Cruth wears no mask, bows at no human shrine, seeks neither place nor applause: shr only asks a hearing.

VOL. XVI

§ S. S. JONES, Editor, Fullisher and Proprietor.

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OUR BRIGHT SPIRIT HOME.

BY WARREN SUMNER BARLOW. .To the tune of "Sweet Home."

Oh, is there a home where the soul can repose, Where joys are not blighted by earth's chilling

Where friendship and love have no thoughts to conceal,
But freely the depths of their fountain re-

Home, home, sweet sweet home, There's no place like home, Our bright spirit home. / II.

When darkness and sorrow enveloped the And hope's trailing pinions no longer could The angels came down from their star-span-

gled dome, Revealing in glory our bright spirit home. Home, home, etc., etc. Sweet home, at whose portals the pligrims of

Disrobe and are washed in the River of Life; Where time and its burdens are last on the An aweetly we ficat to our bright evermore. Home, home, etc., etc.

A home where the fullness of life will unfold, Whose glories and beauties have never been

Where hope, ever buoyout with boundless de-To the infinite fountain forever aspires. Home, home, etc., etc.

Then cherish this life as a God-given prize— As a magnet immortal that points to the

and may every home be an Eden of love-A semblance of home that awaits us above. Home, home, etc., etc.

SPIRITUALISM.

BY WILL P. CAMERON.

Yes, this is night, Although the light Of royal sun is falling nigh. Evermy ear Hears tolling drear— The funeral bell of years gone by.

Is it not dark, When thus you hark, To voices speaking as of old, When summer days,

And rainbow rays But wreck the shivering hearts so cold? What though the smiles Of friends arise, Is not the thought that they are past,

Enough to chill The passing thrill, And o'er our pathway shadows cast?

But see! now list! What through the mist Do charm my ears and greet my eyes; O faces bright And songs of might, I see my friends in Paradise! Heyworth, Ill.

Bible Spiritualism.

BY D. WINDER.

Вно. Jonus:—I am impressed by influences BRO. JONES:—I am impressed by influences mow controlling my mind, with a conviction that I am not quite ready to enter into a discussion, specifically, of the various phenomena recorded in the Scriptures. Not that my own mind is embarrassed with any difficulties on the subject; but on account of the absolute incapacity of the masses, with their present religious education, to appreciate these phenom-ena, when explained in harmony with reason, philosophy and the Scriptures. There are certain fundamental truths which are necessary to be known and appreciated, but which have been obscured, perverted or ignored by theo-logical teaching, before it is possible for even honest minds to comprehend and appreciate, either the so-called miracles of ancient times, or the Spiritual phenomena now occurring in or the Spiritual phenomena now occurring in the world. And one of the fortuitous charac-teristics of Modern Spiritualism is, that is rec-ognizes individuality, and permits every one to present his own convictions, as obtained from his own standpoint. This, for the first time in the history of the religious world, secures for truth an opportunity to vindicate itself, and bring about a verification of the words of Jesus, "Every plant which my Heavenly Father has not planted shall be rooted up." Enjoying, as I now do for the first time in my long and eventful life, the inestimable boon of religious liberty, I shall proceed to state a few fundamental truths. ceed to state a few fundamental truths, upon which my present views and conviction are based. I do this, not as a dogmatist, but to cast into the common treasury of the fruits of honest investigation my mite, subject to investigation and criticism.

1. I recognize the personality or entity of God, as well as his eternity, omniscience and omnipotence, and as the prime cause and source of the universe of matter and spirit.

ble to think of him, or realize his existence, apart from his personal entity. And I think that the intangible and unintelligible speculations of some Spiritualists, as to God being merely a "principle," pervading universal nature, is an extreme, to which they have been driven by the crude ideas of the ancients, and the no-less absurd ideas of modern theology. That "God is a spirit," as announced by Jesus of Nazareth, is an intuitive conviction in all minds not perverted by a false philosophy or religion. In all nations, civilized or savage, the personal entity of God is an intuitive element of belief. This conviction forces itself into the minds of those Spiritualistic lecturers who repudiate the idea of a personal God. In their "invocations," they address themselves to Father and Mother Gods,"—language utterly incomprehensible to unsophisticated minds; and yet fled. The sall God over Tather. minds; and yet shadowing forth the true idea of the invisible God. To call God our Father, and Nature our Mother, is as great a perversion of rational philosophy as the Trinitarian idea. If God is not a personal intelligence, we know nature is not,—why address them in

My present conviction is that God, like all living emanations from Him, is neither a trinity or an isolated unity; but as shadowed forth in all organized life, animal and vegetable, He is a dual unity, male and female, like a man and his wife in true marriage are "one fiesh." "God created man in his own image; male and female created He them." See Gen. 1: 27. It matters not whether we receive the Bible history of creation as literal, or adopt the Darwinian, evolution, progressive, or any other theory, Nature still points to the origin of organized life as a dual

unity.

2. Mediumship is an original, universal, and eternal principle in the system of Nature. As I am writing introductory thoughts to the discussion of "Bible Spiritualism," I must be allowed to quote the teachings of that book, as well as to quote its historical facts. In discussion the Spiritual phenomena of the Scripcussing the Spiritual phenomena of the Scriptures. I shall take the examples of both Testanents; but in presenting any theory on the subject, I shall confine myself to the teachings of Jesus and his immediate followers. I adopt the words of R. D. Owen concerning the New Testament, "That is our Bible, the other is the Jewish." Christ was the divinely appointed, and only competent expounder of the laws and the prophets, and the "medium" the laws and the prophets, and the 'medium' through whom life and immortality were revealed to the world. God never did, does not now, and never will do any thing without a medium or agent. And here is just where both Modern Theology and Spiritualism are at fault. The first teaches that Jesus of Nazareth was the very and eternal God,—co-equal and go eternal with the Kathar, the latter that and co-eternal with the Father; the latter, that he was merely a highly developed medium, related, as other men are to this world only. But both parties will meet on the truth by and

That Christ existed with God, as his only begotten son, before time began; and that he was the medium, instrument, or agent, in the production of the material universe, is distinctly and clearly taught by himself and his apostles. In his prayer (John 17) he uses the following language: "Father, glorify thou me with the glory I had with Thee before the world." He also declared he had "seen the Father," and that no other man had. John says he was "with God in the begin-ning," and that "without him was not any-thing made that was made." Paul says, "God, who at sundry times, and in divers manners, spake unto the fathers by the prophets, hath in these last days spoken unto us by his Son; by whom also he made the worlds"—(Heb. I). That "God created all things by Jesus Christ." Jesus said, "No man knoweth the Son but the Father, and no man knoweth the Father but

4. That Christ was not "co equal and co-eternal with God," is as distinctly taught by himself and his apostles. Jesus says, "My Father is greater than I, I can of myself do nothing." "Of that day and hour knoweth no man, nor the angels in heaven, nor the Son; but my father only." John says that "Christ was the beginning of the creation of God." Paul says, "He was the first-born of every creature;"—that he "inherited" the name of God, but had a God over him, who had exalted him, and "given him a name above every name," that at the name of Jesus every knee should bow, both on earth and in heaven. That God had said when he brought him into the world, "Let all the angels of God worship.

Now it is not my object to prove these teachings true or false; but to show that they do not sustain the views of either theologians or Spiritualists. Therefore, when I use the term "Christianity," let it not be supposed that I mean any, or all the modern systems of theology called by that name. I mean simply the teaching and example of Jesse of Nazareth. And when I use the word "Spiritualism," I wish not to be understood as comprehending all that now passes under that name; but only so much of its teaching as is recognized as truth by history, philosophy and experience, I regard Spiritualism at its present stage of progress, as a field of rank corn, filled with "suckers" and other morbid excrecence which must all be removed before the genuine grain can be fully developed and brought to maturity. In the mean time, I would compare modern theology to one of those old, worn-out, exhausted farms in my native slave state, over-run with all manner of foul weeds, briars and thorse, until they fall into the hands of the contract of the co thorns, until they fell into the hands of a different class of agriculturists, who cleared away the rubbish, and restored to earth its primitive

masses, an angel is a mongrel creature, in form like a human being, but with wings like some huge bird, flying around the vault of heaven, with no special object but to sing praises to God. It will likely be a long time before the religious world will be able to read about angels with any clear conception of the meaning of that word. Spiritualistic literature is greatly mystified by speakers and writers using this word, apparently, in its popular sense. By an examination of the original, angelos, it will be seen that it means simply a messenger; nothing more. Any creature sent on a divine mission, whether celestial or terrestrial, is an "angel of God." There is a solid foundation in the teaching and history of the New Testament, for the Modern Spiritualistic theory concerning celestial messengers; but they fail to recognize the true character of Jesus of Nazaretn, as an angel (messenger) of God, possessing both the celestial and terrestrial characteristics. Men and women in the flesh always have been, and no doubt now are, used as angel, (messengers) of God; while it is equally clear that the same is true of disembodied spirits. Jesus was the embodiment of the spirits. Jesus was the embodiment of the divine philosophy, which is finally to link together the terrestrial and celestial. As God is a spirit, so was his Son before he clothed himself in a human body; this body served him as a perfect and permanent "medium" during his earthly pilgrimage.

That disembodied spirits are used as messengers to earth, is clearly taught in the New Testament; but Jesus is recognized as superior in dignity and honor to any of them. To

Testament; but Jesus is recognized as superior in dignity and honor to any of them. To which of the angels said he at any time, "Sit on my right hand until I make thine enemies thy footstool. Are they not all ministering spirits, sent forth to minister to the heirs of salvation?" And of the angels he saith, "Who maketh spirits his messengers, and flaming fire his servant. See Heb., 1st chap. But these disembodied spirits, can only com-But these disembodied spirits can only commune with those in the flesh through fleshy

mediums. 6. There is a clear distinction in the history and teaching of the Bible, between God's spiritual messengers and "familiar spirits." A general knowledge of this truth will remove some of the most formidable difficulties now impeding the progress of truth. Spirity and are constantly met and confronted with the prohibitions found in the Old Testament, against consulting those who had "familiar spirits;" and not recognizing the distinction in question, they are forced to deny the authority of that book, or resort to some form of modern theological sophistry to meet their opponent. In either case, they fail to vindicate the truth, and remove one of the most formidable difficulties in the minds of honest investigators. It is easy to demonstrate from the history and teaching of the Bible, that two classes of spiritual messengers were recognized. One class were messengers of God, speaking through the mediumship of the pure and good; the other class were "lying spirits," who used mediums of their own class or grade. And when the Jewish kings and prophets abandoned their integrity to God, became corrupt, wicked and sensual, they were forsaken by the former, and resorted to those having what were then called familiar spirits. This I shall demonstrate in the future. All this is in harmony with human experience among men and women here in the flesh. We have here the pure, true and good: whose moral institutions and mental inspirations demonstrate their union with the celes-tial; and we have also those whose every moral and mental element advertise them as the agents and instruments of evil.

7. Death produces no change in the human spirit, either in its moral character, tastes, inclinations, or religious opinions, other than what is produced by its immediate surroundings. It a man dies an unbeliever in future existence, he will be convinced of his error; but if he dies with any phase of religious belief, in reference to Christ or theology, he will carry that belief with him into the spiritworld. The custom of Spiritualists of enquiring, through mediums, concerning Christ and theology, is both foolish and pernicious; foolish, because we have Christ's own account of himself; and pernicious, because Spiritualists erroneously attach more importance to the opinion of spirits than to those of men, however superior the knowledge of some men may be to that of a large majority of spirits.

The next decade, however, will right all these wrongs, put an end to the influence of familiar and lying spirits, and bring to the surface the true character and influence of the great medium between God and man—Jesus of Nazareth. See R. D. Owen's late lecture.

Oxford, O. The East and the West.

Mr. Editor:—It is not uncommon for the New England press to assume the superiority of the Eastern over the Western States in regard to intelligence, culture, refinement, appreciation of the beautiful, and reverence for the noble, the true and the good. And not unfrequently lecturers tickle the ears of Eastern audiences by giving this assumption their approval. The best portion of the country are none too advanced, none too enlightened, none too virtuous; but I venture to affirm that there is as wirtuous; but I venture to anirm that there is as much intellectual and moral worth in the East as in the West. The general intelligence of the West, I am satisfied, exceeds that of the East. It is smart, active men who, pushing out from the East, have helped fill up the Western States. Ignoramuses and nobodies seldom emigrate to a new country. The superiority of the West, in point of intelligence, as well as enterprise, is due largely to a process of selection. Other causes, of course, are

to be considered. The culture of the Eastern States and of Europe has been transplanted on Western soil, and there invigorated by the change. When the New Englander goes West,

change. When the New Englander goes West, his mind becomes enlarged, and he naturally gets rid of many of the narrow notions. local prejudices, and Puritanical customs of the average Yankes.

There is, no doubt, a great deal of culture in Boston, but as in the Athens of old, it is confined to a comparatively few. I doubt whether the average culture of that city even, New England's pride and glory, will surpass the average. the average culture of that city even, New England's pride and glory, will surpass the average culture of Chicago. I doubt whether it will equal it. Its large foreign element, chiefly Irian, can not compare in intelligence, morality and refinement with the foreign element of Western cities, which is made up largely of intelligent, free-thinking Germans from the most enlightened states of Europe. The professional, mercantile and laboring classes of the Western cities of Illinois, Iowa and Wisconsin, not to mention other states, are not in sin, not to mention other states, are not in point of intelligence, sobriety, virtue and refinement, a whit behind the same class in Eastern States. Indeed, in saying this I do not express the whole truth; for there can be no doubt among men who have had opportunitles for observation East and West, that the working men of the East are quite inferior to those of the West, in intelligence, enterprise and independence.

In liberality, freedom from bigotry and su-perstition, the West is certainly far in advance of the East. Boston is frequently called the "hot-bed of heresy"; yet it is one of the greatesterong-holds of orthodox sectarianism in the country. In saying this I state but the simple truth; the orthodox churches are crowded every Bunday, and those in which the least thinkery Sunday, and those in which the least thinking is done, are the most numerously attended. Such sniveling, ranting fanatics as the Rev. Henry Morgan, can always draw large audiences, and keep their congregations together without difficulty, while Unitarian churches cruinble to pieces and leave men of the talent, learning and eloquence of W. R. Alger without a pulpit or a congregation. Infidel societies have never been decently sustained at the "Hub." Even Parker's congregation. the "Hub." Even Parker's congregation, with all its strength, wealth and cutture was unable to exist long after his death. I see it stated in the papers that the Methodists talk of purchasing the celebrated Music Hall. Some four or five years ago a project was started for erecting a large building to serve as a liberal hall, and a home for the Boston Inves-TIGATOR, a journal founded more than 40 years ago by Abner Kneeland. How much encouragement has this project received from the wealthy city of Boston? If it its built at all, and there is some reason to think it will be, it will be chiefly by contributions that have come from the West. Mr. Abbot is publishing in Boston a free religious paper. He is a gentleman of talent and attainment, and endeavors to make his journal a representative of "cultured free thought." Since he removed from Toledo to Boston how much aid and support has he received from the Modern Athens? Not enough to put him above the necessity of appealing to the liberal public at large to prevent financial distress.

The secular papers of the East are destitute equally of liberality and independence. As a rule, they ignore everything of a liberal stamp. What daily paper in New England would dare report the lectures of Free Religionists, Spiritualists and Atheists, as the Chicago Times has during the past year. Nearly, if not all the liberal papers published in the country, I have reason to believe, have the largest circulation in the West, and liberal lecturers of ability who visit Western cities and towns are almost invariably greeted with large, intelligent, and appreciative audiences.

"If the public teachers out West," says S.
B. Brittan in the BANNER of LIGHT, of June
20th, are deficient in knowledge, it is far better to send for the schoolmaster and pay him
his salary than to dispense with the free platform which has already become an important instrumentality in the education of the people. Why mention the lecturers "out West" particularly, as lacking in knowledge; they know none too much, East or West. But the intelligence and appreciative character of the Western Freethinkers, call to their section of the country the very best representatives of Free-thought in the country. And the best are those whose lectures are the most numer-ously attended and best sustained. As a class the poorer speakers find more inducements to remain East than to visit the West.

It is a notorious fact that in the East some of the most able and learned of the spiritual representatives have for years been forced into obscurity, because they could not get support, while the most interest and the process of the could be supported in the most interest and the could be supported in t while the most ignorant speakers whose lectures are made up of the merest fustian have received encouragement and support. I have seen R. D. Owen address in New York a very small audience, when on the next Sunday the hall would be crowded to hear some pretended "inspirational" speaker who could not utter three sentences consecutively without slaughtering the English language. How it is in New York now I do not know, but from what I hear I infer there is not much improvement. hear I inter there is not much improvement. The fact I mention simply shows what I know to be true, that owing to the class of lecturers that have been before the public, the batter class of Spiritualists, intellectually, in the Eastern States, have kept away from Spiritual meetings. Miss Hardinge makes this statement substantially in a recent number of the ment substantialy in a recent number of the Banner of Light: "I do not deny that there are incompetent

'public teachers out West', but it is quite as true of the East, and Mr. Brittan's slur is quite uncalled for."

a pretty extensive observation on my part, is the conviction that if either section of the coun-try has reason to boast of superiority in intelligence and morality, in catholicity of thought and liberality of sentiment, it is the West and not the East.

FAIR PLAY.

Boston, Mass.

.Infidelity.

Bro. Jones:—According to the Bible the world has always been cursed with Infidelity, so much so that it seems it was a natural development of man's nature, which God made after his own image, by which we are forced to the irresistible conclusion that God is the chief of Infidels. It seems also that it was necessary to prove that there was a God of omnipotence, by some supernatural test, by which his supremacy was established over every other god, and Infidelity destroyed. The world was full of Infidelity in the days of Noah, hence the miraculous ark and flood; so Noah, hence the miraculous ark and flood; so in the days of Pharaoh, hence the miracles of Moses. Now, as Infidelity, Materialism, Skepticism and Atheism, have never been more prevalent or prosperous than at present, it would seem necessary now, if ever, to try the experiment. I therefore suggest to the ministers of the gospel, to issue a general proclamation to all believers in the God of the Bible, that on a certain day and hour all ministers of the gospel join in fasting and praying with their respective congregations, and ask Almighty God in the name of Jesus, to remove the Colorado potato bugs, within forty-eight hours after the closing prayer.

closing prayer.

