Cruth Genes no Mask, Hows at no Human Shrine, Seeks neither Place nor Applause: She only Isks a Hearing.

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The Spiritual Conference, New York.

(Reported for the Religio-Philosophical Journal by George H. Mellish.)

On every Sunday afternoon at half-past two o'clock, at Republican Hall, near Broad-way, a Spiritual Conference is held. This Sunday afternoon (August 16th) we attended. The chairman being absent, on motion, Mr. George F. Winch was elected chairman pro tem. The chairman announced that the subject was whatever the speaker himself might deem pertinent to Spiritualism; each would have different methods of thought and their individual way of putting it, thus giving a variety of expression. Twenty minutes are allowed the opening speaker, and he is also entitled to ten minutes at the close. Subsequent speakers have ten minutes each: strangers and ladies have the preference and they are especially invited to take a part. With these preliminary re-marks the chairman declared the meeting

A Voice.—Col. Kase is present from the camp meeting near Philadelphia; I presume he has something fresh. Chairman.-Col. Kase has always some-

thing fresh. A Voice.—Do you mean fresh in a spirit-

ual sense? Chairman.-Something that is fresh and

interesting.

Col. Kase, of Philadelphia, took the stand and said he would open the Conference by reading the declaration of principles which had been adopted by the First Society of Spiritualists of Philadelphia, and then proceeded to read them. These have already which the Loypout The said been published in the Journal. He said that he might give some of his personal experiences, but did not know that he could add anything to the knowledge of the auditors. He was a matter of fact man, and could bear witness to the truth of the phenomena in Spiritualism. He spoke of Mrs. Thayer, of Boston, the flower medium, who Inayer, or Boston, the nower meatum, who he said was with his family during the Centennial year and scances were held twice a week, and were very satisfactory. Mrs. Thayer was at the recent camp meeting held near Philadelphia, and she gave a scance at his house at which Mr. Culver, Mr. Watson,

of Tenn., and Mrs. Shepard, inspirational speaker and medium, were present. After undertaking to hold the scance the medium became sick and had to go to bed. At about eleven o'clock Mr. Cuiver said we would have the flowers at four o'clock in the morn-The speaker said that he was awakened at that hour and he heard a rustling in the room, and immediately a door was opened and Mrs. Thayer exclaimed, "They come, they come!" The gas was lighted and the room was found covered with flowers and vines. Col. Kase claimed that here indeed

was proof of the truth of phenomena. A Voice.-Did Mrs. Thayer occupy the room alone!

Col. Kase.—She opened the door and said "They have come, they have come." The prophesy was made at eleven o'clock the night before. This may seem strange to those who have not witnessed these things, but it does not seem strange to me. A. Voice.—Where were the flowers?

Col. Kase.—On the bed where the lady was lying. I thought it was proper for me to bear testimony of this. It is to prove that our spirit friends know what they are

about and handle these things.
A Voice.—Was there a variety of flowers! Col. Kase.—A variety; double roses; lilies, various kinds.

A Voice.—Were they such flowers as grew

in the garden or near the house? Col. Kase.—Yes; you find them everywhere. While at the camp meeting at a cottage that day, at about two o'clock in the afternoon there was a pink water filly dropped at my feet. I was sitting by Mrs. Champion and Mrs. Shepard, and the latter lady is present and can bear witness to it The pink water lily was dropped at our feet. I asked where it came from. Mr. Culver said it came from the Mississippi Valley. There were also tube roses that fell at the same time there.

A Voice.—Did anybody see them fall? Col. Kase.—Yes; I saw them as they fell to the floor. Mrs. Thayer's back was towards us. She began to go through a shudder. He mentioned an incident, which has been published in the papers where the roots of the flowers had been produced with the earth clinging thereto, brought in and laid upon a table. "You may think that it is not so, but I assure you it is true, it is a fact, and is beyond any kind of doubt," Col. Kase declared with much feeling as he left the

Mr. Farnsworth said that he was not go ing to say that the relation of his friend about these wonderful things that he had witnessed, was not exactly as he had stated them, but he would say that he did not believe in any of these flower manifestations. He did not say that they were impossible, as many things that had been thought to be impossible, had been shown not to be so. All reason was against the idea that these things were done. He asked, "What would it lead to, if it was true that spirits could go into flower gardens and pluck flowers. why should not spirits have power to enter our banks and take our money?" He deprecated any attempt to prove the truth of Spiritualism by bringing such tricks before the public. The speaker referred to medi-ums who had been detected in their acts of deception, and mentioned a flower case as in point, where the medium had the flowers concealed in the false bottom of his shoes.

He did not know but that they might be of use to some, but all manifestations like these and those performed in the dark and these and those performed in the dark and under circumstances where they could not be thoroughly investigated, were of no use. They had facts to depend upon without going to these things of doubtful character; the living witnesses were around us on every hand. The speaker concluded by relating a lengthy personal experience with a medium, which was conclusive and satisfactory to him of the truth of Spiritualism.

Mr. Lambert said he had naid close atten-

Mr. Lambert said he had paid close attention to Col. Kase's relation of the flower scance with Mrs. Thayer. He had been to scances and paid his money, but in the flower seances he had been duped, but it did not cause him to doubt the truth of Spiritualism. A gentleman now in the audience had told him that a gladiolus thirty inches long, had been produced in his house, a canary bird had been brought, and this in the light. But the materialization of flow-ers has nothing to do with modern Spiritualism. The speaker related a number of cases where mediums had been detected in deception. He said, "I will give Mrs. Thayer fifty dollars if she will produce flowers under conditions which I shall name. I do not say but that it may be accomplished." Continuing, the speaker said that he owed his life to modern Spiritualism, and related experiences he had which satisfied him be-yond all cavil of the truth of the doctrine.

A Voice.—Will Mr. Lambert please explain about that canary bird? Mr. Lambert.—The gentleman is here who told me of it; if he wishes he can answer

A Voice.-I understood you that you wit-

Mr. Lambert.—I said he stated the case

Mr. Farnsworth.—The flowers were plucked from some garden?
Mr. Lambert.—All flowers that I have seen at the seances were those which could seen at the séances were those which could be detected. No person need go to a flower circle. There are many ways in which the medium can conceal the flowers. I can here this afternoon produce flowers that will blind nmety per cent. of this audience. There is no question about it.

Mrs. R. Shepard, inspirational speaker, then stepped forward and said she was a witness to the flower scance of which Col. Kase had spoken, and she desired to add her testimony. She also saw flowers fall in

her testimony. She also saw flowers fall in the tent at four o'clock in the afternoon.

A. Voice.—Was the room closed? Mrs. Shepard.—No, sir; my eyes were not A Voice.-Did Mrs. Thayer sit facing

Mrs. Shepard.-We sat three feet apart Her face was turned towards me. There seemed to be a shudder go through her whole being, and the flowers dropped between us. I believe they were natural flowers taken from some other point and brought to us. They were wet as if with dew. In regard to the pink water lily which it has been said could be plucked anywhere in the State of Pennsylvania, let me ask did any of you ever see growing in the State of Pennsylvania a pink water lily?

A Voice.-I have seen them of a decided Where was it claimed they pink shade. came from? Mrs. Shepard.-Mr. Culver told us after-

ward where they came from.

A Voice.—From the Mississippi Valley.

Mrs. Shepard.—We should receive his testimony as well as that of others.

Mr. Farnsworth.—Have you ever seen flowers produced in a room that was entirey closed, so if the flowers were brought they would have to pass through the walls, through solid substance.

Mrs. Shepard.—I have not. I have seen them produced in daylight. A skeptic was present and said if he could witness it he would give fifty dollars. The lady at once produced the flowers.

A Voice. - Did she take the money? Mrs. Shepard. - She took the money. Would you object? The speaker continued at great length, endeavoring to show the truth of the flower phenomenon, and cited a number of cases that had come under her personal observation.

Mr. Farnsworth.—If spirits can material ize flowers and pass them through walls does it not follow that they can do the same thing with money and jewels? I desire an answer to that point.

Miss Kingsland.—In the beginning I wish

to say I have lived with and among Spirit-ualists for years. I have attended their camp meetings, public gatherings, conferences, and lectures; in fact I have gone to every place where Spiritualists most do congregate. I understood Mrs. Shepard to say that the spirit first dematerialized and then rematerialized the flowers.

Mrs. Shepard.—You are mistaken. I do not claim they are materialized without being first dematerialized. They are natural flowers and they are dematerialized and then materialized.

Miss Kingsland.—I believe it is claimed by Spiritualists that they can converse only through a medium. The speaker said she had discussed the question with a firm Spiritualist, who was a gentleman of cul-ture, about the phenomenon of substances being carried from one part of the room to the other by these unseen agencies. The gentieman was sincere in his belief in this form of manifestation. I took two half-dollars (taking two half-dollars from her pocket and holding them out in her right hand) and I said to him, "If I should put one of these in my left hand and the other

in my right hand and hold my hands like this (arms extended at right angles with the body) and ask the spirits to pass the half-dollar from my left hand to my right hand, would you believe the spirits caused the transition? He said he would undoubt-edly. I took the two half dollars, and putedly. I took the two half-dellars, and put-ting one in my left hand and one in my right hand, I said, "Spirits, please take that half-dellar from my left hand and place it in my right hand." The speaker suited the action to the word, helding the two half-dellars between the thumb and fore-linger of the right hand. (Applause.) I repeated it for him several times. He was delighted, I did it again slowly for him. The fact was I had not put the half-dellar in my left hand, but my fingers were quicker than his hand, but my fingers were quicker than his sight. That is the first principle to learn. If you speak to Spiritualists upon the subject, they will refer you to Mr. D. D. Home, and with the next breath tell you they have not seen it. No more have I. I have known intimately hundreds of mediums in every clime and country, but never have known one who could sustain this. Show me this variation from the law of gravitation, and I will bow before the new force, call it

Mrs. Holmes.-The last speaker would Mrs. Holmes.—The last speaker would like to hear evidence from a person who had seen bodies moved. I have witnessed that myself, and in the presence of Mrs. Underhill and Doctor A. Wilson. I went to Mr. Wilson and I was opposed, as the last lady is, to these manifestations; I was a skeptic. The lady continued at length to relate her experiences with Dr. Wilson, and she here experiences with Dr. Wilson, and she became thoroughly satisfied of the truth of this phenomenon in Spiritualism. 'She had sat with Dr. Wilson and others and had seen a gentleman weighing two hundred and forty pounds lifted up, while sitting on the chair, six feet from the floor, and this in broad day-light.

Spiritualism or call it what you will. (Ap-

Miss Kingsland .- What were the conditions before that took place?

Mrs. Holmes.—None; except we gathered

about the table.

Miss Kingsland.—Was his body taken from the chair? Mrs. Holmes.—He was taken up chair and

Miss Kingsland.—With nothing to sustain him; aerial suspension? Mrs. Holmes.—You seem to be well yers-

ed in aerial suspension. I would like to see vou do it.

Miss Kingsland.-Will you do it? Mrs. Holmes.—I am telling you what I have seen. I have made this thing a study. I have heard spirits and I have seen them. and I commune with them every day, and I feel that their presence is much more satisfactory than the presence of mortals.

Mrs. Sumerby rose to speak and there was a motion to suspend the rules to allow Miss Kingsland to proceed, but the chairman decided the motion out of order. Mrs. Sumerby remarked that she had great faith in Spiritualism, but did not care to rest it on physical manifestations. She deprecated the asking of questions to speakers upon the platform and did not think it was right to allow it.

Mr. Partridge followed, saying that he with others had sat upon the table and had been lifted to the top of the room. He said that physical manifestations were not to be

despised, Mr. Farnsworth.—It is the physical manifestations that drive people away.

Mr. Partridge.—I have been in circles

where flowers were presented. The speaker was glad that the ladies were present in so large numbers and was very sure they were in need of them. He liked a real skeptic and one that would criticise them fairly. Col. Kase.-I have been the cause of this difference of opinion, and I am very sorry l

touched upon the point. A Voice.—Mr. President, you are wrong to allow this lady to sit here and permit Colonel Kase to speak upon the subject a second time.

Chairman.—I think I can manage this if

you keep still. Col. Kase.—I am sorry I started this ball of contention. I only related what I had witnessed and gave my opinion. I simply bore witness. If you cannot accept it, reject it. I do not pretend to understand the materialization of flowers, but I can bring thousands of persons to bear testimony. Flowers have been brought into my house.

Mr. Farnsworth.—Did the spirits steal

them? Chairman.-The question is, did they

come? Col. Kase.—They were natural flowers; they were not cut off but broken off. I do not blame you for not believing it. I testify to what I have seen. I do not wish to create any hard feeling about it, and I hope I have not said anything that will have any such

tendency.
Mrs. Briggs said she had been a Spiritual ist for thirty-eight years; she had lived with the Shakers eighteen years and they had these manifestations there. She had seen all these phases and she knew Colonel and Mrs. Kase. She had been in the city nine weeks, and it was the first time she had stepped into the conference. She found nothing to feed her there; she could enjoy herself more in her private home than there, and why? It was because of this wrangling and she said she always found it the same way there.

Mr. Samuels.-Mr. Chairman, that is not fact, and you ought not to allow it to be Chairman.-Mr. Samuels, if you would

Mr. Samuels.—Oh, no.
Mrs. Briggs.—I wish there could be more
brotherly feeling here. You seem to take pains to make each one appear as meadly as you can. I do not know but I have said more than I ought, but as an old Spiritual-ist I deprecate these scenes that I find when I come here.

Miss Kingsland.—Mr. Chairman, ladies, and gentlemen; I have no desire to monopolize your time, but if the chairman will allow me ten minutes I shall consider it a

Chairman.—You can have it.
Miss Kingsland.—I admit that Spiritualism is a very seductive belief. I, like hundreds of others, was drawn into this subtle belief and my whole soul went out to ac cept it. But if my speaking here this afternoon can save one person from such a false delusion, I shall feel that I have not spoken in vain. I believe that no disembodied spirit has ever returned to this life and given manifestations of its presence. The trickster, Holmes, was exposed in Philadel-

phia.

A Voice—Has that lady a right to speak in that way?

The Chairman.—Certainly. I hope she will be allowed to proceed.

Miss Kingsland.—Spiritualists are inviting criticism; they desire the fullest investigation. The speaker mentioned Mr. Olcott, the Eddles, and others, as being mediums who were not reliable. She spoke of an interview with a celebrated writing medium, and she continued minutely and at dium, and she continued minutely and at length to relate the interview, and said she paid him lifty dollars for the secret of reading so-called unopened letters. She claimed that by taking a fine ivory file the edge of the envelope could be filed off, the contents of the letter examined and answered, and then it could be closed up and it could not be discovered that the letter had been tampered with, and this was the way one of the best mediums in this city answered sealed

A Voice.—Give the name of the medium.
The Chairman.—The lady is entitled to her time without interruption. A Voice.-We want the name of the me-

đium. 🥕

A Voice.—Give the lady time. A Voice.—We do not want to be humbugged by this medium she speaks of. The Chairman.—If the speaker thinks proper to give the nameshe will do so without solicitation.

Miss Kingsland.-Slate writing is one of the most barefaced tricks. The medium takes the slate and washes it off with a great show of honesty. The medium does not use water but a chemical preparation and it develops a message which had been written hours before.

Mr. Partridge.—I rise to a point of order. The Chairman.—What is your point of

Mr. Partridge.-My point of order is that we should not receive such statements without the name.

A Voice.—We receive all statements. Mr. Partridge.-All writing mediums are involved in it. We should know the name of the medium. I object to it. The Chairman.-If the lady sees proper she will give the name of the medium.

A Voice.—Let us hear the lady through— Miss Kingsland.—I regret exceedingly to see that I have made such a commotion here this afternoon . I supposed this was a conference for the free expression of thought and each one was entitled to express his or her opinion. One thought more: I believe that those who are Spiritualists should be divided into two classes, namely, the deceivers and the deceived; and that the former class are those who do not believe what they preach, and that they earn their living by playing falsely upon the tenderest and holiest sentiments of the human heart. I am aware that those who look with favor upon this subject will condemn me. I have not begun to denounce Spiritualism recent ly; I have known and associated with Spiritualists for years and I have given you the result of that experience.

Mrs. Oranz desired to say that she had known Dr. Slade and she believed him a reliable medium, and briefly stated his experience in substantiation thereof.

Mr. Lahey .-- I desire to say a word. Mrs. Shepard.-I want this woman to be

answered.

Mr. Lahey.—Mr. Chairman, I beg you will preserve order. Continuing the speaker said he was surprised that the audience was so uneasy in hearing Miss Kingsland and thought it would be more to its credit to listen quietly to her than to interrupt her in the way they had. If he knew any thing of the conference it allowed the largest liberty possible to the speaker when within the bounds of decency. If any one doubted these things they were bound to listen to them. He was in the newspaper business and also dealt in envelopes and had some knowledge of them and he was ready to give Miss Kingsland five thousand dollars if she could file the end of an envelope and take the contents out and replace them, and leave the envelope in such a manner that it could not be detected. He declared that it could not be done.

Mrs. Shepard replied to Miss Kingsland with earnestness. She thought the lady would not be allowed to come into a Christian assembly anywhere as she had here and tell them that they were trifling with the most sacred feelings of the human heart. The lady had claimed that material-

like to take the chair, I will resign it in ization was a trick, but she could show your favor. The speaker continued at length, stating her experiences to show that materialization was not a trick. Mrs. Shepard was not afraid to meet the lady or any other person in open debate. Trickery had nothing to do with Spiritualism. She objected as a Spiritualist to the imputation given to writing mediums unless the names of the mediums were stated.

The conference had already extended their time nearly an hour and the chairman declared the meeting adjourned.

Is Spiritualism a Science or a Religion?

To the Editor of the Religio-Philosophical Journal:

In your issue of August 30th, you say, (after quoting a sentence from my reply to Dr. Fishbough) "What we would correct is Mr. Underwood's reference to Spiritualism as a form of religion,' whereas it is simply the science of pneumatology." This is a distinction which you think I overlooked. But I was replying to Dr. Fishbough, and in alluding to Spiritualism as a religion, or a form of religion. I simply accepted his definition, not caring to offer objections to, or raise questions concerning, anything in his discourse except his unjust assault on Materialism.

In the discourse referred to, Dr. Fishbough says:

"In more recent times, the word Spiritualism' was first revived by Theodore Farker, 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 Universalism, and subsequently in my communication to the New York Tribine, to the developments growing out of Davis' book and the Rochester knockings; and ever since then when I have applied the term Spiritualist 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."

I was well aware when I panned that sentence quoted by you, that by many of its adherents, Spiritualism is not regarded as a religion. It is equally true that there are many intelligent persons who do not regard it as a setence. If there is any doubt in regard to the truth of this statement it may be dispelled by reading an open letter from Prof. Wundt, of Leipsic, to Prof. trict of Halle, a translation of which into English appears in the Popular Science Monthly for September, and in the same number may be found an editorial from the pen of Prof. Youmans, pertaining to Spiritualism, which will further help show that there are able and distinguished scientific men, who stoutly protest against the claim that Spiritualism is a science of any kind. It is not necessary for me here to express approval or disapproval of these articles at which I refer.

