

"BY WILL F. CAMERON.

Yes, this is night, Although the light

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" through whom life and immortality were rethe world. God never o loes no now, and never will do any thing without a medium or sgent. 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 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 by That Christ existed with God, as his only begotten son, before time began; and inst 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 be-fore 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 any keen unto us by his Hopin these last days spoken unto us by his Bon; 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 the Son. 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 fisher only." John says that "Christ was the beginning of the creation of God." Paul says, "He was the first-born of every Paul says; "He was the Brst-oon and of a same of areature;"-that he "inherited" the same of areature; "-that he "inherited" the same of a same 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 him. 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 Spiritualista. 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 Jesus of Nazar-eth. 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, ex-hausted farms in my native slave state, overrun with all manner of foul weeds, briars and thorns, until they fell into the hands of a different class of agriculturists, who cleared away the rubbish, and restored to earth its primitive elements, in the shape of composts.

impeding the progress of truth. Spiritualists 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 or resort to some form of mo logical sophistry to meet their opponent. In either case, they fail to vindicate the truth, and remove one of the most formidable diffi culties 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, inclimations, or religious opinions, other than what is produced by its immediate surroundings. If a man dies an unbeliever in future existence, he will be convinced of his error; but if he dies with any phase of religious be-lief, in reference to Christ or theology, he will carry that belief with him into the spirit-world. The custom of Spiritualists of enquiring, through mediums, concerning Christ and theology, is hoth foolish and pernicious; foolish, because we have Christ's own account of himself; and pernicious, because Spiritual ists erreneously stisch 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 Naz-areth. See R. D. Owen's fate lecture.

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. journal found 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 gentle-man of talent and attainment, and endeavors to make his journal a representative of "cul-tured 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 greated 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 plat-form 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 Freethought in the country. And the best are those whose lectures are the most numerously 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 ignorant speakers whose lectures are made up of the merest fustian have receiv. ed encouragement and support. I have seen R. D. Owen address in New York-a very small addience, when on the next Sunday the hall would be crowded to hear some pretended "inspirational" speaker who could not utter three sentences consecutively without slaugh-tering 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. The fact I mention simply shows what I know to be true, that owing to the class of lectu-rers that have been before the public, the better class of Spiritualists, intellectually, in the Eastern States, have kept away from Spiritual meetings. Miss Hardinge makes this state-ment substantialy in a recent number of the BANNER OF LIGHT.

tant, and then fear not. Why, only think, Jesus teald, "Whatsoever yo shall ask the Father in my name, it shall be given unto you." Think of righteous Noah (the first drunkard) how he prevailed with God through neaver and fitthe how already 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

Of royal sun is falling nigh. Ever my 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.

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Bible Spiritualism,

BY D., WINDER.

BRO. JONES :- I am impressed by influences now controlling my mind, with a conviction that I am not quite ready to enter into a dis-cuasion, 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-ens, 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 the world. And one of the fortuitous charac-teristics of Modern Spiritualism is, that is recconstice 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, se-cures for truth an opportunity to vindicate itself, and bring about a verification of the words, of framewith every last which my words of Jesus, "Every plant which my Heavenly Father has not planted shall be rooted up." Enjoying, as k now do for the first time in my long and oventful life, the in-estimable boon of religious liberty, I shall procood 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 inves-

Ugation 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. While I reproduces the prime cause and While I repudiate the crude and sensual ideas of the ancients concerning God, F am incapa-

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5. What is an angel? In the minds of the

Oxford, O.

The East and the West.

Mr: EDITOR:-It is not uncommon for the New England press to assume the superiority of the Eistern over the Western States in regard to intelligence; culture, refinement, ap-precistion of the beautiful, and reverence for the noble, the true and the good. And not unfre-equently lecturers tickle the ears of Eastern audiences by giving this assumption their approv-al. 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 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 West and the East is a state of the state o Western States. Ignoramuses and nobodies seldom emigrate to a new country. The supe-riority of the West, in point of intelligence, as well as enterprise, is due largely to a pro-cess of selection. Other causes, of course, are

... "I do not deny that there are incompetent 'public teachers out West', but it is quite as true of the East, and Mr. Brittan alur is quite uncalled for."

I will conclude by saying that the result of

with his grasshoppers, to convince Pharaoh 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 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 nead-light to a locomotive. I believe in no God outside of nature, in no divine law only what is implanted in nature. Ex. Rev. A. C. WING.

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Bastian and Taylor.

These renowned mediums are now in Giasgow, Scotland. Mr. Bastian writes :

"We arrived here in Glasgow last Thursday, after a voyage of twelve days, having salled from New York on the twentieth of June. While at Byracuse, we learned that the steamer on which we intended to take passage was 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 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 stranged with him for a seance on Saturday night, which was the first one since we left chicago, with the exception of a little family circle while at Syracuse. To night we hold another seance, 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 con-signment of the "Clock Struck One and Chris-tian Spiritualist, being the synopsis of the in-vestigations of spirit intercourse by an Episco-pal 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 recenfly. By Rev. from a number of persons recently. By Rev. Samuel Watson, D. D. Price 51. 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 Struck Three."

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

And fo what Extent are they Permitted to Impart their Knowledge to Mortals!

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

Mrs. Tappan said :--

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The committee and the sudience have preamed two things; that there are spirits, and that they impart information concerning themsplves: of course, not having asked for any proofs of immortality, nor 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 aveattes 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, buy 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 Anything you know concerning the inboth. habitants of any distant country is obtained by exploration, by the visitations of voyagers and 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 nineteenth 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 is claimed there is a process notyonly natura?, but eligible to all, whereby the persons inhabit-ing 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 wat 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 East it was a favorite theory-perhaps intro-duced by Pythagoras, and certainly taught by him-that the future existence of the soul was one of transmigration, either in a state of reward or punishment incorporated in living forms. Other phases of a future life have been pictured by Mohammedana. 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 scarce-ly 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. Often times 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 is 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 cify, and that those who were the chosen of God would ablde and dwell upon the earth for ever, whilst others would be totally destroyed. Differing from this, the Christian religion 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 We have 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 specific statement-concerning a future life than any other to be found in the Scriptures. Then we have not only that, but evidence of his hav-ing 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 Jeru-salem 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 bellever. It must also be borne in mind that all specific knowledge concerning the methods of that existence is left to be ascertained when the spirit shall arrive there. But aside from this there have been, not only within the pale and records of the Christian Church-amongst inspired seers, saints, and maftyrs-but outside the recognized pale of the church, certain visitations-have been received, conveying a sense, an impression of spiritual presence that seemed to indicate the absolute power of angelic messengers to pres-ent themselves at times to mortals. Unquestionably Swedenborg was one of those gifted minds, and he founded a system of belief predicted upon his apiritual experience. There were seers cononized in the Catholic Church, and outside the Satholic Church there have been those who saw visions of angels in their -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 present day. The fact that these come unannounced and unsought by mortals, the fact that in every instance (whatever the form of manifestatio 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's 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-beaded 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 puss 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, chang-ing only in its physical nature, leaving behind the outward-physical body it took when it en-tered into spirit-life, but retaining every essen-tial and property which constitutes the inditial and property which constitutes the indi-vidual. 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 a 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 life, the vigor, the intelligence are somewhere. The Spiritualist says they exist spiritually. "But we cannot see them," says one. Neither can you see them when in the body. You cannot see that conscience, that love-all that makes the man, though you see the body. Now that the body is dead it is simply that the spirit still retains every facelty of mind, every power of thought, every gift of intelligence, every propensity; only these propensities are outgrown by the new life into which the spirit has entered.