Now, ministers of the gospel, I exhort you, as watchmen upon the walls of Zion, sound. the alarm of war; call together your Christian Alliance, your Young Men's Christian Associations of every name and order; be punctual so that all your prayers may reach the ears of your God as the prayer of one man; be united so that at least two out of so many may agree as touching one thing, for this is very impor-tant, and then fear not. Why, only think, Father in my name, it shall be given unto you." Think of righteous Noah (the first drunkard) how he prevailed with God through prayer and faith; how signally he proved to the drowned Antediluvians that the God of the Bible was God over every other God; think, what a nice time Moses, the servant of the Lord, had with his frogs, lice and grasshoppers, to convaince Pharaoi there was a God with whom all things are possible. Doubt not the ability of your God (for he that doubteth is damned), for he is able and willing to give even more then you can think or willing to give even more then you can think or ask. If you lack faith, all you have to do is to ask God, for faith is the gift of God, and surely if all things are possible with him, he can give you sufficient faith to remove every potato bug in one second. But to tell you the plain truth, I have more faith in Paris green than in all the prayers and gods in Christendom. I fed mine a good dose of Paris green this morning, and many of your God-sent imps gave up the ghost in a single second. Now if your God can beat that, I will do all in my power to have the constitution so amended as to make him appear as conspicuous in the constitution as the head-light to a locomotive. I believe in

> Ex. Rev. A. C. Wing. Bastian and Taylor.

These renowned mediums are now in Glas-

no God outside of nature, in no divine law

only what is implanted in nature.

gow, Scotland. Mr. Bastian writes: "We arrived here in Glasgow last Thursday, after a voyage of twelve days, having sailed from New York on the twentieth of June. While at Syracuse, we learned that the steamer on which we intended to take passage was still in New York, and to sail the followwas still in New York, and to sail the following Saturday, so we immediately went to New York, having to disappoint some of our friends, as we were not able to visit them. We had a pleasant passage, and fine weather with the exception of its being cold, but with all the good weather. I and Malcolm were quite seagood weather, I and Malcolm were quite seasick for several days, but I rather think it was a benefit to us both. I am gaining in every respect, and feel quite encouraged. The same evening of our arrival here, we went to the rooms of the Spiritual Association, and found that there was a private circle. We met Mr. James Bowman, the President of the Association, and arranged with him for a seance on Saturday night, which was the first one since we left Chicago, with the exception of a little we left Chicago, with the exception of a little family circle while at Syracuse. To night we hold another seauce, and, perhaps, during the entire week.

Our address, for the present, is in care of James Bowman, No. 65 Jamaica street, Glasgow, Scotland.

The Clock Struck One.

The Medium and Daybreak, of London, says: "Just arrived from America, a small consignment of the "Clock Struck One and Ohristian Spiritualist, being the synopsis of the investigations of spirit intercourse by an Episcopal bishop, three ministers, and five doctors, at Memphis, Tenn., in 1855; also the opinions of many eminent divines, living and dead, on the subject; and communications received. from a number of persons recently. By Rev. Samuel Watson, D. D. Price 5s. London: J. Burns, 15 Southampton Row, W. C."

There will soon be issued from the RELIGIO-Philosophical Publishing House, another book by the same author, entitled "The Clock I will conclude by saying that the result of Struck Three."

(From the Medium and Daybreak, London, Eug.) THE OCCUPATION OF SPIRITS IN SPIRIT-LIFE,

And to what Extent are they Permitted to Impart their Knowledge to Mortals?

(An Inspirational Oration delivered by Mrs. Cora-L. V. Tappan, at Darlington, on Tuesday, June 9th, 1874; subject chosen by a committee from the audience) "

Mrs. Tappan caid:-

The committee and the audience have presumed two things; that there are spirits, and that they impart information concerning them-selves: of course, not having asked for any proofs of immortality, hor concerning the present form of imparting knowledge. There are only two ways by which human beings can add knowledge. One of these methods is to derive that knowledge through the usual avenues called the senses; whatever human beings know upon earth, it is claimed by science that they obtain it through the senses. There is another method, however, somewhat ignored by science, but recognized by the metaphysical by science, but recognized by the metaphysical schools and by religion and inspiration. That method is intuition, or a knowledge of things that do not pertain to the senses, and that are not attained through any of the senses. Any knowledge concerning the inhabitants of the spiritual world must be derived by mortals through one of these two methods, or through both. Anything you know concerning the inboth. Anything you know concerning the in-habitants of any distant country is obtained by exploration, by the visitations of voyagersand travelers to those distant lands, or by the presence of some of the inhabitants of those countries among yourselves. The information that you have derived concerning the inhabitants of the Spirit-world has not until the nine teenth century been obtained from the usual methods of information. It has been obtained from the various forms of inspiration or religious revelation, and those divine visitations in time past that have been supposed to be supernatural. But in the nineteenth century it pernatural. But in the nineteenth century it is claimed there is a process not only natural, but eligible to all, whereby the persons inhabiting that world may speak to mortals, and convey knowledge and testimony concerning their form of life, their occupations, and the existence of the various phases of being that constitute life.

We will first refer to the knowledge that inspiration has given in times past concerning a future world. Bear in mind that this information has been somewhat vague, and that it is confined to the evidence and testimony of those seers and prophets from whose writings or utterances the inspired Bibles of the world have been compiled. And not only among Christian and Hebrew nations have these inspired utterances claimed to visit the earth, but every nation under the sun have favorite conceptions from revelations of some future form of existence. Among countries of the remote flact it was a favorite theory—perhaps introduced by Pythagoras, and certainly taught by him—that the future existence of the soul was one of transmigration, either in a state of re-ward or punishment incorporated in living forms. Other phases of a future life have been pictured by Mohammedans. They believe that only men are immortal; that all women will be blotted out of existence, and that the immortal man will inherit Paradise; that Allah, the Almighty, chooses them to live; that every delight of the physical senses will be enhanced by that future existence: that all forms of gratification will be supplied, and that houris in the bowers of Paradise will attend upon every immortal soul and minister to the blessed Allah. It must be observed that this kind of vision is somewhat material; but though it might answer the purpose and wish of the founder of the Mohammedan religion, it scarcely corresponds with the high aspirations of Plato, of Confucius, and Pythagoras, who taught a diviner theory.

The Scriptures give very little concerning a future state of life. It is true that all through the records of the inspired prophets there is mention made of angels; the words messenger, angel, and men are used synonymously. Oftentimes an angel is said to appear, and it is called a man; and all visitants of an immortal kind that inspired ancient prophets saw are described in the form of man. The word angel itself implies messenger, but there is no description of the future state or spirit-life in all the Old Testament, unless the prophecies con-cerning the restoration of Jerusalem be taken in a spiritual sense. Consequently amongst ancient Hebrews the thought of immortality was not in the direction of a spiritual idea, but it was the belief that the elect or chosen of God would inhabit the earth; that the new Jerusalem would be the restoration of the ancient city, and that those who were the chosen of God would abide and dwell upon the earth for ever, whilst others would be totally destroyed. Differing from this, the Christian re-ligion has revealed to man a spiritual state of existence beyond the earthly life—an anticipation of a state of continued life removed from earth, and in testimony of this we have the messengers or angels who visited Jesus. Wehave his statement that "In my Father's house are many mansions, and I go to prepare a place for you," which is a more direct and apacific statement concerning a future life than any other to be found in the Scriptures. Then we have not only that, but evidence of his having been seen after his death. We have all the varied inspirations and gifts of the Spirit, and finally we have the vision of John upon the Isle of Patmos, which the Hebrews may take to mean a prophecy of the restoration of Jerucalem literally, but which Christians unquestionably believe to refer to the spiritual king-dom which they shall inherit beyond this life. It must be borne in mind that in all this testimony the statement concerning the future life is left to the religious aspirations and imagination of the believer. It must also be borne in mind that all specific knowledge concerning the methods of that existence is left to be ascartained when the spirit shall arrive there.

But seide from this there have been, not only within the pale and records of the Christian Church—amongst inspired seers, saints, and martyrs—but outside the recognized pale of the church, certain visitations have been recelved, conveying a sense, an impression of spiritual presence that seemed to indicate the absolute power of angelic messengers to present themselves at times to mortals. Unquestionably Swedenborg was one of those gifted minds, and he founded a system of belief predicted upon his spiritual experience. There were seers cononized in the Catholic Church, and outside the Catholic Church there have been those who saw visions of angels in their sbodes—held converse with them; but this subject has not been made a matter of deep philosophical scrutiny and absolute test until the manifestations of Spiritualism at the presont day. The fact that these come unaunounced and unsought by mortals, the fact that in every instance (whatever the form of manifestation may be) intelligence is apparent, and the fact of the increase of these manifestations and the wide spread of this philosophy, have carried with it a system of spiritual ethics which proves it is something beyond human agency. Of this testimony it is said by spirits, first,

that death is but a change of life; that mortals begin on earth an existence which is to be continued for ever; and that instead of death being a terror, a frightful monster, or a fearful Gorgon-headed evil, it is simply one of the changes of life; and that it is no more for a spirit to put off its outward covering and emerge into the spirit-life than it is for you to change your clothing and pass from one nation to another or from one town to another. Death is but a transition—a continuation of the form of life here; and that the spirit enters into a spiritual existence precisely where it left this life, mentally, morally, and spiritually, changing only in its physical nature, leaving behind the outward physical body it took when it entered into spirit-life, but retaining every essentiated. tial and property which constitutes the individual. For instance, it is not yourselves who are visible to your eyes, but it is simply an organic body that conceals and covers the spiritual body, from which the spiritual body after-wards rises. Take the man of vigor, of life, of intelligence, of power, of activity, of influ-ence, of morality and goodness to day; to-morrow he is dead. There is no life, no vigor, no activity, no consciousness of the body. The no activity, no consciousness of the body. The life, the vigor, the intelligence are somewhere. The Spiritualist says they exist spiritually. "But we cannot see them," says one. Neither can you see that makes the man, though you see the body. Now that the body is dead it is simply that the spirit still retains every faculty of mind, every nower of thought, every gift of intelligence. power of thought, every gift of intelligence, every propensity; only these propensities are outgrown by the new life into which the spirit has ontered.

We are asked upon this basis to state the occupations of spirits in spirit-life. You must first consider that spirits leave the material body and material necessities behind. For instance, it is not necessary that they should delve and toil to clothe the material body. It is not necessary that they should eat and drink to keep up the material body. It is not neces-sary that they should build habitations, to sary that they should build habitations, to make cities, towns, or villages; to cultivate the soil, to delve for gold, or to seek for hidden mines of wealth. These are physical necessities. Take away these physical employments and necessities, and what is there left for mankind to do? Very little in the present state of spiritual culture. Very little in the present conception of what the mind requires. But are there not within the sound of the speaker's voice some who have often desired to be freed from the pressing cares and necessity of food, drink, clothing, and shelter, that they might cultivate more of the spiritual and mental cultivate more of the spiritual and mental power? There is not a person within sound of the speaker's voice who has not said, If I had time I would study music, art, science, poetry, or logic, everything but these pressing anxieties of material life; but under these cares of the material life they often develope every power of the mind that is most valuable to the individual. Do not scorn them, but reto the individual. Do not scorn them, but remember that with a change of life comes a change of occupation.

Now, what will spirits do when freed from earthly life, when unadorned by earthly raiment, when removed from earthly splendor or earthly poverty? What will be its status? What shall it do? There is a spiritual raiment to be provided; there is spiritual nourishment to be obtained; there is a spiritual hourishment to be obtained; there is a spiritual nourishment to be obtained; there is a spiritual nourishment to be obtained. ment to be obtained; there is a spiritual habitation to be builded. But spiritual science reveals that the material of which the spiritual world is composed is infinitely finer than the finest human thought; it has infinitely less material property than the most infinitesimal particle of matter or force it is possible to conceive. The spirit is to be clothed with spiritual ment of knowledge, by the acquisition of wisdom, by the cultivation of all the graces, the chiefest of which is charity; by adorning and weaving around the soul the raiment of spiritual thoughts, clothing the spirit in white garments like shining raiment that appeared to the prophets in the olden time. There are souls constantly going out from earth, who leave behind, probably, the fine linen and splendid habitations of material life, who have so neglected the spiritual part of their nature that in the world of souls they are paupers; they enter without clothing and without food, without habitation; they have not arrayed themselves in those spiritual adornments. As the lily which springs from the soil weaves the fine meshes of its sunny petals from the sun-light, and absorbs to itself day by day the par-ticles which shall make up its beautiful fragrance and bloom, so it is the spirit brightly or darkly weaves the meshes of thought that attract to itself spiritual life and atmosphere which shall make its raiment lightness or darkness. But if there are wasted souls in the spiritual life they are spirits such as go out from your midst surrounded by the ignorance and crime of the present day, and arrayed in darkness, rendered all the darker because of their lack of knowledge, and the brightest that come out from earth must needs be imperfect in the eyes of the angels. Then what have they to do? First and foremost, standing in the presence of the searching eyes of the spirits and of the angels, who do not judge them harshly, the soul is conscious of its own imperfection, of its own lack of graces and culture and power, and though of the misty and shadowy kind, it hovers near the earth, vainly striving to plume its wings to loftier abodes; sometimes in the shadowy haunts of unadvanced and unfortunate spirits it abides for many weary years without the power to rise, because it never gained the impetus and impulse here. Sometimes, however, the spirit is empowered with ability to rise, and is adorned with those special graces and goodnesses which it professed upon earth, and there is scarcely a soul so dark which has not performed at some time an act of kindness, or approached another spirit with charity and be-

We have said that spirits take with them all their faculties of invention, of art, of poetry, of power; all these things accompany the soul, and there is also the sincere and higher life of the spirit, that sublime and perfect beauty of friendship, the lofty attractions that bind kindred souls together. The occupation therefore must needs be in some direction according to their wish or desire or greatest power spiritually. If a man has here been inventive, and has constructed mechanism for the use and welfare of his fellow-mortals, unquestionably on entering into the spiritual life, if familiar with the subtle forces of nature, he can very distinctly discover some other power which will benefit mortals, and consequently there is not a man but receives, inspiration from a disnot a man but receives inspiration from a dis-embodied spirit who has pursued the same course of thought. Unquestionably the man of science, striving to build up a theory of the great creation of nature, finds there are things to discover not only of the chemical, mechan-ical, and physical processes of life, but of the more subtle ones; how the worlds revolve in their places, and what is the primary cause of them them.

Undoubtedly when the musician passes from his earthly life he feels the sweet powers of harmony and melody, and still pursues the ancient theme, having the songs of angels and the sweet harmonies of spirit-life to aid him. And in spirit-life the harmony is such that the sound of the sweetest earthly melody would on each.

sound like discord, for it is soul-music; it is in the spirit itself, the woven meshes of the vi-brations of the soul; it is adorned with prayer, holy desires, and impulse and aspirations. Undoubtedly the man of prayer and the man of God, who has and ought to benefit his kind, who has uttered words of charity and loving kindness among men, has woven for himself a raiment of spiritual light, and finds himself still in the midst of those he can benefit. Even as Jesus when he preached to the spirits in prison, so those ministering angels and teachers can find many spirits in prison in the vast limits of space who have no power to rise. When you consider the numberless souls that pass daily and hourly from the earth which have to be instructed, or which instruct in their turn those who are beneath, you will per-ceive there is occupation sufficient for spirits; for the whole universe of souls must be taught. Those who are a step in advance can only gain new knowledge by teaching those who are be-neath them—by fulfilling the will of the Father that they shall do good to their kind. If, then, we consider that added to those is the entire human family of earth, between whom and the spiritual world until recently that veil and film of death has been drawn, and between whom and the spiritual world only distant voices have been heard at long intervals but who have ever striven for and ever hovered near, in all classes of inspiration and prayer, to add their words to those upon the earth; when they considered the millions of those now made visible by the laws of spiritual communion; when they consider the scope of this occupation, they would find there was sufficient to do.

"To what extent," the second portion of the inquiry has it, "are they permitted to impart their knowledge to their friends on earth?" their knowledge to their friends on earth?"
There is no limit to the power of imparting knowledge, except the ignorance of the taught. The ignorance of the laws whereby that knowledge may be gained is the chief barrier between your world and the next—ignorance on your part, kept in its place by fear and terror; ignorance on their part; sometimes because of a lack of reciprocity on yours. But even as the lightning is made your errant-boy, and the subtle power of steam has been made to bear the burdens of the world, so this power wherethe burdens of the world, so this power where-by spirits can converse with mortals is becoming daily and hourly more apparent, and it is also becoming more apparent to many who have not been aware of it; that they have been subject to the guidance and guardianship of their angel-friends; that oftentimes in the hour of danger and temptation some sudden thought has thrust them from the track and they have been saved; that sometimes a premonition or warning of danger has come to you or your household; and that sometimes the mother, with uplifted eyes and longing heart, has felt the presence of her darling child, even though the grave hid the form from her sight. These things have been in times past, but not known nor understood. Now they are known and understood. That which was in days gone by considered to be imagination or superstition has come to be a fact. It seems as if those who have visions and those who prophesy are now springing up in every quarter of the world. It is not the mere vision of the rhapsodist, but absolute fact; and there is a law whereby the mind when disembodied can influence and control and in some measure guide and direct and always approach the mind they loved upon earth. It has, however, only been rare, because your knowledge of those laws has been extremely limited; but that in proportion as your knowledge increases as will now proportion. your knowledge increases so will your power of communication increase. We know of an elderly man who resides within fifty miles of strong in his conviction against traveling by steam and sending messages by lightning that he will not even look upon the diabolical monster and overcome the prejudice of his life. There may be those who live within a stone's throw of this new system of science who consider it not well for them to avail themselves of the mission between the two worlds, who disbelieve, as he did, that mersages come by lightnings, that angelic visions come more and more as more and more you place yourselves in a position to receive them, by studying the laws of the mind, the influence of one mind over another, of the power of soul to converse with soul, of the intelligent sympathy of two loving spirits, and the power by which one mind influences another, even though thousands of miles away. If the power exists in this form, let it be removed one step further, and the living spirit

which lately passed away from your side is no longer far away. The soul that goes out from your midst, loving and loved to-day, is not debarred by anything save your fear from returning loved and loving to-morrow. Unseen but felt; not perceptible perhaps to the outward senses, but visible to the spiritual sight. How are you to cultivate these gifts? Let them no longer be shadowy and faulty. You have schools of knowledge, you have systems of learning, you have physical training, you have mental culture, but the culture of spiritual gifts and their recognition have been ignored. If anybody prophesy, you say it is imagination. If anyone see heaven, you cry it is a delusion. If a child says to its mamma, "I saw an angel," you say it is a dream. If a grown up child see angels, you send him to an asylum for the insane. How can spirituality grow in a world so material? How can such methods become known when you refuse to give them the culture they require? It is true that, notwithstanding the blindness and spiritual deafness, there has grown up all this testimony and belief within a quarter of a century. And it is true there are many minds who have never heard of Spiritualism, yet who are daily and hourly inspired. It is true that the men of God who stand up true that the men of God who stand up true that the men of God who stand up before their people and govern mankind, are given the thoughts to speak; and it is true there is many a one on earth with this power around them, but they know in not. But knowledge is power; hence you attract the forces of nature, and become their master, and he who understands spiritual lows are and he who understands spiritual laws, as truly has the spirits with him. We find the chief bugbear is evil spirits; but we find good is much more powerful than evil. There is no need of encountering evil spirits, but like attracts like. Call around those who are authorized to come, and they will come. The spirit-world is not peopled with any worse beings than this one. They have all passed from this world. You have seen them daily. Do not fear the souls that would come forth to you; but if you do, see to it that no evil spirits pass into the other world; make your customs and education such that they shall sow the seeds of goodness here. The spirits in the spirit-world are your fellowbeings. They seek converse with you, as you do with one another, for education and improvement. And the laws whereby the worlds are linked together are like those divine and subtle laws of harmony which influence human thought and take it was a few higher in the thought and take it one step higher in the

scale of human progress. At the close two inspirational poems, were given by Mrs. Tappan. The subjects were chosen by the audience. There being almost a tie vote on the two subjects, Mrs. ing almost a tie vote on the two subjects. Hrs. Tappan's guides kindly offered to give a poem for some ingenious man to rise and explain? Consistency.