To me Spiritualism is simply the theory or belief that invisible intelligent beings including men and women that have walked this earth, exist and at certain times under certain circumstances, through persons called mediums manifest themselves to the inhabitants of the world to-day. All who accept this theory, whether with them Spiritualism is a religion or a science, or both, or neither: whether they are wise or foolish, broad or bigoted, I consider Spiritualists.

You have some remarks in the same editorial in reference to "Our atheistic and Sadducean friends," the error and sophistry of which, I think could be easily shown; but it would require more space than I could now take without imposing on your generosity. Some of your claims, too, in regard to the phenomena of Spiritualism would be discounted in value by a little close and careful examination, such as true science demands; but as you have shown so much fairness, fearlessness and love of truth in exposing fraud and quackery in your own ranks, I can overlook your dogmatism and the disdain with which you look from your serene spiritual heights upon us poor "Sadducees." Respectfully, B. F. UNDERWOOD.

Basket Meeting.

Having seen no report from here, I write to inform you of the success of our Basket Meeting on the 16th and 17th of August. Friday it rained incessantly, and until the next morning, preventing our baying a meeting on Saturday until evening, when Bro. Hudson Tuttle spoke at the M. E. Church in Ottokee, to a good audience. Sickness prevented Mrs. Tuttle from leaving home, which was a great disappointment to a host of warm friends who were ready to welcome her. Bunday was a beautiful day, and from a general

estimate, nearly a thousand people assembled to listen to the words of profound wisdom, as they fell from the lips of Mr. Tuttle, and we would say to those who have never had the pleasure of list to those who have never had the pleasure of list-ening to his masterly eloquence and sound logic, they should improve the first opportunity, either by securing his services or going any distance to hear him. The subject on Saturday evening, was, "This House is not My Abiding Place." Sunday morning, he contrasted the idea of Justice and Boutwalance with Salvation and Atomasset." The Equivalence, with Salvation and Atonement. The alternoon subject was, "Who am I What am I, and Whither am I going," a masterly affort and well received by an intelligent audience. He has delivered eleven lectures in this piace, and each one brings us much new food for thought.

Great praise is due the many people that gathered, for the good behavior manifeshed there, this being the first meeting of any kind, ever held on those grounds, and without a police force at hand; but I am happy to say there was no use for such

What is Assertion and What Domenstra tion?--April Fool Day Science- How to Correct the Erring.

BY EDWIN D. BABBITS, D. M.

My friend Coleman has favored the His LIGIO-PHILOSOPHICAL JOURNAL with another article concerning materialistic and spiritual science, Mrs. King, myself, etc. He declares positively that "the spiritual philosophy is ever paramount with him and ever modifies and moulds the material conceptions of nature's laws and principles." rejoice if this is so and believe Friend Coleman will yet accomplish much in the magtery of great truths with his keenly active mind, but to some of us he does not seem so ready to appreciate some phases of spiritual truth as he does the more material science of the day. We may be mistaken, however, or if not, I am free to admit that even the science of material things is a capital good thing which will help us finally in compre-

hending the spiritual. It is somewhat of a delicate point for me to meet Mr. Coleman in speaking of the comparative value of Mrs. King's Principles of Nature and my own Principles of Light and Color. I have not the least idea of speaking of the comparative merit as a whole of the two books. Mr. Coleman has spoken in strong terms of both works, and I would not do such an abourd thing as to condemn a fellow-worker, especially after admitting the many noble thoughts of her work, as I did in a former article. I wish it great success. I spoke of that work, however, as consisting mainly of assertions without even an attempt at demonstration. It has not seemed to aim at the scientific style, excel-lent as it may be in ideas. When Mr. Coleman, however, puts both works on a par in this respect, declaring that both must remain in the domain of hypothesis, then I begin to be surprised. I rub my eyes and exclaim to myself, am I self-deluded? Have been heaping together such a world of facts and yet have demonstrated nothing How many hundreds of facts would Mr. Coleman have me give to show just what is the chemical and therapeutical power of the different colors as seen in drugs, in the colors of sunlight, in physiological action, in psychological phenomena, before he will call the point proved? How many scores of facts and engravings would he require before he will consider the law of Unity, or of Diversity, or Harmony or Contrast, or Gradation, or Refinement demonstrated? Is Mr. Coleman going to revive the old method of reasoning again which declared that "nothing can be known"? It is always easy to say that any demonstration is imperfect especially if we adhere to forms very closely and follow materialistic skepticism which denies almost everything. Men have been challenged to prove the simplest axiom, such as a part is less than a whole, and similar ones, and have demurred at the proof. My friend Coleman of course would not do this, being a philosopher, but may he not possibly approach too nearly to the method of negativity, so to speak? Or am I really deluded? Possibly so, for all men are said to believe in their own discoveries. A friend suggests, however, that Mr. Coleman has not read all of my work. Then, again, I see that Mr. Franklin Smith gives me a little hope that my immense labors are not in vain by using such words as these: "It seems to me there is no such analogy between Mrs. King's work and the 'Principles of Light and Color,' as Bro. Coleman represents. On the contrary, there is a world-wide contrast between them amounting to the difference between assertion and demonstration. The physical scientists have given us some important facts in relation to the varied phenomena in the world around us, but their real character has remained a sealed problem, while inspirational scientific writers have made statements that were of so vague and general a character that they amounted to mere assertions that could not be demonstrated. But in marked contrast to these writers, in the Principles of Light and Color, great leading and fundmental principles of things are demonstrated by facts drawn from heaven and earth, from art and literature, from every department of nature and hu-

Now I do not quote this to find fault with "The Principles of Nature," but to show that that work, however excellent, does not pretend to demonstrate its propositions while the "Principles of Light and Color" does lay down its propositions and produce its facts and deductions to prove it. Some would prefer the plan of the one, some that of the other. To my mind even the most brilliant passages of a writer will not carry conviction unless it is shown to be in harmony with facts and principles. When friend Coleman says that some of my opinions might have been modified if I had read Mrs. King's work, I think he is mistaken, for there is not the logical sequence in its statements that would tend to rout me out of my errors if I am in error. When she speaks of twelvegreat periods of time in the development of the universe as constituting a cycle and seven cycles as constituting one compound cycle, two of which constituted a period termed a complete cycle," it makes no impression on me, as no proof is given, and nothing which can address my intuitions. When the geologist describes the azolc, paleazolc and other periods of time, he gives his array of facts, and this convinces me that he builds on much truth, but in this work scores of assertions like the above are made without any attempt at proof. When the statement is made that "electric force awoke motion, action," it does not make a good impression on me for I have ascertained that it is only part of the truth, as heat has quite as much to do with begetting motion as electricity. When it says, p. 47, "that central atoms propagated their force to surrounding atoms; these to the next stratum, these outward; thus attractive force and the stratum. tive force was propagated throughout the mass," I believe there is an important side of truth in it not because the books say so, but because after long and severe investi-gation I can see just the method by which chemical and other forces may work, but when it says that "the central atom, by the law of affinity attracted similar atoms of the universe," and further that "chemical action is simply attractive force exerted by similar atoms on each other, the repulsive force, exerted by dissimilar ones," I know this to be incorrect, not alone because I have demonstrated it but because all science shows it also, the common motto being mos shows it also, the common motio being "similars repel, dissimilars attract." Speaking of this same error, Franklin Smith well says that "an alkali ought to attract an alkali instead of an acid, according to this theory." For all this the book is a no-like one having many remarkable statements which should be read and pondered, whether a person can see the whole as truth or not

man life, while the scores of facts to settle

the principles of chromo chemistry and

chromo therapeutics ought to be called dem-

onstration."

it, however, does not prove the law of unity, nor the law of makers allowed which should be settled it me and to mean the framework of university them.

Mr. Louisan pronounces the article in the Chicago Times, from which I quoted briefly; "a hear, an April feel joke." A friend sent me a slift of paper with an elaborate account of a new wat wonderful microscope by meaning which molecules and even atoms were disposed to become visible. I was no situated that the article was published on the lat of April and did not refer to it as much from its being "partially confirmables of my themies." It Mr. Coleman would have it, as I did to show the abserdity of its angular shaped atoms and to announce what might be an interesting dispovery. Microscopes of more and more govery. Microscopes of more and more imaning power are being discovered, and when one is devised by means of which the larger atoms can really be seen, as I verily believe will be the case, I have no fear that the leading features and workings of atoms as I have learned them, will be essentially changed, otherwise a hundred facts, principles, deductions analogies and applications must be overthrown. Chemists are sup-posed to have ascertained accurately the comparative weight of atoms and Thompson and other scientists presume to demonstrate their real size. As to the writer of the Chicago *Times* article I have to say this, that if he thinks there is any wit in sweating over an elaborate article, studying up all kinds of scientific authorities for perhaps one or two days and thus for the sake of perverting so sacred a thing as science, he is the greatest April fool of the season. In the Journal of July 26th, an American medium writing to Mr. Coleman, speaks about the "twaddle about charity brotherabout the "twaddle about charity, brotherly love, etc., thrown at people who were conscientiously combating the errors of every kind that have been put forth in the name of Spiritualism," and further on re-marks, "I am for all fairness and brotherly kindness in discussion, but by no means let us cover up ulcers in the body from fear of hurting some one's feelings." Well, there is a certain amount of twaddle from overcredulous and over-sensitive persons, but after all I would prefer to see one err on the side of love than to awing too much to the side of severity or hatred, and I would like still better to find some one who is exactly right in his perception of truth, but as it is, it will need us all to reveal its full orbed splendor. When the medium, however, warns us against covering up ulcers he seems to belong to the class of surgeons who would plunge the scalpel into the quivering flesh and let out impure matter by the severe style. We reformers in the philosophy of cure and of social upbuilding, however, think such a method is justifiable only in the extreme cases, and that a higher plan should be aimed at. Thus in the case of a tumor we pour into it and the whole system around it, the diviner fire of magnetic life, kindle up the dead conditions and give the power to radiate the impurities outward by natural processes, so that when the subject is cured, he is made well throughout without having any frightful scars or bad conditions left behind. In the same way when we wish to correct the erring we would generally avoid stabs and rude blows, kindle up their pathway with a brighter light of truth and a warmer fire of love, until higher perceptions and purer conditions are induced on a broad and natural plan. In further illustration of this point, ase of a cancer ta, Ohio, and the two methods of dealing with it. A surgeon of the old school practice adopted the usual method and cut it out. This, however, did not remove the cause by purifying the whole system and it came on again with all its poisonous elements. Dr. Wilbur, a magnetist of Chicago, happening to stop at Marietta awhile, cured the terrific tumor radically and permanently by his more vitalizing process without medicine or any butchering process. Ithink we have too many physicians who belong to what Hudson Tuttle skillfully terms the "slaughter house style of doctors," and too many Spiritualists who are in such hot haste to fight what they deem error, that they seize the dagger and plunge it to the hilt into their neighbor's tender places, in very many cases when a more philosophical method could have been adopted.

5 Clinton Place, New York. Am I a Spiritualist?

BY DR. C. D. GRIMES,

A little criticism now and then Will benefit the best of men

have been adopted.

Because it will set all who really desire the truth to searching deeper to fortify their opinions, and lead to a larger capacity and ability to judge of truth. The shortest and most comprehensive creed that I can write for myself, is,--

I find the error, and I cast it out To find the truth and live it.

Knowledge is the true savior of the world—the true Christ of the ages. It is the bread coming down from heaven, speken of by Jesus in the 6th chapter of John, which if a man eat he shall live forever. It was the flesh and blood of Jesus, simply because he was the medium through whom it came. It was spiritual flesh and blood, therefore it would perpetuate and enlarge spiritual life, for all who eat and drink of would "live forever.

Therefore Jesus said, "Whosoever eateth my flesh and drinketh my blood, dwelleth in me, and I in him;" that is, when one imparts a truth, and it is appropriated (eaten) by another, they have the same remaining, and the same truth remains in each. There fore Jesus added, "Not as your fathers eat manna in the wilderness, and are dead, he that eateth of this bread shall live forever.' Light, truth and knowledge expand and grows the soul, and perpetuates spiritual life. But he gives a finishing blow to the literal rendering of old theology when he adds in the sixty-third verse, "The words that I speak unto you are spirit, and they are it as

Mankind could better understand the say. ings of Jesus, were it not that their percepings of Jesus, were it not that their perceptions are so material, for the farther we get from the material into the spiritual, the more we will value not only the Old and New Testament, but all bibles. Inasmuch, then, as there is nothing in the sayings of Jesus that materially qualifies this rendering, but very much more that sustains it that I have no room for in this article, in this view of the case, I am a Christian Spiritualist. But if it be necessary to believe all that is said of Jesus by the Pauls and Poters, Johns and Judes, Clarks and Wesleys, that he had his birth upon this plane in a different way from other men; that he was any more divine or God-like than other men, only as he had a large amount of natural or divine gifts; that in his death he purchased an atonement for us, and that in and through his merit only can we be saved, then I am not a Christian Spiritualist.

I think Brother Kiddle will find that it vas in my view of Jesus, called the Christ, that Dr. Feebles said "Christ was the corner stone of Spiritualism;" that is, the simple truth coming from God, the Father through Jasus, rather than through Paul, John Calvin or John Wesley.

It is true, as Bobert Dale Owen said, that m and Christianity are identical in emence." for both in their aims and tendencies are to elevate and unfold humanity out of darkness, materiality and error. into light, spirituality and truth, thereby saving from the consequences of ignorant violation of physical and moral law; but do Spiritualists accept of everlasting burnings, and Christians of the intercommunion and ministrations of departed humans?

Primitive Christianity and Spiritualism are identical, as claimed by Dr. Crowel, because hey have their origin from the same facts -intercommunion and revelation; yet the Christian claims that truth came directly from God to man, and therefore is plenary; while the Spiritualist claims that, although coming from God, it came through many intermediate links of exalted and progressive beings, and that like the rivulet, it is tinctured with the soil through which it came; therefore neither perfect, absolute or final.

In this connection I wish to return my sincere thanks to Professor Buchanan, for the very able, and so far as science and its assistance to religion are concerned, truthful address upon his "Four Aspects of Relig-ion." I don't know when I have read an I don't know when I have read an address from which I received so much strength as from this; for I felt that my moral back-bone was newly and thoroughly splinted and braced from all parts of the universe. More deeply than ever did I feel, that while religion was the sheet anchor,the bond that held us to God,-science was a hand-maid holding the lamp, that we may discover the true path-astrength that will enable us to surmount the stern difficulties of these lower material conditions, And when you reached the true Christ principle of "loving God supremely and our neighbor as ourselves, upon which hung all the law and all the prophets," first proclaimed by Jesus as the true test, around which all true religions clustered, and to which they centered, pre-eminently exemplified in his life and his teachings,-from the depth of my being there went back a response to you, "You have struck the highest note in the grand anthems of spiritual existence." But when you talk of the religion of Jesus the religion of Jesus Christ—and the relig-ion of Christ, using the word "Christ" in this loose way; when after discarding, very justly, everything added to the simple words and teachings of Jesus, finding much fault with the dead Christ of theology, of Christian homicide, in pitching each other up to heaven on Christian bayonets, and then when I fall upon and read the following

paragraph, I get strangely mixed:
"The Christian religion is, therefore, rightly understood, the creedless religion of universal unity, which I present as the religion of science, that every good man is bound to adopt, and having adopted it, to uphold and diffuse it among his neighbors. to start it on its conquering career around the world, to bring all nations into the peace, progress and purity that precedes the advent of the millennial time of a redeemed and ennobled humanity.'

Why, brother, what do you want of the term "Christian?" If you adopt it you must adopt its family relations; not only the "pitching" business, but the dead Christ of theology; the immaculate conception, atonement, mir acle working, etc. Without these it will not be Christian, and with them, it has been around and around, over and over the world again and again, backed by more christian money than Spiritualists are worth, but it will not go down, and is on the wane, as you quote Cardinal Newman to show. A dozen lives like yours will hardly sever it from its connections. You are only inviting me back to a feast that I turned away from because my soul loathed its manna. What do you want of the term Christian, with its records of the blunders of undevelopment. The word Spiritualism, denotes a communion with the intelligences of higher spheres, that continually draws one upward out of the material into the spiritual, always whispering, "Higher, purer, nearer my God, nearer to Thee." When you go around the world once, trying to shake the dust of immaculate conception and atonement from

the skirts of old theology, you will abandon the job. I was much elated with the idea, that you was to divest Jesus of all false and supernatural garments of mundane origin, and send him around clothed in the natural and the true, cut and trimmed to order of the great architect of all. These attributes and these only, he laid claim to in the 10th chap. of John. When the Jews charged him of making himself equal with God, his reply was virtually a denial of the charge, but claiming he was a God in the sense of one superior-gifted; as Moses and Aaron (in Ex. 4: 16, and 7: 1), because he had superior spir-

itual endowments. It is claimed that the word, Christ, signified the anointed, but if this were so, Moses and Auron, and all others who were anointed would have been Christs and Gods in one sense, each an omnipotent ruler of the universe. If it means the light, truth and life, coming through Jesus to us, then we should speak of it as the Christ, a definition that he recognized in his conversation with Peter. If it means to be endowed with superior gifts as Jesus claimed, qualifying one to be a medium of light and truth from higher intelligences, then Moses and Aaron, Davis and Fletcher, Newton and Mansfield, and all by virtue of having a God germ at the base of being, come in for some kind of

If to be a Christian is to believe in the miraculous, supernatural and false, I cannot walk with you, and therefore there will be "the sword of Jesus" an agonizing—doing its work. Where will you ring in the unity you picture in such glowing colors? But if it be to discard the supernatural and false and believe in the natural and true, then you may count me in.

Again I ask, what do you want of the word, "Christian?" The word Spiritual expressing a higher and better life to be obtained to-day, to-morrow, and forever, ex-presses all, and that ought to satisfy us. The second address upon the same subject is characterized by the same unwarranted use of the words Jesus, Jesus Christ-Christ, and Christlanity; the same inviting us to become Christians, and then horrify ing us with Christians, the same kind of Buchanan against Buchanan, in one paragraph telling us that religion "is not derived from a study of his (God's) works, but directly from him by implantation," and in another, "in that which comes direct from Delty—the creation, the universe is a revelation, the authority and divinity of which no man can question." Religion being the bond holding the created to the Creator, does not this revelation, knowledge, grow and strengthen that bond? Again, a revel-

ation from God is that which he writes with ation from God is that which he writes with his own hand." How can we admire—be attached or bound to what we don't know? How can we know unless by investigation or reveletion? The "implantation" is but an infinitesimal bond, arising from the re-lation that one thing sustains to the other. But, Brother, with all these faults, I like the "ring of the metal," after all. God speed your effort for good. St. Joseph, Mich.

Letters from the Tropics.

