Eruth wears no mash bows at no human shrine, seeks neither place nor applause : soe only asks a hearing.

VOL. XVIII.

DEATE'S APPROACH

S. S. JONES, EDITOR,

CHICAGO, JULY 31, 1875.

NO

SEVEN DAYS' WONDERS.

Seers of Visions and Dreamers of

Dreams Which Come to Pass.

THE STRANGE PREM NITIONS OF A PRACTICING

COMMUNICATION PROM AN OPPONENT OF SPIRIT

PHYSICIAN -NERVOUS PAROLVSMS OR THANCES

SACRED TO THE MEMORY OF

WHOSE DEEDS. WHOSE GLORIOUS (DEEDS,

THE DEVIL

HAVE RENDERED HIS NAME IMMORTAL

Francis F. Fairfield, author of a recent publication entitled "Ten Years with Spiritual Mediums," is led to contribute to an Eastern literary journal some cases that serve to iliustrate the whole range of so-called spiritual phenomena. "With one or two exceptions," says the writer, "they rest upon the veracity of scientific men, and, without exception, they are from the disries of men who diment from the theories of Spiritualism as totally and unreservedly as I dissent from them, but who are satisfied, as I am, of the genuineness of the phenomens and of the urgent necessity to come to some scientific conclusion as to their etiology. They interest me from two aspects, namely, as respects the sources of the strange and apparently superhuman intelligence associated with them, and as psychological studies. With the accumulated testimony of such ob servers as Mr. Alfred R. Wallace, scarcely second to Darwin as a naturalist, and Prof. Crookes, it is impossible, consistently with scientific candor, to dissent dogmatically from the genuineness of these phenomena. Careful observation is equally decisive as to the fact of their constant association with nervous paroxyams of the epileptic type, and experiments with the magnetic current on mediums in the trancé state have convinced me that they are indubitably morbid nervous phenomena, in-debted for their sources of intelligence to a nervous atmosphere acting at considerable distances during the interval of the paroxyam. They call for a deeper science of psychology than that which has descended to English lit-

centers, and, as Tennyson expresses it in one of his poems, to seek through all The springs of life, the depths of awe, and find the law within the law,

day has come to stop babbling about nervous

o milla.

erature from Locke and the tw

that is operative in these singular facts of physical experience—the strangest things in life."

One breathless afternoon in August, 1874 as I was lounging under an ancient maple that overhange a river, and wondering why the world could not come to an end before my funds gave out, which were just then running low, a letter was put into my hands. It read sa follows:

> MUNSTER, NEAR STREATOR, } Ill., Aug. 25, 1875.

BROTHER FAIRFIELD :- I have just now read your article in the Springfield Republican in reference to Spiritualism. You set ou: to hunt for one thing, and actually stumbled upon an other thing, of vastly more importance than the thing for which you were hunting. Good Accidents will happen in the best of families. You don't say whether you found a psycho-logical basis for inspiration or not, but I presume you did. I am an honest investigator, of Spiritualism, and now I wish to inquire it unconscious cerebration and nervouslesion theory will cover all the ground and ex-plain all spiritual phenomena. I will give you a case that occurred in my own house-not phantom case, but a real one. It was in the dead of winter, in a country-house, more than twenty five miles from any city or hot-house where plants or flowers might be growing. A circle was held one evening, and, among other phenomena upon the table, fresh, dewy, odor iferous flowers—a large bouquet of them—aud denly formed where an instant previous there had been nothing. They were certainly not placed there by any visible hand, but a shining vapor at the same point preceded them for an instant. Now, where did they come from! The flowers remained on the table for some days, until they withered away and were picked to pieces by me. The spirits said they cre-ated them then and there from substance and element that they drew from Nature. Did they lie, or were they only phantom flowers in-cubated according to your theory? Will you please answer? If you can solve this case, I have others still more difficult which I would like to bring to your consideration. If you struck bottom or found the key that unlocks this great modern mystery, you have done well, even if you were not hunting for it when you found it. Inclosed find the devil's duebill, which I take the liberty of presenting.

Yours for progress, JOHN SYPHERS.

This was written on a large folio of paper rather more than a foot square, on the reverse

rather more than a foot square, on the reverse of which was a three-column article, by Mr. Syphers, under the startling caption, "Give the Devil his Due," concluding with the following resolution in due and proper form:

In consideration, then, of his great services to our race, and for his many inventions and discoveries, I move that steps be immediately taken toward rearing for him a monument an alabaster shaft of fame—whose lofty height shall pierce the stormy clouds and lift its towering head to heaven, bearing in golden capitals this inaccipation.