THE DEATH OF CHRIST; WHETHER IT WAS SACRIFICIAL, OR WHETHER HE DIED FOR HIS PRINCIPLES.

Far in the East when the earth was young, Man feared the power of God, The worshipper in terror clung Where'er his footsteps trod; Or rock beneath or desert plain, He deemed that God was there, Inseen, but felt and palpable, Within the silent air.

The winter was the God whose power

Could bring men evil then, The summer was the power of good, Fraught with its light to men: And when the storms of winter came, Out from their native woods Men brought the beasts and birds to slay, From their sweet solitudes; Chat He; whose evil rule could avray The darkness and the flood, Might thus be moved his wrath to stay,

And change his ill to good. Propitiating evil things, Man groveled on in fear, Seeking to make burnt offerings, Bringing the doves and deer. And thus within the market-place, Lambs slain and steeped in gore

Man ventured before God's high face

This bloody flood to pour. Twas said that the Lamb on Calvary Was slain that God's great wrath With man might be appeased and scotled, To open the clear path, That he might take his children home, Leading them through that bloody tide, To dwell forever by His side.

We know not all God's power and law, Around, beneath, above; It seems to us so full of joy, Of mercy, and of love. You would not slay your only son Your own wrath to appease, How then shall God, the All-loving One, His anger thus to please, Slaughter the innocent, and make The guilty thus their wrong forsake? Rather, insomuch as God's hand Has reared in every age Some one to speak His truth—some seer, Savior, prophet, or sage-

Socrates in his dungeon cell,

Plate within his grove,

Proclaim the power of God to men. His wondrous light and love. Those who have striven in every age To help their human kind, Were burned or crucified or scourged; And those who strive to bind . God's love by men's eternal hate, Make God all men despise, And place Him far beneath the law Of human sacrifice. Rather was Christ divinely, cent, by his life souls to save; Follow his footsteps and the ray That from his lowly grave-Shines out most holy and cereme

Beyond this dark and earthly scene. Christ was the soul of love; he taught God's excellence and power, And by that mercy you are fraught With his supernal power. He lived to save the world; his death Was but the passing out of life,

Slaughtered by envy, malice and ecorn, The harvest of long years of strife; He with the Father dwells in peace, And through his life and love you find release.

Communication.

DEAR SIR:—I herewith send you copy of the last communication obtained. It may be of some interest to you; was written on the 2nd ult. through the mediumship of C. B. Lucas. Parties named, are strangers to all of us here. Yours truly, E. W. Prima.

"So life is life, whether on wing or on foot; it matters little which it is, life seems the same, whether on wing or on foot. I am a native of St. Albans, Vt., and my decease took place at San Domingo, twenty-five years ago. I have a wife in Philadelphia and if there is no objections raised by any one. I would be very glad to commune with her. I was a seafaring man, followed the sea about ten years before death. I was 39 years old.

"There seems to be a portion of time not entirely forgotten or passed over by me; but really I seem to have been idle most of the last seven years. I was master of the ship Oliver Cromwell. Perhaps these little facts may serve to identify me to my friends. I have no especial purpose in view in coming here this evening, except to commune with my friends that I can come to. Perhaps I shall have a purpose if I find I can reach my friends. If I can not speak with my wife, why, let me speak to any one I know.

"About one year ago I happened to be at a place in New York. There was a person present of similar powers to the one I find here this evening. My second mate on the Oliver Cromwell was present, and called on me to commune. I did not understand these things and was somewhat bewildered, but I have been following him up part of the time ever since then. Perhaps he may aid me in coming. His name is Samuel Jepsem. He is a native of Massachusetts, but what place I can not tell you. He is at this time on the ocean, homeward bound, however, and will probably arrive in port about the time this message will be published. His vessel is called the Flying Fish. But the medium is suffering too much, I will have to stop. Good night. S. W. Winslow."

How is This?

"Katie King" held her. farewell seance, in England, May 21st. On that occasion she dis-tinctly stated she "should never be able to speak or show her face again." One month later, June 21st, Robert Dale Owen, addressing a public meeting at Lincoln Hall, Philadelphia, declared that on the previous evening in the rooms of Mr. and Mrs. Holmes he saw three successive material forms as visible to sight and as sensible to touch as any human being in the audience, "and the third one of these per-sons was that of the spirit usually known as Katie King." From this it would seem that she did show herself within one month from the time of her most solemn, declaration that she "should never be able" to do so again. Again, she declared in England that her real name is Annie Owen Morgan. Her father declares in America, that his assumed name was Henry Morgan; that his real name is John King and that his daughter's name was Katie; so it follows from her father's statement that her real name is Katie King, and that Annie Owen Morgan is only an assumed name. Once more; in her farewell seance Katle said "that she had had a weary and sad three years life working off her sins." But her fa-ther speaking of himself and her, says "there was a wide chasm between my dark and wicked character and her pure life." In view of

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Materialization in England.

[From the Medium and Daybreak.]

Arrangements being complete and each Arrangements being complete and each sitter being in position, a complete chain was formed by each person grasping and holding during the whole seance the hands of his neighbors. The gas was then turned down, so that it merely gave a glimmering light, but sufficient to enable any person present to disciple the biases that was hefore and about tinguish the objects that were before and about him. These preliminary arrangements having been made, some of the popular revival melodies were again sung, and the startling phenomena of the evening began to present

themselves. My readers must please to bear in mind that Miss F., the lady in the recess and behind the screen, was the only person in the room who was not held, and certainly was the only person behind the screen; she is a young lady about five feet high, and had on her a tight-

fitting grey dress.
The light in the room being rendered dim

by the gas being lowered, the company sang for about five minutes some of the popular for about five minutes some of the popular melodies of the day, when the free leaf of the screen was seen to move, and a very faintly-defined nebulous-looking small figure glided from behind the screen, and presented itself in front of the fire-place; the motion of the figure was very timid, and it speedily retired. Shortly after, the door of the screen was again opened, and on this occasion a tall, semi-luminous figure, draped from head to foot as a female in a luminous gauze-like garb. plided out. male, in a luminous gauze-like garb, glided out.
The apparition was very tall, and I had an excellent opportunity of forming an estimate of its height. I sat opposite the large mantel-piece mirror, and saw the reflection of the single gas light that was burning in the room. The figure glided past the mirror, and I noticed that when the lower part of the face and upper part of the neck of the figure crossed the reflection of the gas-light the reflection became invisible proving the opacity of the figure to the passage of rays of light, and affording me the means of measuring its height, which I did at the close of the seance by requesting a gentleman present, who was about five feet and six inches high, to stand before the glass, when I found by such comparison that the spectral figure was taller than he, and, therefore, at least six inches taller than Miss F.; the medium. Several remarkable peculiarities were manifest in the tall female figure. She or it glided, and did not appear to walk. but rather to slide noiselessly across the floor. The figure when standing immediately before me was asked if she were related to any one present, and by three knocks indication was given that she was: Eventually the figure intimated by a slow bowing of the head in reply to questions that she was related to Mr. R., the gentleman who sat on my extreme left. She was asked by him to come across the room and speak to him, the figure immediately glided across to where he sat, and, stooping or reclining near him, according to the testimony of Mr. R., mentioned to him the name of his wife. The lady next to Mr. R. heard the wife. The lady next to Mr. R. heard the whisper, but did not eatch the name. The figure sgain rose and stood opposite to where I sat. The figure stooped down and picked up a tray of biscuits, and sliding cautiously forward, tray in hand, presented one to each of the persons in the front circle, each of whom removed one from the tray. I took one in each hand, and at the present time have in my possession the biscuit I took with my right hand. The figure then glided backward, and before departing behind the screen displayed the skirts of her dress, which formed a train on the carpet extending two feet from her pereon. During the live or ten minutes that the apparition was before us it frequently altered the brilliancy of its semi-luminous apparel, the upper and lower parts of which were at all upper and lower parts of which were at all times the most luminous. The bright nebulous-looking skirts extended from the form a distance of two feet, and gracefully swept the floor during the time the figure moved about. After an interval of about two minutes another form appeared from behind the screen. On this occasion it was the form of a female On this occasion it was the form of a female child about four feet high, the head being visible just above the level of the mantelpiece. This form glided about in the open space between the sitters and the mantelpiece, and speedily re-entered the space behind the screen In a very brief period another form appeared and on this occasion the figure was not the height of the mantelpiece, being little more than three feet high. The form was not so distinctly visible as was that of the tall figure, but nevertheless was easily recognizable. This figure seemed to draw open the breast of its dress or covering, and revealed apparently a brownish black body. The child-like form was asked to dance, and a pair of small hazy black feet visible beneath the white skirts of black feet visible beneath the white skirts of its garments moved rapidly in the act of dancing on the floor, and I heard a kind of rythmical beat on the floor, but whether the noise was produced by the figure or by some one in the room beating time, I can not positively say. This figure having retired, another female figure of ordinary statura apparently. male figure of ordinary stature, apparently about five feet in height, made its appearance, and cautiously moved about the space in front of us. This figure, on being interrogated intimated by knocks and by bowing the heat that it was related to some one present. that it was related to some one present. The question "Are you related to me?" was asked by each sitter, commencing with Mr. R. on my extreme left, and passed along the circle

which in the course of a few minutes she came, and this remarkable seance terminated. Permit this tematically sealing terminated.

Permit me, in conclusion, to say that I have not the slightest doubt of the objective reality of the phenomena described, and that they were not and could not be produced by any person visibly present in the room. I am, etc.,

with negative answers until it reached Mr. H.,

with negative answers until it reached Mr. H., who sat two to my right, when the answer was "Yes." He said, "Are you my mother?" and the figure bowed in affirmation. He said, "Will you please to shake hands with me, mother?" The figure glided across to him, extended its arm, took his hand and grasped it; finally it raised his hand to its lips and impressed on it a very audible kiss. The figure glided backward and passed behind the screen; After this a masculine Scottish voice was heard

After this a masculine Scottish voice was heard

behind the screen, the gas was turned fully on, the screen was thrown open, and Miss F. was found in her ordinary costume, sitting in the arm-chair in a condition of trance, out of

T. P. BARRAS, F.G.S. Newcestle-on-Tyne.

A Prophecy Fulfilled.

Bro. Jones:-It is a well-established fact, that the church has been, and is yet, doing all in its power to check the growth of spiritual philosophy. Notwithstanding this effort, Spiritualism flourishes and is taking deep root in the reflecting mind, both in and out of the

My object in writing at the present time is, to show the complete fulfillment of a prophecy made by Bro. A. J. Davis, in 1847, as given in his Nature's Divine Revelations, page 775, which reads thus:

"One truth, however, is particularly impressive, and that is, if he who wields the pen considered disbanded, for various reasons not

to inform the public mind through journals and books of the day, does not perceive the importance of these principles of social reform, namely, social unity and equal distribution of knowledge, is most certainly not quali-fied for the office which he is compelled by circumstances to occupy. A movement can-not be depended upon as commencing in this class, but only among the laboring classes, the farmers and mechanics who when organized, will draw the social world into their consociable embrace.

"The mercantile business, as now existing, will be essentially changed. The provisions sold by the grocer will be procured from the establishment of the farmers. And this will consequently compel those of this branch to congregate into large associations, [Patrons of Husbandry] or submit to be attracted into the various employments adopted by the six associations. The same destiny awaits those who are now engaged in the retail of manufactured goods, for the manufacturers will also factured goods, for the manufacturers will also have an establishment for their productions, which will be distributed according to increas-

ing demands.

"And this will be more convenient and profitable than to have their productions gyrate through the hands of tradesmen, (middle-men) which is nothing more nor less than advancing the first profits to a price almost equal to the cost of the goods primarily.

"The detached mechanics in villages and cities will be drawn into the associations [Industrial Brotherhood], for they can not exist separate from them.'

Who can read this with a knowledge of the manner and circumstances attending its revealment, and for a moment doubt its applica-

The great voice of the laboring class is going out in its earnest demand for proper legislation, and "equal and exact justice." Labor is assorting its dignity, and will be heard. The agricultural interests have in associated effort become a fixed fact in the history of the world. The order known as the Patrons of Husbandry, with its tens of thousands of members, men and women, has assumed a position in the affairs of to-day, far exceeding in numbers, in the dignity which its leading minds infuse into it, and the grand basic ground-work of its principles, any previous organization, the object of which has been the advancement and the general diffusion of knowledge among the agricultural and horticultural classes.

In connection with this movement, and operating in unison with it, so far as general principles are concerned, is ranked the Order of the Industrial Brotherhood. This much needed order fills the gap; and to-day we find the great soul of the entire laboring class is marching on. The efforts to check its progress are all abortive. The professions may strive ever so hard; the manufacturers may threaten ever so loud, monopolies may plan in secret conclave, but man's appointments fail.

Progression, eternal progression, is the inevitable law of nature. As well hold up the hands against the rushing cyclone, or cast a defiant glance at the lightning's dart. Man will assert his manhood. To the thousands of readers of the Journal in the State of Kansas, I wish to say to my brother mechanics and laborers, I hold the appointment of General Deputy of the Northern Division of the State, to organize lodges of the Industrial Brotherhood, in all towns north, and recommend and instruct special deputies for the work.

For constitution, circulars or further information, address me at Pleasanton, Lina County, Kansas. Fraternally,

WM. C. Gibbons,

Past Master P. of H., and General Deputy Industrial Brotherhood.

The "Bible Marvel-Workers" in State Prison.

Are not all our Father's children? are not convicts our brothers? have they not, within, the better nature, the embryo angel? So taught the good man of Nazareth; so teaches the spiritual philosophy. And yet, may it not be said of convicts, passing frowning prisongates—"Who enter here leave hope behind?" Loving my race, saint and sinner, deeply do mysympathies go out to the imprisoned—to all the unfortunate members of a common hu-

The State, in incarcerating prisoners, assumes the responsibility of *reforming*, as well as punishing them. And when reformed they should be released, and received back into society as law-abiding citizens, and helped to situations. But let that indefatigable worker in Spiritualism, temperance, and all the reforms of the age, Rev. J. H. Harter, of Auburn, N. Y., tell in his own off-hand way the story of Albert Peace in the Auburn State prison, and Allen Putnam's "Bible Marvel-Workers:"

"I recently lent Putnam's Bible Marvel-Workers' to Albert Peace, a life convict in the Auburn prison, desiring him to read the book. He has done so. I received it to day, and find written on a blank or fly-leaf as foland find written on a blank or fly-leaf as fol-lows: 'T's the best rendering of the spiritual evidences of the Scriptures that I have read. It is worth more than a whole library of the evidences of Christianity hitherto published.' I endorse his criticism of the book. Albert is quite a reader, and something of a scholar. He is now engaged in writing a story of several hundred pages, and I hope the story may soon be 'out' of prison, even though its author may, by the of prison, even though its author may, by the severity and injustice of the law, be doomed to stay there till released by death or by angel hands, like Peter, who of old 'was kept in prison' until 'prayer without ceasing' was made till his delivery came. I hope the friends of Albert, on this and the other side of the grave, will do likewise till his freedom is gained. Not that I wish to shield him, nor any wrong doer, from the just and righteous penalty attached to the committing of crime, but when high officials in governmental affairs but when high officials in governmental affairs commit like crimes with impunity—when ministers of the Gospel are guilty of the same offense and yet retain their positions as feachers in large, popular and wealthy congregations, I see little or no justice in sentencing Albert to prison for life, when he has but followed in the sinful and wicked footseps of his illustrious predecessors. He has already worked for the State about twelve years, for taking for the State about twelve years, for taking 'improper liberties' with a female, while we have now in prison a noted character who has not only been guilty of similar deeds, but actually *murdered* one female, and confessed himself guilty of having killed three other persons; and yet he is sentenced to serve the State for only shout six years. Thus you will see, dear brother, that justice in our criminal courts is irregular and uncertain. J. H. HARTEB." Yours truly,

Letter from J. Edwards)

Bro. Jones:—I arrived here a few days ago, after a tour through the States of Arkansas and Texas. I am pleased to report the onward march of pure Spiritualism everywhere I have been. There are thousands of sincere investigators of the truth. I found at Denison, Texas, a large number of intelligent persous, only wanting the evidence to become fully confirmed in the faith. Denison wants a good phys-

necessary here to give. Mrs. Hollis, the celebrated medium, is on a visit to England. The only medium in the city I have met with, or heard of, is Miss. Lizzie Bailey, No. 161 Portland avenue. Miss Bailey enjoys a good reputation, and is a perfect lady. She is a conacious trance medium and clairvoyant, describes spirits, and gives excellent tests. I have seen her twice under the control of the spirit of A. B. Whiting, when she uttered a lengthy philosophical address, worthy of Whiting when in the human form, and also improvised a poem in his usual style. Miss B. is a modest, retiring lady. If she could, however, be induced to take the rostrum, which is doubtless her position, she would make her mark. Miss B. has an aged father and mother dependent, upon her for suppose. ent upon her for support. Spiritualists visiting this city, will be repaid by calling on Miss B. and testing her powers.