NUMBER FOUR. To the Editor of the Religio Philosophical Journal:

It has been previously mentioned that we have two churches, a Roman Catholic and a Protestant. At the former, services are held occasionally, upon some particular fest ival or saint's day, but no regular priest is stationed here. The latter is precided over at present by a Methodist, who is trying the best he can to heal the spiritual infirmities of his sable, inconstant, and by no means devout flock. They are "black sheep" sure enough. There is no rivalry between the two churches, because there is no interest in either. The nominal faith of the entire native population, without exception, is Catholic, which, when examined into, would seem to be as well adapted to win a rude people from the rites of paganism as any other. In fact it so readily assimilates, in many respects, with the superstitious vagaries of the so-called heathen mind, that there seems ever to have been less trouble to "convert" that poor person and to bring him into the Catholic fold than within the Protestant. The Spaniards, at the time of the discovery and conquest, found no regularly established system of religious worship among the Indians of this region. Those simple people believed, in a general way, in a Supreme Being, but so far as observed and recorded by the rapacious invaders, their conduct was regulated by the dictates of purely natural and therefore simple ideas of right and wrong. Surround-ed by all that a most prodigal Nature could bestow, theirs was a life of rude ease, satisfied and happy. It is not to be wondered at that, in minds so circumstanced, the prevailing belief in the Great Spirit, should have been divested of all those vindictive and revengeful elements, so common among the aborigines of more rigorous and gloomy climates. When, therefore, the priests came with the fierce propaganda of Rome, which in the sixteenth century was little less aggressive than its warlike rival, Mahomet ism, the poor Indians bowed their unwilling necks to the yoke. They became nominal Christians. In the presence of the stern decree, "Believe or perish!" their yielding natures readily professed belief, aithough it must be added that they sadly, miserably perished in great numbers at last.

The cross of the New Testament thus in time became the conspicuous religious emblem among all the pagan hordes, wherever the bloody banner of Castile was borne, from Mexico to Patagonia, the cross of Christ, modified by circumstances. What those modifications and those circumstances were, are matters of curious research. Suffice it for our present purpose to say that, as indicated in the previously described performance of the Jambacu, the religion of the masses is a mixture of Christianity, as we are wont to understand it, and of paganism, or natural religion, well compounded with various venerable myths and perstitions, which have done among men since the dawn of the historic era, and probably long before. In practice, there is perhaps no "plan of salvation" more free and easy. Faith is the main thing. A blind, unquestioning belief in the Father, Mother, Son and Holy Ghost, and in the priesthood, their duly authorized agents and attorneys upon earth, forms the easy promium to be paid upon first class heavenly in-surance. In this there may seem to be no great difference between Spanish-American Catholics and Anglo-Saxon Protestants: but it would be unjust toward the latter to include them in the same blindfolded and unreasoning mass. Protestantism is certainly a great advance; for even the orthodox among its professed believers, in these days, are comparatively free from the oppressive mogulism of priestly tyranny.

To return, however, to our starting point it may be mentioned that the Protestant Church at this place, now about fifteen years old, was the first one established in the United States of Colombia. It was consecrated by the late Bishop Potter, while on his way from New York to California, just before his death, and was probably the last official act of that good man's life, as he breathed his last on board the steamer, upon her arrival at San Francisco. It was to have been an Episcopal establishment, under the Diocese of New York; but as a pious investment, in the interests of that sect. It long since proved a failure; and after having been alternately opened and closed, as one parson after another capitulated, it is now occupied, as before mentioned, by a very worthy Methodist, who is trying to "hold the fort" and save sinners after the plan of the respectable denomination to which he belongs. It does not appear that any very triumphant success has crowned the labors of this worthy gentleman, or of those other missionary evangelists who pre ceded him; still there is no doubt but that the mere presence of a good man, who means to "serve the Lord," and extend the reign of virtue and morality, no matter in whatever narrow channel his ideas may be confined, will prove beneficial. There are so many moral ills to combat in a place like this, that it is little short of heroism in any man to devote himself to the unequal strug-

Some one has said that "conscience is a mere matter of latitude." Although this is a broad way of putting it, yet so far as ex-perionce goes, it is proverbial that the standard of morality and the keen sense of right and wrong supposed to prevail at the North, becomes lowered and waxes dim as the equator is approached. Whether or no this is the unavoidable result of a warm climate, I shall respectfully leave to the discussion of the biologists, contenting myself for the present with noting the sad fact. Race undoubtedly has much to do with it, but the observation has been made with regret, that even the higher type, represented by the fair, large-brained, intelligent Caucasian, has not been free altogether from demoralization. Moral consciousness may be retainand wrong supposed to prevail at the North zation. Moral consciousness may be retained, but in a passive state; or in other words. sensuousness may and undoubtedly does sometimes, take the place of spirituality in lands where it is always summer. And Af this be true of the white race, with its superior organization and greater refine-ment, nothing better may be expected of those dark children of the sun, whose home has been for many generations within the glowing tropics.

Perhaps the time may come when intel ligence, morality and warm weather will embrace and form an inseparable conjugal trinity, whose progeny shall number all the

intellectual and spiritual agencies and elements, known and unknown; but we must evidently wait awhile. Imperial thoughts and star-crowned inspiration have yet to make permanent their abiding places among

Colon, (Aspinwall) Aug. 10th, 1879.

THE ONEIDA COMMUNITY.

John H. Noyes's Message on the Abaudonment of Complex Marriages.

From the American Socialist (Official Organ.) I hardly need remind the Community that we have always claimed freedom of conscience to change our social practices, and have repeatedly offered to abandon the offensive part of our system of communism if so required by public opinion. We have lately placed ourselves in our publications lately pledged ourselves in our publications loyally to obey the new legislation which may be instituted against us. Many of you will remember that I have frequently said within the last year that I did not consider our present social arrangements essential parts of our profession as Christian communists, and that we shall probably have to recede from them sooner or later. I think the time has come for us to act on these principles of freedom, and I offer for your consideration the following modifications of our practical platform:

propose: 1. That we give up the practice of complex marriages, not as renouncing belief in the principles and prospective finality of that institution, but in deference to the public sentiment which is evidently rising against

That we place ourselves, not on the platform of the Shakers, on the one hand, nor of the world, on the other, but on Paul's platform, which allows marriage, but prefers celibacy.

To carry out this change it will be necessary, first of all, that we should go into a new and earnest study of the 7th chapter of 1 Corinthians, in which Paul fully defines his position, and also that of the Lord Jesus Christ, in regard to the sexual relations proper for the church in the presence of worldly institutions.

If you accept these modifications the community will consist of two distinct classesthe married and the celibates-both legitimate, but the last preferred.

What will remain of our communism after these modifications may be defined thus: 1. We shall hold our property and businesses in common, as now;

2. We shall live together in a common household and eat at a common table, as

3. We shall have a common children's de-

partment, as now;
4. We shall have our daily evening meetings, and all of our present means of moral and spiritual improvement. Surely, here is communism enough to hold us together and inspire us with heroism for

a new career. With the breeze of general

good will in our favor, which even Prof. Mears has promised us on the condition of our giving up the "immoral features" of our system, what new wonders of success may we not hope for in the years to come? For my part, I think we have great reason to be thankful for the toleration which has no long been accorded to our audacious experiment. Especially are we indebted to authorities and people of our immediate neighborhood for kindness and protection. It will be a good and graceful thing for us to relieve them at last of the durden of ou unpopularity, and show the world that Christian communism has self-control and flexibility enough to live and flourish with-

out complex marriage. J. H. Noyes.

The above message was considered by the Oneida Community in full assembly Aug. 26th, and its propositions accepted; and it is to be understood that from the present date the Community will consist of two classes of mambers namely collibrate or classes of members, namely, celibates, or those who prefer a life of sexual abstinence, and the married, who practice only the sexual freedom which strict monogamy allows. The Community will now look for the sympathy and encouragement which have been so liberally promised in case this change should ever be made.

HARMONIAL PHILOSOPHY.

Love, Wisdom, Liberty.

Some of the sheets upon which are written the letters of Andrew Jackson Davis, have on them the above heading. Does he mean that love, wisdom and liberty" constitute the Harmonial Philosophy? Is not liberty the result of the possession and enjoyment of love and wisdom? Is not liberty a condition, rather than the representation of a principle? There is no doubt that in the mind of the author the trie have a beautiful significance.

Mr. Davis is not yet appreciated by the world at large; his first publication, "Nature's Divine Revelations," stands pre-eminent. It contains all that is valuable in philosophy, religion and metaphysics. It is a book without a rival; nothing before or since its advent contains so much of the beautiful and the true. It is the embodiment of all that is in harmony with nature; no critic ever has or will successfully attack it; the same may be said-of his subsequent productions.

Without any intention to exaggerate, Mr. D. is the most advanced thinker of this or any other age. In after years his writings will be regarded with as much reverence as the "sacred books" of the present day. As an author he is free from all egotism,

and certainly no one can truthfully charge him with plagiarism. Placidity is a prominent feature of his writings, at the same time there is a dignified boldness and independence which is admired by all intelligent men. Mr. Davis is indeed a wonderful man. The writer does not agree with those who regard him as a mere machine used by exalted minds in other spheres, a medium of communica-tion between the spiritual and material worlds. There is an innate greatness belonging to him; his organization is in perfect harmony with nature, which gives him the ability in an eminent/degree to acquire, retain and communi-cate truth. His whole physical, mental and moral structure harmonize, and thus a continuous equilibrium is maintained.

LEANDER. Philadelphia, Pa.

He is not a man who doth not delight to make some returns thither whence he hath found great kindness.—Barras.

From my mother I learned piety and beneficence and abstinence not only from evil deeds but from evil thoughts.—Antoninus.

No educational system can have any claim to permanence unless it recognizes the truth that education has two great ends to which everything else must be subordinated. The one of these is to increase knowledge, and the other is to develop the love of right and the hatred of wrong.—Harder the hatred of wrong. - Hucley.

Woman and the Mousehold.

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

In the Woman's Journal is a translation from a pamphlet just issued from the Tepografta Cooperativa, at Florence, Italy, from which I shall make extracts, and which strongly confirms views advocated in my last article, in regard to the adaptation of women to horticultural pursuits. The writer, Madame Cimino Falliero, has been known for some years as editor of the Cornelia, a periodical published in that city, and devoted to the interests and education of women.-The pamphlet is the result of her special inquiries on Work and Women, at the Paris Exhibition, for which purpose she was delegated by the Italian government. What a sensation would have been produced, had Congress sent a representative woman from America for such a purpose!

Among the agricultural productions and kindred industries of France, are found cocoons and exquisite samples of raw silk, cheese, honey and various arrangements for apiaries, fruit trees and vines in pots, and dried and preserved fruits, as well as various specimens of textile fabrics. But that which most interested Madame Falliero. was the "Atelier Refuge of Darnetel," near Rouen. This was begun about thirty years ago, as a reformatory for young girls coming out of prison, by Sister Marie Ernestine, official visitor of the prison of Bicetre and the Abbe Podvin, its chaplain. This good Sister was touched by the tears of two little girls whose sentence had expired, and who had neither home nor friends in all the world, and who begged the protection of the prison walls in vain. The Sister had but a few sous in her pocket, with these she pur-chased a loaf of bread, and rented a room for the night. Assisted by the Abbé, she rented some land, and studied agriculture to instruct her pupils, who soon became self-supporting, so that the "Refuge for the Name'ess," is now worth \$160,000, and furnishes an example for, all such reformatories.

The establishment contains over three hundred homeless girls, between the ages of six and eighteen, who cultivate a farm of four hundred acres, which constitutes their main support. The only man on the place is the aged Abhe, who is one of the directors on the farm, and teacher. There are twenty-five lay sisters, who are teachers and superintendents, and the elder girls also assist and teach the younger ones. They do the ploughing, sowing, planting and reapdo the ploughing, sowing, planting and reaping out of doors, and within perform the household labor and make butter, cheese, and spin cotton and wool. They have an immense collection of poultry, and make a specialty of the management of cattle. In gardening they are so successful as to have secured several prizes from the French Agricultural Society. ricultural Society.

Some years ago it was selected as a Re-formatory, to receive orphans and petty delinquents; these are not confined within walls, and many beg to remain after the expiration of their sentences. Robust and healthy as these girls are, from exercise and pure air feminine neatness is cultivated among them. Their schooling is confined to rudimentary studies two hours daily; but some of them work the telegraph and telephone which are in use between their separate buildings .-When their terms of detention expire, or when orphan inmates arrive at the age of eighteen, the Darneteles readily find situations in the vicinity as stewards, gardners, farm managers, dairy women and laundres ses; each girl on leaving, receives an outlit and the money she has earned during extra hours, and finds herself in great demand on account of her excellent training. Should she become ill or unhappy in her situation at any time, she has a right to return to the colony, which she never ceases to regard as her "mother's house," and which stands to her in the place of home.

Pending that time in the future, alas! how far distant, when such institutions shall be needless could any more admirable arrangement be made, than one which gives health, good habits, and skillful, practical training to those waifs of humanity? Without it they would become plague spots upon society. In the present condition of things, it is one of the most beautiful features of the Roman Catholic Religion, that it permits its devoted women to gather unto themselves large families of the needy to become mothers to the motherless, and make homes for the homeless. Similar work will have to be done, until science is invoked to carry out the behests of a wise and loving spiritual insight into the evils of our uncivilized civilization, and so sap the very sources of vice and misery. We are clothed in shreds and patches now; even the work of these good sisters is only laboriously putting new cloth on old garments. Sometime their successors shall be better occupied in weaving garments of holiness.

The committee on Harvard examinations for women are beginning their fall work. The examinations are held early in June, in Boston, New York and Philadelphia, each of which is presided over by a professor from Harvard. A printed programme is sent to every candidate some time previous, giving date and hours of the several sessions: at the appointed time, each has placed before her the examination queries, which must be answered by her in writing, at the close of the daily session of five hours. There are nine subjects, and no young lady under seventeen can be a candidate for more than half that number; taking two years instead of one for the course. The necessary expenses are not met by the fee of \$15, but are approximated, yearly, as the number of stu-dents increases. In addition to this, there is an advanced special examination, in one or more branches, for the use of those who desire to have certificates of preparation for teaching. All this seems to be a laborious and clumsy preliminary step toward educa-tion. In the year 1900 it will seem absurd that mixed colleges were ever unknown As long as families and society are constituted of about an equal number of both sexes, so long will the inherent right of both to the same privileges of intellectual and spiritual culture be maintained by every fair minded person.

The eminent Legové says, "The protracted subjection of woman proves but one thing, that the world has so far had more need of the dominant qualities of men than of women, and that her hour has not yet come. How many centuries did it take to produce this simple maxim of common sense, 'All men are free and equal?' The tardy advent of an idea, so far from proving its usclassness and fallacy, is often an argument in favor of its grandeur. The principles of liberty, charity and fraternity, are all practically modern in their application, though universal and sternal in their na-

Physical Manifestations.

To the Editor of the Religio-Philosophical Journal.

I see in the Journal of the 16th uit a commu-

nication from Mrs C. Fannie Allyn on physical manifestations, I am pleased with her article, and think she takes a very correct view of this subject which has elicited so much controversy in our spiritual papers for the past year or two. I fully agree with her when she says: "I have never spoken a word against genuine physical manifestations. I consider the physical phenomena one of the most essential elements in our belief. Through it we pass from doubt to knowledge. It substantiates our claims. We need not faith, for we have demonstration." She has never witnessed " a perfect materialized form," and rather questions the genuineness of such perfect materializations as some profess to have witnessed. She says, "I am willing to be convinced, for the logical results must be astounding, and revolutionize all our present ideas of natural laws. If it is true that materializations, as told by

real demonstrated fact." I have given these extracts from her article to show her convictions in regard to these manifestations, and if possible to shed some

believers, are so perfect that one cannot dis-

tinguish them from the earthly bodies, it seems

to me, as all laws are infinite, that certain re-

sults must inevitably follow, and it is only a matter of time before physical resurrection,

reconstruction or re-incarnation becomes a

light upon them.
The Biblical history abounds with such materializations as we are having all around the world at the present time. Abraham, "the father of the faithful," entertained three of those men with a dinner prepared for them by his wife, of which they partook under the tree. Rev. Charles Beecher, in his late work "on Spiritualism," goes farther than any author I have ever read respecting the materializations of olden time. He believes that certain results "must (did) inevitably follow;" tnese results he thinks were productive of the giants of those days, and the longevity of the race in that age of the world as recorded in

I leave this talented lady and the distinguished doctor of divinity to settle this question as best they may, confessing my inability to do it to my own or other peoples' satisfaction. I will, however, give some facts which have come under my observation during the years I have been investigating materializa-tions. I am fully satisfied that for the time being the spirits are as fully materialized as was the body of Jesus when he showed himself to his disciples, and cat fish before them, yet he vanished, as we have seen scores of times, the same thing did by those who looked, talked and felt as substantial to our senses as mortals.

Geology and the vegetable kingdom teach us the same lesson of materialization as does the animal kingdom. This is a slow process to accomplish the same object that spiritual chemists accomplish in a very short time. There is materialization with Mr. Powel, the new slate-writing medium of Philadelphia. I have witnessed recently a substance on the end of his finger and mme which writes as well as a slate pencil. But to the point: Do these materialized forms have circulation? I answer in the affirmative. I have been feeling their pulse for a number of years. The first time I was thus permitted to investigate, was in Houston, Texas, over four years since—the medium, Mr. Turner, at the house of Mrs. Lawler; the spirit a silver-smith who had but re cently passed away in that city. Dr. J. J. Moore whom I had known for many years at Memphis, Tenn., and a number of years at Augusta, Ark ; Dr. Paul Bremond, who is more extensively known in the South of the most prominent men in our ranks, and Mr. M. Taylor, father of Mrs. Hawks, and a number of others, were present. We all felt this man's pulse, and Dr. Moore pronounced it a good healthy one

I felt my wife's pulse at Terre Haute a few weeks since, when Dr. Peebles and myself were there with Rev. Mr. Briggs and family. George Powell came out, opening the door, as did all of them, to let us see that the medium was there. He took a seat with us, and I think I can safely say that he looked and acted as natural as any of the company. He conversed plainly and freely with us. I asked him if he had circulation of the blood. He replied that he thought that he had the same as in earth life. He ate some orange, gave me a piece of it, and stood by me for some time, while I felt his pulse and examined him carefully, and I came to the conclusion that he was a perfectly materialized form, and I think all who were present were of the same opinion.

I am told through several channels that spirits will materialize next year, and stand on platforms, and address audiences. Whatever logical events may follow, this deponent cannot foreshadow.

SAMUEL WATSON. Cleveland, Ohio, Aug. 23rd, 1879.

The Remarkable Cure of Henry Slade.