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 dripk to keep up the material body. It is not neces-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 neces-sities. Take away these physical employments and necessities, and what is those left for mankind to do? Very little in the present state of spiritual culture. Very little in the present congeption 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 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 ander these cares of the material life they often develop every power of the mind that is most valuable to 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 rai-ment, when removed from earthly splendor or earthly poverty? What will be its status? What shall it do? There is a spiritual rain-ment to be provided; there is spiritual nourishment 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 raiment, and it is to be done by the acquirement of knowledge, by the acquisition of wis-dom, 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 hahind 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 particles which shall make up its beautiful frag-rance and bloom, so it is the spirit brightly or darkly weaves the meshes of thought that at tract 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 barth, 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. Bometimes, however, the spirit is impowered with ability to rise, and is adorned with those special graces and goodnesace 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 nevolence. 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 friendahip, the lofty attractions that bind kindred souls together. The occupation there-fore 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 disembodied 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 then

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 perceive 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, bit 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?" There is no limit to the power of imparting knowledge, except the ignorance of the taught. The ignorance of the laws whereby that knowl-edge 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 s 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 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 darlingchild, 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 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, be cause your knowledge of those laws has been extremely limited; but that in proportion as your knowledge increases so will your power of communication increase. We know of an elderly man who resides within fifty miles of a railway and telegraph station, and yet so 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 stail themselves of the mission between the two

THE DEATH OF CHRIST;

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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, Unseen, 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;
- That He, whose evil rule could sway 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,
- Secking to make burnt offerings, Bringing the doves and deer.
- And thus within the market place, Damba 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 sppcased and soothed,
- 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, benesth, 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, Sisughter the innocent, and make
- The guilty thus their wrong foreake?
- 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, Plato within his grove, Proclaim the power of God to men,
- His wondrous light and love.
- Those who have striven in every age To held their human kind,
- Were burned or crucified or scourged; And those who strive to bind Make God all men despise,
- And place Him far beneath the law
- Of human sacrifice. Rather was Christ divinely sent,
- . y his life souls to save; Follow his footsteps and the ray
- That from his lowly grave Shines out most holy and serene 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, Haughtered by envy, mallce and scorn, The harvest of long years of strife; He with the Father dwells in peace,
- And through his life and love you find release

Communication.

DRAB 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. PRIMM.

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AUGUST 8, 1874.

Undoubledly 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

eve, as he did, ges 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 iway.

orlds, who

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 fell; not perceptible perhaps to the out ward 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 apiritual gifts and their recognition have been ig-nored. 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, And it is true there are many yet who are daily and hourly inspired. It is 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 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 yous fellow-beings. They seek converse with yours you do with one another, for education and im-provement. 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 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 be-ing almost a tie vote on the two subjects, Mrs. Tappan's guides kindly offered to give a poem on each.

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, twenthe 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. 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 pres-ent 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/1 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 basans-tive of Massachdsetts, 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. B. 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 Owan, 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 persons was that of the spirit usually known as Katie King." From this it would spem 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 Katle King, and that An-nie Owen Morgan is only an assumed name. Once more; in her farewell scance Katie said "that she had had a wears and sad three years "life working off her sina." 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 these flat contradictions, would it not be well for some ingenious man to rise and explain? CONSISTENCY.

dren even to the utmost west, has, in unfading testi-mony of our origin, bequeathed us the legacy of her language, her laws, her morale, her literature, and her Isngunge, her laws, her morals, her literature, and her religion. To religious despotism. Imposingles speculative delusions, and class legislation, may be at-tributed the decay of nations. A. . Aware of the resentment I am provoking, I yet shrink not from the encounter. We are no longer burnt at the state. Price \$2.00; postage, 24 cents. ** For sale wholesale and retail by the Beligio-Philo-pophical Publishing House, Adams St., and Fifth Ave., Chicago.

RADICAL DISCOURSES RELIGIOUS SCRIECTS. WILLIAM DENTON. CONTENTS: Man's True Saviors. Be Thyself The Dringe in the Light of Modern Science. Is Spiritualism True? Orthodoxy False since Spiritualism is True. hat is Right? Who are Christians? Christianity no Finality. The God proposed for our National Constitution. on 'rom Shakespeare Price \$1.25, postage 16 cents. •.• For sale wholesale and retail by the Religio-Philo ophical Publishing House. Adams street and Fifth Ave., 17 THE DEBATABLE LAND BETWEEN THIS WORLD AND THE NEXT WITH ILLUSTRATIVE NARRATIONS BY ROBERT DALE OWEN Author of Foot-falls on the Boundary of Another World, "Beyond the Breakers," etc. -:0:-CONTENTS Prefatory address to the Protestant d rgy. x I Touching Communication of Re-ligious Knowledge to Man. Boox 1 Boos II Some Characteristics of the Phenomens. Boox III Physical Manifestations. Boox IV Identity of Spirits. The Crowning Proof of Immortality. BOOK V Boox VI The Spiritual Gifts of the first Century appearing in our times.

The world-wide reputation of the author as a States-man, Diplomatist, and writer, his earnest and varied life in connection with the rise of the manufacturing interest in England, the Socialistic Morement in this country, the polltical affairs of thifty years ago, the carreer of a Diplomatist at the Neapolitan court but last and greatest of all the Growth of MODEAN STRUTUALIES affords an absolute gurrantee that any work from his pen must be of the highest order and absorbing interest. The large sale and extended interest manifested in all quarters upon the profilection of Debatable Land is sufficient evidence of the action of Debatable Land is sufficient evidence of the actions reputation and its continually increasing sale proves it to be a work of great ability and sub eagerly demanded by the public and meeting the highest ex-pectations. Mr. Owens "Foot-fails" has reached a sale of over TWENTT TROUGARD on the sufficient is pop-niarity. It is a large handsome twelve moblook of Firs Hurmuth AND FORT-TWO 7ASSE handsomely bound. Parces \$500. Postage free.

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A-UGUST 8, 1874.

Materialization in England

[From the Medium and Daybreak

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 distinguish 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 df 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-pisce, the motion of the figure was very timid, and it speedily retired. Shortly after, the door of the screen was sgain opened, and on this occasion a tall, semi luminous figure, draped from head to foot as a fe-male, in a luminous gauz slike garb, glided out. The apparition was very tall, and I had an excollent 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 no ticed 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 fig-ure to the passage of rays of light, and affording me the means of measuring its height, which I did at the close of the scance by requesting a gentleman present, who was should the feet and six inches high, to that 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 pecu-liarities was manifest in the tall for the peculiaritics were manifest in the tall female figure. She or it glided, and did not appear to walk, but rather to slide noiselessly across the iloor. 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 in-timated 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 whisper, but did not catch the name. The figure again 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 The figure then glided backward, and before departing behind the screen displayed the skirts of her dress, which formed a rain on the carpet extending two feet from her person. During the five or ten minutes that this apparition was before us it frequently altered the brilliancy of its semi-luminous apparel, the upper and lower parts of which were at all times the most luminous. The bright nebul-ous-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 an two minutes an other form appeared from behind the screen. 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 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 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 head 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 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 im-pressed on it a very audible kiss. The figure glided backward and passed behind the screen; After this amasculine Scottish voice was heard behind the screen, the gas was inread folly 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 traace, out of which in the course of a few minutes and came, and this remarkable seance 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.,

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to inform the public mind through journals and books of the day, does not perceive the importance of these principles of social re-form, namely, social unity and equal distribu-tion of knowledge, is most certainly not qualified for the office which he is compelled by circumstances to occupy. A movement cannot 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 have an establishment for their productions, which will be distributed according to increasing demands.