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great favorite with Spiritualists at the South wherever I have been. Louisville, Ky.

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Jeppenson Mille, M. H., March Si, 1878:—Prof. Payron Spreace:

DRAW SIR.—YOURT POSITIVE AND NEGATIVE POWIDERS are creating a great excitement here. It can truly begaid, in my own person, that the Blind see, the Lame walk, and the Leper is cleaned. I had the Eapproxy for thirty years in my legs, arms, head, and nearly all over my body. After taking your Positive Powders about four days I shoved up my sleeve to see how my arm looked, and to my nuter autonishment the scale would cleave off easily and leave all smooth; and now my head and body are clean. The Catarrh in my head is arrested. They cured my lungs, that were tied up with Philegma and Coungh. The Rheemartisms in my muscles commenced many years ago, and by degrees extended all over me, so that I could not raise my right arm to my head, or put on my vest. I can now hold it in any position. My legs I could not raise my right arm to my head, or put on my vest. I can now hold it in any position. My legs I could not raise my right arm to my head, or put on my vest. I can now hold it in any position. My legs I could not raise my right arm to my head, or put on my vest. I can now hold it in any position. My legs I could not lie on it all. The powders have set it all right. Several years ago, from overstraining one eye and a blow-on the other I became the Heart, and it would beat a few beats and then stop and start again. I could not lie on it all. The Biland, so that I could not know a person in the same room. Now I can read the large words in your Circular; yet I took only two Boxes of Negatives. On Thursday I called on Mr. Howles, who had been sick about two years; and his wife was sick from taking endomed. Her I imabs were swelled to her bedy. She could not do anything or go about the house. I could not prevail on him to use the Powders. On my way there I met Mr. Woodward, who is acquainted with the Powders having used them and seen their good effect. I let him have a Box. He went to Mr. Bowles to take one of the Powders Last night my neighbor came in and said he had news for me—namely, that he was at Mr. Bowles out on t

A. H. KNIGHT.

WHAT DOCTORS SAY.

In the course of a large experience with the Positive and Negative Powders, I have found them almost infallible in all acute diseases, particularly Fevers of all kinds, such as the Hillous Indiammatory, Typhold, Congestion of the Lungs, Searlet Wever, etc. I have also found them infallible in **Howel Complaints** and Nervous Headache. I have also proved the Ointment recommended to be made of the Positive Powders (according to Rule the tenth) to be magical in its effects

on all kinds of Sores and Erysipelas. DR. M. E. JENES, formerly of North Adams,

now of Amesbury, Mass.
One box of your Positive Powders cared David Willington of a pain in his stomach of S years? standing. Mrs. E. Claffin was cured by the Negedive Powders of Numbress, or Palsy, of 11 years' duration. The Powders cured Mrs. H. Claffin of Neuralgia. They also cured a lady of Painfui Menstrustion when given up aspest cure. In cases of Parturition (Child-birth), I consider them of

DR. JULIA WILLIAMS, Practical Midwife,

Kast Braintres, Vt.

myself have been afflicted with Hibenmantisms and **Heart Disease** for three years during which time I have not been able to labor. I have taken two boxes and a half of your Positive Powders. My Rheumatism is gone and the Heart Disease much relieved.

DR. A. J. COREY, Great Bend, Pa. I think there is no medicine n the world If ke the Positive and Negative Powders.

MRS. DR. GARRISON, Nacton, N. J. In Ague and Chills I consider them unequal-

J. P. WAY, M.D., Bement, Rt.

Your Positive and Negative Powders seem to be quite a may stery-no marked action-yet they care. I have some patients who can't live without them, as nothing else has ever benefited them. C. D. R. KIRK, M.D., Fern Springs, Kles.

They are peculiarly adapted to the female somstitution. DR. L. HAKHS, Ocero, N. P.

Consumption,

SCROFULA AND CATARRH

Cured.

Jane Worley was cured of Scrofula of 15 years standing with a Boxes of your Positive Powders, in three weeks, having had five Doctors before. Her ankles were swellen, and in running scree; in fact, it was all over her body.—(MARTIN WORELY, New Petersburg, OMA).)

OMO.)
Four Boxes of Positive Powders have cured a little girl of a very had case of Serofula.—(R. Morea, Foy-effectile, N. C.)
The daughter of Henry E. Lepper was afflicted with Serofulous Sore Rives for several years. Much, of the time she could not bear the light, and had to be shut up in a dark room. Ereshe had taken 3 Boxes of your Positive Powders, hereyes, to all appearance, were well, and have remained so.—(Robber Thomas, Osso, Miss.)

Hins.)
I had rumning Scrofulous sores on me for 3 years, and could get no cure. I tried all the medicines I could get, but no cure or help until I took your Positive Powders. I am now about well.—(John W. Kandall.

Powders. I am now about well.—(JOHN W. KENDALL, Bethal, Ms.)

I have cured Mrs. Anna Wright of Imberited Sorofula with a Boxes of the Positive Powders.—
(Bana Panners, Bause Dans, Ww.)

Rother had the Oresarris in her head so bad that, when lying down, she could hear tryo drip, drip, or a ringing. Your Positive Powders cured her. They have cured my Orearris in the head also.—(Miss E. M. Brayre, Busington, N. J.)

I have raised one man from the dead with two Boxes of your Positive Powders. It is J. W. Nuttle of this place, who had, what the Doctors called the Ooses summption. They said he could not live long. He is now at work for us, a well man.—(G. W. Halle, Note House, Ind.)

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those who visit him in person, or from om lock of hair, readings of charaster, is, past and future, advice in regard to nosis of disease, with prescription, tose intending marriage, directions for tof children, hints to the inharmonett.

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Tor full delineation; brief delineation,

Tor of the full delineation as a full delineation,

Tor of the full delineation as a full delineation as a full delineation as a full deli

WHAT WOMEN SAY.

My daughter, Martha, has been cured of Sup-pressed Flometrus.tiem by the use of the Positive Powders.—(J. Coopen, St. Johns, Ark.) Your Positive Powders have cared me of Bropsy of the Womb of one year's standing. The tend-ency to Dropsy was inherited.—(Mas., Massa Mass., Brooklyn, N. Y.) A woman who had four Miscountingon got a box of Positive Powders of me, and they took her through her next Pregnancy all right.—(G. Hassay, Sand Spring, Iowa.)

My wife is now all right in her monthly periods. As I

Sand Spring, Iowa.)

My wife is now all right in her monthly periods. As I said before, she had suffered a great deal from Iracing before, she had suffered a great deal from Iracing the said before it nothing as good as your Powders.—(W. H. Kenr. Smith Creek, Mich.)

Your Positive and Negative Powders have cured a case of Milk. Leg. of 16 yours standing, also a case of Rhenmatism, a case of Falling Sickness or Fits, and a case of Dysentery.—(Powers Halloon, Yorkyille, Ill.)

Miss Long Austin was taken with Steppers of

Miss Lens Austin was taken with Stopping of the Periodicals, accompanied by great distress in the head, and coldness of the limbs. She was treated with your Positive Powders, and has antirely recovered.—(Rosa L. Girbs, Pardeeville, Wis.)

No More Headache, Meuralgia, or Rheumatism.

I have been troubled with the Neuralgia for the last 15 years, and at times have been laid up with for six weeks at a time. I have used your Positive Powders for Neuralgia and Sick Headache.—(Libers for Neuralgia and Sick Headache.—(Libers for Barry. White Hills, Comm.)

I have been suffering mearly 40 years with Chronic Headache. and often resorted to Chloroform to get temporary relief; but the parcrysms would return as soon as the effect of the Chloroform wore off. But after using your Positive Powders, I can say with others that they came like an angel of mercy in the night time.—(Hea M. A. Ranney, Headword, Ala.)

I had a severe attack of Neuralgia last week, and I stopped it in 10 minutes with your Powders, I had spined Completes that for styre, Ohio.)

When I commenced taking your Powders, I had Spined Completes. Soin tiers, Hademand Lien and Elrysipeles. I am now well of all. Oh, I do think them the most wonderful medicine ever gives to men. While on a visit to my sister in Dover she told me that there had been almost a miracle wrought with her

men. While on a visit to my sister in Dover she told me that there had been almost a miracle wrought with her in a terrible case of Neuralgia with the Positive Powders. She induced me to try them myself. I did so, with wonderful success.—(M. HURYLEY, North Richmond, N. H.)

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CEICAGO, SATURDAY, AUGUST 8, 1814.

A War in the Camp—Freelovers at Loggerheads.

Spiritualists well know that E. V. Wilson made use of the sophistry of a "free platform " to cover up his morbid cravings for the society of "freelovers," while Ben. Todd came out in the true colors of a fully fledged cocjel-freedomite. He seems to glory in a public exhibition of that which Wilson hugs to his embrace under the false pretense of a "free platform." Ben, carries the longest pole, hence he knocks off the persimmons while Wilson is climbing the fence. So the latter feels the importance of heaping Ben. out of the orchard. -

The following, which we clip from Our Age, a freelove paper, of which Ben. is associate editor, and to which Wilson's comi occasional paper was started as a rival, tells the whole story. Todd is poor; if he could be kept away from the late freelove meeting at Chicago, Wilson would be in his glory as "high cockalorum." His especial love for a free patform disappears when a rival editor, lecturer and freelover wishes to occupy it.

E. V. WILSON.

We hever in our life saw a whipped dog that whined more piteously than E. V. Wilson, because S. S. Jones kicked him out of the Rem GIO-PHILOSOPHICAL JOURNAL, and thus took away his advertising column, in which his unparalleled egotism was wont to manifest itself from week to week.

In his "Manifesto" to the Spiritualists of tho Western States, he publishes a card we wrote him with regard to attending the meeting that was held in Chicago last March, and his reply, stating that he copied his reply from his notes. It will enable people to see how much the gentle Wilson's notes are worth. We give below the reply he sent to us, as we still have it in our possession.

"Dear Sir your Cart just at hand Contents noted. We Cannot guarante any Pay and do not Know where you Could stop I allways put up at a Hotell when in Chicago and have nothing whatever to do with their Society in Chicago expect and Know that the Convention will Cost me \$100, and yet am bound to see it through Your speach at Chicago last Sept Did not Please our People My Brother & we are all Sorry that you made it & yet I am your Friend accept regard of E. V. Wilson Lombard Ill."

The above is an exact copy, verbatim, et literatim, et punctuatim, capital letters and all. Now follows the one taken from his notes and published in his manifesto:

Franklin, Pa., March 3d, 1874. Bro. Todd.—I am in receipt of your postal card. Would say we guarantee no pay to any speaker at our Convention in March, and cannot furnish you a place in which to board. Mrs. Wilson and myself will go to a hotel, paying our own expenses; besides, I expect the Convention will cost me \$50 or more. And now Bro. Todd, while I am your friend as a man, I frankly say to you, your speech on sexual matters, made in Chicago at the late Annual Convention of the Universal Association of Spiritualists, did you no good and was the cause of grave offense to the Spiritualists of the West. I am, Bro., respectfully E. V. Wilson, Sec. N. IV. A. S.

How comes it about, Wilson, that there is such a discrepancy, when you copied from your notes? Did the notes make you tell a falsehood? If they misled you, who made them but yourself?

There is one or two points that we wish to notice in the answer that we received direct from him. Who was it that was displeased? Was it the President of N. I. A. S.? Most assuredly not, for subsequent to the Chicago Convention in Sept., and prior to the Elgin Convention in December, we received a letter from Dr. Howard urging us to come to Elgin and help them fight it out as a free Convention, and we should have done so had it not been that the Michigan State Convention met at Jackson at the same time, and felt that Michigan needed us just then more than Illi-nois. Was it the Vice President [Mrs. J. S. Severance, the outspoken freelover and Captain of the Northern Illinois Association of Spiritualists, of which Wilson is Secretary and Treasurer as well as her Orderly Sergeant I, that was displeased? We "know not," for we have been personal friends for many years, and still more, we are sure that we spoke her senti-

Who then was displeased? Why, it was I, E. V. Wilson, the egotist, the great mogul, the god almighty of Spiritualism.

Do not I run S. S. Jones and the R. P. Joun-NAL, and the Northern Illinois Association of Spiritualists? I am displeased. I am all and in I solemnize marriages in due form of law.

all, hence, when I am displeased, all are dis-

Again, "Yet I am your friend." We would take occasion to tell Wilson, that is too patronizing to suit us. We are not aware of anything that he has ever done for us yel that shows any great amount of friendship. We feel fully competent to take care of our-self without your aid. We want not the aid of one who is astride the fence, and you know not on which side he is going to fall.

Your corporosity is very large, if not as large as Jones represented it, and you have undertaken to sit on two stools at the same time, and we think that you will not find yourself an exception to the old adage. Should you happen to fall, Oh, my!—what a fall!

Again, so long as you whine as you do, in heaven's name do not talk of I.-H. Randall, P. B. Randolph and H. P. Fairfield as whipped curs, because they, "like the dog, have re-turned to their vomit, or like the sow to her wallowing in the mire." They look mean enough to all highminded people, but what better are you? They undoubtedly had an axe to grind, or they never would have done so. We are sure that the advocates of "Social Freedom" will not complain when such excrescences slough off of their own accord. Now, one word of advice, and we are done. If you wish your paper to be a success, keep the productions of your pen out of it. Your egotism and self-laudation is enough to damn any pa-paper in the world. BENJAMIN.

How to Develop Mediums.

[Republished by request.]

The inquiry is often made, how can I be come developed as a medium?

There are many phases of mediumship. Some individuals pass from one phase to an other very rapidly; othern continue a long time as mediums for some particular phase, without any or very little apparent, change. A majority of the people are mediumistic,

and can be readily developed to some useful phase of mediumship.

The question is, how can it be done? There are various means by which it is readly accomplished. If there is already a well developed medium that can be procured to sit with the circle, where all desire to become mediums, it should be done; if not, go to work in earnest without such aid.

Let a few earnest couls, if such can be found, join in a resolve to sit regularly twice at least a week, not more than six persons, unless a greater number can be relied upon as sincere seekers for truth.

One person alone can become developed, it the same rules are observed as are required where several sit for development.

While a circle of about equal numbers of each sex is preferable, it is by no means, abcolutely necessary.

Let a room be selected that is secluded from all disturbing noises, and one that can be rendered totally dark, if desirable.

Let the seekers for truth convene at regular hours and days, and under no circumstances allow the mind to be absorbed in business foreign to the object of development. Let serenity of feeling and love of truth, mingled with kind feelings to all the world, hold supreme control during the hours of sitting.

It is well to form a circle around a light table with the palm of the handa resting flat upon the table leaf. Lower the lights so as to make a very soft mellow light, only. Have writing paper and pencils ready before each person, so that if an inclination is manifested to use them, it can be readily done without breaking the circle.

A slate, with a bit of pencil on it, may be occasionally held under the table close to the leaf—a covering being thrown over the table at scub times, so as to make it perfectly dark under the table. Independent writing mediums are frequently developed in this way.

Good singing aids much in harmonizing the circle and making each person negative, and comparatively thoughtless of all but the words sung, and the musical tones of the voices. Music from a good music box is better than no music, but the magnetic effect of good lively tunes and expressive words, are far preferable.

Some one will soon feel an irresistible desire to move a hand, speak, write or spat the table with the palm of the hands. Raps may be heard; the table may tip or some other demonstration may be witnessed, or some one may be entranced and speak.

Have no fear of consequences whatever it may be; and under no dircumstances resist the influence. Yield to the influence cheerfully. with a sincere faith that your spirit friends will allow no harm, nor anything to be done which is improper.

The first demonstrations being imperfect, the spirit control is often very eccentric.

Hence we have advised that in forming circles, none should be admitted butsuch as have a sincere desire for truth.

When spirit communion is once established no matter by what means the intelligence is manifested, questions are in order, and the spirits will give such directions as necessary in conducting the developing circles thereafter. Such directions as they give should be followed:

If any one feels disposed to ruise objections and thereby create inharmony, it is better to close the circle at once, than to sit there with uncongenial feelings, and not attempt to come together again until all such feelings are entirely subdued. Harmony is absolutely necessary for spirit communion.

This is but a meagre outline of directions for forming spirit circles for developing mediums, and yet it will serve a good purpose. with thousands who have no knowledge upon the subject.

Letters of Fellowship.

The Religio-Philosophical Society granted letters of fellowship to Bro. J. T. Haughy of Paola, Kan., and J. Dunton, of Algona, July 18th, 1874, and Wm. G. Forsyth, of At lants, Ga., July 26th, authorizing them to

Good Intentions Ignored, and Our | Moses-Woodhullism Illustrated by a Spirit-Mistake Corrected.

It was stated to us that Cephas B. Lynn said that he made a d-d fool of himself at the Woodhull convention in Chicago, last fall, and he did so state. The Daily Times reported him as opposing the Woodhull doctrine at Wilson's recent free-love meeting. Out of these reports we felt it to be our duty to encourage him in a move to extricate himself from the infamy he was laboring under. Our good intentions are unavailing, as will be seen from the following item over his signature.

True Spiritualists will certainly know exactly where the little man stands hereafter, and deal with him accordingly.