To the Editor of the Religio-Philosophical Journal:

Many of your readers already know of my misfortune in having a stroke of paralysis. Now a complete cure has been made, it may be interesting to your readers to know some-thing about it. In Miss Slade's letter to you, she spoke of the prediction the spirits had made that I was to be cured on the 15th. This stroke of paralysis came upon me

over four months ago, soon after my leaving Sydney. On my arrival at San Francisco, Dr. M'Lennan called at my hotel and gave me a treatment, and in less than fif-teen minutes, I was able to walk with the use of my cane. Before this treatment I could not lift my limbs from the ground, unless through the instrumentality of my hand. My right arm was also powerless, and I was made to use it a little, but not able to write with it. He gave me a treatment every day for over a month, but I got no better. Many of the best doctors said that I never would have the full use of my leg and arm again. I began to think so my-self; also Dr. M'Lennan. About the first of August, the spirits told me that I would get well, but to accomplish the result two treatments more would be required, and they said that I must follow their directions (I promised to do so) and have one treatment on Aug. 10th, and one on the 15th. I was thinking of calling on Dr. M'Lennan, to tell him what had been said to me, but before I got ready to do so, he came to my rooms, and said that he felt impressed to come and see me. Then I told him of the prediction. He did not seem to have the faintest faith in what I said. However, he came and gave me a treatment on the 10th, and from that time my limb began to swell and pain me. He came again to my room on the evening of the 15th, and met many friends there to witness the cure. He worked over my limb about fifteen minutes, and then I got up and walked as well as I ever did in my life. I also took up my pen and could write, and it was the first I had written with that hand during my paralytic stroke. I am writing this with the hend that was powerless at that time. Before Dr. M'Lennan gave me the last two treatments, a Doctor called to see me and measured my light, and it was

one inch and a half smaller than my left one. He said it could not be cured -he was quite sure. After the treatment he called again, and to his surprise, he found my right limb was the same in measurement as that of my left.

I have given you a brief statement of the case, hoping that others may be cured by the same power and treatment. I feel to rejoice over this most wonderful cure, for now I am able to continue the work I have been so devoted to all my life. Now I feel that I owe more to the prints than ever before, and in my efforts in the future, I will prove what I say at the present.

I am pleased to tell you that, wherever I go, the JOURNAL is well spoken of as one of the best Spiritual papers published. Hoping it may continue to propper, and heliev.

ing it may continue to prosper, and believ-ing it will, I remain, truly its friend, HENRY SLADE.

San Francisco, Cal. Aug., 16th.

Science and Spiritualism.

From the New York Express.

In this country what is popularly known as Spiritualism originated with uneducated people, and most of its adherents belong to that class. It has never succeeded to any extent in perforating the thick prejudice of the cultivated class, nor in breaking into the somewhat exclusive domain of science. In England, however, it early interested educated men and scientists, and men like Wallace and Crooke, to mention no others, have lifted it into respectability. The same is true of Germany, and at the present time there is a great deal of interest among the scientific and educated classes, even in the universities, on the subject. Henry Slade has been there, and while many persons who have seen the phenomena he exhibits, pronounce them elever tricks of a performer cunning and skillful enough to evade the ordinary tests and escape detection, not a few are convinced that they are produced by powers or agencies or forces back of his will. The leading paper in the Popular Science Monthly for September is a letter addressed by Professor Wilhelm Wandt, of Leipzic, to Professor Herman Ulrici, of Halle, who is among the converts to Spirit-ualism, and has challenged those who disbelieve it to state the grounds of their doubt. Professor Wundt's letter is interesting as showing how these phenomena impress a cautious, skeptical, matter offact, scientific German. He says nothing specially new, but puts the current objections in unusual phrases and holds them up in a new light. He is not sure that the phenomena are not produced by jugglery or some deception on the senses, even if they are not produced by tricks. If they are real he is not prepared to accept all the philosophical and ethical consequences which would naturally flow from the belief in their supernatural origin. It is a controversy between scientists on

a subject which has engaged the attention

of millions of common people in this country, but which scientific men have strangely declined to investigate with any degree of thoroughness. Professor Youmans takes up the cudgels in this number of the Monthly against Dr. Child, of Nebraska, who complains that while it gives all the cons it carefully excludes all the pros of the spiritualistic controversy. With all deference to the learned editor, it seems to us that his defense is inadequate. It is not enough to retreat behind definitions and glittering general behind definitions and glittering general second selection. eralities about science. Nor is it enough to say that Spiritualism deals in breaks or suspensions of the order of Nature-this is precisely the point in question-and is chiefly concerned with what is going on "in trans cendental spheres, psychic realms, and the supernatural world"—whatever and wherever these mysterious things or places may be. Here are strange phenomena which it is unreasonable to suppose are produced by the jugglery of mediums—phenomena which display intelligence, though it be of an inferior type and through very faulty rhetoric. The simple question, which has been asked for nearly thirty years, is, How are these mysterious phenomena produced? What is their cause? Spiritualism is merely a theory-an absurd one it may be-for the explanation of certain alleged facts which scientists have scarcely deigned to notice and have failed to satisfactorily explain. The claims of Dr. Beard and others that they can do as wonderful things as the mediums by means of jugglery and prestidigitation and ventriloguism and mesmerism and clairvoyance, with the aid of electricity and paraffine and steel wire, are too thin to satisfy even themselves. Allowing that they can produce quite similar marvels by clever tricks, this would not prove that the phenomena in question-produced in some cases through the mediumship of little girls -are the results of ingeniously-elaborated processes of deception which would require a laboratory and a machine shop and a scientific education to successfully work out. The explanation these men put forward is simply incredible, and when scientific men put it forwards as their final and conclusive word it is not strange that thousands of uneducated people cling with the more tenaci-ty to the spiritualistic hypothesis as far the more reasonable of the two. The attitude of the scientific class in this country toward these phenomena, and specially in view of the explanations the uneducated masses give to them, seems to us strangely unscientific and unnatural. We cannot help thinking that Professor Youmans allows his prej-udice against a theory which seems to him preposterous to make him impatient of the pretensions and blind to the claims of these strange phenomena to a thorough scientific.

Partial List of Magazines for September.

theologians.

investigation. His course seems to show that the dogmatism of scientists is quite as pronounced and obstructive as that of the

The Popular Science Monthly (D. Appleton & Co., New York). Contents: Spiritnalism as a Scientific Question, by Prof. Wilheim Wundt; Geographical Evolution, by Prof. A. Geikie, F. R. S.; S. rpent Charm, by Felix L. Oswald, M. D.; Novelty in Patents, by Oliver E. Lyman; Development of the House Fly, by M. H. Robson; Food and Feeding, by Sir Henry Thompson; A Re-markable Coincidence, by Dr. Geo M. Beard; The Classical controversy, Its Present Aspect, by Alex. Bain; The Vanilla Plant, by J. Polsson; Chloral and other Narcotics, by Dr. B. W. Richardson, F. R. S.; Spontaneous and Imitative Crime, by E. Vale Blake; Materialism and Its Lessons, by Dr. H Maudsley; The Birth, Life, and Death of a Storm, by Robert H. Scott, M. A., F. R. S.; Biographical Notice of Geo. F. Barker; Cor-respondence; Editor's Table; Literary No-tices; Popular Miscellany; Notes.

Babyland. (D. Lothrop & Co., Boston Mass.) A magazine devoted to the young-est readers and is filled with pretty stories and pictures, including a slate picture for "Baby to draw."

The Princeton Review. (Published at No The Princeton Review. (Published at No 37 Park Row, New York.) Contents: Progress of Christianity in the United States, by Philip Schaff, D. D., L.L.D.; The Philosophic Movement in Italy, by Prof. Luigi Ferri, Ph. D.; Painting in its Historic Relations, by Prof. Henry Coppée, L.L.D.; Religion and Morality, by Henry N. Day, D.D.; The Problem of the Human Will, by Prof. Henry Calderwood, L.D.; The Laws of Henry Calderwood, L.L.D.; The Laws of War in their Bearing on Peace, by Sheldon Amos, LL.D.; Secularized Education, by Pres't. Robert L. Dabney; Virgil as a Precursor of Christianity, by Principal Shairp,

The Herald of Health. (M. L. Holbrook, M. D., New York.) This number is filled with interesting articles devoted to the culture of the Body and Mind.

The Shaker Manifesto. (G. A. Lomas, Shakers, N. Y.) This is published by the United Societies of Shakers and devoted to their interests. .

The Art Amateur. (Montague Marks, No. 571 Broadway, New York.) A monthly journal devoted to cultivation of Art in the Household.

Psychische Studien. (Oswald Mutze, Leipzig, Germany.) As usual, this number contains interesting articles from able writers and thinkers.

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Professor Wundt on Spiritualism.

Wilhelm Wundt is Professor of Philosophy at Leipsic; Hermann Ulrici is Professor of Philosophy at Halle. The latter was associated for many years with Fichte, recently deceased, in the editorship of the leading philosophical journal of Germany. In a late number of this journal Ulrici, whose philosophical writings stamp him as a man of great intellectual power and culture, gave an account of the Slade phenomena as testified to by Zöllner, and accepted them on testimony, he never having witnessed them himself.

In the Popular Science Monthly for September, there is a translation of an "open letter," lately addressed to Ulrici by Professor Wundt, in which the latter writes: "You sustain precisely the same relation to all of the so-called manifestations which I sustain to a great part of them; your knowledge is based upon the reports of credible witnesses. Therefore you found yourself until recently in the position of a distant, unconcerned spectator. You have chosen to give up this character. You have not only come forward with the greatest energy in favor of the reality of the manifestations; but you also urge others, who would prefer the part of unconcerned speciators. which you now disdain, to publicly confess their belief or unbelief."

It is to this challenge that Wundt replies, he having witnessed a few of the Slade phenomena under conditions not the most propitious. He confesses he cannot "express a conjecture" as to how these phenomena were produced. He believes, however, that they were "well-managed feats of jugglery." On this assumption, since he is excluded from denying that a real, objective phenomenon is a thing for scientific investigation—he bases his whole argument for the unscientific character of the phenomena.

We have not time at present to take up all the fallacies and weaknesses in Wundt's argument. These may be inferred fairly is at an end, is now among the probabilifrom the conclusion at which he arrives, ties." and which would do more credit to a Jesuit than to a philosopher. The conclusion is

for to be realities, and therefore different from the objects of superstition. But every superstition has done that. Not upon whether one believes in certain phenthat. Not upon whether one believes in certain phenomens or not, but only upon the objects in which one believes, can the corrupting effects of superstition depend. The moral barbarism produced in its time by the belief in whichcraft would have been precisely the same if there had been real witches. We can therefore loave the question entirely alone, whether or not you have ground for belief in the Spiritualists: phenomena. We can content ourselves with considering the question, whether the objects of your miles show the characteristic signs which we find in the testimony of history and of which, according to the testimony of history and of social spychology, we must call prejudicial to the moral development of man. This question, after the intimate relation which we have shown to exist between Spiritualism and the most corrupt forms of so called superstition, can only be answered in the affirmative. *

Of far greater importance are the unworthy conceptions of the condition of the spirit death, and which find their analogy only in the so-called animism of the most of the condition of the spirit after death, and which that their analogy only in the so-called animism of the most degraded races. But most pernicious of all appears to me the caricature which the Spiritualistic system, in the form in which you represent it, makes of the rule of a higher order of the world, by making men of, at the very least, most ordinary, interectual and spiritual endowments the beavers of supernatural powers, thereby scaling them us the chosen instruments of Providence."

Now what is the bare meaning of all this, stripped of its philosophical verbiage? It means: Even if your phenomena are real, undeniable, objective facts, they are not entitled to the attention of science, since they are "prejudicial to the moral development of man."

Indeed! What Pope in German philosophy is this, who assumes to tell us that any persistent fact of the cosmos is "prejudicial to the moral development of man," and that therefore it ought to be ignored and suppressed? A pretty sentiment this for a writer affecting to speak in the name and in the interests of science! Hitherto we have been told that science is impersonal and neutral; that it asks not whether a demonstrable fact is likely to be moral or immoral in its bearings; that it matters not whether it is the very death-blow of religion; if it is a fact, it must be recognized as such, though the heavens fail!

This is what science is telling us, and what we do not presume to gaineay. But here comes Professor Wundt, and tells us that we must not accept as worthy of scientific recognition what is likely to conflict with our moral development. Here there is the assumption that we, with our finite, fallible powers, are qualified judges in the case; that we are competent to decide upon the rectitude of laws, which the author of nature had sanctioned!

Should it be argued, after the fashion of Professor Youmans, that the Spiritualist takes his stand outside of nature, whereas the business of the man of science is to keep inside of nature, our reply is: "You obviously beg the whole question at issue when you assume that our phenomena are outside of nature. A man is lifted to the ceiling. You say the law of gravitation is violated. There you merely show your ignorance. The law is no more violated, than it is when a man turns a somerset. An intelligent force, ruling an organism (lighter than the atmosphere) invisible and

impalpable to our coarse, external senses, overcomes the law of gravitation, rises auperior to it, while what it does is as much within the province of natural law as are the freaks of electricity.

What Professor Wundt has to say of the "unworthy conceptions of the condition of the spirit after death, which these phenomena awaken," merely exposes the confusion of his own ideas, and the very limited acquaintance which he has with the great subject he presumes to handle. All sorts of descriptions of the conditions of spirits are given, harmonizing with the fact that there are all sorts of characters, and all grades of culture, among the individuals passing out of this world. There are noble conceptions as well as base. Men reap what they have sown. But here is a philosopher who would make his own esthetic tastes and prejudices the measure of nature's possibilities and nature's rectitude.

As for the objection that it is "most pernicious" to suppose that those "chosen instruments of Providence," the mediums, "men of most ordinary intellectual and spiritual endowment," should be "the bearers of supernatural powers," we hardly think it will impart very elevated notions of the wisdom of Professor Wundt, Was it not Paul who said: "But God has chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are; that no flesh should glory in his presence."

But here, too, Professor Wundt shows the very superficial character of his acquaintance with Spiritualism. Mediumship depends neither on the moral nor the intellectual character of the subject, like sompambulism it is quite independent of any mental or religious endowment. We have known excellent and highly gifted men and women, exercising medial powers; we have also known many who were morally and mentally deficient or unserupulous. The laws of medial sensibility are yet to be studied.

We shall return to the letter of Professor Wundt as soon as we have the leisure. Meanwhile we counsel him to look a little into the subject of Spiritualism, before he again assumes to pronounce oracularly upon its scientific claims. His letter is full of misconceptions. Professor Ulrici has shown great sagacity, as well as courage, in assuming the position he has. He may rest assured that it is impregnable, and that Spiritualism is truly entitled to a strictly scientific recognition. That this will be fully accorded before the present century

"The Abyss is Bridged."

In a conversation with that sound and experienced Spiritualist, Giles B. Stebbins, he happened to mention among his phenomenal experiences that of independent slatewriting on Dec. 18th, 1878. Mrs. Simpson was the medium. Mr. Stebbins has every reason to believe that he was unknown to her. Placing a slate in his hand, which he saw was unwritten on, on both sides, she told him to hold it under the table. He did so: and then the medium, placing one hand in full view on the table, barely touched with the tip of a finger of the other hand the wooden rim of the slate which he was holding. All this was in broad daylight. Mr. Stebbins could see or feel the medium's every movement; and her finger which touched the rim of the slate could not have stirred without his knowing it. The conditions were all such as must have satisfied the most strenuous and suspicious of skept-

There was the sound of writing on the siste, then a rap signifying that it was finished; and drawing forth the slate, Mr. Stebbins found written the following message, and appended to it the name of his deceased uncle. Calvin Stebbins, once of Wilbraham, Mass.:

"To Giles B. Stebbins:-I find no hell or baby's skulls, as we used to talk of; I find over here common sense and justice; each man makes his own destiny. God has not destined any one to heaven or hell. Ahl Giles, the abyss is bridged, and we are fortifying the arches under this bridge, daily,

Now it is certain that no human being consciously wrote this message. It transcends the capacity and whole mental style of the medium. That Mr. Stebbins himself wrote it through the unconscious exercise of some latent psychical faculty, having the power of externalizing itself from the body and of operating on matter, is an admissible theory, but a much more improbable and irreconcilable one than that which the phenomenon justifies in its whole character and affirmative statement, namely, the theory that it came from the veritable spirit of Calvin Stebbins, whose name was signed to it.

Mr. G. B. Stebbins recognizes the characteristics of the style; especially in the emphatic repetition of the word daily at the

How do the opponents of the existence and activity of deceased human beings as spirits explain a case like this? They cannot explain it. They can offer us theories far more difficult than the spiritual one to accept; but that is all that they can do. A message amply characteristic of the writer. and intrinsically worthy of him, and produced by no visible human agency, under conditions and circumstances where fraud was impossible, may be rationally accepted as coming from a living intelligence, and

in a case like this from the one it purports to come from,

"The abyse is bridged," writes this earnest and intelligent spirit; "and we are fortifying the arches under this bridge, dailydaily." We have proofs of this declaration in the present onward progress of Spiritualism all over the world-in spite of all the opposing influences arrayed against it.

Psychographic Writing.

The Alliance says:

"It only remains for the RELIGIO-PHILOSOPHICAL JOURNAL to admit that psychographic writing is always automatic or apparently unconscious, the action of 'the sensitive's own psychical complex', to st ly the ground that the Alliance occupies.

Our neighbor overlooks the fact that we do not understand by psychographic writing anything produced by the medium's own human act. By psychographic (or, more properly, pneumatographic) writing, we mean such as is actually and independently produced externally to any human organism, or any conceivable mechanism or chem-

Baron Guldenstubbe used to place a blank piece of paper in a locked box, and get intelligible writing on it; and he declared that he exerted no medial power. In hundreds of cases the phenomenon was tested before honorable investigators. It has been conclusively proved in America, England, Germany and Russia, through the mediumship of Slade and others. Many of our correspondents and subscribers have got writings on locked slates through Watkins, while they themselves held the slate.

The San Francisco Sunday Chronicle of a recent date says that Mrs. E. W. Lennett, now at 817 Bush street in that city, is a remarkable medium for independent slate writing. It tells us that a skeptic recently took to her a covered double slate, joined by hinges; put on one of the inside surfaces with his own hand, a bit of slate pencil, folded the slates together, and held them with both hands. The medium, without even stopping the conversation in which she was engaged, also took hold of the slate with one hand, and immediately the pencil could be heard scratching over the surface of the slate within. When the pencil ceased and the slate was opened, the entire side of one slate was filled with writing in a plain. bold hand, in English, while the other was partially filled with writing in French, a language the medium is entirely unacquainted with, but which the gentleman in question thoroughly understood. As a still further test, the medium gave him the slate to hold in his own hands, without her being in contact with it in any way, when the result was the same as before, the slate being filled with writing.

