarian fraternity.

We 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.

There is no time to lose. We urge prompt action in organizing local societies and communicating with the committee. Address S. Bigelow, Alliance, Ohio. Spiritist 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.

Plea for Camp Meetings in Ohio.

Brothers and sisters, and friends of humanity in Ohio, shall we be laggards in the race, drones 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 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?

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 reform. 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.

Also, come to the meeting here, August 25th, prepared to tell us what you think about having the largest camp meeting 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 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.

In the evening of the 19th 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 68 West Chippewa street, Buffalo, N. Y. I have one hundred witnesses of this test.

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 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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