"And this will be more convenient and preditable 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 | In dustrial Brotherbood), 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 application '

The great voice of the laboring class is going out in its earnest demand for proper legisla tion, and "equal and exact justice." Labor is asserting 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 Husband ry/ with its tens of thousands of members, men azd women, has assumed a position in the afthe dignity which its leading minds infuse into it, and the grand basic ground-work of its principles, any previous organization, the obect 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 pro-gress 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 st 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, Linn 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! Bo taught the good man of Nazareth; so teaches the spiritual philosophy. And yet, may it not be said of convicts, passing frowning prison gates-" Who enter here leave hope behind !" Loving my race/saint and sinner, deeply do my sympathies go out to the imprisoned-to all the unfortunate members of a common humanity The State, in incarcerating prisoners, assumes the responsibility of reforming, as well as pun-ishing them. And when reformed they should be released, and received back into society as law abiding citizens, and helped tosituations. But let that indefatigable worker in Spiritual ism, tamperance, 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 Aubern 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 follows: 'The 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 severity and injustice of the law, be doomed to stay there till relaxed 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 stisched to the committing of crime, but when high officials in governmental affairs commit likecrimes with impunity-when min-isters of the Gospel are guilty of the same of-sense and set retain their positions as teachers Sense and fet-retain their positions as teachers in large, popular and wealthy congregations, T 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 il-lustrious predecessors.' He has already worked for the State about twelve years, for taking 'improper liberties' with a female, while we have now in prison a noted character who has have now in prison a noted character who has not only been guilty of similar deeds, but ac-tually 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 siz years. Thus you will see, dear brother, that justice in our criminal courts is irregular and uncertain. J. H. HARTER." Yours truly,

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 con-scious 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 is is a mod est, retiring lady If she could, however, he induced to take the rostrum, which is don't less her position, she would make her mark. Miss B has an aged father and mother depend ent upon her for supp ort. Spiritualists visiting this city, will be repaid by calling on Miss B and testing her powers The RELIGIO PHILOSOPHICAL JOURSAL is a

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

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Medium's Column.

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DEFENDED MILLS, N. H., March II, 1911.—PROF. PATYON BYENDEL. Data Sin - YOUR POSITIVE AND NEGATIVE FOWDERES are creating a great excitament here. It can traily be said, in my own person, that the Billd see, the Lame walk, and the Leper is cleaneed. I had here. It can traily be said, in my own person, that the Billd see, the Lame walk, and the Leper is cleaneed. I had here. It can traily be said, in my own person, that the Billd see, the Lame walk, and the Leper is cleaneed. I had here the Leprest for thirty person in my lege arms, used and coarly all over my body. After taking your Positive Powders about four days I showed up my sleeve to see how my arm looked, and to my nitter autonishment the scabe would cleave off easily and leave all smooth; and to we my head all body are clean. The Catarrh in my head is arrested. They cured my lungs, that were tide up with Phalegem and Coungh. The Rhoumanting in my mackes commenced many years ago, and by degrees at tended 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 is any position. My lege I could not raise my right arm to my head, or put on my vest. I can now hold it is any position. My lege I could not raise my right arm to my head, or put on my vest. I can now hold it is any position. My lege I could not is all "The powders have set it all right. Baveral years ago, from overstraining one eye and a blow on the other I became Himd, so that I could not know a person in the same room. Now I can read the large words in your Circulari rei I took only two Bares of Negatives. On Thursday I called on Mr. Rowies, who had been ick about two years and his wife was alack from itaking calcularies, having issed them and even their pood effect. Be could not do anything or go about the houses. I could not prevail on him to me the Powders. On my way there I met Mr. Woodward, who is acquainted with the Powders, having issed them and even their pood effect. I'tours truly. A. H. KNIGHT.

A. H. KNIGHT.

WHAT DOCTORS SAY.

In the course of a large experience with the Positive and Negative Powders, I have found them almost infailible is all asute diseases, particularly Povers of all kinds, such as the Billous Inflammatory, Typhold, Congestion of the Lungs, Searlet Fover, etc. 1 have also found them infallible in Bowel Complaints and Nervous Headache. I have also proved the Ointment recommended to be miade of the Postitve Powders (according to Rule the tenth) to be magical in its effects on all kinds of Bores and Erysipelas.

DR. M. B. JENKS, formerly of North Adams,

now of Ameebury, Mass. One box of your Postlive Powders cured David Willington of a palm in his stomach of 2 years' standing. Mrs. H. Claffin was cured by the Negative Powders of Numbress, or Painy, of 11 years' duration. The Powders cured Mrs. H. Claffin of Neuralgia. They also cured a lady of Painful Monstruction when given up as past cure. In cases of Parturition (Child-birth), Toonsider them of great value.

DR. JULIA WILLIAMS, Practical Midwife, Bast Braintres, FL

myself have been afflicted with Rheumatiem and Heart Disease for three years during which time I have not been able to labor. I have taken two boxee and a half of your Positive Powders. My Rheumtiem is cone and the Reart Disease much

WHAT WOMEN SAY.

Hy daughter, Martha. Has been cured of Sup-pressed Menatruation by the use of the Positive Powders. -(J. Coorma, St. Johns, Ark.) Your Positive Powders have cured me of Dropsy of the Womb of one pear's standing. The bend-ency to Dropsy was inherited.-Olms, Exna Mure, Brookiys, N. Y.) A woman who had four Misconsrilagrees get a box of Positive Powders of me, and they took her through has next Pregnancy all right.-(O. HERRY, Sand Spring, Iows) My wife is now all right in her monthly periods. As I said before, she had suffered screet deal from Ir-regrularity and Flooding, Bhe had doo-tered with soven different Doctors for three years; but there is nothing as good as your Powders.-(W. H. Exar, Smith Oreak, Mich.) Your Positive and Negative Powders have cured a case of Risht Legs of 16 years' standing, dieo a case of Rheumatism, a case of Falling Sickness of Fits, and a case of Dysentery.-(Powman Hatoon, Yorkville, Ill.)

Miss Lens Anstin was taken with Stoppage of the Periodicals, accompanied by great district in the bead, and coldness of the limbs. Has was trained with your Positive Powders, and has entirely recovered. --(Rosa L. Ginns, Pardeeville, Wis.)

No More Headache, Neu-

ralgia, or Rheumatism.

I have been troubled with the Nouraigia for the last 15 years, and at times have been laid up with for all weaks at a time. I have used work powith for all weaks **Negative Powders Cure** Blindness, Deafness, Paralysis, Lameness, Loss of Smell, Loss of Taste,

RELIGIO-PHILOSOPHICAL JOURNAL

T. P. BARKAS, F.G.S. Newcastle-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 a this effort, Spiritualism flourishes and is taking deep root in the reflecting mind, both in and out of the church.

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 im-pressive, and that is, if he who wields the pen

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 investigstors of the truth. I found at Denison, Texingators of the truth. I found at Denison, Tex-as, a large number of intelligent persons, only wanting the evidence to become fully confirm-ed in the faith. Denison wants a good phys-ical medium, as well as a trance lecturer. The Spiritual society of Louisville, may be considered disbanded, for various reasons not Healing Institute and Gymnasium,

- Cuicago, ILL 244 WARASH AVENUS. -Chronic diseases incident to both serves a speciality. Send for *Health Journal*, mailed free. DUMONT C. DAKE, M. D. and DELLA E DAKE. vién4t!