This phenomenon of independent writing has been absolutely and conclusively proved in thousands of cases, where fraud or deception was impossible. The only explanation of it which that preposterous dunce and braggart, Dr. G. M. Beard, one of the "world's seven experts," can offer, is, that the witnesses are psychologized, or untruthful or incompetent; which, to those who know the number and character of the witnesses, is simply a fool's bolt,-an imbecile eyasion. The phenomenon is proved: it is daily provable; and all explanations of it save one fail to cover the fact. Does the Alliance admit it? If not, what it says of our "standing on the same ground" would seem to be incorrect. But if the fact is admitted, then the raison d'etre of Spiritualism is admitted. The spiritual hypothesis becomes not only rational, but the only conceivable one consistent with all the phe

We take it as a compliment, though the Alliance seems to mean it as a sarcasm, when it says of the Journal:

"It is the fairest and most childlike antagonist that we ever happened to meet." And why ought it not to be both fair and child-like in its admissions where its single object is the truth, the whole truth, and nothing but the truth? It is not to see who is the more cunning of fence, or the more fluent in banter, that we call upon our neighbor to launch out his "bill of particulars:" It is simply because if he has any argument or fact opposed to Spiritualism, with which we are not already acquainted, we would like to have it, and would esteem it a favor on his part if he would proclaim it. Thus far he has given nothing that is not as common as a barber's chair, and as easily sat down upon.

To Those Who Cry "Peace," When There Is No Peace.

The introduction of every great revolutionary truth into the world has been necessarily attended with developments aggressive and antagonistic. The large majority of men are apathetic unless aroused by the controversial spirit which enlists their sympathies on one side or another. Truth on certain subjects, according to J. S. Mill, "is militant, and can only establish itself by means of conflict." - Especially is this the case in Spiritualism, where there is so much that is marvelous and absolutely true in the way of phenomena, and yet where there is also much to foster credulity and extravagance, to lead to the fantasies and illusions, and to beguile into paths of error the over-sanguine and the unwary.

Those persons who with the best intentions plead for harmony, and shrink from earnest discussion, should learn that it is only from the collision of minds that truth can be evolved. Perfect harmony means, in our finite state, perfect spathy. Minds are in different stages of culture and illumination, and they must of necessity take different views, more or less advanced, of any great truth. If there is to be progress,

advancement,-there must be antagonistic criticism; and skepticism must have a free voice. And while there is fearless discussion, there must be the broadest tolerance, and the most prompt and genial charity.

When it is considered what an immense advantage we have in our supersensual facts-in phenomena that prove incontestably an intelligent force which we are justified in calling spiritual,—the importance to truth of a sincere and judicious skepticism in eliciting discussion, eliminating errors, and awakening Spiritualists to a sense of the magnitude of the great truth of which they are the depositories, becomes apparent. There are thousands of wealthy Spiritualists, men thoroughly convinced of our phenomena and of their significance, who never subscribe for a spiritual paper, or take an interest in purging the great movement of all that can soil or misdirect it. Such men fail in an obvious duty. Only by a sincere and critical press, devoted to the cause of truth with a single alm, ruling out all that is fraudulent, doubtful, or corrupt, can we hope to advance Spiritualism to the position to which it is entitled. Better an excess of the critical and skeptical element, than an apathy or an indifference which allows fanaticisms, frauds, and fantasies to creep in, and make Spiritualism an offense in the eyes of all thinking persons.

Spirit Communications.

In regard to supposed spirit-writings, Professor Wundt remarks: "Intellectually, the soul falls into a condition which, so far as we can conclude from the character of the writings upon slates, can only be described as lamentable. These writings belong throughout to the domain of higher or lower stupidity, chiefly lower-i. e., they are absolutely without sense."

If the Professor were a reader of our JOURNAL we should refer him to the articles on psychometry, trance speaking and writing, that have recently appeared in our columns. Did he ever make an estimate of the number of persons belonging to "the higher or lower domain of stupidity," who quit this planet in the course of a year? If he will do so, we think he would cease his wonder that nine-tenths of the writings by returning spirits should be very poor stuff It may be of Spiritual origin notwithstanding. Or again it may come from the medium's own brain unconsciously exercised. But the Professor is too sweeping in his characterization of the spirit-writings. Some of them display a wisdom and a style, which possibly even Professor Wundtcould not improve upon. Not unfrequently they give an assurance of identity which removes all doubt on the subject from the recipient's mind. Now and then they are so far above the powers and the knowledge of the medium as to make the proof of their being independent productions very convincing. To say, that without exception, "they are absolutely without sense," is to say what is absolutely untrue. Some of the communications would do honor to a Fenelon or a Channing. We admit that these are few and far between: but that is just what they ought to be, if our theory of the preservation of individual identity is true. The fact of these communications. sometimes independent acts of pneumatorraphy, remains, and our business is to study it, let the character of the writings. or their harmony with the laws of good taste, be what it may.

The objections of Herr Wundt remind us of those that used to be made to the pneumatological experience of his countryman. Kerner. He was ridiculed just as our critic would ridicule now the sayings and the writings of spirits; and here is what Kerner replied to his assailants:

"It is difficult for the so-called intellectual to believe in spirits that do not show themselves Spiritual. According to them every man after his death, should arrive at the intellectual eminence of a Hegel. But now come spirits, trifling and foolish, and spirits like those who came to the decress of Prevorst. In such spirits it is impossible for the learned and intellectual to believe; and such apparitious are to them only the product of a sick fancy.

and such apparitions are to them only the product of a sick fancy.

"And spirits now come who are much poorer and more destitute than spirits ever showed themselves, so that to our critics such a Spirit-world must appear unworthy of God; and if they could convince themselves that such a Spirit-world did exist, they would doubt the wisdom of the Creator; since spirits, they think, should either not show themselves at all, or in a manner to do honer to their Maker. This signifes nothing, however for God and nature will have the mastery

"These low and undignified apirits, nevertheless, do exist at this very time, my beloved! spite of thy belief and thy critical judgement. Beloved! they are there, as real as the helpless caterpillars, out of which slowly the butterflies shall unfold themselves. There they are, and you cannot hinder them; cannot do otherwise than disbelieve in them, and, disbelieving, fight against them with all your dialectic arts, ready-writings, wit and aduteness, but which in fact does not at all annihilate this Spirit-world; but it goes on its way, troubling late this Spirit world; but it goes on its way, troubling itself not in the least about your intellectual skirmishing.

We commend Kerner's remarks to the at tention of Herr Wundt. They were written long before modern Spiritualism broke out in America, but they deal with the same objections that are raised to the present phenomena. The important question is not whether the communications are stily, but whether they were produced under conditions justifying a belief in their Spiritual origin. If they were so produced then they are worthy of our attention, just so far as they are proofs of spirit

Prompt Reports.

Secretaries of meetings and all agents who take subscribers for this paper, should send in their reports, names of subscribers and remittances, with dispatch. In some cases several weeks elapse, much to the annoyance of subscribers, before returns are made to this office. Reports of meetings should be made up within twenty-four hours after they close, and be forwarded by the first mail thereafter. No success can come from slack and dilatory business habits, and they the publisher.

Which is the Better Spiritualist?

Which is the better Spiritualist—the man who having an accurate knowledge of certam phenomena, fearlessly discusses all difficulties and objections, rules out all that is doubtful, and repudiates all that is tricky, come from what source it may, -or the man who nervously objects to all kinds of testing, lest he should be shaken in some part of his faith, and who swallows everything lest he should have to reject something that he has held on to as precious? We think that the one man, by his course, evinces knowledge, while the other is under the influence simply of a blind faith.

The man who estimates spirit agency aright, should, after once convincing himself of the wonderful fact, be anxious to put it before the world in such a form, and hedged round by such conditions, that sincere, liberal, and unpreoccupied minds will be profoundly impressed by the crodentials with which it presents itself. The opponents of the scientific method say, "No; these things are not to be learnt by any seientific process; and unquestioning faith is the prime requisite; bring that, and you will get more than you ever expected. The dons of science must seek in a humble, child-like spirit before they can get satisfaction. "They must do as we have done."

There is a show of truth in all this. The unrecipient mind may, by an over-exacting incredulity, miss much that is true. But there are certain reproducible phenomena which the toughest skeptic, if he exercises his reason, will be compelled to admit; and the conditions for these phenomena are now of a kind to meet his acquiescence.

The man, so secure in his knowledge of Spiritualism that he fears no "exposures." is ready to meet all objections, and would rather be certain of the objectivity of simple independent movement than have experience of a hundred doubtful materializations, is surely a safer guide in the search after truth in Spiritualism than the man who wants us to accept his own intuitions as the sufficient warranty for the genuineness of the phenomena.

If Spiritualism does not have its root in science—that is, in verifiable facts—then we are beating the air in an attempt to impose upon the world chimeras for verities. We put a much more serious estimate upon the certainties to which we have attained. We regard them as settling the question of immortalty and spirit existence. And so thinking we shall continue to draw the line scrupulously between the demonstrably true and the purely speculative or imaginary, whether it come from the medium's own brain or from influencing spirits. The day when a "Thus saith the Lord" could impose upon the human mind has gone by. The superstitions and fanaticisms which once made the notion of a spiritual presence fearful or repulsive, have been superseded by a rational and scientific view of pneumatological phenomens. We can now examine and study them under conditions, and in a state of mind, favorable to the evolution of a purely scientific system of psychology and pneumatology. It is to keep our efforts fixed steadily in this direction, that the JOURNAL is now laboring.

Scientific Fact.

In his attempt to prove that science is something that shifts, like "shifting sands," our critic of the Chicago Times remarks:-"Science now esteems its ignorance in the first half of the 19th century no more highly than its ignorance and inhumanity in the latter half of the 17th; how shall it in the 20th look upon its vaunted knowledge of today? Nor is medicine exceptional among the sciences. They all are experimental. They must slways be so. The geologist of to-day laughs very heartily at his brother who was firmly convinced that the world was only 6,000 years old."

The best medical authorities do not regard medicine as strictly speaking "a sclence." To a very limited extent, scientific certainty may have been arrived at; but in the use of drugs, with very few exceptions, medicine is purely experimental; it is not scientific. For this writer to say that "all sciences are experimental" is merely equivalent to saying that they are not yet sciences. Since geology has become a science only within the present century, it would be a very puerile exhibition of hilarity for the geologist of the present to laugh at his brother of a hundred years ago for believing that the world is not so old as geology proves it to be. There was no claimed science of geology a hundred years ago. Surely there are facts in chemistry and mechanics which no future discoveries can affect; and it is to such facts only that the term scientific can be accurately applied.

Change of Front.

Some three weeks since a culmination of differences occurred in the office of the Independent Age at Alliance, Ohio, and Rev. R. C. Flower was summarily deposed from his editorial charge. The moral tone of the paper had for some time been rapidly declining. We noticed tendencies some months since which we felt certain would lead to serious trouble and a lowering of the tone of the paper. Mr. Flower is evidently a novice in the field where he attempted to lead. However pure his motives, he lacked the knowledge and experience necessary to render him a safe man in the important position in which circumstances placed him. The Age is for the present under the control of Mr. Coates, we believe, who is the principal stockholder in the concern, and the paper has repudiated the editorial policy of Mr. Flower in the most decided manner. We congratulate the Age on its change of sentiments and only wish it could have been saved the disgrace brought upon it by Mr. Flower's cannot be tolerated either by the people or well intended but loose and demoralizing policy.

Is Spiritualism Unscientific?

According to Professor Youman's of the Popular Science Monthly, the man of science must logically reply to the Spiritualist as

"I cannot waste time in distening to you. I am limited to nature; you take your stand outside of it, and there is no common ground between us. You come to me denying that which I find demonstrated everywhere. he twenty that which ind demonstrate everywhere. Between your Spiritualism and my materialism there is a fundamental antagonism; your position is radically anti-scientific, and so let us keep clear of each other."

According to John Stuart Mill, "science takes cognizance of a phenomenon, and endeavors to discover its law." It is not stated that the phenomena must be objective and of a kind to be tested by the senses: but we are quite willing that the meaning of the definition should be thus limited, so far as Spiritualism is concerned. Spiritualism has its objective phenomena, which are just as much addressed to the senses as the phenomenon of bursting flowers in spring. Mr. Youmans affects to rule out Spiritualism from the domain of science; but this he can not do, for so far as it deals in demonstrable phenomena so far is it scientific in the nature of things, and all the papal edicts that may be fulminated through the Popular Science Monthly cannot jar the eternal fact from its foundation. If Mr. Youmans does not realize this, it is because he persists in ignoring phenomena that are now common all over the world. We know he has a convenient way of getting rid of them; for he says, if the whole human race, except himself, should testify to them, it would make no difference, so long as he knew them to be in violation of the order of nature.

The only objection to this emphatic affirmation is, that Mr. Youmans does not know that the phenomena are in violation of the order of nature. He may think he knows, but most assuredly there is no knowledge in the case; for we know that certain phenomena occur, and that all honest testimony in support of them is in the highest sense scientific; whereas Mr. Youmans' simple negation, not founded on experience, but on an imaginary exhaustion of all that is to be known in regard to the order of nature, has no scientifice value whatever. The testimony of a hundred competent observers to a constantly recurring phenomenon is sufficient to neutralize the speculations of all the philosophers, and all the physicists, who have rested in their ignorance and shunned investigation.

The assumption that a spiritual fact must be a violation of the order of nature is quite as unreasonable as the assumption that a fact like that of the arrest of pain in surgical operations by means of ether or chloroform, is, so far as it goes, a violation of nature's law. Indeed some scrupulous persons object to all anasthetic appliances because of this consideration. "That which makes science possible," says Mr. Youmans, "is the uniformities among the phenomena of the natural world." But here is one of these uniformities set aside by the application of a sponge dipped in ether. Just so the intervention of a spiritual force may cause independent writing. No law is violated in either of these cases; the old force is superseded by a force hitherto unrecognized; that is ali.

"Spiritualists," says Mr. Youman's, "are men to whom science teaches nothing; they reap its material advantages, but repudiate all its higher lessons." A sentiment this that comes with an especial grace from a man who has stultified himself by declaring his contempt for the experimental method, to which we owe all that we can really call science! And the results of this experimental method in the case of Spiritualism, he would reject because they may seem to conflict with his own preconceptions as to what nature ought to do, or ought not to do!

Swedenborg and Judge Edmonds.

An esteemed correspondent writes us from Louisville, Ky.: "If Judge Edmonds, a classical scholar, an able jurist, a profound thinker, was deceived, pray tell me who can hope to escape deception?" The question arose from some remarks in a recent number of our Journal, in which the supposed message from Swedenborg through Judge Edmonds and Dr. Dexter, were referred to us as of doubtful genuineness as to imputed origin. That Judge Edmonds, in his medial capacity, should be deceived, like other mediums, is not at all surprising, notwithstanding his "classical scholarship" and his "ability as a jurist." In the peculiar psychical state, to which he surrendered himself, he simply mistook thoughts of his own for those of Swedenborg.

Our correspondent says: "The essays in question are equal to anything that Swedenborg wrote while in the flesh, and if the two are not in accord it is reasonable to suppose that he has made some changes mentally as well as physically." This opinion differs from that of nearly all persons familiar with the very voluminous writings of Swedenborg; for such find nothing in the spirit-communications referred to that they recognize as characteristic of the style and tone of thought of the great Swedish

seer. The burden of proof surely does not rest on those who question the authenticity of the communications, but on those who assert it. If Swedenborg had wished to give one strong proof of identity, he would probably have written in the same form of Latin in which he wrote nearly all his

But if our correspondent bases his belief in the communications on a thorough acquaintance with the mind of Swedenborg as exhibited in his life and writings, then, so far as our correspondent is concerned,

the writings may be to him genuine and profitable. It would take the leisure of a life-time to read and digest all the writings of Swedenborg; but so far as we are acquainted with them we cannot recognize his spirit in the communications under his name, given by Edmonds and Dexter.

Materialism Doomed.

The theory of Materialism proper is, that simple matter, without any transcendent potency, and working by purely mechanical and unintelligent laws, is sufficient to account for the phenomena of the universe and of the life in it. The Materialists maintain that man consists of one uniform substance, the object of the senses; and that perception, with its modes, is the result, necessary or otherwise, of the organization of the brain; that brain organization, with hereditary transmission, may account for all that distinguishes the intellect of man; in short that the brain secretes thought, as the liver secretes bile.

This last metaphor, borrowed by Vogt without credit from Cabanis, was emphatically repudiated by the latter before he died. Through an extreme materialism, his studies and experiences led him at length to the declaration that there is "a principle or vivifying faculty" in man, and that "the contrary opinion cannot be demonstrated by any positive arguments." This great and candid physiologist lived to see that the merely negative arguments of the Materialists are of no weight in opposition to the positive arguments which Spiritualism can adduce. The fact is more clearly expressed by Patrice Larroque, in his Philosophy, page 106, which translated is as follows: "It is due to the memory of Cabanis to say that in a posthumous letter, published by Dr. Bérard, he abandons his first opinions, and formally recognizes the necessity of an immaterial principle."

If there has ever been an instance where this interesting fact has been mentioned by Materialists who draw their principal ammunition from the "Rapports du Physique et du Moral de l' Homme," by Cabanis, it has not been our fortune to see it.

The doctrine opposed to Materialism is Spiritualism, or the doctrine that there is a spirit in man; that he has a soul as well as a body. Nor is it a doctrine only; for Spiritualism brings its facts along with it, and offers phenomena which actually reduce the Materialism, that denies immortality to man, to the state of an amorphous carcass destitute of vitality-a scheme as surely destined to annihilation in the progress of demonstrable truth as was the Ptolemaic theory of universe.

Of the countless phenomena verifying the spiritual fact, it is necessary in this place to refer to but one; and that shall be the thoroughly established fact of pneumatography or independent spirit-writing. Whether this comes from the human spirit, whose earth-life has not ended, or from the spirit of a deceased person, the fact is enough to show that Materialism proper is not a defensible system of facts and doctrines, but a corpse which must at some not distant day be decently interred. There is a spirit in man. This is what pneumatography proves. And the proof is the death of Materialism proper. Explain if you can, without the spiritual solution, the immense fact of intelligent, independent spirit-writing on the surfaces of a locked slate in broad daylight under conditions to which the most captious akeptic cannot imagine an objection! It knocks away from Materialism proper all its negative arguments; since of positive arguments, experimental facts, Materialism has not one. Pneumatography is sufficient of itself to give to Spiritualism a strictly scientific basis, as we have repeatedly claimed. There is no getting away from it-no explaining it except under the spiritual hypothesis. It is sufficient; and its demonstration can be scientifically made.

Postponement.

The Quarterly Meeting of the Spiritualists and Liberals of Rockford and vicinity, is postponed from the 18th and 14th to the 27th and 28th of September. This is done in order to enable the Rev. J. K. Burnham to attend the insetting of the Liberal League at Cincinnati.

NATHAN TABER, President.

Business Botices.