The young man will live to see the day that he will have occasion to say, "Oh, Lord deliver me from my 'social-freedom' friends. Thou knowest that I often make a d-d fool of myself, but never so much so as when I returned to my free-love vomit, and published the infamous fact of having done so in the Woodhull Weekly," as follows:

Editors Weekly.—Spare me room in your valuable paper to state that the notice in the Religio-Philosophical Journal, of July 18th, of my somersault into conservatism or a ten-dency that way, is absolutely untrue and un-authorized. I stand in favor of free speech, fair play and individual independence, believing that true individualism will produce the greatest harmony.

I have made many mistakes in my life, but I am trying to do the best I can, and I think I should commit an unpardonable sin, were I to cater to hypocritical-cauting conservatism at this stage of the game.

If I believed in total depravity I should be afraid of the great discussion of accialism; but men and women are not fools or devils, and though at times errors occur, yet, in the long run humanity wins. I am going in on the tidal wave of progress, I hope, made bet-ter by experiences and filled with love for all.

CEPHAS B. LYNN.

It has been asserted by some that we did Cephas B. Lynn injustice by classing him with the freelovers at the Chicago and Elgin meetings. Where does he place himself now? Our readers may rest assured that we never give our opponents credit for strength which they do not possess, but when a public lecturer allies himself or herself with the Moses-Woodhullites, and becomes their defenders directly or indirectly, the Journal will advise its readers of the fact. Indeed, it is an imperative duty to do so.

Kuklux Religionists.

We are opposed to intolerance wherever manifested—whether among Spiritualists, Liberalists, or Christians. Free discussion of all religious aubjects abould be permitted every where. That ignorant prejudice still exists in some parts of the South, is still evident. From the Austin Daily Statesman of the 27th and 28th of June, we learn of an outrage committed upon the person of the Rev. G. W. Honey, of the West Texas Conference, which shows that the days of intolerance are not yet past in the South. The occurrence being noised abroad, the Statesman called on Mr. Honey, in its issue of the 27th, for the facts. This request brought out the following explanation, which was published in the same paper the the following day. Governor Coke is said to have declared that the matter shall be investigated and the guilty brought to justice.

"In the evening I visited and took tea with the family of the pastor of the Methodist Episcopal Church South, and accompanied the family at night to their church service, leaving my umbrella at the house by mistake. After service, I returned with the family to the parsonage after my umbrella, and while on my way from thence to the hotel, I was attacked by ten men, armed and masked, who, against my earnest protestations and resistance, dragged me about one-half mile to the rear of the town, to a deep hole in the creek, where they attempted to take my watch and valuables, but which they desisted from on my resisting them.

"They then took me up bodily and threw me into the creek twice, after which they ran away and left me alone.

"The only reason assigned for this act was the remark dropped by one of the mob: "We'll teach you not to come to Belton to preach to niggers," and "If you come again we'll kill you.'

Such an unjustifiable course as this on the part of Kuklux religionists, will do more to create sympathy on behalf of the negroes than anything else they could do, and will result in giving them the fullest religious liberty. Texas requires each professional medium in the State to pay a license in cach county. Perhaps this same persecuted Honey may have had something to do with the passage of such a law; if so, he now, probably, fully realizes the benefit of full freedom in the fields of Religious thought, and will oppose any abridgement thereof in any direction.

Katie King.

Some time ago we published an account of Katie King's farewell seance in London, on which occasion she cut several pieces from her dress as souvenirs to her friends. Mr. H. M. Dunphy writes to the London Spiritualist in reference to this matter, as follows:

"I must not forget to relate what appeared to me one of the most convincing proofs of Katle's more than natural power, namely, that when she had cut, before our eyes, twelve or fifteen different pieces of cloth from the front of her white tunic as souvenirs for her friends, there was not a hole to be seen in it, examine it which way you would. It was the same with her veil, and I have seen her do the same thing several times.

"I may add that I have seen the pieces of cloth cut from the tunic. Another eye witness tells me that fifteen or sixteen pieces were cut in his presence, and that the front of the skirt "looked like a cullender," but that all 'Katie' did to restore it to its original shape was to bring the folds together with her hands, and then shake them out again, when the skirt was found to be whole and entire as before! I do not presume to supply a solution for this or any other phase of the phenomena." Artist.

We have often said that "Social Freedom! was no new doctrine. At different periods of the world's history sects have been formed based upon the theory of promiscuity in the sexual relations, and brazen-faced advocates like those of the "social freedom party" of the present day, have run up and down, proclaiming it to be the very "elixir of life."

Swedenborg very properly characterized the doctrine as originating in the lowest hell of infamy and degradation.

Hells are constituted by giving loose rein to the passions. They exist upon the spiritual as well as the material planes of life, and disease and misery are always a result, and eventually proves a means of salvation through the laws of development and progression, on the principle that extremes right themselves.

The following is the description of a most remarkable and strikingly/illustrative picture of the horrers of that terrible doctrine advocated now by some, and but recently by many Spiritualists. The work is on exhibition in our office. The public are respectfully invited to call and examine. If the picture is faithful in its representations of the invisible surroundings of that class who advocate and practice social freedom, even Moses Hull would shrink from the libidinous beds he boasts of frequenting:

Bro Joves:—On my return to Central Michigan, I took the liberty to state to Mr. Gifford what you said to me a few weeks since, at the time I called at your office, viz:— That you wished to encourage all genuine mediums and Spiritual manifestations, and also that you would be pleased to see a specimen of

A few days afterward he said to me that he had drawn a singular scene, and could not imagine what it could mean unless it represented the low and perverse principle represented in the free love or lust doctrines of Woodhullism. I have secured his promise to send it to you. You will notice on the left a girl in the purity of childhood, surrounded by flowers and birds, representing purity and happiness. On the right is represented an advocate of the pernicious doctrines, surrounded by depraved individuuals and nationalities, also her bosom, and clothes, and hair are all incumbered by snakes, lizards, etc., all repugnant and offensive to a pure and cultivated taste—as I take it, frepresenting the detestable doctrine by such low and vile forms. At her feet you will notice the lamb, emblem of innocence, enfolded in the coils of a huge reptile, whose mouth is stretched open for the purpose of devouring it and putting it from sight. Sur-rounding this are multitudes of the low order of humanity—not at all alarmed at the fate of

By standing the picture on its left side, you will notice a large face across the whole picture—it is in dark shades—the meaning of this I have not yet understood. By holding the picture in almost any position, you will discover new forms and faces.

Bro. Gifford handed me a statement as to the time occupied in drawing this, which he is willing to confirm by affidavit if required. Lam well acquainted with him and have no doubt of his word in any such statement. As he has given the statement, I forward it to you, and shall omit all comments upon it. Is there not a great moral lesson taught by

this picture? Is there any other way by which it could be one half as fully and truthfully rep-In regard to Mrs. Gifford's attitude towards Spiritualism. I would say that she is opposed

only to the Woodhull feature. This she absolutely abhora. Yours fraternally, JAY CALKINS.

Lester, Mich. mr. Gifford's statement in Regard to the

I made this picture in four and one half hours, without design for whom, or what, it should be, nor did I know until after it was completed what was its lesson, or whom it was intended for. Then I was informed I must send it to S. S. Jones, of Chicago. It is the same girl in innocent girlhood, who at 25 becomes a Woodhullite. Place me squarely opposite to this idea—the Woodhull theory. B. S. GIFFORD.

Hrs. N. D. Miller.

Mrs. Miller continues to give her wonderful tests of spirit presence and power at the Rooms of the Religio-Philosophical Pub-LISHING HOUSE. The spirits perform the chair, ring, coat, vest, musical and mental tests in a manner that excites one's admira-

We remember how Jacob wrestled with the Lord, but the most celebrated "wrestle" occurred last Sunday evening, at her seance, when we encountered a stand that refused to be quiet. We called it to order, but it refusing to obey, we asserted our authority by entering into a terrific struggle with it. It was the most obstinate stand we ever saw-persisted in remaining suspended in the air, when we were endeavoring with all our strength to place it on its feet. The struggle was a desperate one, and would have been continued indefinitely if our strength and breath had not subsided. In proportion as we weakened, the stand seemed to grow more resolute, and put us in mind of the unruly mule in Dan Rice's circus, that no one can ride. Finally the struggle ended, resulting in a complete victory for the stand. Having been defeated in our at tempts, we expressed a wish that the original Jacob was present, the champion wrestler of olden times—it would have been amusing to see him and the stand meet in friendly en-

The mystery about this stand is simply this -Mrs. Miller simply touches it with the ends of her fingers, when it seems to be imbued with life, and the strength of two men can not put. it on its legs and hold it there. It is one of the most, amusing as well as convincing tests we ever witnessed. The idea that a frail, delicate lady should be able to alone exert such power is absurd—she is assisted by a band of powerful spirits, who work through her organ-

Mrs. Miller will remain at our Seance rooms

for some time yet, and will then take a trin through the country, interesting believers in the phenomena, and confounding skeptics.

A Country of Surpassing Beauty.

Gen. Custar's campaign into the Indian Territory has revealed a country of remarkable beauty and richness of soil. The pasturage could not be finer; timber is abundant, and water both good and plentiful. As an evidence of the character of the country, he marched since leaving Fort Lincoln, on an average, over seventeen miles per day, one day making thirty-two miles; yet the mules and beef cattle constantly improved in condition, the beef cattle depending entirely upon the excellent grazing. The health of his command is something remarkable, not a sick percon being on the sick report. Between the forks of Grand River, his command discovered a cave, to which the Indians attach great importance. The cave extends about four hundred feet under ground, beyond which point it was not practicable to explore it. Its wall and roof are covered with rude carvings cut in the solid rock, apparently the work of Indians, although probably by a different tribe than either of these now roaming in this region. Near the cave was found a white man's simil, apparently perforated by a bullet. It had been exposed to the atmosphere for several years, as no white man, except these belonging to this expedition, is known to have passed anywhere near the locality. The discovery of the skull was regarded with universal interest. The cave was found to contain numerous articles of Indian equipments, which had been thrown into the cave by the Indians as offerings to the Great Spirit.

C. B. Lucas.

A short time ago we published a poem given through the mediumship of C. B. Lucce, of Belleville, III. We received a letter a few days after its publication, pointing out the fact that Mrs. Emma Tuttle, of Berlin Heights, O., was the original author thereof. Knowing that E. W. Primm, Esq., who sent us the poem, is a man of unblemished moral character and strict integrity, we are led to look upon the production of this peem through the mediumship of Mr. Lucas, not in the light of plagiarism, but as the reproduction of the same verses through another organism, the author being in the Spirit-world. Mrs. Emma Tuttle's productions can not be excelled for pathos, grandeur, and sweet flowing melody, and no one ever becomes weary in perusing them. Is it not possible that there is a grand old post in spirit-life, that places himself (or herself, perhaps) enrapport with her, and thereby gives birth to his own productions, and then, finding that he can use Mr. Lucas mechanically, reproduces the same poems through him? Such must be the case; or, perhaps, a spirit familiar with the sweet poems of Mrs. T., quotes them, appending his or her name—not as the author, but as the controlling spirit.

Having perfect confidence in the honesty of Mr. Lucas as well as Mr. Primm, we are led to look upon this singular circumstance as a strange co-incidence, hoping that neither will be discouraged, but that they will persevere in their investigations, until they unravel the whole mystery.

Killed by a Bible.

Any bigoted Infidel who declares, after reading the following, that the Bible "never did any good" in the world, will have his conclusion refuted by reading the startling incident related by the Tolland County (Conn.) Journal. It appears that as a Vernon woman was reading he Bible one Sunday morning, she noticed a very large rat come into the room where she was sitting, and taking up his position just in front of her as cool and unconcerned as possible. Not having a fondness for such visitors she took up a book and let him have it. Not an inch did he move, not an eye did he wink. Another book was thrown with the same result. All the books she could reach were thrown, but as a last resort she took the Bible, which she had been reading, and let it drive full at the rat's head. There was no withstanding the Bible, when put with such force, and as a natural consequence the intruder died without a kick. In this incident the injunction, "Overcome evil with good," is beautifully illustrated, and gives to anyone the right to throw the Bible at pestiferous vermin whenever it is available.

Who is He?

The Belleville (III.) Democrat says that an individual came to that city a short time ago. professing to be a Spiritual medium, and proposing to give an evening's exhibition of his Spiritualistic powers, for a small compensation per capita. Finding but little encouragement. however, he suddenly changed front, and announced (per handbills) that he would expose and explain the arcana of Spiritualism, showing that all its strange results were produced by physical or scientific means. Nobody seemed to have any confidence in the fellow. and consequently his audience consisted of less than half a dozen, all told. The last scene in the strange, eventful history of this fellow's career in Belleville was his "lighting out" to escape the payment of his printing and hotel bills. The Democrat says it would give his real name, if known. At the hotel he registered as Professor Clare de Vere. There is any quantity of such vile impostors traveling over the country. The church gives them a warm

E. A. Mann, of Pickney, Mich., would like to have a physical medium visit that place.

Philadelphia Pepartuent

HENRY T. CHILD, M. D.

Subscriptions will be received and papers may be obtained at wholesale or retail, at 624 Race St., Philadelphia.

Lecture by Robert Dale Owen, at Lincoln Hall, Philadelphia, on. Sunday Morning, June 27th. 1874.

(Phonographically reported for this department of the Journal, by the Editor.)

I am sorry that my friend, Dr. Child, announced to you that you were to have a lecture from me this morning. I am quite sure that the word conveys to you an incorrect imprescion. I have had no time to prepare what may he called a lecture. It has been my usual habit for years—almost my exclusive habit—to give to the public only such ideas as I had very carefully studied, and very carefully set down. Perhaps I ought not to have accepted the invitation which has been given me for three yeeks past. Still I can talk to you, and I can also answer some questions.

The reason why I have had no time, is that I have been watching the progress, the unexpected, the unexampled progress, of Spiritualism in this city, and making it a business to keep, as far as T could, a careful record of what I saw and heard. In addition to the reply to a question which was asked of me in regard, to the progress of Spiritualism, I may repeat here what I have said before, that in the last three weeks, I have seen more absolutely convincing proofs on the subject of Spiritualism, particularly that most remarkable phenomenon, materialization, than I ever saw in my life before; and every day confirms me more and more in the unmistakable character

If I had been told of such phenomena twenty years ago, I should not only have disbelieved, but probably considered that the person who of the phenomena. spoke to me of them might find a suitable place in a lunatic asylum, but as we grow older we learn. 🦟

I have one circumstance which I desire to I have one circumstance which I desire to mention to you, which will, perhaps, be an answer to a question that has been discussed here. You know about Katie King. Last evening she called me to the aperture of the cabinet and said, "I wish you to know that my friends in England have made a mistake in declaring that I had laft the aerth post to return. What that I had left the earth, not to return. What I did say to them (speaking of Florence Cook,) was that I had left her, the medium through whom I was communicating, and that I left has because I their left in the second of the her, because I thought it was injurious to her for me to remain longer. I said nothing about not returning to earth." That she said to me just an distinctly, though in a low voice, as one of you could speak to me.

In regard to this matter of progress, I have one thing that I should like to read to you. This is a paper called the Index. Some one asked me what my opinions were on the subject of religion when I was a young man, to which I replied that he would find them in the Atlantic Monthly, for July. They were almost the same as those given in this paper. This is a paper advocating what is called Secularism. It is a paper which takes the ground that we know nothing outside of this life. I read an article by Mr. Stevens, its associate editor, in it not long since, in which he dis-tinctly declared there was no evidence in regard to another life, but added, very candidly, his great regret that it was so. Now listen to

what Mr. Stevens says: "Spiritualists have occasion to congratulate themselves on the endorsement which Spiritualisin has lately received from Mr. Alfred Wallace, the distinguished English naturalist. In a recent number of the Fortnightly Review, Mr. Wallace has an article entitled 'Defense of Spiritualism,' in which the following explicit and pronounced statement occurs: The facts of Spiritualism are ubiquitous in their occurrence, and of so indisputable a nature as to compel conviction in every earnest inquirer. Spiritualism has long been regarded as a heresy by the church, and a delusion and superstition by science; yet who knows but out of this very Nazareth may come the long-hoped for

demonstration of immortality?" This paper has never gone so far as that before.

You may remember that on two previous occasions, I spoke to you on the connection—
the accordance—which I thought there was
between Spiritualism, and, not orthodoxy—
very far from it—but what I called primitive
Christianity, Christianity of the gospels
fairly construed; also that I took, on
last Sunday, the ground that modern
Spiritualism is, in fact, the best support
to the gospel narrative, and that the
gospels fairly construed are the best support
of modern Spiritualism. Let me add a word
on that subject. Grave changes are going on
—changes I am very sure for the better—one occasions, I spoke to you on the connection— -changes I am very sure for the better—one of which is that what was considered very excellent evidence five hundred years ago, is considered quite insufficient now. Perhaps you remember Whittier's lines:

&Doubts to the world's child-heart unknown. Whisper us now from star and stone; Too little, or too much we know, And sight is swift and faith is slow."

Such is truly the present condition of the world; it is in one sense incredulous; it wants the evidence of sight for what it believes. That is well enough. As long as the world did not demand such evidence, the necessity for it did not exist. Now, historical evidence for any dogma-for any system of faith-has very little weight; we want something more direct than that.

Another great change has taken place. If you observe the sentiment which is put forth in the most accredited works of the day, particularly scientific works, you will see that the doctrine of the absolute uniformity of law is gaining very rapidly. I think that in twenty-five years from this time no cultivated man will believe in miracles; that is to say that in the doctrine that God, after having ordained to use human language—certain laws, finds it necessary occasionally to suspend these laws. I have no belief that anything miraculous ever did happen, and I think it very unlikely that it ever will happen in the future. Observe that this is no question of power. I am not saying what God can do, or what he can not do. I am only saying that in point of fact, I do not believe that he ever does suspend his own laws. Then either the signs and wonders recorded in the gospels happened under natural laws, or they did not happen at all. If they did not happen at all that fact tells very seriously against the whole gospel narrative and doctrine, because we must then believe that Jesus' biography is substantially untrue. If they did happen under natural law, and if natural law is persistent as well as uniform, then we ought to have some evidences of that law to day. Suppose for example, that we had a record declaring that 1800 years ago, people conversed across the Atlantic; suppose that a record declaring that 1800 years ago, people been here a long time that I could realize the conversed across the Atlantic; suppose that telegraphy became one of the lost arts, would that record be to us to-day sufficient voucher was a very bad man, but it would not have

of the fact? Do you think that there is a man or woman that would believe it on such his-torical evidence? Would they not say that is a fable, and not evidence for them? If they could talk thus in those days, why can not we do just so now? We ask the same for the phe-nomena recovered as occurring in the first cannomena recorded as occurring in the first century? Why can not they happen in the nineteenth? and if they happen in the nineteenth that is the strongest proof that they may have happened in the first happened in the first.