W. A. Flanders, M.D.,

Practical Healer & Physician for Chronic Diseases, is now located at No. 186 W Madron, cor. Halsted sta. Chicago. His success in cases of Euleratic Fits and Gravel, is unequaled in the practice. His cares being most always cers an He sends proof of his star-tling cures in circulars to sli. The Doctor also examines, by a lock of hair only requiring it to basent off sent him, and bandled by none except the patient; stare are and sex, and give name and address, - write plainly, and address as above.

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JOHN AND MARY ANDREWS. v16p18tf

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A. B. SEVERANCE.

417 Milwankee St., Milwankee, Wis.

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

MRS. DR. GARRISON, Netton, N. J. In Ague and Chills I consider them anequalod.

J. P. WAY, M.D., Benent, IL

Your Positive and Negative Powders seem to be quite a mystery-no marked action-yet they cure. I have some patients who can't live without them, as nothing else has ever benefited them.

C. D. R. KIRK, M.D., Pern Springs, Miss. They are peculiarly adapted to the female constitution.

DR. L. HAKES, Olore, N. Y.

Consumption, SCROFULA AND CATARRH

Cured.

Jane Worley was cared of Scrofula of 15 years standing with 4 Boxes of your Positive Powders, in three weeks, having had five Doctors before. Her ankies were swollen, and in running scree; in fact, it was all over her body.-(MANVIN WORELT, New Petersburg, Obs.)

over her body.-(MANVIN WORMLT, New Petersery, OAD.) Four Boxes of Positive Powders have cured a little girl of a very had case of Berofuls.-(H. MoRua, Pay' etteells, N. C.) The daughter of Henry E. Lepper was afflicted with Berofulous Bore Eyes for several years. Much of the time she could not bear the light, and had to be shut up in a dark room. Evens he had taken 3 Boxes of your Positive Powders, her eyes, to all appearante, were well, and have remained so.-(House sores on me for the reard, and could get no cure. I tried all the medicines 1 could get, but no cure or help until took your Positive Powders. I am now about well.-(Jour W. KENDALL, Bethel, Me.)

Powders. I am now shoul well.-(JOHN W. KENDALL, Bethel, Mc.) I have cured Mrs. Anna Wright of Imberlied Scrofuls with & Boxes of the Postive Powders.-(EXEA PAINSLE, Beerer Dam, Wis.) Mother had the Cistarrh in her head so bed that, when jring down, she could hear it go drip, drip, or a ring-ing. Your Postive Powders cured her. They have cur-ed my Catarrh in the head also.-Chize R. M. BRAYER, Burlington, M. J.) I have raised one man from the dead with two Boxes of your Positive Powders. It is J. W. Nattle of this piaco, who had what the Doctors called the Com-sumption. They said he could not live long. He is now at work for us, a well man.-(G. W. Hatt, New Honen, Ind.)

Triumphant Victory

Dyspepsia and Indigestion.

A short time since my mother tried your Positive Providers for Byre provide and Indigrection. If who are a piece of apple as large as a hand-init, she would not sloep a particle all might, but be very weary and nervous, she is entirely well now.-t. G. Mowman, Stocktes, Ales.) Pour years and I used half a Box of your Positive Providers, which took all the Pryspepsian cut of me front and branch.-Joam O. Humpanny, Hertland, Wie.) I have been a sufficient from Dytypespela for mean storic myself to the most rigid course of disting, and hav-ing states a most rigid course of disting, and hav-ing states a militered for mast, prearying that we-mean a meal of hog meat, prearying that we-mean a meal of hog meat, prearying that we-ing states a sufficient me of all my symptoms of Dytypespie. I now set supling that is a channe, M.D., Brancheils, Ark.)

Loss of Voice.

Typhoid and Typhus Fever.

The FOSITIVES cure Nutralata, Hasdache, Runturavian, Paina of all kinds; Diarrhoss, Brunnwaviar, Vomiting, Drarzysta, Fistalence, Worms; all Pr-sals Waarkseess and Derangements; Firs, Oremps, Sr. Virros' Dawies, Scaristina, Brysipelas; all Dry-an-small Por, Messlee, Scaristina, Brysipelas; all Dry-an-karsing, scate or chronic, of the Kidneye, Liver, Langs, Womb, Eladder, or any other organ of the body; Cavanas, Oceanimption, Backwarrs, Oongha, Oolda, Schourdla, Nervousness, Asympta, Elangra, Wang, State State, Schourdla, Nervousness, Asympta, Elangra, Schour

The NEGATIVES cure PARALITER, or Paley, whether of the Muscles or of the senses, as in BLINDARMO, DRAFWING, loss of tasts, small, feeling or motion; all Low Pevers, such as the TITHOR and the TITHUS. Both the POSIFIVE AND NEGATIVE are needed in Chills and Paves.

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CHICAGO, SATURDAY, AUGUST 8, 1874.

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 social-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 keeping 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 semi 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 platform disappears when a rival editor, lecturer and freelover wishes to occupy it.

K. V. WILSON.

We never in our life saw a whipped dog that whined more piteously than E. V. Wilson, be cause S. B. Jones kicked him out of the RELI-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 the 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.

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

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 yet, that shows any great amount of friendship. We feel fully competent to take care of ourself 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 returned to their vomit, or like the sow to her wallowing in the core." They look mean enough to all highn ded 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 pro-ductions of your pen out of it. Your egotism and self-laudation is enough to damn sny pa-paper in the world. BENJAMIN.

How to Develop Mediums.

[Republished by request.]

The inquiry is often made, how can I become developed as a medium !

There are many phases of mediumship. Some individuals pass from one phase to another very rapidly; others 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 readily accompliahed. If there is already a well developed medium that can be procured to sit with the circle, where all desire to become mediums, h should be done; if not, go to work in earnest without such aid.

Let a few carnest souls, 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 alope can become developed, if 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 absolutely 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 sectors 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 hands resting fist 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 scuh 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 same 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 circumstances 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.

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 Woodbull 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 exact ly 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 tendency that way, is absolutely untrue and unauthorized. 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 uppardonable sin, were I to cater to hypocritical canting conservatism at this stage of the game.

If I believed in total depravity I should be afraid of the great discussion of socialism; 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 filied with love for all. Yours,

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-Woodhuliites, 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 subjects should 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 infolsrance are not yet past in the South. The occurrence being poised 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 declared that the matter shall be invest

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

. 1

claiming it to be the very "elixir of life." Swedenborg very properly characterized the doctrine as originating in the lowest hell of infamy and degradation.

the present day, have run up and down, pro-

Hells are constituted by giving loose rein to the passions. They exist upon the spiritual as well as the material planes of life, and discase 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 horrors of that terrible doctrine advocat ed 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:

BRD. JONES:-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 his work.

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 just 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 permiclous doctfines, 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, [representing 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. Bur-rounding this are multitudes of the low order of humanity-not at all alarmed at the fate of morality.

By standing the picture on its left side, you will notice a large face across the whole pic-ture-it is in dark shade 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 willing to confirm by affidavit if required. am 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 represented.

In regard to Mrs. Gifford's attitude towards Spiritualism. I would say thar she is opposed only to the Woodhull feature. This she absolutely abbors

for some time yet, and will then take a trip through the country, interesting believers in the phenomens, 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 pisturage coul@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 person 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 Indiana, although probably by a different tribe than either of these now roaming in this region. Near the cave was found a white man's skull, apparently perforated by a bullet. It had been exposed to the atmosphere for several years, as no white man, except those 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 Indiana as offerings to the Great Spirit.