"PRACTICAL SCIENCE"--- Unnder the above heading the St. Croix Courier, of St. Stephen, N. B., in referring to the analysis of Dr. Pierce's Golden Medical Discovery and Sage's Catarrh Remedy, recently made by Prof. Chandler, of New York, and others says: "Nothing was discovered which we think objectionable, and the published analysis should increase, rather than retard, their sale. To us, it seems a little unites to call a man a grack. us, it seems a little unjust to call a man a quack, simply because he seeks to reap as much pecuniary reward as jother classes of inventors." The English Press is conservative, yet after a careful examination of all the evidence, it not only endorses but recommends the Family Medicines manufactured by Dr. Pierce. No remedies ever offered the affilicted give such perfect satisfaction as Dr. Pierce's Golden Medical Discovery and Dr. Sangle Catarry Bornely. Sage's Catarth Remedy.

J. B. CRUVER, of Warner. Minn., says: "The Great Spiritual Remedy, Mrs. Spence's Positive and Negative Powders, are doing wonders here. They have lifted lots of sick out of bed, and lots more need them." See advertisement in another

Reader, the price of my book, The Truths of Spiritualism, 400 pages of startling facts, together with my photo, a fine one, in only two dollars. You need the book and photo. We need the money. Come and help us in our hour of trial. Remit us two dollars, post office order on Chicago, Iil., and we will mail the book and photo at ouce. Direct to me, box 64, Lombard, Dupage county, Ilis. E. Y. Wilson.

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Poices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

Spiritualists in the Methodist Camp.

We publish the following at the request of that y:teran worker, Rev. Samuel Watson. It is taken from the Record of Phila telphia.

To the Editor of the Record:

Numeration Fails Grove, August 8.—My attention has just been called to an article in your issue of this morning purporting to be an account of an interview between a committee appointed by the officers of the Spiritualist camp meeting to confer with the officers of the Method ist camp meeting relative to an interchange of pulpits some time during the meetings now in

progress.
In that article there are a number of misrepresentations which I feel that it is due to truth, no less than ourselves, to correct. It may be that the "Spiritualistic camp has proved a source of much concern to the Methodists." We inferred as much during our brief stay among them; but that anything occurred which could have led any one "to believe that their prayers were to be answered" in our behalf we think is "as baseless as the

Four of us, all of whom had for many years been Methodist preachers, but from honest convictions of truth had severed our connection with the church because we did not believe, and consequently could not conscientiously preach, the

doctrines taught by the church.
With your premission, Mr. Editor, I will give
your readers the facts of this interview, as near as my memory serves me, in the order in which

they occurred. Arriving at the camp ground, we were met by the Rev. "Dr. Rossvally, the converted Jew." as a writer in the Daily Advance calls him, who introduced us to the "Presiding Elder, Chaplain and H H. Sisty" and others. He remarked that he knew Brother Watson; that he had attended their Annual Conference which met in Philadel. phis sixteen years since. He seemed very glad to see me, remarking that I would preach for them at their meeting. By way of preparing him for what was to follow I told him of a rather singular circumstance that occurred with me some years before that Conference in Philadel. phs. I was stopping at the Girard House to spend the Sabbath, and went to a distant part of the city, in which I had never been, to hear A. okman preach, at the Girard Street Methodist church, of which he was pastor. He had never seen me, nor have I the least idea that any one in that assembly knew me. I took a seat near the centre of the church. After the congregation was dismissed he came directly to me and said: "I want you to preach for me to night." I was very much surprised at it, and was not disposed to give him any reason to believe that I was a preacher. He still insisted that I must preach for him and go with him to dinner. Finally I told him my name, and that I was a member of the Memphis Annual Conference and editor of the General Conference paper, published in that city, and if he still Insisted on it I would fill the pulpit that evening, which I did

to an immense congregation.
"Now, sir," said I to the presiding elder, "I have given you a fact. What is your theory in regard to it? "Oh!" said he, "it was the Spirit of God that moved Brother Cookman to go to you." I replied that my theory was that there were spirits who desired me to preach to that people, and that they impressed him to go to me, as he did. I then informed him that we were a committee from the Spiritualist camp meeting to ten-der to them our greetings and proffer them an exchange of pulpits at any hour, excepting Sunday, as the appointments, as I had understood, were arranged for the day. This part of your corres-pondent's article is a fair statement of the facts as they occurred, but as to "divines gasping for breath," I think there is a drawing on his imagination, as he evidently has done to a much great ter extent in what follows in his article. He did remark that he had seen vesterday a selection of hymns in which he found no Christ. This led to rather a scattering fire from both parties upon this professedly mysterious subject, as to the nature, character and mission of the Nazarine. We did state that Spiritualists had no creed, and that each individual was alone responsible to

himself for his belief as well as his conduct.

An article over the signature of "John F. Chaplain, Presiding Elder,", published in the Advance, has it: "As this piece of creed or no creed was commented on, Dr. Watson interjected the explanation that among Spiritualists every one" was free to believe anything he pleased.' He also says 'Dr. Taylor and Dr. Watson took up the vast and all important subject of the infallible truth of the Holy Scriptures, in which Dr. Watson, especially, endeavored to show how the Bible was self-contradictory.' I simply stated, in reply to friends' views in regard to the infallibility of the Bible, that I had, on the day before, preached or lectur, d on the transfiguration of Christ. One of the Evangelists states that it was 'sixth day' and and another says 'eight-days' after Jesus said,
'There be some standing here who shall not taste death until they see the Kingdom of God come

And another discrepancy; those two accounts given of the conversion of Saul of Tarsus. One account says: The men that were with him "saw the light, but did not hear the voice." The other account says the men "heard the voice but did not see the light." "Both these accounts," said I, "cannot be the truth, since you claim too much for the Bible, which nowhere claims for itself nor do any of its numerous writers' claim for it, infallibility." This is about all that passed between us on that subject. There was no "denunciation delivered in rising tones and withering scorn and emphasis," nor was there any "domblounded delegation." Everything passed off pleasantly and courteously, nor did anything occur, so far as were capable of judging, only the latter part of the prayer, which your correspondent has given a tolerably fair report. It was, to my mind, rather queer when old Brother White, of Washington, over eighty years of age, most of which he had spent as a Methodist preacher, gave the hearty amen to the prayer that "Oh! that we all present may enter heaven;" that the Presiding Elder should make the addition to his prayer by telling the Lord thus: "But, O Lord," continued the exhorter, taking note of the interruption, we know that nothing shall enter therein that deflieth or maketh slive (a lie). Oh, but many shall seek to enter in and shall not be able." Now, in all serl-ousness, it was too bad to whip this old veteran. who, perhaps, had been preaching Jesus and the resurrection before this Presiding Elder was born, over the Lord's shoulder in prayer, and thus give him no chance to vindicate himself.

In conclusion, Mr. Editor, permit me to say that this little episode in my history has learned me one lesson—that there is more bigotry and intolerance in the Methodist Church in this country than in my native South. I have been an open and avowed Spiritualist for about a quarter of a century. Four-fifths of that time I have been in the most important positions in the largest city in the Memphis Conference. I have loctured in the Methodist Churches North and South, as well as nearly every Protestant Church, since I with-drew from the Church, yet I have never witnessed anything to compare with the intolerance manilested on this occasion toward their converted Jew. He proposed to come to our meeting and preach to our people, yet a number of ministers' voices opposed him, and said if he did he should not come on that camp ground again.

Do we not live in an age that demands more

proof of immortality than the churches, with all their "infallible Bible" teachings, have been able to satisfy? Are their not thousands in their churches who are longing for more tangible proof of immortality? Spiritualists profess, and have the most desired proofs possible upon this most important subject that can engage the attention of mankind. Yet, upon the dog in the manger policy, the blind are trying to lead the blind, and, we fear, priest and people will fall into the ditch f supersitions ignorance. One more reference, and I am done.

Your correspondent says: Before they had taken many steps the strains of the Old Hundred hymn, from a thousand voices, broke on their ears." Now, sir, let me say, in all frankness, that

this is the greatest stretch of the imagination, or the finest use of multiplication, you have over read. There were some twenty or twenty five persons present at the close of our interview, and the highest estimate I have heard made by any one was fifty persons on the ground. Truth is eternal, and must ultimately triumph over all opposi-SAMUEL WATEON.

Of Memphis, Tens. P. S.—The Spiritualist Camp Meeting has been a grand success. We hereby tender to all a re-spectful invitation to come out on Sunday and see apectful invitation to come out of Nazareth.
S. W.

SELF-DISCIPLINE.

Some of the Difficulties of Governing Oue's Self.

Not all the teachings in the world can do us any good unless we aid it by our own self discipline. Teaching is simply the dead form of things, the dry letter of the law; while self-discipline is the spirit that gives life to the one and meaning to the other. To force a young person under your control to do things against the natural bent of his character is of course the only nossible math his character is, of course, the only possible meth-od, as well as the primary meaning, of education; but unless the character is of that automatic kind but unless the character is of that automatic kind which takes habits easily for want of counter proclivities, or unless, when of a more active sort, it has the conscious energy of self-discipline, that external pressure of teaching will have no vital effect; and when your hand is withdrawn, the whole edifice which you alone have raised, and you alone sustain, will fall to the ground. Take the familiar instances of early rising, order and ecocomy. All these things can be enforced, with more or less executive difficulty, if you are in the place of authority and the other is bound to obey. But if you really cannot convince your pupil or But if you really cannot convince your pupil or subordinate that these are the best things in themselves, to be cultivated and practiced by free will and self discipline, no real good is done, and your efforts have only whitened for the time, they have not changed the lcopard's spots. Your brisk regulation of breakfast punctually at eight o'clock" translates itself into a sleepy crawl down stairs at ten or half past, so soon as your rule is at an end, and the day of independence dawns. Your authoritative requirement of absolute neat-ness in person, order in property and method in habits while you were master or mistress, gets lost in confusion and general muddle, which count for no shame to the careless nature, and are so fearfully easy to live in the midst of.
Those lessons of wise denial in the matter of
spending money unnecessarily are forgotten as
soon as you have ceased to hold the purse, and that proverbial hole in the pocket of the spendthrift grows bigger day by day as coin after coin drops through; all that you worked for, and gave yourself infinite pain and trouble to teach melts into thin air if your pupil has not taken to heart the lessons that the best education is that which one gives one's self-that teaching is only direction in the way to take a catalogue of things to learn—but that self-discipline is the sole progress and the only vital possession, and that morality and goodness and geatness of life generally must be evolved from the nature outwards, not simply soaked in through the pores without effort or difficulty or acquirement.

THE DIFFICULTY OF SELF GOVERNMENT. We do not say that it is easy to acquire habits which are against the original tendency of the character. For one who is born careless and procrastinating it is exceedingly difficult to be metho-dical and prompt. The instinct is not to do to-day what can by any possibility be put off till to-morrow; and trying to take time by the forelock involves a struggle and much exertion. Yet both method and promptitude are to be learned; and human nature being on one side of it, automatic habits are formed whereby that which was in the beginning beyond measure distasteful becomes comparatively easy. Those who really wish to become easily methodical and careful over their minor duties, can help themselves by mechanical aids. They can put their unanswered letters, for instance, in one place, and their answered ones in another, and take pleasure in seeing the pile diminish while that of the other increases. They can find enough energy, surely, to take a day for their accounts, and persistently let the unsettled like so many incubi on their books weigh thoughts until they are properly balanced and ar-ranged. They can force themselves to be orderly by small beginnings, if they cannot do things all at once; and they can make themselves ashamed of the frightful muddle in which some people live, to which they themselves are prone but which also, if they will but see things as they are, they will understand is a vice and to be avoided, as they would avoid the beginnings of degradation. All these things are to be done by conclous and courageous self-discipline; and without that self-discipline nothing will be ac-

NO ROYAL ROAD.

There is no more royal road to good habits than to learning. Step by step and with painful effort we conquer here, we subdue there; we mold ourselves bit by bit and hour by hour till time comes in to help us with our work and habit reacts on these the corrections of conductions of the control of the contr itself by crystallizing and consolidating, so that custom becomes necessity and action automatic. Then we may say that we have formed good habits, and we may be so far satisfied with ourselves. But we must always remember to our condemnation—if we deserve condemnation—that the most unsatisfactory inclinations in the world could have been conquered and turned to good had we but the courage to attack our secret foes and determine on forcing our way into the higher classes of the self-disciplined. And what we can do with the more mechanical habits of life we can also do with the moral nature. The irritable and impatient can, if they will, learn calmuss and patience; the fretful can be cheerful, the brooding openhearted, the passionate can tame down those wild beasts within their hearts, and the jealous can become less selfish and learn "altruism" for the good of the world. We all have the possi-bility of a conscience if we do not cultivate what we have; and we all have a certain amount of reasoning faculty, which we might make more if we would. If we will we may be good, at least up to a certain point; for though it is not given to every human being to be a hero or a saint, it is given to every one not an idiot or born a castaway to rise rather than fall, to cultivate his virtues rather than sacrifice to his vices. It is all a question of self-discipline, whether the good has been uppermost or the bad most cherished.

A WONDER UL CHANGE.

What a strange, subtle and undefinable change has taken place in some people as time has gone on, and self-discipline has been or has not been the rule of the life since last we met! We parted from one a few years ago, whom, though we alfrom one a few years ago, whom, though we always loved for her virtues, yet we so often had
cause to blame for her faults. There were certain
special characteristics which jarred not only on
our own nature, but on our conceptions of what
that other ought to be. We felt that here were
possibilities which had not been made into realities and actualities of fault and folble which
elouid be fought against and destroyed and were should be fought against and destroyed, and were not. The nature was fair if you will, but not perfected by culture. There was no self-dis-cipline, and without this the finest material in the world falls to be up to its best powers. And now what wondrous grace has passed across the soul? what divine breath has vivified and illumined the heart? That quick, irascible temper which once made even friendship a service of danger is now under reasonable control; that the moody aulienness has lightened; those views of life which were merely expressions of personal disappointment and had nothing to do with the real condition of things have lifted like clouds and let in the brick breeze and the clear sunlight; that mindless drifting of time and habits has knitted up into purposeful activity; and where we once had reason to condemn, we now have cause only to commend. To what is all this blessed change due but to the habit of self-discied change due but to the nabit of self-disci-pline, which has been that gardener of the soul-whose help we all so sorely need? We left some-thing very precious for the potential good that was always underneath the actual syll, but left the statute hidden in the block. We find now that statute detached, nobly wrought and grandly planned, and the good no longer potential, but ac-

To the Spiritualists heaven is an objective real-

My Association with the People of the Other World.

BY MRS. AMANDA M. SPENCE,

NUMBER TRREE.

It is not to be supposed that we fully understand the nature of spirit life itself or of its relations to this life. There is much conflict of state-ments on these subjects by mediums and clairvoyants. The truth, however, can only be reached by a patient collection of facts as revealed through mediums and as observed by clairvoyants. Unfortunately the collection of such facts as shall be reliable, is beset with many difficulties. The phenomena manifested through mediums, and the testimony of clairvoyants are all liable to be modified not only by the mundane surroundings of the mediums and of the clairvoyants, but also by their previous education and beliefs, their cast of mind and the particular mood or emotional state that they may be in at the time. Hence, in the collection of evidence on the points referred to, it is of the very greatest importance for us to see that the facts which we collect and the testimony which we record, are as free as possible from all of the above disturbing influences. But, as we never can be absolutely certain that our facts have not been to some extent modified by one or more of those disturbing influences, we should, as far as possible, endeavor to counteract by the number of our facts the particular warp or bias which they have been caused to assume. If, of the multitude of facts thus collected, all or a large majority point to or indicate a certain condition or state of persons in spirit-life, we are justified in regarding that state or condition as a fact, else it could not have forced its way through all the various disturbing conditions of mediumship and elairvoy-ance, some favoring the presentation of the fact, some retarding it, some disguising it, and some diametrically opposing it. It will be readily per-ceived that every additional fact which points to the same conclusion, strengthens our conviction that we have truly ascertained one of the conditions of spirit-life.

With this view of the importance of facts in enabling us to understand the nature of spirit-life, and of its relations to this life, we present the following cases, which, even if they are not an absolute revolution of the whole truth, yet taken in connection with those of a similar nature which others have already recorded, and those which others may record hereafter, may set in its true light that immature conception of spirits and their relations to us, which is conveyed by such expressions as "haunted houses" and "haunted

I believe, from my own experience and observation, and from the large amount of evidence that has been collected on this point, that some peaple, on their entrance into spirit life, become attached to material objects, persons, places, things, and particularly houses, and abide in them or near them for years-perhaps for centuries-with no ability to release themselves from such mundane attachments or confining limitations, or, what amounts to the same thing, with very eften no de-sire to be released. And one of the strangest facts (if cumulative evidence should prove it to be fact), in connection with such cases, is, that while such people seem to have no power to re-lease themselves from their earthly attachments, and while there seems to be no power on their side of existence which can release them, and while as a consequence, they remain within and about certain persons, places, or things for years and perhaps canturies, yet, on the other hand, they sometimes seem to be released speedily and almost instantaneously either by a rapport being

almost instantaneously either by a rapport being established between them and certain persons in the body, or by an assurance given to them from persons in the body, that certain things have been done or will be done, or in a variety of other ways and through a variety of influences reaching them from this side of existence.

Many years ago, after I had completed a course of lectures in Forboro, Mass., a gentleman of that place took me to a town, near by, where he had made an appointment for me. I filled the appointment; and, after my lecture, a lady who was not ment; and, after my lecture, a lady who was not a Spiritualist, but a member of the Universalist Church, and who was also a stranger to me, invited me to stop with her if ever I visited the place again. I accepted her invitation a few months afterwards, reaching her house late in the after noon, and having no knowledge whatever of her family except that I had heard that her husband had committed spicide about eight years before. I went to bed at about the usual hour, and, near two o'clock at night, was awakened by a sound as of foutsteps in my room, followed by raps on the head-board of my bed; and soon I realized the presence of a spirit influence which continued with me until daylight, making me restless, sleepless, excitable, and oppressing me with an inde-scribable wretchedness. My experience during the night I kept from the family the next day. On the following night I had precisely the same ex-perience during the same hours of the night; but again I withheld it from the family during the suceeding day. At the same hour during the third night, I was again made aware, in the same way, of the presence of the same spirit which this time succeeded in establishing a rapport with my mind

so as to be able to give me the account of himself, which I will presently relate. At the breakfast table, on the morning of the third day, the lady and her bachelor brother being present, I related my three nights' experience; and informed the lady that the spirit claimed to be her husband, and told me that he was in great distress of mind, and remained about the house and with the family because her brother had great ly wronged him during his earth life, and because she herself had blamed him unjustly for his dissipated habits and reckless conduct during the latter part of his life; that he could not be reliev. ed of his mental distress or get away from them until their *feelings* towards him were changed; that her brother was very selfish and penurious, and had opposed his marrying her on the ground that he was a spendthrift who would squander their property and bring them to want; that her brother imbued her mind with the same thoughts and eelings against him after their marriage, until he felt compelled to leave the family home in which they had all lived together, and as she refused to go with him he became reckless and dissipated and finally committed suicide; and that his revengeful feelings were concentrated on her brother as the cause of all the wrongs and sufferings which he had endured.