If the scientific men of this country are ever to be believers in the gospel narrative, it will be through Spiritualism and in no other way. They must have the evidence of their senses, such evidence as I have had for the last three weeks, such evidence as the disciples had in Christ's day. They must have phenomenal

evidence, before they can believe.

Of course, I firmly believe that all spiritual manifestations, from the simplest to the most elaborate, occur under law. The proof of this is that there are certain conditions which must be fulfilled or the results will not be obtained: About a week since, at one of the sittings at Mr. and Mrs. Holmes' there was some jealous feeling about preferences in seats, causing the expression that "there was favoritism," which induced a lack of harmony. The result was that we sat for an hour and a half and obtained absolutely nothing—except a wholesome lesgom.

The Spirit World.

A DEPARTMENT FOR COMMUNICATIONS FROM THE inner-life.

[For some time past my spirit friends have been urging me to add to the Philadelphis Department, one in which they may have the opportunity of sending their thoughts to the world. The extended circulation of the Journal furnishes the means of reaching more individuals than any other paper on Spiritualism.

Spirits have expressed a desire that I should not only send forth the communications which they are able from time to time to give through my organism, but select some that I may report as given through other mediums, whose names will be given with their communications.

H. T. C.]

A NARRATIVE

Of the Life of Annie Morgan, usually known as Katle King, given through Henry T. Child, M. D.

CHAPTER III.

PIRST EXPERIENCES IN SPIRIT-LIFE.

Although nearly two hundred years have rolled away since, in anguish and fear, I laid off my mortal body, the events of that hour are indelibly impressed upon me. It was a very confused and uncertain feeling of con-sciousness that came to me at first, for I had had no preparatory education. I was impressed with the terrible idea, that is so prevalenteven in this enlightened age, that a hell of fire and brimetone awaited all such as died without the pale of the church, a delusion which I hope to see banished entirely,

"As truth goes marching on."

I found myself and my child, which I had not seen in the earth-life, in the midst of my old surroundings, in that miserable hovel where I closed my earthly career. There were a few of my familiar companions who were taking care of our bodies, having been with me in my sufferings. I saw also some whom I had formerly known, but who were dead, as the world calls it.

As soon as the shock was over, and I began to realize that I was out of the form, I found a conflict in my feelings—sometimes the natural love of life and a desire to return to the form, which was lying before me, was felt by me. Then the opposite condition of pleasure at being released from that which had been mostly a life of puffering max which had been mostly a life of suffering, was experienced. I did not suffer much, being conscious that I was more sinned against than sinning. It had been my misfortune to have had bad associates all my life, and although I was not particularly interested in these, yet I had not the moral power to leave them and seek others.

We are conscious of the ignorance which prevails in regard to the conditions of spirits, and the labors they find to do here, and therefore I propose to give you a minute account of many things which have occupied my time and attention since I left the earth form. I do this because each spirit has its peculiar work, and until you have received the accounts of a great variety of experiences here, you can not form a correct estimate of the labors of this. sphere. By slow degrees I recovered from the shock caused by the violent and premature death that separated my spirit from the body, but it was several months before I was able to do much for myself or my child. We were both taken care of by kind and loving friends

When mankind learn the important fact that is is only through the natural transition, or translation of the spirit, which takes place when life on earth has been fully matured and harmonized, that the spirit can enter this life in the most favorable condition for its happiness and progress, then will human life, and human health and development become as sacred as they should be, and efforts be made to avoid not only premature death, but all disease and deformity which tend to cramp and fetter the human soul and retard its progress. This is the gospel of Spiritualism, and it must be preached and practiced by all the people before you can realize the glory and dignity even of the earthly life, in which may be realized more of heaven or happiness than has ever

been conceived of by man.

All premature deaths should be avoided sudden deaths are injurious to the well-being of the spirit, and especially should all deaths by violence be guarded against, not only as an evil to the individual spirit, but to society on earth and in the Spirit-world. The harmony of both, as well as their unity and interblend-

ing is greatly marred by this.

As I grew stronger I was able to assist in the care of my child. I was most of the time around my earthly home, did all I could for mother in her earthly struggles. I also visited my father who was then in a public office in Jamaica. I found him surrounded by bad men, and also by a band of low spirits, so that it was with difficulty I could approach him. I discovered that he must soon pass out of these terrible earthly conditions, and I began at once to fulfill the Christ-like mission of preparing a mansion in the Father's house for him. Spirits are conscious when their friends are ripening for these shores, and this is of great importance to mortals, because it would cause a great deal of suffering for a spirit to be born into this life without the necessary attendants to care for them and direct their early steps, but such is the perfection of the law that this can

not possibly happen. Being conscious that this change must soon come to my father, I devoted most of my energies to a preparation for him, and as he has told you, when the hour came I was ready to meet him, and though I regretted that I could not do more for him, yet these were the

first happy moments of my spirit life.

I was painfully conscious of his terrible condition, although it was not until after he had

been well for me to have realized what was his condition. This was gradually unfolded to me, and I escaped the dreadful shock it would have caused me, and was thus better able to assist him and suggest the best means by which he could escape from those conditions.

which he could escape from those conditions.

There is no such thing as total depravity; no human being is so completely sunk in vice and crime as to have no redeeming traits, no bright germ of purity, which has not been contaminated by the accumulated evils which have marked their career and stamped their character. The jewel in the crown of my father's life was his love for me—it was this that held me firmly to him, and enabled me to do so much for him. do so much for him.

He has told you that I could only be with him a little while at a time. My guides, who entered into this work with me, as it was a part of my life labor, knew what I could bear and were yery careful not to permit me to do more than I could bear; under these regulations we worked together for a long time. I could see how impatient he was when I could not remain longer with him. He would sometimes charge me with indifference to his welfare, and a willingness to leave him in the bondage into which he had fallen.

Spirits are obliged to suffer much from being misunderstood, even by those for whom they are doing the most. You know this is quite a common experience on earth, but it is more painful here. I had an intense and enduring love for my father, greater than for any other person, and now that we have been able to come to you and tell the stories of our lives the bond of union has been strengthened, for

this you shall have your compensation. In no other way has modern Spiritualism done so much for spirits here as in the means it has furnished to them thus to give their experiences to humanity, and the mediums who can do this for us are binding us with most sacred obligations, for whether those who read these things believe them or not, the truth finds a lodgment in their souls, and when the time comes that they can realize this, they are blessed by it.

(To be continued.)

Communications through Katle B. Robinson, of Philadelphia.

FREDERICK W. ROBERTSON.

We propose this fall to invite some friends to sit with you as you receive these communications. Our object is to permit as many spirits as we can to come and report to their friends. and also to instruct the people in regard to this life.

We are conscious that Spiritualism is rapidly advancing, and the day is coming when

spirits will have more power. Behold I say unto you, God, the spirit of love, is everywhere present. He loves each and every one-knows why one is good and another is evil. He sees the elements within and around each one of his children, and knows that the conditions that these children of earth pass through, are necessary. The world's people, ere long will understand that the Christ they are looking for is in their very midst; that his power is to be felt everywhere, crying for "Peace on earth, and good will to all men.

When I preached in this life it seemed as if the prayer went forth to God with so much of feeling, that my spirit was raised above all earthly things, and my congregation loved me because they knew I apoke the truth, and it reached their souls.

· AUSTIN W. AVERY, OF HAVERHILL, MASS.

Shortly after I passed out of the form I found this medium. She came to Haverhill to hold seances, and I was led by my spirit guides to one of these, and the thought came to me that my wife and my congregation were weeping for me, and I will go and say to them that Austin W. Avery lives.

I spoke through this medium to many of the people, and they understood me. I had very good control and many were satisfied. Al though Spiritualism was different from what I had taught, nevertheless I felt that there was truth in it. I soon became acquainted with the guides of this medium. The feeling of prayer pervaded my spirit, and I was enabled to give my wife and many of the members of my congregation tests and proof that I still lived. Many of them believed, and it gave me much pleasure thus to speak to the loved ones. I at once awakened to the truth that Spiritualism was the key-note by which all true souls could enter the beautiful homes of the spiritland, and there receive the blessings and good advice and love of those who have gone to spirit land. I did not change my belief at once, for like many others I was looking for Christ to come in his beautiful form, and prove to us those things that had been told in the long ago.

But I soon beheld the glorious power of the angel world as manifested by those around me. I saw that it was not time for all to have the evidence of these great truths, for if it was, do you not see, brother, it would have been done at once and, would not have taken all these years to convince the skeptical that spirits not only live, but are able to return and identify themselves. You have often said that it is a matter of growth and until the mind has reached a certain point it can not

comprehend or appreciate these truths. I find there is a beautiful system in these communications. Sometimes all tests and proofs are withheld because the people are not ready to receive the evidence. It would unsettle many and cause them to lose their senses. There are many persons who have au idea that their spirit friends could not be happy if they were called back to the earth plane.

Some, like Swedenborg, think there must be an intermediate state, and there they must progress, and when years have rolled away, they may enter heaven and then they can not come I have found that spirits of the ancient times, under certain laws and conditions, have a work on earth, are attracted to earth, and

are seeking for opportunities to give the world's people truth. Sometimes these are repelled, even by mediums, because the idea has gone forth that they are so far beyond the earth that they can not return. There is a work to be done by the spiritual teachers of the past, and as soon as mediums and Spiritualists themselves have more faith,

you will have grander truths than the earth's children have ever had.

children have ever had.

I preach to day the gospel of true Spiritualism, which not only breathes peace on earth and good will to man, but teaches that man should unfold and develop all the powers and faculties which God hath given to him, and by living true and noble lives bring heaven

OLIVER GERRISH

Wishes you to say to the Haverhill friends that he is present this morning and very happy. He wants to be remembered by the Ourriers, the Stevenses, and all his friends.

L, J. PARDER TO A PRIEND IN CHICAGO.

ness. In coming to you in spirit, I have done so because I have seen that sympathy and love in your soul that goes out to the real workers of the past and the present. There is a peculiar magnetism around you, and deep, earnest faith in Spiritualism, which has attracted me to you. I shall be happy to be one of your guides, and to aid in impressing you with some of the deep philosophical truths that the world will learn from our side.

In earth-life, I was a martyr to the cause of Spiritualism, but the minds of the people are being beautifully unfolded, and our religion is coming to be much more generally accepted. I wish you to form your circles, or better still, sit alone, and I will endeavor to influence you, so that you will recognize me. I am always glad to find those through whom I am able to give forth truths to the world.

CONSTANCY.

When I was young my lover stole One of my ringlets fair, I wept—ah, no! they always part Who, having once changed heart for heart, Change also locks of bair.

And wonder-opened eyes have seen The spirits of the dead Gather, like motes, in silent bands Round hair once rest by tender hands, From some now-shrouded head.

My golden curls are silvering o'er— Who heeds? The seas roll wide. When one I know their bounds shall pass, There'll be no tresses, save long grass, For his hands to divide.

And never hear him tread,-Whether he weep, or sigh, or moan, I shall be passive as a stone; He living, and I-dead!

While I shall lie low, deep and cold,

And then he will rise up and go
With slow steps, looking back;
Still going,—leaving me to keep
My frozen and eternal sleep,
Beneath the earth so black.

Pale brow, oft leaned against his brow,-Dear hand, where his lips lay, Dim eyes, that knew not they were fair Till his praise made them all they were; Must all these pass away?

Shall naught of mine be left for him Save the poor curl he stole? Round which this wildly loving me, Shall float unseen eternally, A disembodied soul.

A soull glad thought! that, lightning like Leaps from this cloud of gloom. If, living, all this load of clay, Keeps not my spirit from him away, Thou shalt not; cruel tomb!

The moment that these earth-chains burst, Like an enfranchised dove. O'er sea and land to him I'll fly Whom only, whether I live or die, I loved, love, and shall love.

I'll wrap around him, he shall breathe My life instead of air,— My visionary hands I'll spread In glowing sunbeams o'er his head And kiss his forehead fair.

I'll stand, an angel bold and strong Between his soul and sin, If guilt lie, stone-like on his heart. I'll beat its marble doors apart, To let peace enter in.

He never more shall part from mo. Nor I from him abide; Let these poor limbs in earth find rest,— I'll live, like love, within his breast, Rejoicing that I died.

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A Card to the Public.

As I am receiving numerous letters from people at a distance, making 1 quiry concerning their powers for development. I am compelled to recort to this method to inform them, that it is necessary to inclose a lock of hair for examination, either for medical treatment, or mediamistic development. All letters inclosing \$2 and two three tent stamps will receive prompt attention. I am giving private sittings during the day for development. Those who wish my services can call or address me at 160 Warren av.

DR. CYRUS LORD.

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INCIDENTS IN MY LIFE. BY D. D. HOME.

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I now present the public with the second volume of 'Incidents in My Life,' which continues my narrative to the period of the commencement of the Chancary suit."

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THE AUTHOR OF "YITAL MAGNETIC TERM." Price 1.50; postage 20 cents. . Tor sale wholesale and retail by the Religio-Philosophical Publishing House, Adams St. and Firth Ave., Chicago. Euglish Estimate of Dr. Wolfe's Book on Spiritualism.

In the June number of Human Nature, published in London, England, is printed chapter vili. of Dr Wolfe's sterling work, "Startling Facts in Modern Spiritualism," with the following introductory observations of the editor.

A NEW BOOK ON SPIRITUALISM.

We talk pleasure this month in introducing to English readers an American author, who, we are sure will be made very welcome. Dr. Wolfe of Cincinnati, has recently published a work entitled "Startling Facts in Modern Spiritualism." The greater part of this handsome volume is occupied with descriptions of phenomena observed in the presence of Mrs. Hollis, who recently gave some volume is a support of the presence of the phenomena observed in the phe Hollis, who recently gave seances to so many eminent investigators in London. The work is so interesting, and written so racily, that we shall return to it again, and probably offer it as a premium volume with next issue of Human Nature.

The chapter we quote gives a faithful insight into the painstaking method of investigation which is characteristic of the author, and of every page of this remarkable book.

In a letter from Mr. Burns, the editor of Human Nature, he writes, "The book will be a great favorite here. Spiritualism here is as radical and fruth-loying as in your own land. It is upon that plane I started twelve years ago, and as I entered the field without friend or favor, and have also made the greatest amount of progress, we must conclude that the radical and truth-loving idea is the dominant one. But we have in this country a great cloud of vermin from the fens and bogs of theology and fashionable cant, and they think then venom should be regarded as the elixir of spiritual life. These people harrasi me very much, and I may truly say, the persecutions receive comes not from the foes of Spiritual ism, but from these, its false friends; or, may I eay it? traitors."

That class will feel equeamish at some portions of Dr. Wolfe's book, but it will be a genuine gain to the true harmonial philosopher, vho will fire it at the half-hearted enemy with all the powder it can carry. There is a tendency of our movement to degenerate into a favoring clique, the sole object of which is to gain the smiles and gratuities of fashionable superstition. To this degrading tendency Dr. Wolfe's book is a wholesome antidote and I have no doubt it will have a great sale in this The two boxes we have received will only what the appatite of John Bull for a larger dose,

Stabiling facts in hidern spiritualism— FROM JTLY NUMBER OF HUMAN NATURE.

The great merit in a writer is honesty; more particularly so when the subject treated is either the dominant idea of the multitude, or the fledgeling of the few. Every popular cause is surrounded by sycophants and inflated representatives, who exult over every triumph, and embellish every feature to distortion. The new idea, the struggling truth, can find no favor with such. Their object is not to assert the right, nor to establish justice, but to fawn up-on the wealthy, and sit under the patronage of the mighty. When these slavish-minded ones, however, under some favorable inspiration, become the devotees of a principle which is in the minority, their partiality at once becomes as apparent and offensive as their prejudice was formerly. A struggling cause is damaged much more by those fervid apologists, who assign to it every virtuous quality under heaven, than by the most unscrupulous attacks of its enemies. From these disadvantages Spirituslism has suffered much. A large proportion of its adherents have acted with more enthuslasm than judgment. Every crow thinks its own chick the fairest, and these fervent apostles have seen nothing to censure in the conduct of the numerous disciples attached to their movement. Only say "you are one of us," and our arms are open to receive you, our tables are spread to regale you, and our purses overflow with the means to promote your mission.

This wholesale and fraternal invitation. based as it is in a truly laudable stratum of hu-man nature, is liable to be turned to the grossest abuse. That generous conduct which produces wholesome emulation in one class of mind, gives rise to baseless pretensions in another. When an individual, from whatever motive, openly, and with apparent candor, be-comes one of a fraternity, his brethren natur-ally relax that strict scrutiny which is exercised towards the alien or the novice in his probationary stage. A species of clanship is called into operation, and the band of so-called brothers, instead of being one in motive and in action, become a sect loosely tied together by the rotten cords of a conventional shibboleth, which sooner or later relaxes its influence, and the organization or brotherhood falls into, discordant elements.

The picture which we but faintly outline has reproduced itself thousands of times in the history of the world, and not unfrequently of late years in the promotion of Spiritualism. Accepting as genuine the pretensions of abnormal speakers, these mediumistic instruments have been allowed to exercise their assumed gift without question or test, giving the greatest scope for hypocritical pretension and imposition, and entirely obstructing the work of discovering stern facts and the elements of a new science This practice has, indeed, introduced a new form of belief—namely, a faith in the pretensions of unknown adventurers. Amidst it all, it is astonishing how Spiritualism has made the great progress which has characterized its short history. Impostors and pretenders of all kinds—phenomenal, intellectual, moral, and social—have preyed upon its vitals, and it has had to bear the blame of numberless heresies and immoralities, yet it lives, it thrives, its truths shine brighter day by day, and its true ministrators exhibit, such sterling qualities as to atone for the multitude of inferior minds who furnish the shady side of the picture.