C. B. Lucas.

A short time ago we published a poem given through the mediumship of C. B. Lucas, of Belleville, Ill. 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, Erq , who sent us the poem, is a man of unblemished moral character and strict integrity, we are led to lock upon the production of this poem 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 theary in perusing them. Is it not possible that there is a grand old poet 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, perhape, 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.

AUGUST 8, 1874.

" 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 noth-ing 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 liter-tim, 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 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 iste Annual Convention of the Universal Association of Spiritualists, did you no good, and was the cause of grave offense to the Bpir itualists of the West. I am, Bro., respectfully yours, E. V. Wilson, Sec. N. III, 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 mialed 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 Eigin Convention in December, we received a letter from Dr. Howard urging us to come to Eigin and help them fight it out as a free Conven-tion, 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 lice President [Mrs. J. S. Severance, the outspoken freelover and Cap-tain 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 spotist, the great mogul, the god almighty of Spiritualism. Do not I run S. S. Jones and the R. P. Jour-NAL, and the Northern Illinois Association of Spiritualists? I am displeased. I am all and in

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

Hence we have advised that in forming circles, none should be admitted but such 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 raise 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 Raligio-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 lanta, Ga., July 26th, authorizing them to solemnize marriages in due form of law.

gated and the guilty brought to justice.

"In the evening I visited and took tes with the family of the pastor of the Methodist Episcopal Church South, and accompanied the family at night to their church service, leaving my umbrells at the house by mistake. After service, I returned with the family to the parsonage after my unbrells, 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 Kukluz 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.

Bome time ago we published an account of Katle King's farewell seance in London; on which occasion she cut several pieces from her dress as soucenirs 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 Katie'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 soucenirs 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 this 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."

JAY CALKINE. Lester, Mich.

MR. GIFFORD'S STATEMENT IN REGARD TO THE PICTURE.

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 Place me squarely becomes a Woodhullite. opposite to this idea-the Woodbull theory. B. S. GIFFORD. 1 4

Mrs. 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, cost, vest, musical and mental tests in a manner that excites one's admiration.

We remember how Jacob wrestled with the Lord, but the most celebrated "wrestla" occurred list 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 male 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 attempts, 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 encounter.

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 absaird-she is assisted by a band of powerful spirits, who work through her organ-

Mrs. Miller will remain at our Seince rooms

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 het 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 tork 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 arcans 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 res mame, 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 reception.

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

AUGUST 8, 1874.

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RELIGIO-PHILOSOPHICAL JOURNAL.

Philadelphia Pepartment HENRY T CHILD, M D. Subscriptions will be received and papers may be obtained, at wholesale or retail, at 634 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, an nounced 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 impres sion. I have had no time to prepare what may be 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 in vitation which has been given me for three weeks 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 I could, a careful record of what I saw and heard. In addition to the reby 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 Spiritual ism, particularly that most remarkable phenomenon, materialization, than 1 ever saw in my life before; and every day confirms me' more and more in the unmistakable character of the phenomena.

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

I have one circumstance which I desire to mention to you, which will, perhaps, be an an-swer to a question that has been discussed here. You know about Katie King. Last evening she called me to the sperture of the cabinet and said, "I wish you to know that my friends in England have made a mistake in declaring that I had left the easth 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 her, because I thought it was injurious to her for me to remain longer. I said nothing about not returning to carth ". That she said to me just as 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 Inder. 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 al most the same as those given in this paper. This is a paper advocating what is called Secu-larism. 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 distinctly 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 Spiritualism 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 ex-plicit 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 connectionthe accordance-which I thought there was between Spiritualism, and, not orthodoxyvery far from it—but what I called primitive Christianity, Christianity of the gospèls 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 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 of which is that what was considered very excellent evidence five hundred years ago, is considered duite insufficient now. Perhaps you remember Whittier's lines:

of the fact? Do you think that there is a man or woman that would believe it on such historical 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 recorded as occurying in the first cen-Why can not they happen in the ninetury ? teenth? and if they happen in the nineteenth that is the strongest proof that they may have

happened in the first. If the scientific men of this country are ever to be believers in the gospel parrative, 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 favorilism," 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 les-600

The Spirit World.

A DEPARTMENT POR COMMUNICATIONS PROM THE INNER LIFE.

[For some time past my spirit friends have been arging 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

to the world. The extended circulation of the Jourasan furnishes the means of reaching more individuals than any other paper on Spiritualism. Spirits have expressed a desire that I should not only seend for the to 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, while names will be given with their communications. H T C 1

A NARRATIVE

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

CHAPTER III

FIRST 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 have had no preparatory education. I was impressed with the terrible idea, that is so provalent even in this enlightened age, that a hell of fire and brimstone 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 hove! 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 be-ing released from that 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 inter-ested in these, yet I had not the moral power

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.

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.

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 very 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 re-man 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 be ing misunderstood, even by these 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 au 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 boud 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 ex periences 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 HOUSERTSON.

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 rapid ly advancing, and the day is coming when pirits 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 spoke the truth, and it reached their souls.

AUSTIN W AVERY OF HAVEBUILL MASS.

Shortly after I passed out of the form I found this medium. She came to Haverhill to hold scances, 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 weep-ing 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. Although 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 besutiful homes of the spirit land, 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 un settle many and cause them to lose their sens-There are many persons who have au ca. · 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 pro-gress, and when years have colled away, they may enter heaven and then they can not come back 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 Spiritual-ism, 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 to earth.

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 rea/ 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 giad 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, wept-sh, no! they always part Who, having once changed heart for heart, Change also locks of hair.

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

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

While I shall tie low, deep and cold, And never hear him tread,-Whether he weep, or sigh, or moan, shall be passive as a stone; He living, and 1-dead!

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 unscen eternally, A disembodied soul.

A . . ight in the state of the 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, leve, 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 streng 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 me, Nor I from him abide; Let these poor limbs intearth find rest. -I'll live, like love, within his breast, Rejoicing that I died.

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The **Clock Struck Three** INCIDENTS IN MY LIFE. BY D. D. HOME.

" Instead of being a superstition itself, as they may be disposed to think it, they would find it the explanation and the extringuisher of all superstition "-Dr. R. Chambers.

All Spiritnalists and Investigators will hall with delight, another volume from Ma. Hows: Although a continuation of the first series issued some years since it is complete in itself. In his Preface he says:

complete in itself. In his Preface he says: "About nine years since I presented to the public a volume cutlied 'Incidents in My Life,' the first edition of which was speedily exhausted, and as condwas issued in 1883 During the years that have since elapsed, although many attacks have been made noon me, and 'noon the truths of Spiritualism. Its opponents have not succeeded in preducing one word of evidence to discredit the truth of my statements, which have remained uncontradicted. Meantime the truths of Spiritualism have become more widely known, and the subject has been forced moon public attention in a remarkable manner. This was especially the case in the years 1867 and 1868, in conse-quence of the suit 'Lyon rs. Home,' which most prob-ably was the indirect cause of the examination into Spiritualism by the Committee of the Dialectical Society, whose report has recently been published. Coincident with and subsequent to their examination, a series of in-venigations was carried on in my presence, by Lord Adare, now Karl of Dunraven, an account of which has vesilgations was carried on in my presence, by Lord Adare, now Earl of Dunraven, an account of which has Adare, now Earl of Dunraven, an account of which has been privately printed; an examination, especially scientific in its character, was also conducted by Prof. Crookes, who has published his conclusions in the "Journal of Science." I now present the public with the second volume, of-'Incidents in M, Life, 'which continues my narrative to the period of the commencement of the Chancery suit."