When I had finished the above report, the brother, who all along seemed deeply interested, left the breakfast table, and the lady then assured me of the truth of all that I had said to her, and also related the following confirmatory facts of the latter part of her husband's statement to me, facts which they could now understand, but never be-fore, and which, until now, they had least of all suspected were of a spiritual origin, especially as neither she nor her brother had been believers in. neither she nor her brother had been believers in. Spiritualism. She stated, that from the time of the death of her husband, eight years before, her brother had been disturbed every night, in the same manner in which I had been for three consecutive night, and during the same part of the night, that is, from two o'clock, A. M., until daylight, his distress of mind being so great that he would ret out of bed and pace the floor, haunted with the idea that he would come to beggary and want.

A year or so after I had left that place, and the events just narrated had passed from my mind, the same spirit came to me and begged me to go and see his wife again, and to plead with her and urge her to give up her prejudiced feelings against him, as she had not changed in that respect, and he could not get out of his present condition. as she had not changed in that respect, and he could not get out of his present condition until her feelings towards him had changed. I complied with his request, visited her again, and, much to my surprise, found that his report was true, as she acknowledged that she still blamed him and could not accept his explanation and interpretation of the cest tion of the case.

. The substantial progress Spiritualism has made during the last decade, is evidenced by the changed attitude of the clergy toward it. Ever sluce the advent of modern Spiritualism the clergy have been its most strenuous opponents, denying its facts and distorting its teachings, for tis revolutionary character was early apparent to them, and like, the Ephesians of old, when they perceived the the effect it would have upon the existing religion, they shouled "Great is Dlana" and opposed by every means the introduction of

All along the bank of life's stream may be found skeletons of man-made religions.

Pantheism and Atheism.

To the Editor of the Ruligio-Philosophical Journal: Wm. Fishbough in a lecture at Brooklyn and reported in the RELIGIO PHILOSOPHICAL JOURNAL, Aug. 2nd, said of Pantheism: "This logically 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 distinctively such only by virtue of its contrasts with other beings, and as no such contrasts are here admitted, so for all logical and practical supposes as aforesid the all logical and practical purposes as aforesaid, the theory of these speculators, the so called Panthe-ism also amounts to downright and absolute Athe-

It seems to the undersigned that herein, wrong conclusions are drawn from wrong premises. Pan-thelem, as I understand it, is the reverse of this able lecturer's conclusions respecting it; so far from being a masked form of Athelem, it is the most Theistic of 'isms, the most complete form of Theism. Its God is bigger than any other, being nothing less than totality of actual existence, so swallowing up all other gods and the men who made them. In reference to the above quotation Pantheism does not make the actions of man equally the actions of God, simply because the actions of a part cannot be equally the actions of the whele, and for other reasons given below. Moral distinction is not confounded, in a ration

al view of Pantheism. Robbery and murder are

not Divine in the conventional sense of that word. A being does not exist by virtue of its contrasts A being does not exist by virtue of its contrasts with any other, Joseph Cook and others to the contrary notwithstanding. It would be as logical to say that the universe exists by virtue of its contrasts with some other universe. Not even distinctively does it so exist. If the universe exists at all, surely it exists distinctively. It can easily be distinguished from non-entity. Then, again, contrasts appear only to be merely matters of degree. There are probably no absolute contrasts in na. There are probably no absolute contrasts in nature. Cold is only a less degree of heat; darkness a deficiency of light. The real contrast is between grades of the same quality. Indeed it is questionable whether even hate is not a less defined in the contrast is presented in the contrast is presented in the contrast of the contrast is presented in the contrast in the contrast is presented in the contrast in the contrast in the contrast is not a less defined in the contrast i ree of love; the hated object one less loved than others. No human being would probable hate another so intensely in his inmost, or heart of bearts (though he may in a spirit of bravado say so), as to consign him to the orthodox hell, what-ever his God might do. Some men seem to delight in making their gods a little worse than themselves, in order to flatter themselves. Sur-viving all the wrongs he may have received, there will always be a giltumering ray of pity (a phase of love) which would save his victim from eternal torture. To explain the apparent discrepancy about the

murderer and robber, or as to their acts being Divine, is a very knotty subject. The writer sub-mits that Delty is progressive, but that all its (or his or her) parts are in different stages of pro-gression; some have outstripped others in the race for perfection; some men (little parts) have outstripped others and are incapable of murder, etc.; others not so. The murderer—an unprogressed part—did not however violate his concience at the moment of committing the foul act. He acted up to the then very limited knowledge he had (or that was present to his mind at the in-stant) of ethics, etc., and up to his power (his vital energy) of utilizing such knowledge. The im-pulses of destructiveness which led to the act, were good impulses misdirected through ignorance. As he progresses and acquires more know-ledge, he will rise to a plane above the possibility of committing so bad a crime, all circumstances considered. His aim was not to do a bad action; he only blundered through ignorance and the force of circumstances. His aim was even in a degree good, and it was further overruled for good, by the influences of other more advanced beings as all things are. Obviously, all such actions are as all things are. Cornously, an such scuens are comparatively bad, for however they may be overruled for good, a better action will be overraled for still better ends, and is therefore preferable. Past crimes are bad mainly as compared with the present and the future. An action that it was possible to average for cond when it accurred. possible to overrule for good when it occurred could not possibly be overruled for good, if re-peated now, because all things have progressed since and demand still better action. There are two senses in which we may speak of God; the comprehensive one, totality of helps; and the limited one, all being that is superior to us (more progressed), presumably the hierarchy of progressed human spirits. In this latter sense, murder and robbery are not divine, are not acts possible to such Deity; are not equally with charity and brotherly love, the actions of God. Panthe-ism is the great Theism, the one most opposed to

Yours, etc., J. Wilmshurst.

W. F. Peck in his own Defense.

To the Editor of the Religio-Philosophical Journal: In a late issue of your paper you published a letter from Mr. Skinner, of this city, giving an ac-count of manifestations occurring at my scances, commenting upon which you reflected severely upon me as a medium. Although I felt keenly the thrust you gave me, yet I bore it silently be-cause I knew that the seances would speak for themselves, and I did not fear investigation. In your last issue, however, you published a letter from one H. B. Hall, (an individual of whom I have no knowledge) of Sau Francisco, whose spiteful and malignant attack demands a reply at my hands, much as I dislike to parade my private affairs before the public. In the first place I never exposed Spiritualism, nor claimed to do so. I did just what the Journal is constantly doing, exposed what I believed to be the fraudulent manifestations and tricks of mediums; at the same time I invariably proclaimed from the restrum my belief in Spiritualism, but held, as I do still that the investigator is often compelled to search through bushels of chaff to find a few grains of wheat, in the way of reliable spirit manifestations. If I asserted more than I could prove, or de-nounced as frauds those who were not so, I committed an error; but whether I erred or not, I have suffered most bitterly for the course I took, for whereas I had means in plenty before, I have nothing but privation since. For the three years that have elapsed since the event that calls forth your denunciations, I have been laboring in the field with small remuneration generally; yet I am constrained to believe with some benefit to the

cause. I have made many friends and some converts in that time, some of whom, in view of this virulent attack upon me, will, I trust, bear witness to the work I have done.

Not satisfied with attacking me for my cause, as above specified, your correspondent seeks to convey the impression that I have a wife and children in Oakland whom I deserted. This is a malicious faisehood, and could only emanate from a heart steeped in venom. I have children in Oakland, but no wife; and the statement is evidently intended to cast opprobrium upon my present wife, who is with me,—but whom I never even met until more than a year after my "Exposing expedition"—whose character no one who knows her has ever ventured to impugn.

cause. I have made many friends and some con-

who knows her has ever ventured to impugn,

If I have not furnished my children with the
comforts they ought to have, it is because of my
utter inability to do so I have struggled hard, and hoped against hope, that I might be able to place them beyond the reach of want; but the constant hounding of such creatures as your correspondent, has kept me struggling for mere existence, until life has become a burden, almost
too heavy to be borne. I ask you, is this doing
as you would be done by? Is this treatment in
accord with the teachings of the Harmonial
Philosophy? Is it not possible that, in your
meritorious desire to weed out all fraud from
the spiritualistic field, you may be unjust sometimes?

I do not ask any relaxation of vigilance on the part of investigators or Spiritualists. In the future, as in the past, I propose to stand upon my own merits as a medium, and as a man. All I ask is justice. The past is gone, it cannot be recalled. If any lesson is to be learned by experience, you may be sure that I have learned that lesson thoroughly and well. No amount of abuse can deepen the impression this lesson has made upon me, though it can militate against, if not ut-

upon me, though it can immuse againet, it has not terly destroy my usefulness.

If, after this, you allow me to be abused through your columns, for what is past, I can only say that I, for one, cannot believe in your professions of exact justice; for I feel that it will amount aimpto persecution.

Allow me to say, in conclusion, that I believe, notwithstanding the steletures of the Journal.

that I have the confidence and regard of all the Spiritualists of Cilnton, among whom my good wife and I have been laboring for the last three wife and I have been investigatively, months with success. Respectfully, W. F. Pack.

Clinton, Iowa, Aug. 25th, 1879.

We are willing and anxious to aid every erring person to rise out of the degradation he has brought upon himself; we therefore publish Mr. Peck's letter with pleasure. He has mide out his case as favorable to himself as possible, which was of course to be expected. That he did not act square in California is a well settled fact, and he must bear the consequences. Until he shall have shown by years of honest work that he is a changed man, he must expect the public will remember his old record. If his statements above made are true, there are hundreds in California who can and will confirm them. We have documents now in our possession which conflict seriously with them. We do not desire to throw a single obstacle in Mr. Peck's advance, but we are in duty bound to give our subscribers the facts in his case as we do in others and then they can act intelligently as well as charitably and helpfully. No man can escape the responsibility of his acts. If he sows to the wind he must reap the whirlwind and he may as well make up his mind to do it manfully and uncomplainingly.

Our editorial remarks with regard to Mr. Peck and to which he takes exception appeared in the JOURNAL of July 26th and were as follows:

If this W. F. Peck is the medium who was, not long since, on the Pacific Slope, our friends will do well to refuse to witness his manifestations except under fraud-proof conditions. He is probably a powerful medium, but his record is notsuch as to inspire confidence.

There is not a word in the above that Mr. Peck can reasonably object to if, as he claims, he is now an honest man. In his letter accompanying the above communication he says:

"Of course there are some things in the past that I would gladly undo if I could. * * * Could you know all the circumstances, I am sure you would palliate, though you might not justify my actions.'

Thus according to his own confession he has not always done right; and he cannot expect that time or distance will enable him to escape the penalty. Spiritualists have no scape-goat, no atoning blood, but must work out their own salvation either here or hereafter.

Science the Premoter of Good,

A common question presented by the opponents of Spiritualism is: "What good has it done during thirty years trial?" Thus a devoted Greek in the time of Christ would have asked a Jew:
"What good has resulted to the world from Judaism, after fifteen hundred years trial?" To this the outside world would emphatically have answered none. In confirmation of this the Greek could have said, you are no better now, nor in fact as good as those auciout Cananities who treated Abraham with such hospitality when he as a foreigner sojourned among them, ages before you saw Jehovan come down in fire and raised a terrible smoke on Mount Sinai, to give you a moral and civil law to live better than other psople. Having exhausted his patience in trying to make a respectable nation of you, he then sent his Son for that purpose, and after thirty years bor to that effect, you capped the climax of iniquity by killing him.

A thousand years after the inauguration of our present Christian dispensation, an intelligant Mahometan, Parsee, Brahmin or Buddhist might Manometan, rarsec, branking or because any have inquired of a Roman devotee, "What good has the world experienced from Christianity, after so long a trial?" for you are deeper sunk in ignorance and vice, sup ratition and bigotry than cotemporary nations, and bear no comparison in more enture or intellectual attainment to the Greelan sages before the birth of your Redeemer was announced on the plains of Bethleham to take away the sins of the word. Now because modern Spiritualism has not wrought something like a supernatural religious renovation in the world during the brief space of its existence, its enemies adduce such a failure as of sufficient importance to condemn the whole movement, though history shows that all religious revolutions have worked slow; and that even moral retrogressions have occurred in consequence of

prevailing ignorance.

An important part in the mission of modern Spiritualism is to show that the human race is more dependent for good on universal education in connection with the irresistible march of advancing civilization and the natural development of humanity, than the dogmas, creeds and tra-ditions handed down from the childhood of the world. If science and learning had not come to the aid of Christendom, we would not yet have emerged from the "dark ages" that followed the suppresson of Grecian and Ociental literature by the Roman tyrant Constantine.

M. B. CRAVEN.

Notes and Extracts.

There are thousands of human sonis encased in tenements set on fire by the unholy lusts and nassions of the body.

Who is responsible for the crimes committed? In nine cases out of ten the foundation was laid ere the child was born into the world. The platform upon which man stands is not a

narrow one. It is not confined to a single stone or plank, but it is as broad as the universe and firm as the throne of an Infinite God. The earth is the lower sphere, and the change only relieves you of the load of materiality you have been carrying around with you. Each sphere has its associations and its inhabitants their aspira-

Spiritualism is denounced by the lovers of fashion, and the devotees of earthly pleasures, because it strikes at the root of all evils, and sweeps away the flimey cobwebs of an atoning sacrifice.

Can we be inspired by the beauties of nature, by harmonious sounds, by noble deeds, by good examples, and then fall to catch and follow the threads of influence coming from the eternal realm of spiritual realities, laws and forces?

Pre-matal conditions have their influence upon everything that lives, and is more visible in manking than in any other form of life. The possibilities of a human soul are, in a great degree dependent upon the parentage of the physical

We may very properly bear in mind that the heresy of one age is the orthodoxy of the next; radicalism of one age the conservatism of the next and that the liberal free thinker may not, after all, escape being a bigot with reference to truths that transcend his own experiences.

There is a class of beings born into life who, through ignorance on the part of their parents, or by some misfortune, are deprived of reason and intelligence. They are known as idiots, and why? Because the law of propagation has been interfered with. The spirit is, during the earth life, a prisoner, and comes into spirit life a babe.

Spiritualism came when the world was seleep. Angel messengers entered the homes of the poor, and while the material body was wrap-ped in slumber, the spirits held communion with one another; and when the morning dawned, there was a power at work marshaling the life forces, and bringing them into harmonious conditions, whereby a true history of the life present and life beyond could be given.

Swear not at all," Jesus said, and in nine hundred and ninety-nine cases out of a thousand the way in which caths are administered in our courts and at the Custom House, for Instance, is not very solemn or impressive. Religion and plety are degraded every time an assessor or an attorney rattles off or mumbles over that little formula, and every earnest person, when subjected to it, must wish the land well rid of such an idle super-stition.—J. W. Chadwick.

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Lake Pleasant Camp Meeting.

The writer, although an old Spiritualist, has never before been in a spiritual camp meeting, and as, of course, there must be a first time in everything.—so here I am in this lovely grove where on this quiet and lovely Sanday morning, are encamped some 350 tents and cottages filled with men, women and children, all seemingly happy and enjoying these autumn days so pleasant in New England. The first real thought of the new comer is the general air of permanency and come to stay," which is takes here. All the arrangements e as near perfection as could be shed in the time that this camp or has been organized, and from the general out look, it seems as if here is to be the largest annual gathering of Spiritu-alists in the land, and it will be a serious question how to house and care for the multitude that comes, and this should receive the early attention of the boards of managers, for the number will be double

next year and so on each succeeding year. The grove where the grand stand is, and addresses are given, is a natural amphi-theatre,—and will seat comfortably in a semi-circle five thousand people. Saturday. afternoon that old veteran, Prof. Wm Denton, addressed a large audience of some 300 people. He read one of Charles Mackay's stiring poems, "The New Gospel," and took that for his text for a scathing review of the religion of orthodoxy, contrasting its faults, errors and false teachings, and giving his thoughts as to the new gospel, which embraces total abstinence from intoxicating liquors and tobacco, and the elevation of woman to the ballot and all avenues of usefulness, as a teacher and educator of the race. A large proportion of the audience were in sympathy with the speaker, and gave frequent vent to its expression. The singing was fine and harmonious and gave added interest to the

J. Frank Baxter followed Professor Denton with some of his satisfactory tests, one or two of which I will give. He said: "I hear Eliza Butler Mawley, February 19th, 17 years ago, which was the date of this spirit's birth into the Spirit-world." Another test: "I see a lady of middle age, Jane Weaver. I feel great pain in the breast; should say she had a cancer. This spirit has been but a short time in the Spiritworld. I hear 'November 28th, 1878,'"— which was pronounced correct. In both instances the medium had no knowledge of

the parties. One veteran brother, E. V. Wilson, also gave some tests from the platform. Our brother has a large tent on the grounds, and gives one of his characteristic séances every evening, and holds a conference every morning from 9 to 10 o'clock. Our battle scarred brother is weak, and his hold on this life seems to be very frail. May the loving angels give him renewed strength and life.

In the evening there was in the pavillion an old folks' dance, and the large hall was filled with middle aged and old reople who brought back their younger days. There was a conference held in the grove in the evening, which closed the exercises of the

Sunday, August Athopened with a bright beautiful morning, and soon the throngs of people poured into the ground. Several hundred private conveyances brought thousands, and such radioads as run excursion trains on Sunday brought all that could get, into the cars. One train from North Adams, had eighteen loaded cars, and its freight of humanity was so great that when it reached Greenfield they had to send for an extra locomotive before the train could proceed.

Some very fine singing by Messrs. J. Frank Baxter and Mr. Sullivan, preceded the lecture of Prof. Wm. Denton, on the "Pocassett Tragedy." The following short synopsis of his lecture was published in the Boston Herald; the Springfield Republican, Troy Budget, and Boston Journal have reporters on the ground and in the main give fair reports. Prof. Denton read an original poem written by himself. The subject, "The old must pass out and make room for the new."

The following is from the Boston Herald,

of August 25: "Fully ten thousand people were on the grounds to day. An excursion train of eighteen cars arrived from Fitchburg and way stations this morning, one of six cars from Greenfield, and a party of 100 arrived last night from New York. Every lodging was taken, and scores know not where to spend the night. The meeting in the grove this morning was addressed by Prof. Wm. Denton, who took for his subject: "The Pocasset Tragedy, the Legitmate fruit of Christianity." In expressing the opinion that Freeman firmly believed his crime was ordered and sanctioned by Jehovah, the angaker said to Christian can reject the speaker said no Christian can reject this Jehovah and His mighty deeds. He is the God of Beecher and Talmage, of Moody and Comstock, and he is the God of Freeman as He was the God of Abraham and the Canaanites, who preceded him. The Lord tells Hosea to commit fornication and practice adultery, and, like Freeman, he never questioned the propriety or the right of what God commended. He hires prostitutes, bribes an adulteress to live with him, then writes a book and tells the whole world what he has done, as Freeman called in his neighbors to tell them of the deed he had committed. Strange to say, instead of the disgust which Hosea's deed would naturally excite in an unpolluted soul here in intelligent America, ministers read this record of obscenity and infatuation, and call it the Word of God, and the man who refuses to hear to this indecent idel is de-nounced an infidel. If wrong is right, then God does it, or commands it to be done. If crime is virtue, a devil might be as good a God as any. All that we need is omnipot-God as any. All that we need is omnipotent power, and this is just what the doctrine has led men to believe. It has put monsters, as heartless as milistones, on the throne of the universe. He hears the wall of billions of damned souls as they rise from the infernal pit like the roar of the tempest, and laughs at their calamity as He listens complacently to the adulations of saints who have been bathed in the blood of His Son. That people have not become of His Son. That people have not become demons by the preaching of such dontrine is because humanity is vastly superior to orthodox Christianity, based on the brutality of the past. When it overpowers humanity, as it did in the case of Freeman, it shocks even Christians to see the fruit of the tree that their fathers planted, and that they have watered and are assiduously enitivating. What wonder that the religious established for the worship of such a blood-loving monster as the God of the Bible is represented, should be bloody re-

a cruel age, and it is utterly unsuited to the more cultivated and moral time in which

There is a fountain filled with blood. Drawn from Immanuel's velue, And sinners plunged beneath that flood Lose all their guilty stains.