In the history of this new movement, short as it has been, there has been a cheering suc-cession of epochal minds who, if occurring only once in a century, would mark their age as furnishing a feature worthy of remembrance by succeeding generations. Amidst all that can be truthfully said of modern society, it speaks much for the moral wealth of the time that so many worthy examples of human character can be found living on the earth contemporaneously—all, in their several depart-ments, the helpers forward of a new and sponisneous movement. Such a fact in itself is a phenomenon of mighty import. A universal stirring up of the most advanced minds throughout civilization occurs all unsought for, and in every clime and nation. Those men and women are ready to occupy the oner-ous positions which the exigencies of the new movement demand.

Such an epochal mind—such a special work-er—is Napoleon B. Wolfe, M. D., author of "Startling Facts in Modern Spiritualism." Even the simplest facts of the spirit-circle be-come mighty weapons of truth in the hands of such a man. No facts are great nuless reflected from a great mind. Neither the perceptions nor the utterances of the mediocrity are of the slightest importance, however grand their op-portunities. The inspiration of truthfulness

and genius touches with the living fire of di-vine radiance even the most trivial fact alike with the rarest prodigy. Dr. Wolfe's oppor-tunities have been remarkable, but his book is more indebted to the author than to his surroundings. In it we have not a mere literary production, but we have the soul of a true man fully developed in the manifold phases of his character. With the tenderness of a woman there is exhibited the stern discipline of a gen eral; the reverence of the highest adoration is strengthened by the boldness of the iconoclast: an intuitive faith reaching up into the lofties secrets of existence finds a sure footing in a form of scepticism—if that be a true term for it—which will have facts alone as a basis for deduction; and the burning enthusiasm of an investigator, who in two years devoted thirty weeks to close experimentation with one me dium, is well supplemented by scrutiny which left no tests unemployed which ingenuity could devise to certify the phenomens.

Dr. Wolfe begins with a sketch of his boyhood, and unusual phenomena; which occurred in his district before the advent of Spiritual ism. His early experiments are carefully traced—his experience with trance mediums is detailed, and here there is matter both for amusement and painful regret. Some of the situations are what may be called funny, yet it is to be deplored that so much of that which is manifestly spurious should be foisted on the world as the control of spirits. We think, however, that the Doctor is rather severe in his generalizations on this point, however well deserved his criticism may be in special cases. We think the author has, perhaps, had more experience with physical mediumship, and the direct control of matter by spirits, than he has had of the mental phenomena; and we hope he may, in the immediate future, have opportunities for extening his experiments, and do-ing for the latter phase of mediumship that which he has so well performed for the former.

Dr. Wolfe has spared neither pains nor expense in the production of his book. Whenever illustration could be rendered available to enhance the descriptive matter, it is prodigally introduced. On many pages there appear diagrams of rooms, spirit-music, direct writings, wood engravings, portraits on steel, etc. The seances with Mrs. Hollis, whose introduction to Dr. Wolfe is given in the chapter quoted by us last month, embraces every phase of the manifestations. The book is written in such a manner that the value of the facts, in meeting objections, and establishing truth, is turned to the very best account. The style is also light and fascinating. The interest is every light and fascinating. is sustained with the attractions of a romance. Dialogue, repartee, and satire relieve the more inflexible facts, so that no class of mind can lay the book down when once taken up. A well-digested philosophy pervades the whole. The author has been for more than twenty years a reader of the Harmonial Philosophy; and the book comes like a strong champion, able to do manful battle with the host of petty encroachments, which, like destructive parasites, seek to fasten themselves upon a pure and rational Spiritualism.

Nature's Interior Unfoldings.

BY D. G. MOSHER, AUTHOR OF "CELESTIAL . PREBLE.

No. 5

TRANSPARENCY AND LUMINOSITY THE RESULT OF INTELLECTUAL UNFOLDMENT,

Aggregated perfected forms, temporarily organized, I repeat, constitute a changeable element of a perfected "whole" or germ form, which is the living, moving, actuating principle, and upon which mainly depends development and unfoldment of all organized forms of matter. The aggregated, spherical, molecular germs, may be considered as next in order as a primary element of a perfected form, though really the spherical germs are the fundamental basis of all perfected organic forms, mineral, vegetable, animal or human, and correspond to, and are analogous with, the planetary system of the "stupendous whole," which corresponds to organized systems of revolving spherical germs, that exist within the cellular structure of the primeval granite, and which are subject to transfer in obeyance to the laws of progressive unfoldment, up through the mineral, vegetable and animal kingdom, to that of the human. Each of the ultimate, spherical germs, constituting the cosmological structure of a perfected "whole" or germ, is in a different stage of development, as are the planets of a solar sys-tem or "stupendous whole." The newly formed ones are destitute of animated germs, as was once our earth, while others are so far progressed as to become a living mass of luminous germs, in a corresponding state of activity. A vast number of these ultimate, lumin-ous, spherical germs, exist throughout the cos-mical structure of the human organism, whose genial influence is the source of all life, light activity and intelligence. As we descend in the scale of progressive

development of organic forms, these luminous germs become comparatively less, and the animating and intellectual element correspondingly weak. On the other hand, man by progressive unfoldment will be "transformed into an angel of light;" in other words his organism, co-progressive with his intellectual unfoldment, is continually displacing the grosser germs by the reception and adoption of those more refined and intellectualized, and of greater luminosity; the more intellectual, the more refined the food or aliment required. to supply the increased demand for correspondingly progressed germs; the more in-tellectualized, the nearer does the physical or-ganism approach transparency or luminosity; and the aliments required to meet the demands of the organism in supplying progress-ed germs, must necessarily approach the trans-parent or luminous form, or more concentrated, which is clearly proved by comparing the ancient with the modern modes of preparing food, and the intellectual progress of corresponding time. Transparency and luminosity of all organized perfected forms, are the inevitable results of the law of interior unfoldment, the tendency of all forms of organized matter being in that direction. Transparency, however, is not in all cases dependent upon the luminosity of the ultimate atoms or germs of an organized form, but in many cases is dependent upon crystalization, as in minerals, salts, and other forms of unorganized matter. the crystals of which are so arranged as to transmit the rays of light by reflection from the surface of one crystal to that of another, while the crystals are really formed of opake matter, opacity being a condition of matter necessary to produce reflection, as proved by the requirement of an opake amalgam upon

the backs of mirrors. Any number of mirrors may be so arranged as to perfectly intercept the direct rays of the Sun, and yet the Sun be perfectly visible, the rays of which are transmitted entirely by reflection from the surface of one mirror to that of another, proving the fact that a mass of crystalized opake matter, may exist between us and the Sun, and not in the least intercept the rays of the Sun, and, if I am allowed a hearing, I shall clearly prove such to be a fact. This condition of matter is not intrinsically

I desire it to be understood that the luminosity of organized forms or germs is intrinsic or inherent, and is co-developed with intellectual unfoldment.

The solar sun was once as dependent upon foreign solar light and influence, as is our earth at the present time; and the time will come when our earth will be self-luminous, and will have a surplus of not only light and heat, but will be a source of other beneficent influences to other planets, more recently brought into existence, and have not yet attained their independence in these respects. Inherent luminosity is the result of germinal inventive unfoldment. Our earth before the inventive genius of man was unfolded the dreary and frigid nights were passed in total darkness, except that which was meagerly supplied by the twinkling orbs of the "firma-ment," and without the genial warmth and influence of fire. Light and heat are inexhaustible elements in every atom of matter. and are developed principally by artificial means, whether in the outer world by man, or by the germs of the infinitesimal world. Intellectual unfoldment then is the primary cause of the development of the luminous element in all forms of organized matter. These elements are latent and inexhaustible, with the primeval germs that are entombed in the primeval granite.

Transparency is not indicative of intrinsic luminosity in crystalized masses of unorganized matter, but in perfected germs, or a perfected "whole," transparency is prophetic of illumination, or indicates a near approach to a luminous condition, and a corresponding intellectual unfoldment. Spiritual form, whether organized or unorganized, are alike transparent and invisible to the physical vision; but to the spiritual vision they are as opake, as lare physical objects to physical vision: spiritual organism, then, is no nearer the transparent condition after the physical is laid off, than before, with the same intellectual unfoldment. The same relation exists between the spiritual eye and the spiritual object that exists between the physical eye and the physical object. Unprogressed spiritual forms, therefore, appear opake to Spiritualism, though the approach to transparency and illumination is greatly accelerated. Progressed spirits sometimes appear to mortals illuminated, and this conditions. this condition, may, and is sometimes super-induced by spiritual or super-spiritual influx, to such a degree even upon the physical organism as sometimes to become visibly luminous in partial darkness.

Mosherville, Mich.

Voices from the People.

OTTAWA, ILL,-Wm. Curtiss writes.-Allow me to say that as far as I can learn, Mrs. Parry's lectures here gave very great satisfaction, so much so that we shall make an effort to have her come again as soon as possible.

GRAND RAPIDS, MICH.—Issue Tomlinson writes.—I have been watching you with a jealous eye, to see if you would hold fast to true Spiritualism. I think the free-lust doctrine the most damnable set forth to the world.

GRAFTON, VT.-D. A. Ball writes.-I went to ask you a question: If the Granger system arrives into universal use, what will the ministers of the gospel do, for if there ever were middle men between producers and consumers, the ministers are the ones.

DUNNELSVILLE, OHIO.—Charles L. Whistman writes.—I am receiving my paper regularly, and am grateful for your promptness. We have no Spiritualists in this community. I am all alone and consequently could not do without the JOURNAL. Its charitable teachings are well calculated to bring happiness and peace to all. The shell of old theology has never been broken here yet. I think if the JOURNAL would fall into the hands of some, it would cause them to think, and probably develop something nobler in their minds in place of old long believed error.

HOUSTON, TEX.—Louis Rothkam writes The Journal is high-toned; calls things by their right name, and means what it says—fearless and brave in its advocacy of what it conceives to be right, it thunders its truths in the ears of the thousands who read it, and truckling to no one, is striving even at pecuniary loss, to lay before the eyes of the thousands the startling facts of Spirit-ualism. That myriads of good and faithful spirits may attend and assist you, drive away all gloom, and light up before you the path you are traveling, is my heart-felt wish.

CHARITON, IOWA.-W. T. Baird, M. D., writes.—We are glad to inform the friends of Spiritualism throughout Iowa that A. J. Fishback has just finished a series of lectures in this place giving great satisfaction to all the friends of our cause here. Mr. Fishback is an inspirational speaker of great experience and tried worth, and is qualified to do good service for our cause where-ever he may go, and we sincerely hope that all the friends in Iowa, may have an opportunity to hear him before he leaves, the State. Those desiring his services can address John Chaney, Osceola,

Iowa. JACKSON, MISS.—Abraham Plummer writes.-Why is it that Spiritual lecturers never come South? Here is a new and wide field where the grain stands rank and ripe without one reaper. Let some well accredited medium begin at Memphis, and take his line of travel through Holly Springs, Oxford, Grenada, Durant, Canton, Jack-son, Brookhaven and New Orleans, and if he is well gifted as a speaker, and particularly as a worker of miracles, or, in other words, a causer of physical manifestations, he will not fall to cut a very wide, clean sweep through this inviting field. Who will be the first to come and open the har-

BROOKLYN, N. Y.—Dr. Thomas J. Lewis writes.—Please give notice that Dr. T. J. Lewis and Mrs. T. J. Lewis, the reliable business and medical clarivoyant has removed to No. 175 St James Place, cor. of Fulton Avenue, Brooklyn, N L; also that as we lack sufficient capital to pub lish our great practical work upon the Science of Psychometry, the Spiritualists and Liberalists throughout the world can greatly aid us to forward that work, by sending to my address three dollars and two stamps, for my "Creed Crusher, or Spiritual Mill for Pulverizing Creeds," accompanied by a large pamphlet, containing my irrefutable sermon entitled "God Found." It is a large beautiful colored lithograph. It is the true beautiful colored lithograph. It is the true Spiritualists' coat of arms of their faith. The late Judge Edmonds and Mrs. Emma Hardinge Brittain and other noted Spiritualists, have spoken of the "Mill" in the lighest terms. The work on Psychometry will be of great value to all who may wish to advance the human race.

NEW YORK CITY.—John W. Free writes.— We left Chicago, June 9th, on the Fountain City She was loaded with 21,233 bushels of corn, and she was loaded with 21,235 busnels of corn, and 1,656 bbls of flour. When we left Frankford, we had 1,800 passengers, some of both sexes, and some of the feathered kind. At Detroit we took on lifty tons of copper, finally reaching Buffalo all right. We had a grand trip. Capt. James Gibson is a good medium and the spirits tell him when there is danger ahead. They told him it would be dangerous to run into Mackinaw, and he did not. We were well pleased—everything neat and tidy. dangerous to run into Mackinaw, and he did not. We were well pleased—everything neat and tidy. We met Dr. Lyon in New York, the magnetizer of A.-J. Davis. The spirit of Mr. Haskell was present and seemed pleased with the work we had planned and accomplished while here. I called on Dr. Slade at 25 East Twenty first street; had a sitting with him without a cabinet. My wife's spirit came three times. I recognized her—it was a happy meeting. I heard W. W. Wait speak audibly. His rooms are crowded. I have seen my wife's spirit at Bastain's seances. I saw fifty spirits at Moravis. We may well feel proud of our spirits at Moravia. We may well feel proud of our mediums in Chicago, among whom I might men-tion Mrs. A. H. Robinson, Mrs. Wood, Dr. Rogers, that of luminosity, but of reflection; therefore, I Dr. Maxwell, and many others.

CATON, N. Y.-L. Cushing writes.-I can not add any compliments to the JOURNAL, for that speaks its own compliments, and is satisfactory to my mind. E. V. Wilson has sent me one of his publications, entitled the "Spiritualist at Work." What way did he get my address? He got it from that capy of pour med list he horrowed of your that copy of your mail list he borrowed of you and he will have a poor time of working his kind of spirits into me, for the good JOURNAL has satisfied my mind on that subject.

BAKER CITY, OR .- Wm. McCrary writes.-The large list of JOURNAYS for trial subscribers coming to this office is awakening a general inquiry mong those who are free to think for themselve but grates harshly upon the old rusty nutshell— theological dogmas. The fact that our spirit friends can and do communicate with us under proper condition, is beyond a reasonable doubt, and those having no desire to do so must be dis-torted into an unnatural condition. There is a good opening here for a good test medium and lecturer. None need apply who are in the least contaminated with Woodhull socialism. They say we do not understand them, but I think we do if the English language represents ideas. RIDGEWAY, KAN.-Wm. Atchtson writes.-

wish to report the condition of our good cause in this section. . We have a rural population, consequently are not visited often by our best mediums. We celebrated our nation's birth, R. G. Eccles addressing a large audience to their great satisfac-tion. The good angels in addition sent us Dr. E. Sprague, who delivered the oration, and through the influence of H. K. Riley, he held a debate with Rev. Mr. Fox, a Congregational clergyman of this vicinity. It came off Thursday the 9th inst. Mr. Fox is the boasted champion of orthodoxy and annibilator of Spiritualism. The proposition was the "Divinity of Spirit Manifestations." Sprague affirmed; Fox denied. Sprague, the first two hours showed the correspondence between Spirit ual phenomena and Bible phenomena. He proved every point he set up. He demonstrated that the churches had departed from the faith—did not believe the Bible—were destitute of a gospel ministry—had no claim to be the church of Christ, and that the ministry were the most dishonest of all men. His points were well taken—such a tel-ling vindication I have seldom heard. The whole pretence of Fox was that animal magnetism and pretence of FOR was that animal magnetism and psychology had appearances like the manifesta-tions. Sprague met him at every turn with shot and shell and so discomfited him, that sympathy was somewhat excited in the audience to see a man so completely annihilated.

COTTON GIN PORT, MISS.—L. H. G. Robin COTTON GIN PORT, MISS.—L. H. G. Robinson writes.—Please allow me a small space in your live paper to offer a few thoughts, in hopes they may call forth some able pen and give us light on this, to me, important subject. I believe it is now an admitted fact by all, and firmly believed by thousands, that the phenomena of Spiritualism are true; and the fact is clearly established that the spirits of those who were at one time clothed in flesh, after having passed the ordeal we call death, can return to earth and communicate to mortals in the flesh, and it is strage to me why any in the flesh, and it is strange to me why any should ever have questioned the truth of the fact, especially those who believe or pretend to believe the revelations of God to man in the book called the Bible. Now I do not pretend to defend that book from its contradictions, discrepancies and inconsistencies so far as truth and reason are concerned; neither do I attempt to justify the God which is worshiped from the charges of being a local of malical between the charges of being a local of malical between the charges of the char God of malice, hatred and revenge, more despotic and tyrannical in his government than a Nero or Caligula, and who, if the history be true, delights more in the miseries than the happiness of his subjects; but I have a more exalted conception of the Great Creator and Preserver of the universe, the Great Creator and Preserver of the universe, whose attributes are love, mercy, goodness and peace, and who delights in the happiness of His creature—man; and such is the Being spoken of in the Bible. When that book is purged of its myths, its fables and interpolations, which emenate from the morbid brain of ignorant or designing men—when cleared from all such rubbish—clearly teaches from Genesis to Revelations the divine and glorious truths of the return of our departed friends from their bright abode to these mundane shores, giving us a happy assurance of a life be-youd the grave.

Dr. Stafford writes.—In behalf of the large numbers of my fellow creatures, who like me believe in Spiritual manifestations as taught in the scriptures, and especially by Jesus of Nazareth and his Apostles, fully realizing that if visions, dreams, revelations, etc., were particularly needed in the days of the early Christian Church, they are no less needed at this time. The Bible teaches the doctring of grandless appeals of the contractions of the contractions of the contractions. doctrine of guardian angels over nations, cities, towns and individuals, and moreover the fact of the departed ones coming back on missions of love and warning, is, if not actually taught, at least implied in two places; first, Samuel's reappearance of the second seco ance, if it was him, if it was not, it at least establishes the fact of Spiritual appearances. The second is the parable which the Savior spake concerning the rich man. "Send," says the rich man. "Lazarus to warn my brethren." Abraham did "Lazarus to warn my brethren." Abraham did not reply; he can not go back, but admits the possibility of the proceedure, though he does not grant the request. But, I started out to write an apology for a large class of our fellow beings, whom the "rigidly righteous" condemn and abuse. I refer to that large class of people who reject all I refer to that large class of people who reject an creeds and churches, regarding them as so many branches of a large system of arrogance, pride and money making, and as palming itself upon the world as the cause of Christ, but which is doing more to alienate the unthinking and unlearned from him than all the Voltaires and Paines that ever lived. It is this system, friend Jones, which from the days of Constantine down to our time, has persecuted and destroyed those who would not conform to its views. There never has been, and never will be, a Christian persecution; but Sectarianism ever has and ever will persecute; that is its natural tendency.