CONTENTS.

"Doubts to the world's child-heart unknown, Whisper us now from star and stohe; 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.

w

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 ordainedto use human language certain laws, finds it necessary occasionally to suspend these laws. I have no belief that anything mirsculous 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 telegraphy became one of the lost arts, would that record be to us to-day sufficient workcher

. .

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 attection 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 it is only through the natural transition, or translation of the spirit, which takes place when life or 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 interbland

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 ocnscious of his terrible con-dition, although it was not until after he had

OLIVER GERRISH

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

L. J. PARDER TO A FRIEND IN CHICAGO.



English Estimate of Dr. Wolfe's Book on Spiritualism.

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

A NEW BOOK ON ADTRITUALISM.

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 chedomena observed in the presence of Mrs Hollis, who recently gave seances to so many eminent investigators in London. The work is so interesting, and written so racily, that we edall 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 ipto the painstaking method of investigation which is characteristic of the author, and of every page of this remarkable book.

letter from Mr. Burns, the editor of In a Human Nature, he writes. "The book will be a great favorite here. Spiritualism here is as radical and truth lowing 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 veinin from the fens and bogs of theology and fashionable cant, and they think their venom should be regarded as the elixir of spiritual life. These people harrass me very much, and I may truly say, the persecutions I receive comes not from the foes of Spiritualism, but from these, its false friends; or, may I say it! traitors."

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That class will feel squeamish at some portions of Dr. Wolfe's book, but it will be a genuine gain to the true harmonial philosopher, who will fire it at the half hearted enemy with all the powder it can, earry. There is a tendency of our movement to degenerate into a favor-ing clique, the sole object of which is to gain the smiles and gratuitles of ¶ashionable superstition. To this degrading tendency Dr. Wolfe's book is a wholesome antidote and, I stition. have no doubt is will have a great sale in this country. The two boxes we have received will only whet the appetite of ohn Bull for a larger dose.

STARTLING FACTS IN M. DERN SPIRITUALISM FROM JTLT 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 fayor with such. Their object is not to assert the right, nor to establish justice, but to fawn up on the wealthy, and ait 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 Spiritcallam has suffered much. A large proportion of its adherents have acted with more enthusiasm 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 she open to receive you, our tables are spread to regale you, and our purses overflow with the means to promote your mission.

and genius touches with the living fire of di-vine radiance even the most trivial fact alike with the rarest prodigy. Dr. Wolfe's opportunities have been remarkable, but his book is more indebted to the author than to his surroundibgs. 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 general; the reverence of the highest adoration is strengthened by the boldness of the iconoclast; an intuitive faith reaching up into the loftiest secrets of existence flads 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 entbusiasm of an investigator, who in two years devoted thirty weeks to close experimentation with one medium, is well supplemented by scrutiny which left no tests unemployed which idgenuity could devise to certify the phenomena.

Dr. Wolfe begins with a sketch of his boy-bood, and husual performens, which occurred in his district before a savent of Spiritual-ism. His early experiments are carefully -his experience with trance mediums is traced 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 deploted that so much of that which is manifestly spurious should be folsted 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 oppor tunities for extening his experiments, and doing 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. Or many pages there ap pear 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 hat month, embraces every phase of the manifestations. The bo.k 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 be 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 ACTHOR OF "CELESTIAL ePHERES '

No. 5 -

TRANSPARENCY AND LUMIN SITY THE RESULT OF INTRILECTUAL UNFOLDMENT.

Aggregated perfected forms, temporarily organized, I repeat, constitute a changeable element of a perfected "whole" of 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 unfold-ment, 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 system 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 lum nous germs, in a corresponding state of activity. A vast stumber of these ultimate, luminous, spherical germs, exist throughout the cosmical 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, spondingly the increased demand for corre-spondingly progressed germs; the more in-tellectualized, the nearer does the physical or-ganism approach transparency or luminosity; aliments required to meet the deand the mands of the organism in supplying progress ed germs, must necessarily approach the transparent 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 corre-sponding time. Transparency and luminosity of all organized perfected forms, are the in-evitable 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 germa of an organized form, but in many cases is de pendent 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 opak 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 rection from the surface of one mirror to that of another, proving the fact that a mass of crystalized opsice matter, may exist between us and the San, and not in the least intercept the rays of the Sun, and, if I am allowed a bearing. I shall clearly prove such to be a fact. This condition of matter is not intrinsically that of luminosity, but of reflection; therefore,

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 at tained 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 per-fected "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 opske, as are physical objects to physical vision. The 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 condition, may, and is sometimes superinduced by spiritual or super-spiritual influx, to such a degree even upon the physical or ganism as sometimes to become visibly lum-inous in partial darkness.

Mosherville, Mich.

Boices from the People.

OTTAWA, ILL.-Wm. Curtlas writes.-Allow me to say that as far as I cat learn, Mrs. Parry's lectures here gave very great satisfaction, so come again as soon as possible.

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

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

DONNELSVILLE, OHIO .- Charles L. Whispman 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 Journant. Its charitable teachings are well calcu-lated 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 yet. I think if the JOURNAL would fail into the hards 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 theif 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 travel-ing, is my heart-ful wish.

CATON, N. Y .- L. Cushing writes -- I can not add any compliments to the JOURNAL, for that and any compliments to the Sockar, for that speaks its own compliments, and is satisfictory 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 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 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 JOURNALS for trial subscribers coming to this office is awakening a general inquiry among those who are free to think for themselves hut grates harably 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 contamina-ted with Woodhu'l socialism. They say we do not understand them, but I think we do if the English language represents ideas.

RIDGEWAY, KAN -Wm. Atchison writes -1 wish to report the condition of our good cause in this section. We have a rural population, conse quently are not visited often by our best mediums. We celebrated our hation a birth, K. 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 dergyman of this victory. It came of Thursday the 9th Inst. Mr. Fox is the boasted champion of orthodoxy and annihilator of Spiritualiam The proposition was the "Divinity of Spiritualiam The proposition was sfirmed, Fox denied. Sprague, the first two hours showed the correspondence is tween Spirit. usi 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 signherey - had no claim to be the church of Chilst, 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 psychology had appearances like the manifestations. Sprague met him at every turn with shot and shell and so discomited him, that sympathy was somewhat excited in the audience to see a man so completely annihilated.

COTTON GIN PORT, MISS - L. H. G. Rotinson 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 baving passed the ordeal we call death, can return to earth and communicate to mortals in the flesh, and it is strange to me why any should everyhave questioned the truth of th 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 of ar as truth and reason are concerned, neither do I attempt to justify the God which is worshiped from the charges of being a God of malice, hatred and revent, more despotic and tyrannical in his government than a Nero or Caliguia, 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, whose attributes are love, mercy, goodness and pesce, 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 smanate 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 you'l 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 scrip-tures, and especially by Jesus of Nazareth and his Apostles, fully realizing that if visions, dreams, days of the early Christian Church, they are no less needed at this time. The Bible teaches the 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, br. if not actually taught, at least implied in two places; first, Samuel's reappear-

ance, if it was him, if it was not, it at least estab

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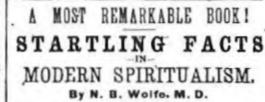
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By K. Graves.

REVENTH EDITION.

AUGUST 8, 1874.