"We have only to attempt to realize it and its horrible, as well as incongruous character becomes apparent. What kind of fountain can it be, whose only supply is the veins of man? But suppose the supply is sufficient, we have a fountain spouting blood, the sight of which would drive away every refined and sensible person at once. Around this gory fountain are black-robed priests of Jehovah, plunging in filthy sinners, that they may be cleaused. Such hymns as these, sung in our popular churches, keep constantly alive the idea of of a God, who is gratified by bloody sacrificate and who might be appeared therefore fices, and who might be expected, therefore, to command a man to kill his child. In conclusion, the speakersaid when Freeman is tried Christanity and Juda'sm will be tried with him. Soon angry Gods and tor-menting devils shall no longer haunt the world, for the sun of science shall drive away the black night of superstition, and scientific religion shall overspread the

The morning exercises closed with singing. In the afternoon Cephas B. Lynn gave a stirring address upon the "Superstitions of Modern Spiritualism." All honor brave Cephas, for the more than the heroic courage and to the noble band of inspirers in the Spirit-world for this masterly effort. But what a hornet's nest you have stirred up among the tricksters and camp followers. Go on, Cephas, with the scalpel. The speaker in substance said:

"I propose to speak against the superstitions of modern Spiritualism. We sadly need the organic unity that prevails in the Christian churches. I believe that there is a progressive movement among modern Spiritualists to recognize the glory of a practical religion in Spiritualism, and m speak-ing of mediumship, I would not say aught against 'true mediumship,' but we need the application of the scalpel of criticism; but as Spiritualists are we not wedded to the seance and ghosts? We know the influence of Spiritualism in the world of thought, for some of the best thinkers of the age have become believers, but among us, have we not had enough of mutual admiration? Let us now have philosophy, precision, method; let us take the part of students, and we can advance. Napoleon said it was easy to be charitable, but hard to be just. We are asked, and are asking, What of the outcome of Spiritualism? The fact of spirit communion is nothing new, but a fact in the history of all the ages. We revere what the true scientist has to say, for he deals with hard facts. We must invite the scholar, the clergyman and the freethinker to our platforms. At first the clergy condemned Spiritualism as diabolism, but now many of them recognize it and preach it—especially Charles Beecher and the Rev Dr. Thomas, of Chicago, who, I hope, may be invited to speak at this camp-meeting next year.

"Spiritualism means fraternity with the best thought of the age, and such men as Abbott and Underwood should be welcomed to this platform Robert Ingersoll, the American Bishop of Modern Heretics, says we cannot tell what modern rationalism may bring forth, but even he, when standing by the bedside of all that was mortal of his dying brother, heard him say in a moment of returning reason, I am growing better. And he may then have got glimpses of the eternal world. Hope speaks for this, and it may be true of our sainted dead.

"Some Spiritualists say that the realm of causation is in the Spirit-world. If this be so, it reduces us to so many mere machines; but Spiritualists differ as to the locality of the Spirit world—some locate it in the faroff Milky Way, others near to the earth. Emerson has a different view. He says that there is no Spirit-world outside of nature. Then, again, many Spiritualists believe the raps are produced by machines invented by a hierarchy of spirits, under the lead of Ben Franklin. Then, again, there is a blind submission and belief in spirit communications. These must abide by the judgment of science. If you would talk to spirits as you would to men, then will your communications from them be judged by the standard of reason and common sense. What do you know of the laws of mediumship. You answer, nothing. After twenty-five years of phenomena there should be scientific societies all over our land, to employ mediums, and pay them, so that this law could be investigated and understood, and what

be investigated and understood, and what belongs to spirit sifted out from magnetism, biology and psychometry. Our English Spiritualists are far ahead of us in this mat-ter, and doing things altogether different-ly. All honor to Varley, Crookes, Stainton Moses, and others. Spiritualism on its phil-osophical side is the religion of all the ages, and we must give it our best thoughts and noblest aspirations, and finally, after this noblest aspirations, and finally, after this we must guard against clannishness. We want to take into the scance room the philosophy and keen, critical research of the English scientists, and learn the laws by which these occult forces of the universe are developed, and thereby understand the laws of mediumship.

"Egotism is the next evil to be banished. Such teachers and thinkers as Channing and Parker prepared the way, that this unfoldment of modern Spiritualism could be accepted? What are we doing for the Church of the Future? What are you do ing in your home circle, for that is the church of the ever-living God, eternal in the heavens. The secret of the success of modern Spiritualism, is that it corroborates the instincts of your own souls, and I am sorry that the great fact of God in the soul has been lost sight of. Progress is what we believe, and in God's own time, we shall round out into a divine manhood, and we shall honor the great creative power of the universe."

Six thousand would be a moderate estimate of those who listened to this masterly discourse, there being at least ten thousand

on the ground. In the evening the writer by special request conducted a conference in the grove on the plan of the Brooklyn Conference. We were favored with singing by the choir, and Mrs. Jennie Hagen, a young medium from Vermont, a remarkable improvisatrice, improvised from several subjects selected by the audience. One subject was, "Your work and Mine." The writer explained the method of the Brooklyn Conference, when Henry J. Newton, President of the New York Society of Spiritualists, gave the opening address, and was followed by Mrs. Abby Burnham, Mr. D. H. Hendee, of Port-land, Oregon; Mrs. Morse, of Michigan; Fred Haslam, of Brooklyn; Prof. Denton; D. Jones, publisher of Olive Branch, Utics,

that will bring forth fruit in the near fu-

Monday is usually an "off day." Colonel Kase, of Palladelphia, related the oft-told and oft-published fact as to how President Lincoln was influenced to sign the Emancipation Proclamation, followed by Mrs. Morse, Mrs. Shephard and Mrs. Sarah Bymes Snow. The later part partook of discussion as to education, some of the speakers taking the ground that between education of the schools and the education of mediums and speakers by spiritual influence, the latter was preferable. In the afternoon, A. A. Wheelock gave a short address on the im-portance of culture for mediums and public speakers, urging upon all the importance of more knowledge and strength in all direc-tions, and he said he was very glad, yester-day, to hear Cephas B. Lynn utter such healthy criticism of Spiritualists from the platform.

Mr. Wheelock's lecture was interrupted by the rain. An old Spiritualist who has often heard this speaker, said that he had grown more in the last five years than any other one who had spoken here. Lecture committees and societies should bear this in mind in their list of speakers for the fall and winter months. A gentle rain in the afternoon gave an opportunity for social visits among this tented city of the woods. In the evening a concert in the Hall and dancing among the younger people closed the day.

The managers of the camp meeting to be held at Schroon Lake, New York, are on the ground. Frank Baxter, Cephas B. Lynn E. V. Wilson, Mrs. Abby Burnham, H. B. Storer, Mrs. Nellie J. Brigham, Capt. H. H. Brown, A. A. Wheeloek, and Mrs. H. Morse; of New Boston, Mass., are among the speakers secured. Henry J. Newton, of New York City, is the president of this association; he is a gentleman of large executive ability, which insures its success. All the friends who can go will have a pleasant and

profitable time. That veteran medium and lecturer, E. V Wilson, has given yeoman service in his tent by his morning conferences, and test scances in the evening. I believe that he has given some twenty-five of the latter. He stated on Saturday, that fifteen materialists had come to him and acknowledged their conversion to a belief in an immortal life through tests given in these scances. A brother of one of those persons came to Mr. W., and said, "I want to thank you for what you have done. My brother has always been a materialist and the public tests you gave him of spirit presence, has convinced him of an immortal life. Though all had been dark to him before, (several times he has been on the point of committing suicide) he went home one of the happiest beings because of the new faith in his scul-immor-S. B. Nichols.

Laborers in the Spiritualistic Vineyard, and OtherItems of Interest.

Dr. Peebles lectures in Ohio during the month of September. A. A. Wheelock will lecture in Stafford,

Conn., during October. Mrs. S. A. Byrnes will speak in Philadel-

phia during September. Dr. J. K. Bailey spoke at Olin, Ia., Sept.

1st; at Bertram, Sunday Sept. 7. J. Frank Baxter will address the assemblage at Schroon Lake, N. Y., the last Sun-

day in September. Mrs. N. D. Miller, materializing medium, late of Memphis, Tenn., is now located in Denver, Col.

After Nov. 1st, Dr. Jack, of Haverhill, Mass., can be visited at the Sherman House, Boston, the first three days of each week.

J. O. Barrett, the well-known lecturer on Spiritualism, is again ready to answer calls to lecture. Address him at Glen Beulah,

C. B. Lynn will speak in Orange, Mass., during October; in Troy, N. Y., during November; and in Springfield, Mass., during December. Mr. Bronson Murray called on us last week

en routs for his home in New York city. He thinks of visiting Onset Grove before the season closes. Mrs. Jennie S. Rudd, for sometime the

principal medium for the message department of our Boston cotemporary, has resigned her position. Levi Lewis writes that "the Basket Meet-

ing at Rasinville, Michigan, was a success. Prof. Lyon, Dr. Sherman, the author of several important works, M. O. Smith and Mr. Palmer, were the speakers for the occasion.

Mrs. M. A. Johnson, artist, has removed to Milwaukee, Wisconsin, where she will assist her daughter in carrying on an art school and in portrait painting, in Follensby's block, Wisconsin street, which will be her post-

Dr. Wakefield, of Bloomington, enlivened our office with his genial presence last week having just returned from an extended tour through California and Oregon, stopping at the famous mining camp at Leadville, on his way home.

Major Thomas Gales Forster, is once more on his native heath. A telegram from him last week reports his safe arrival at Philadelphia after a rough voyage. We shall hope soon to see this veteran and hear of his European experiences.

Elder Eads, a Shaker, reviews the lecture of Col. Ingersoll on the "Mistakes of Moses," in the Louisville (Ky.) Courier-Journal. He claims that Moses did not make the mistakes attributed to him. He considers the Bible an excellent book when rightly interpreted.

Mrs. S. Gibb speaks in high terms of S. J. Dickson, magnetic healer. He cured her when all other means had failed. She says: A lady having an ovarian tumor, sciatica and slight paralysis, was cured by him, the tumor was entirely removed, not a vestige of it remaining."

THE POCASSET TRAGEDY, the legitimate fruit of Christianity (a discourse by William Denton,) is the title of a little thirtythree page pamphlet just come to hand. Prof. Denton handles the subject in his character-Bible is represented, should be bloody re-ligious, and believers in them guilty of Bible is represented, should be bloody re-ligious, and believers in them guilty of Y. An audience of lifteen nundred listen-bloody deeds? It was written by men ed very quietly and attentively, and it is hoped that some seeds may have been sown know to be clear, trenchant and vigorous. istic style, which all who have beard him lecture or are familiar with his writings,

Geo. Jacob Holyceke, the distinguished Free Thinker and friend of the laboring people of England, who has just arrived in this country, will be present and address the Free Thinkers' National Convention at Chautauqua Lake, N. Y.

Mrs. R. Shepard will start on a tour west, October first and will answer calls to lecture on her way to Minneapolis, Minn. All communications must be addressed to 1577 Atlantic Avenue, Brooklyn, N. Y. Those wishing her services will write early in September, that arrangements may be made

The Independent Age gives a full report of the proceedings of the Alliance, Ohio, Independent Christian Convention, held at that place recently. Prof. J. R. Buchanan, Dr. J. M. Peebles, Dr. Samuel Watson, Parker Pillsbury, A. J. Fishback, and other prominent speakers, were present.

Mrs. R. Shepard, a prominent lecturer, writes:

"I am glad you have made the subscrip-tion price of the JOURNAL so low that it is possible now for even the poorest to avail themseves of the privilege of having in their homes a truly first class spiritualistic paper; and hope you may be blessed with an increasing subscription list, that will at least in part companies you for the secrileast in part compensate you for the sacrifice made.

It is anticipated that the Schroon Lake (N. Y.) Camp Meeting will be a great success. The following eminent speakers have been written to with reference to attending the meeting: Mrs. Nellie T. Brigham, Abby N. Burnham, Mrs. Cora Richmond, Prof. Wm. Denton, Hon. J. M. Peebles, Prof. S. B. Brittan, Prof. J. R. Buchanan, Dr. H. B. Storer, J. F. Baxter, C. B. Lynn, Capt. H. H. Brown, Mrs. Nettie M. Fox, and others.

D. P. Kayner, M. D., Clairvoyant Physician and lecturer, has returned from Geneva Lake to Chicago, and has taken Room 52, Merchant's Building, on the same floor with the Religio-Philosophical Journ-AL. Besides being thoroughly educated in medicine, Dr. Kayner ranks as one of our most successful clairvoyant and magnetic

The Nashville Camp-meeting.

The last days of August were most delightfully spent by the editor and his family in attendance at the semi-annual meeting of the Michigan State Association of Spiritualists and Liberalists. Old friendships were renewed and many new ones formed. All seemed to enjoy the meeting despite the intense heat and clouds of dust. The im. portance of these large meetings in creating a deeper interest in the cause, and bringing knowledge of Spiritualism to the thousands who otherwise would know nothing of it, can hardly be over estimated. A still greater benefit is, that they bring together the working elements in the movement, and the friction wears off the asperities arising from widely divergent opinions, and causes a unity of feeling otherwise unobtainable. A scheme is on foot looking to the establishment of a permanent camp ground, at some eligible point in Michigan; the matter is in the hands of an able and energetic committee, who will no doubt push it to an early consummation. As the secretary of the Nashville meeting will no doubt send in a report, we forbear further mention of it at this time.

Henry Slade's Sex.

Some unscrupulous wag, in order to amuse himself, and see with what avidity the foolish opponents of Spiritualism would absorb or gulp down an improbable or untruthful narration, gave an account in the Pittsburgh Telegraph, of the astounding discovery being made that the distinguished medium, Henry Slade, was a veritable woman! This startling revelation was first brought to light, it is said, on the steamer in which he took passage from Australia to San Francisco, Cal.

The unrepentant wag who first started this story, has had his ambition satisfied, no doubt, and has learned another lesson on the credulity of human nature among the opponents of Spiritualism, for like young eaglets they opened their mouths, swallowed all he said, and believed it, too, thus giving them additional evidence that Spiritualism is corrupt—very corrupt! Perhaps no other article furnished by any punster, has been more generally copied by the press, and all our orthodox neighbors,-"their sisters, their cousins and their aunts," whenever they see this distinguished medium, will wonder at the appearance of his masculine features, fine mustache and manly bearing.

The Minneapolis Times informs its readers that on the 17th ult., the Bev. Mr. Sample "gave modern Spiritualism a scathing rebuke." This is the same gentleman who spoke disrespectfully of the Equator, and is now preparing a discourse against the North Pole. We are of opinion that both the Equator and the North Pole will hold their own notwithstanding: also that the Spirit-world will not be annihilated by the reverend gentleman's invectives. He is a representative of a past era, and should have been a cotemporary of Cotton Mather. The Times tells us there "can be but little doubt that modern sorcery, etc., come from the evil one." It is pleasant to find one who can speak authoritatively on the subject.

Quarterly Meeting.

The Spiritualists of Western New York will hold their next Quarterly Meeting at Lockport, on Saturday and Sunday, Appt. 18th and 18th. Ers. R. L. Watson and others are expected to be present.

By Order of the Committee.

Lockport, N. Y., Aug. 36th, 1819.

The L. L. Congress and Free Thinkers' Convention-R. R. Rates and Rotel Rates.

The Atlantic and Great Western Railroad will sell tickets to either of the above Conventions at half rates. Excursion tickets to the Free Thinker's Convention at Chantangus Lake Station, can be procured at most of the ticket offices of the Eastern and Middle States. Hetal accommodations can be procured at Cincinnatifier from \$1 to \$4.50 per day. At Chantangua Lake Convention for from 50c. to \$2 per day

H. L. GREEN, Secretary.

Freethinkers National Convention.

The U. S. State Freethinkers Association hold their Third Annual Convention at Chatanqua Lake, Sept. 17th, 18th, 19th, 20th and 21st. The Association, as here-tofors, invites the Freethinkers of the Union and of Canada to unite with them and make this a National Convention. Arrangements are already perfected for about haif R. R. fare from nearly every city in the United States. A tent that will seat 3,000 persons has been procured. Cheap Hotel rates have been engaged and many able speakers representing the various schools of Liberalism will be in attendance.

H. I. Genen, Sec'y.

The Northern Wisconsin Spiritual Conference,

will convene in Omro. Wis., Sept. 28th, 28th, and 28th, 1873. Dr. James M. Peebles is engaged for the occasion. Other speakers will be in attendance. All Liberalists are invited to participate. Efforts are being made to secure the attendance of a first-class test medium. Officers for ensuing year will be elected.

W. H. Lockwood, President.

Omro. Anc. 20, 1879.

Omro, Aug. 20, 1879.

Brooklyn Spiritual Conference. The Brooklyn (N. Y.) Spiritual Conference meets at Everett Hall, 396 Falton st., every Saturday evening at 7% o'clock.—S. B. Nichols. Chairman; Executive Committee: Judge F. P. Good, (chairman) F. Faslem, and Mrs. J L. Martin; Treasurer, Capt. J. L. Martin, Saturday evening, Sept 5th: Spirit Communion, su address by Henry Kiddle, Esq., Supt. N. Y. City Public Schools.

Schools.
Sept. 13th: "The Inward Voice," an address by Dr. W.
H. Afkinson, New York.
Sept. 20th: "A Step Forward, Can we Take it?" an
address by D. M. Cole, late deacon of Gethsemane Bap-

Sept. 27th: Short three minute speeches by members of Conference—Experiences.

The regular address each evening occupies thirty minutes, followed by ten minuto addresses by members of Conference.

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9:00 主 為*	Chloset and Paducak R. B. Express	3.46
12:20 pm"	Streetor, Wander, Lacon and Washing	
K-OO m m*	John Express. John and Dwight Accommodation	\$:25 19:10