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BY......... D. BABBETT, D. W.

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Ida Manning and her Lovers.

Ida Manning was a blonde, not outwardly handsome according to the world's ideal, and yet possessed of those sparkling eyes and happy bird-like ways which drew many an admirer into her company. She seemed unconsciously to adapt herself to every visitor, for her nature being many sided, had something which could appreciate nearly every one's style of mind, and give it an answering echo. She could prattle merrily with some gay young man, whose mind was only an inch deep, and at the next moment meeting a person of philosophical cast, would surprise him with the depth of some thoughts which would seem to flow from her mind as naturally as sparks from the fire. From her childhood her father, who was a student of phrenology, physiognomy and psychology, trained her to study men and things from real life. Many a time he would take her on his lap and sitting in his bay window, would tell her to describe the people who were passing. In this way she trained her in-tuitional nature, and she could generally take the measure of men and women at sight so acutely as to be able to write a little treatise

Having grown up and reached into her twenties, she had numerous offers of marriage. One day, a Mr. Henry Lemond, a young fop, paid her extra attention and offered her all the pand herekers attention and oncreu her an the courtesies he could think of, being determined to take her heart by storm. Ide, full of genial life as the sun is of light, reciprocated them. "I'm making a killing impression on her," thought he to himself, as Ida could plainly

ceo.

"Go ahead, you pretty superficial creature," thought Ida slily, and will see where you'll bring up. If that little curl which is almost dripping with oil had been a hair's breadth bigher or lower it would have nearly

broken your heart, poor man."
"What exquisite taste seems to follow every touch of your hand, Mademoiselle Ida," said Lemond as he cast his eyes around the parlor. "Thank you for your appreciation," sho

answered, but meantime she said to herself. "You are going to try the force of flattery I see, and are trying to prove your own elegance by using a French term instead of plain Eng-

He spent the whole evening conversing about some fashionable frivolities and put on such extra smiles as to show Ida plainly that he was aiming at making a special impression on her. At last looking at his watch and turning it in such a way as to show its im-mense chain to his fair companion he re-

"I must terminate this most delightful visit in order to meet an important engagement with the Hon. Simon Mayhew, of Washing-

ton," and bowing very low, departed.
"This is about as full of vanity as the rest of your talk, thought Ida," nevertheless the

treated him with courtesy. The Hon, gentleman he had an engagement with proved to be a street loafer and the important business to be transacted was the dispatching of some oveters and wine.

Having got hard at their oysters and a little heated with wine, Lemond exclaimed: "Look here, old boy, I've some news for

"Have it out, then, quick!" said the other. "Well, I've gone and done it! said Lemond nompously. "Done what?"

"Captured Ida Manning!" "Good heavens! Will she have you?"
"Certsinly! I've laid slege to her and she's tickled as can be and gives me some of her blandest smiles. Of course, I haven't popped

the question, but that I can do at any time.

I'll tell you what, old fellow, let me be in fine trim and I believe I can wind any girl around my finger as easy as that," said Lemond as he waved a snap of his thumb. Having said this he bent over and whispered, "Best of all, she's damn rich" damn rich." Another evening saw Mr. Lemond and Ida

seated together in the parlor. The stiffness of his curls and tollette were quite amusing to Ida who found him a good study, and his efforts to be fascinating tickled her inwardly still more. Ida could tolerate him with good grace as he gratified her passion for studying human nature. Her own culture had been of the solid kind as well as ornamental, and she understood not only domestic affairs, but had made quite a study of music, drawing, language and natural science. Her mental horizon could reach all around that of Lemond and far beyond, and to her he seemed like a very little thing which she had placed in her cabinet of curiosities somewhat as a Naturalist pins a butterfly on his boards. That which had given her the greatest power in society and a knowledge of the grander principles of life was that zoistical science which she had pursued under her father, himself a physician. Having cultivated her own impressibility and learned to wield the finer life forces, she had a considerable psychological power over others, and having a high moral nature she used this power

for their good.

Lemond had made this one grand mistake with reference to Miss Manning: He supposed he was fascinating her and drawing her into his net, while the truth was she was drawing him into hers. His motive was low—hers was high. Seeing his vanity and low aims, she wished to give them a cheek and raise them

After chatting some time Lemond turned to Ida remarking: "Mademoiselle Manning, I wish to change the subject."

Ida saw by his increased formality what was coming. "Certainly!" said she; "this is a free

"Mademoiselle, I love you." "Indeed!" said she kindling:

Taking courage from her smile he continued, "And you love me, too!"
"Wonderful man!" she exclaimed.

"Why wonderful?"
To be able thus to know me so much better than I know myself. His face became crimson as he exclaimed, "Do you mean to say that you do not love me?"

"Not at all so far as I know. Perhaps you can read my feelings, however, better than I can," said she with a smile as she rebuked his presumptuous remark about her loying him.
"But you seemed pleased with me as I was

"I treated you courteously and kindly as I aim to treat everybody else; can I not be lady-like without being considered as meaning

Kneeling at her feet he cried out, "I beg of you, most lovely of women, do not put me off! All I want in this world is your love! I'd give

the universe for your heart and hand."
"I entreat you to rise. You are elegant in promises. Let me tell you that my heart can not be bought or sold, even if the universe was offered me. It must be won."

Lemond began to see a grandeur in woman which he never supposed she possessed. He was humbled and his vanity broken. He arose, covered his face with his hands and groaned. It did him a world of good to be taught that he could not "wind all women around his finger." He had really become quite interested in Ida, and looking up begged her to tell why she couldn't love him and to

her to tell why she couldn't love him and to lay open his faults before him. She said she felt delicate about speaking of other people's faults as she had too many her-

"By all means tell me my faults," he ex-claimed. "Why can't you love me?"
"If I must speak, then," said she, "Tell me what you have that is lovable in your character? What have you for me to love?"

The question came home like a shot. He paused. He looked at his clothes but he saw the foolishness of talking about dress or mere outside accomplishments to such a woman: He looked at his jewelry but he knew that Ida would require brilliancy of soul rather than that of precious stones. Finally he remarked, "I am acquainted with the world and can move in fashionable society, and"-but here he stopped. "Is that all?"

He paused again. "What achievments in knowledge," she continued, what deeds for human good, what high purpose in life can you present for my admiration and love? You speak of fashionable soclety. Some fashions would be quite repulsive to me, especially extravagant and unnatural dress, the habit of smoking, the use of liquors, etc. I am imperfect enough myself, but I long for nature's pure standard and can never love or marry a man who will draw me down-ward instead of upward. Will you forgive my plainness of speech?"

"Certainly, and thank you for it. You have set me to thinking. Miss Manning, if you will secont my love and my hand, under your

will accept my love and my hand, under your tuition and aid, I will rise to a great deal that

is noble, and at last win your heart."
"Mr. Lemond, I am obliged to you for your appreciation of my humble self. Think me not unkind when I say that I can never yield to you my hand when my heart is not yours, or when it must depend upon some possible future of yourself ever to become yours. Let me beg of you in parting that you will have some true and useful purpose in life and live less for the pleasures of the passing moment."

Lemond moved toward the hall with a sober face. His fauciful manners were all gene; he had stopped fingering his moustache, no longer called her Mademoiselle, and he left a sadder and a wicer man.

(To be continued.)

Letter from Washington.

Bro. Jones:-This is probably the last notice I shall take of Col. Smith's effort to screen himself from the censure which his acts impose upon him. Every position I took in your paper of June 18th, is correct, and I would refer the reader to it. I have Dr. Mayhew's attested statement that he did not vote on Smith's substitute; besides it was claimed that only four voted in the negative and those four were Mr. and Mrs. Edson, Dr. Wright and myself. He brings two witnesses to assert the contrary; so much for the value of their testimony. These witnesses also testify that the resolution against licentiousness in '72, was in the *preamble* to a set of resolutions which provided for church trials. This is a false statement of facts. I had the original paper before me when I wrote. The resolution so strenuously opposed by Col. S. was not in a preamble but in the declaration of principles, and Dr. Mayhew proposed to submit the resolutions separately so that each might stand on its own merits. There was an opportunity for Col. 8.; to define his position on the principle of the resolution on social purity. Col. S. chose to have them voted on as a whole and defeated them by his vote, thus avoiding a voteupon the main issue, as he did by his substitute of Dr. M.'s resolutions. These witnesses affirm that Col. Smith's substitute repudiated social freedom. If so, why was a substitute necessary; but I am prepared to say it did not repudiate social freedom, but Mrs. W.'s dictation to us. I stated in a former number, "I do not believe that a majority of the society are free-lovers." They no doubt were deceived by Col. Smith's evasive substitute and will ere long feel the effects of their error.

Those only who opposed the resolutions in favor of social purity, knowing them to be so, I class as its enemies, and I have said nothing in any of my letters to the contrary. Br. Smith's attempt to prejudice the society against me by transferring my proved charges against him as an indiscriminate charge against the society, will fail of its accomplishment by all that have read my letters. His denial of sympathy with Woodhullism is on a par with E. V. Wilson's, whose defense and aid given to it, contradicted his denial. His attack upon Dr. Mayhew's financial management was not only ungenerous but unjust. During one year of the Doctor's presidency he paid a subscription of \$100, and at the close of the year paid the balance against the society of \$150, ont of his own funds, and nine-tenth's of the society award to him the superiority in financial management of any president the society every the society every superiority and the society every superiority in the superiority in the society every superiority and superiority in the society every superiority and s had. We are content to await the triumph of truth and justice. It will come.

Yours for purity, GEORGE WHITE.

Weshington, D. C. Wheeling, Virginia.

The Wheeling, (Va.) Register gives the following account of a Spiritual lecture in that city:

-According to announcement Mr. J. Frank Baxter lectured yesterday afternoon and even-ing, but particularly in the evening, when the hall was nearly filled, and the audience seemed to be particularly interested in all he said and did, as indeed they might, for a more interesting speaker and better reader we don't remem-

ber hearing this long while. Mr. Baxter is a teacher in one of the public schools at Boston, Mass., we think, and comes here at the solicitation of friends. He is quite an intellectual and agreeable looking gentleman. He is an excellent singer, a fluent, earnest and interesting speaker, and will com-

mand your attention. The exercises of last evening were inter-The exercises of last evening were interspersed with singing, reading a very pretty poem from the pen of Lizzie Doten, entitled "Spirit Mother," with good effect, and relating his experiences as a medium, some of which were nearly as wonderful as the story of Aladdin and his Lamp in the Arabian Nights.

After reading the poem last night, the strange influence which he so vividly described came over him, and he gave several "tests" which have much local interest. He stated that during the reading he had momentary visions of an American flag apparently in the rear of the Hall, marked "lat Regiment Virginia Infantry. He also saw upon the flag, "Singleton," "Major," "Thoburn," "G. A. R.," all of which aroused a great interest in those present.

Omission.

In a previous letter published in Dr. Child's Department, from the distinguished author and Spiritualist, Robert Dale Owen, the closing paragraph was omitted. Dr. Child through some oversight omitted a page of the

"If now I am asked where all this is to end; what is to come of it, in case familiar converse with visitors from another world shall continue to be permitted here, I reply, that that is not our affair. We have to deal, for the present, with facts, not with results from facts. We are not the governors of this world, and need not trouble ourselves with predictions looking to the ultimate consequences of natural phonomena. Cosmical order has never, so far, been disarranged by any new class of truths; and if we fear that it ever will be, we shall merit the repreach, "Oh, ye of little feith!"

Foithfully yours, ROBERT DALE OWEN.

To Henry T. Child. M. D. Philadelphia, Penn., July 1st, 1874."

Little Boy Cured of Deafness by Spirit Powers!—Spirit Presence Evident.

This is to certify that our little Phillip Sher idan, six years old, had been so deaf that it was very difficult to make him hear for over one year. We learned of the wonderful cure performed by spirit-power through the medi-umship of Mrs. A. H. Robinson, of Chicago, and applied to her (sending a lock of our child's hair, as directed in her advertisement), to diagnose, and prescribe for the case, if she found he could be cured. In due time we re-ceived a reply, correctly diagnosing the case, and a prescription for the necessary remedies; among which was the magnetized papers to enable the spirit physician to get en rapport with the child while he slept. Her disgnosis

with the child while he slept. Her diagnosis from birth was correct in every particular.

The one prescription was sufficient. He recovered his hearing perfectly in a few days.

We have seen several notices in the RELIGIO-PHLOSOPHICAL JOURNAL, testifying to the evident presence of spirits, while the patient was wearing the magnetized papers. So palpable was their presence with our little boy, that he would often wake up and inquire, "Pa, are you with me? somebody is here putting their fingers in my ears." When in fact no one in the form was near him. the form was near him.

We take pleasure in certifying to these facts in justice to the medium, and for the benefit of others who may be similarly afflicted.

HENRY MULLEN, Angeline Mulien. Dalton, Arkaneas, July 19, 1874.

"Our Bright Spirit Home."

The distinguished poet, Warren Sumner Barlow, has written another poem which appears on our first page, and which is to be sung to the tune of "Sweet Home." It is a splendid production, and while it is sung at spiritual gatherings, the voices counding forth will echo the praise of its author and immortalize his name. Long may he live to send forth his poetical scintillations to illuminate the land darkened by theology and superstition. We all feel proud of Warren Sumner Barlow!

The Little Bouquet Orphan's Fund.

This fund we propose to use for sending the little gem of beauty to orphans in as many different families as the donations will pay

Bro. John P. Horton, Gen'l. Western Agent of A. & G. W. R. R., St Louis. . \$1.00 Who will next be inspired to a similar dead of noble charity. We shall report.

Passed to Spirit Life.

[Notices for this Department will be charged at the rate of twenty cents for line for every line exceeding twenty. Notices not exceeding twenty lines published gratuitously.

Passed to spirit-life, from 281 Oak street, Lawrence, Mass., July 9th, Mrs. Jennie Stevens, aged 45 years, 5 months and 9 days.

Passed to spirit-life, from Les Center, N. Y., June 21st, 1874, John G. Websten, aged 69 years, 8 months and 8 A wife, children, and a wide circle of friends, mourn the departure of one greatly endeared to them by his quiet practices of all the virtues of domestic and social

quiet practices of all the virthes of domestic and social life.

Bro. W. was one of the first to embrace the truths of the Harmonial Philosophy, being a firm and substantial advocate of spirit communion, standing alone in his vicinity for years, meeting the persecutions of unbelievers with an unyielding determination to overcome superstition and bigotry, with truth and reason. He has been a regular contributor for the Banner over twenty years; also for the Journan for several years.

During his illness, although suffering intensely, his faith continued to the last, giving full directions for his funeral services, etc.

The services were conducted by Warren Woolson, an inspirational speaker, assisted by the Rev. Mr. Ballon, a Universalist. May his angel presence light the way for the loved ones on earth, tenderly and triumphantly to such a glad ascension as his.

Passed to spirit-life, from Tramansburgh, N. Y., June 29th, 1874, Halen L. Cass, wife of James A. Cass, aged

29th, 1874, Helen L. Cass, wife of James A. Cass, aged 38 years.

'The subject of this notice was a good, true and kind wife, mother, sister and friend, and possessed rare gifts as a Spiritual medium.

In her home many friends and neighbors received through her mediumship messages from loved ones "gone before" to the Summer land of immortality. Being fully conscious that the hour of her departure from earth-life was at hand, she gave full directions as to the services to be observed previous to the burial of her external form. Her directions were kindly and lovingly compiled with, in decorating with evergreens and flowers the various rooms in the house—the hymns sung, by her selected—the speaker (Rev. J. H. Harter, of Auburn), by her chosen, officiating, after which her body was conveyed to Famerville, for informent.—Com.

Fannts H. Pience, passed to spirit-life, July 3rd, 1874, from Elk Poiut, Union Co., Dakota Ter. She was a firm believer in the Spiritual Philosophy.

Passed to spirit-life, from Candor, N. Y., June 24th, 1874, W.M. DALTON, aged 29 years and 7 months. Disease, Consumption.

He was an earnest investigator of the beautiful Philosophy of Spiritualism, and in his last moments expressed many thanks to the good angels for the many blessings he had received from them through the period of his

Passed to spirit-life, at his residence, Streator, Illa., June 2d, 1674, Mynov Lincoln, aged nearly 49 years.

Mr L. has for several years been a resident of Mazon, Grindy Co. He was a confirmed Spiritualist. He made every one his friend and was as dev. id of pretense as a child. His companion asked him if he was willing to go, and he said "Yes"—he was willing to go—death had no terror to him—he would meet her again on the other shore.

Miss Jane Vernon, aged 69 years, passed to spirit-life, July 12th, 1874, from the city of St. Louis. She was a good medium, She was respected and loved by all. M. A. M'Cord.

Prisoner's Friend Fund.

All money donated to this fund will be most sacredly appropriated to sending the Religio-Philosophical Journal to prisoners who may apply for the same.

Total amount previously received, \$13 45 E. T. Slight, Watsonville, Cal..... 74

Austin Rent Fund.

All amounts received for this fund will, be immediately sent to the above named person, who is not able to secure his own support. E. T. Slight, Watsonville, Cal..... 50 Augels will bless such noble deads of char-

It is better to send direct to him at Stock-

holm, St. Lawrence Co., N. Y.

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Bý Rev. Saml. Watson, D.D.

In the long list of distinguished divines connected with the Methodist Episcopal Church, few have enjoyed co high a reputation, and none have been more beloved by their constituents than Dr. Warson. In the early days of Modern Spiritualism he honestly balleyed it to be one of the vilest of humbugs and the work of the Dovil. Nor did he ever intend to give the subject my attention, but that about twenty years ago it forced itcelf unbidden into his own family circle, a deeply interesting history of which he gave to the world in Clock Struck One, which, has already passed through caveral editions; creating a decided sengation in the church and causing the author to be cited for trial.

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