This wholesale and fraternal invitation, based as it is in a truly laudable stratum of human 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 an other. When an individual, from whatever other motive, openly, and with apparent candor, be-comes one of a fraternity, his brethren naturally 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 instru-ments 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, in-troduced a new form of belief-namely, a faith in the pretensions of unknown adventurers. Amidst it all, it is astoniabing how Spiritual ism has made the great progress which has characterized its short history. Impostors and pretenders of all kinds-phenomenal, intel-lectual, 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 stone 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 con-temporaneously—all, in their several depart-ments, the helpers forward of a new and sponments, the helpers forward of a new and spon-taneous 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 cline and nation. Those men and women are ready to occupy the oner-ous positions which the exigencies of the new movement demand. nent demand.

movement demand. Such an epochal mind—such a special work-er—is Napoleon B. Wolfe, M. D., author of "Stariling Facts in Modern Bpiritualism." Even the simplest facts of the spiritucircle be-come mighty weapons of truth in the hands of such a man. No facts are great unless 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

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CHARITON, IOWA .- W. To Baird, M. D. writes.-We are glad to inform the friends of Spiritualism throughout Iows that A. J. Fishback has just finished a series of lectures in this 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 a qualified to do good service for our cause where ever he may go, and we sincerely hope that all the friends in lows, may have an opportunity to hear him before he leaves the State. Those desiring his services can address John Chaney, Osceola, IOWS.

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 Mem-phis, and take his line of travel through Holly Springs, Oxford, Grenada, Durant, Canton, Jack-son, Bruokhaven and New Orleans, and if he is son, Brookhaven and New Orienne, and particularly as a well glifted as a speaker, and particularly as a worker of mirscles, or, in other words, a causer of physical manifestations, he will not fail to cut a wery wide, clean aweep 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 claritoyant has removed to No. 175 St. James Place, cor. of Fulton Avenue, Brooklyn, N. Y ;; also that as we lack sufficient capital to pub our great practical work upon the Science lish our great practical work upon the Science of Psychometry, the Spirithalists and Liberalists throughout the world can greatly aid us to for-ward that work, by sending to usy address three dollars and two stamps, for my "Creed Grusker, or Spiritual Mill for Pulverizing Creeds," accom-panied by a large pamphet, containing my irrefut-able sermon entitled "God Found." It is a large beautiful colored lithograph. It is the true Spiritualists' cost of arms of their faith. The late Judge Edmonds and Mrs. Emms Hardinge Brittain and other noted Spiritualists, have spoken of the "Mill" in the bighest 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 1,650 bbis of flour. When we left Frankford, we had 1,500 passengers, some of both serse, and some had 1,000 passengers, some of both sects, and both of the feathered kind. At Detroit we took on fifty 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 absad. They told him it would be dangerous to run into Mackinaw, and he did not. We ware well pleased exerciting neat and they. We were well pleased everything neat and they. We met Dr. Lyon in New York, the magnetized of A. J. Davis. The spirit of Mr. Haskell was present and seemed pleased with the work we had plauned and accomplished while here, I called on Dr. and accompliabed while here. I called on Dr. Blade at 25 East Tgrenty 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 audi-bly. His rooms are crowded. I have seen my wife's spirit at Bastain's scances. I saw fify spirits at Moravia. We may well feel proud of our mediums in Chicago, among whom I might men-tion Mrs. A. H. Bobinson, Mrs. Wood, Dr. Rogers, Dr. Maxwell, and many others:

lishes the fact of Spiritual appearances. The second is the parable which the Bavior spake con-cerning therich man. "Send," says the rich man, "Lazarus to waru my brethren." Abraham did he can not to back, but admits the not reply; 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 abusa ! refer to that large class of people who reject all creeds and churches, regarding them as so many branches of a large system of arrogance, pride and many money making, and as paiming itself upon the world as the cause of Christ, but which is doing more to allenate the unthinking and unlearned from him than all the Voltaires and Palnes 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. Shere never has been, and never will be, a Christian persecution; but Sectarianism ever has and ever will persecute; that is its natural tendency.

Special Botices.

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of Philadelphia, by the spirits taking possession of of Fhiladelphia, by the spirits taking possession of him about one hour in every twenty-four, nsurping all his powers, giving a continued series of well connected science, presenting eccners; characters and personages, dialogues and actions in their regular order and success-sion, embreding all the most important personages and the incidents which occurred during the sojourn of Jeans while upon earth. There was probably no book ever written in which such perfect life-pictures occur; every write nin which such perfect life-pictures occur; every written in which such perfect life-pictures occur; every city and country village, every river, brook and moun-tain, and scenery in general, is so vividly portrayed that an actaal journey through the country could hardly be more interesting. The characters in this unexampled drama are so faithfully portrayed, that, as you are intro-duced to each in turn, yod seem well acquainted and da-lighted with yous company, and the many points of in-terest you are called to visit. The book is replete with interest from beginning to end and had already pas-red through several editions when bhapisies were entirely destroyed in the Great Fure, since then we have had a very greatesmand for the work from our subscribers and the trains. The edition about to be issues will be fur superior in mechanical appearance to any of its prede-sessors and we shall print a large edition to etable us of supply standing orders and all new demands. If mo. 366 pages, cloth bound. every

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E D. BABBITT, D. M.

Bubecriptions and Advertisements for this paper re-ceived at the New York Magnetic Cure, 437 Fourth Avenue, by Dr. Babbit.

Ida Manning and her Lovers.

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3.

Ids Manning was a blonde, not outwardly handsome according to the world's ideal, and yet possessed of those sparkling eyes and hap py bird-like ways which drew many an ad-mirer into her company. She seemed uncon-sciously to adapt herself to every visitor, for her nature being many-sided, had something which bould 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 phil ocophical cast, would surprise him with the depth of some thoughts which would seem to Bow 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 lan and sitting in his bay win-dow, would tell her to describe the people who were passing. In this way she trained her intuitional 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 on them.

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 courtesies he could think of, being determined to take her heart by storm. Ids, 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

"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 higher or lower it would have nearly broken your heart, poor man." "What exquisite taste thems to follow every touch of your hand, Mademoiselle Ida," said

touch or your hand, Mademoiselle Ida, " said Lemond as he cast his eyes around the parlor. "Thank you for your appreciation," she answered, but meantime she said to herself, "You are going to try the force of entery i-see, and are trying to prove your own disgance by using a French term instead of plain Eng-tist."

He spent the whole evening conversing about some fashionable frivolities and put on such extra smiles as to show Ida plainly that he was siming 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 remarked :-

"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 she

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 oysters 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

"Done what?"

"Captured Ids Manning!"

"Good heavens! Will she have you !" "Certainly i I've laid stege 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." Another evening saw Mr. Lemond and Ida seated together in the parlor. The stiffness of his curis and tollette were quite amusing to Ida who found him a good study, and his ef-forts to be fascinating tickled her inwardly still moro. Ids 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 guite a study of music, drawing, language and natural science. Her mental horizon could reach all around that of Lemond and far be-yond, and to her he seemed like a very little thing which she had placed in her cabinet of controlities over the second in the reading to curiosities somewhat as a Naturalist pins a butterfly on his boards. That which had given ber the greatest power in society and a knowl-edge of the grander principles of life was that solatical science which ahe had pursued under her tather, himself a physician. Having cu-tivated her own impressibility and learned to wield the finer life forces, she had a consider-able mucholical more other and the solaterable 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 suppos-ed he was fascinating her and drawing her in-to his. net, while the truth was she was draw-to his. net, while the truth was she was low-here ing him into hers. His motive was low-hers was high. Seeing his vanity and low aims, she wished to give them a check and raise them higher.

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 groangd. 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 lay open his faults before him.

She said she felt delicate about speaking of other people's faults as she had too many herself.

"By all means tell me my faults," he ex-aimed. "Why can't you love me?" "If 1 must speak; then," said she, "Tell me claimed.

what you have that is lovable in your char-acter? What have you for me to love?"

The question came home like a shot. He He looked at his clothes but he saw paused. 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 brillingcy of soul rather than that of precious stores 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 con-tinued, what deeds for human good, what high purpose in life cau you present for my admira-tion and love? You speak of fashionable so-ciety. 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 acce t my love and my hand, under your tuition a .d 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 fanciful manners were all gone; he had stopped fingering his moustache, no longer called her Misdemoiselle, and he left a sadder and a wiser 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 in?" pose 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 re-solutions separately so that each might stand on its own merits. There was an opportunity for Col. S.; to define his position on the prin ciple 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 vote upon the main issue, as he did by his substitute of Dr. M.'s resolutions. These witnesses affirm that Col. Smith's substitute repudiated social

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

Omission.

"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. are not the governors of this world, and need not trouble ourselves with predictions looking to the ultimate consequences of natural phenomena. 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 reproach, "Oh, ye of little faith!"

> Faithfully yours, ROBERT DALK 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 Sheridan, 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 cures performed by spirit power through the medi-umship of Mrs. A II Robinson, of Chlesgo, 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 received a reply, correctly disgnosing the case, and a prescription for the necessary remedies, which was the magnetized papers to among enable the spirit physician to get en rapport with the child while he slept. Her diagnosis from birth was correct in every particular. The one prescription was sufficient. He re-

covered his hearing perfectly in a few days.

We have seen several notices in the RELIGIO-PHILOSOPHICAL 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 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.

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. ANGRLINE MULLEN

Dalton, Arkansas, July 19, 1874.

"Our Bright Spirit Home."

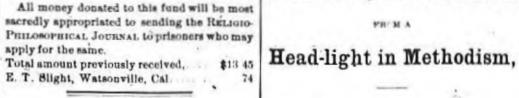
The distinguished poet, Warren Sumner Barlow, has written another poem which appears on our first page, and which is to be sung to the tune of "Sweet Home." It is a splendid production, and while it is sung at spiritual gatherings, the voices sounding forth will echo the praise of its author and immortalize 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 for.

Bro. John P. Horton, Gen'l. Western

Agent of A. & G. W. R. R., St Louis. \$1.00



Austin Kent Fund.

Prisoner's Friend 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

Angels will bless such noble deeds of char-

It is better to send direct to him at Stockholm, St. Lawrence Co., N. Y.

Business Hotices.

D. BLANCHARD sends trial subscribers for Harperfield, but does not give State. Please do so. .

ELEVEN million Spiritualists in America. If one million of which should each procure a copy of the "Birthplace of Spiritualiam"-(even a 25 cent photograph) the publishers could soon issue other works of inspired art that are anxiously waiting to be called. Agents wanted to supply camp-meetings. Read advertisement headed "Historic Art."

Good Summer reading-is Edwin Drood, Complete, by Charles Dickens. Price, One Dollar.

DIALCOURS AND RECITATIONS, by Mrs. L. Shephard, is a book that should be in the hands of all children. Valuable knowledge for older people may gleaned from it.

PHOTOGRAPH OF THE MATERIALIZED SPIRIT. KATIE KING .- This photograph is a copy of the original taken in London, by the aid of the magnesium light, and represents the full length form of a spirit whom our readers, no doubt, feel a curiosity to see. Cabinet-size, price 50 cts. Address the office of this paper.

THREE MONTHS 25 CENT TRIAL SUBSCRIP-TIONS are always discontinued when the time is up, unless renewed under our very liberal offer to such supecribers.

BANNER OF LIGHT for sale at the office of this paper.

THE PROGRESSIVE LYCEUM OF CHICAGO holds its sessions in Good Templar's Hall, corner of Washington and Desplains, sts., every Sunday at 12:30 p.m. All are invited.

with the Methodist Episcopal Church, few have enjoyed so high a reputation, and none have been more beloved by their constituents than Da. Warson. In the early days of Modern Spiritualism he honestly balleved it to be one of the vilest of humbugs and the work of the Devil. Nor did he ever intend to give the subject any attention, but that about twenty years ago it forced it. self 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 several editions; creating a decided sensation in the church and

causing the anthor to be cited for trial. "The Clock Strock Three" contains a very able review of the first book by a master mind and a reply to the same by DR. WATSON Then follows cleven intensely, interesting chapters, detaiing the author's rich and varied experience and giving the result as showing that in the author's opinion, there exists a harmony between true Christianity, as he interprets it, Sciface, and Spiritnalism.

Extract from the Introduction.

May it not be that the semi-infidelle utterances of Spiritualism hitherto, have been the "foolish things" chosen to confound the 'mighty" Materialistic tendoncy of the inficteenth century, both in Europe and Americal "Science, proud of her past achievements, has well nigh surrendered to the stubborn facts of Spiritual-ism, which will not down at their bidding, but submits cheerinally to the most stating demands of scientific criticism. This will be seen fully when the reader reaches that part of the book devaded to this subject. "I also give rommunications received through a medium in whom I have all the confidence I can have is any one. In either world, to show that all of my teachings have been in harmony with Christianity as I understand the Balering, ar if do, that the time is not far distant when Christianity, properly understood, and Spiritual-ism, discobed of its excremences, will be confirmed by medium is world havening upon the world, when Milemuial glory which is dawning upon the world, when the New Jernealem shall descend to earth . . May it not be that the semi-infidelic utterances

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AUGUST 8, 1874.

Grand Illumination

PR'MA

The Clock Struck Three.

BEING A REVIEW OF "CLOCK STRUCK ONE"

AND A REPLY TO IT-AND PART SECOND.

SHOWING THE HARMONY BETWEEN

CHRISTIANITY, SCIENCE AND

SPIRITUALISM.

By Rev. Saml. Watson, D. D.

In the long list of distinguished divines connected

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

coming. "Certainly!" said she country." "Mademoiselle, I love you." "Indeed!" said she kindling.

Taking courage from her smile he continued,

"Monderful man!" she exclaimed.

"Why wonderful?"

2

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

"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 loving him. "But you seemed pleased with me as I was

with you.

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

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." "Tentreat 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."

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 be-lisve'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 soci-ety, will fall of its accompliahment by all that have read my letters. His denial of sym-pathy with Woodhullism is on a par with E. V. Wilson's, whose defense and ald given to it, contradicted his denial. His attack upon 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 subscrip-tion of \$100, and at the cidee of the year paid the balance against the society of \$150, out of his own funds, and nine-tenth's of the society award to him the superjority in financial management of any president the society ever had. We are content to await the triumph-of truth and justice. It will come.

Yours for purity,

GEORGE WHITE. Washington, 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 According to announcement Mr. J. Frank Baxter loctured 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 interest-ing 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 centle.

an intellectual and agreeable looking centle-man. He is an excellent singer, a fluent, earnest and interesting speaker, and will command your attention. The exercises of last evening were inter-

elckness.

The exercises of last evening were inter-spersed with singing, reading a very pretty poem from the pen of Lizzie Doten, entitled "Bpirit Mother," with good effect, and relating his experiences as a medium, some of which were nearly as wonderful as the story of Alad-din and his Lamp in the Arabian Night. 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 "1st Regiment Vir-ginia Infantry. He also saw upon the flag, "Singleton," "Msjor," "Thoburn," "G. A. R.," all of which sroused a great interest in those present.