I ran over the criticle rather amusedly, then over the letter again, with its obviously satirical intention, and its vague cant about subetance and element-two words very familiar to those who have studied the literature of Spiritualism, and invested with a mystic significance by the philosophizers as to the nature of so called spiritual phenomens. Finally, I put the missive in my pocket, and went on with my day dream, plecing together odds and ends of supernatural tales, until one of the strange aphorisms of Norvalls intruded into my reveries. It was this, which most readers of German literature will remember in the "The soul is the most active of all poisons; it is the most penetrating and diffusa-ble of stimulants." And this, by one of those singular sequences that could only occur on a summer afternoon, under an ancient maple, with a river puring in one's ear, recalled the death of poor Pabodie, William J. Rabodie, the poet, who is represented in Griswold's recollection. He was the friend of Edgar A Poe, and had, I fear, caught something of the mad apirit of his friend. He died by his own hand in November, 1870. "Unfortunately addicted to the opium habit, and having a feeble will,' writes a medical gentleman to me, who attended him in his last illness, "he was unable to overcome his longing for the drug. I tried my best to aid him, but failed, and so from being by nature cowardly, and shrinking from the grim freeboter, he finally took with a gentle smile the cup of death, and died, thanking the God of healing who had cured him of the disease of life. On reflecting upon his case and many others I have known," continued his medical adviser, in the same letter. "I discern the abstract truth of the fancy of Novolis
—'Ineculation with death, also, will not be
wanting in some future universal therapia.'"

Ab, the few souls that have the strange sym sathy with death and ghostliness, whom silence styles of insane temperament, but who style themselves the sanest of the sane! They are poets generally, with fishes about them of new senses particularly, of an inward sense that never comes to saner and more accurately-balanced organizations, and which to

> Like an Æilian harp that wakes No certain air, but overtakes Far thought with music that it makes. As in the deepest trances men orget the dream that happens then, Until they fall in trance again.

There are strange things in life. They pass mostly as coincidences. But the other night, in an up-town residence, died a man whose life had been passed in Wall street, in the business of a broker. At a few minutes past 11 o'clock, as the man's eyes were dimming with the last sight of earth, he asked an at-tendant to repeat the familiar hymn commencing-

Jesus, lover of my soul,

Let me to thy bosom fly. Nothing very singular about this request from a man whose eyes were glazing. But, at that exact hour and minute, a lady living squares away waked up from a dream, in which she had seemed to be standing by the death-bed of this man, and he had requested her to sing that hymn to him. By what strange agency the wish of the dying man was transmitted to a sleeping acquaintance, squares dis-tant, and reflected as a dream, is one of those problems that must engage scientific attention bne of these days when the mystery of life has yielded up so many of its more material facts that interest in that important direction has waned a little. At present, occurrences of this type are regarded as startling coincidences, but not as inductive evidence of the existence of s region not yet explored by science—a region of dreams and spectres and morbid imaginings, in the main, but one that occasionally yields strange and inexplicable facts.

My own correspondence furnishes a curious portfolio of such psychological data, some of them transcending the wildest creations of the professional romancer.

The wife of a well known physician, resident in one of the largest cities of Illinois, and me a curious transcript of

THE DREAM EXPERIENCES of her husband. I will permit her to tell the

story in her own way:

"Throughout a large obstertical practice, covering a period of ten or twelve years, my husband has," says she, "been able before leaving home to foretell with unerring certainty the sex of any infant he has been called upon to usher into the world during a series of cases numbering hundreds. The birth of a boy is invariably preceded by the dream of seeing a man shot; while that of a girl is not preceded by any particular dream. The phonomenon has probably attended his whole medical career, but at first it was naturally regarded as a mere coincidence, and it has only fixed itself in his mind by constant repetition. I recall an event that took place fifteen years ago, before the dream had yet impressed him with the force of a smalletion. He decreased him the force of a smalletion. ty the sex of any infant he has been called up-

one night of hearing the report of a gun and seeing a man fall, and, on examination, he found two men dead on the grass. He was awakened to visit—a lady residing in the country, some two miles distant. On the way thither he recounted to the messenger—the husbard of his patient, by the way—the details of the fream from which he had just been awakened. The man remarked that he had a similer, dream before he was called up and sent for the doctor. The latter had dreamed that he had gone out gunning and shot a young deer, and that, on arriving at the spot where the animal had fallen, he found there were two of them. The lady became the mother of twin boys. About three months ago, my twin boys. About three months ago, my husband waked up near midnight one night and said he had had his dream, with an attendant circumstance that impressed him with the premonition of a fatal case; for, after sceing the prostrate body once, as was usual with him, it had reappeared, floating slowly before him, horribly mangled, a portion of the spinsl column being torn away. He had scarcely fluished this recital, when he was summoned to attend a patient living nine miles' from the city. She became the mother of a boy, and he left her at 4 p. m., apparently in a condi-She became the mother of a boy, and tion favorable to recovery, although the impression offimpending danger and fatality was still, to his own consciousness, as vivid as ever. At midnight that night he was again hastily summoned to visit the patient. But she was already moribund, and death resulted in a few minutes after his arrival, from a stranding of a blood clot in the heart. He has often had dreams that seemed to foreshadow coming events, but these are only sporadic phenome-na, while the special dream I have mentioned has been as constant in its sequence as the succession of day and night. He is also habitually clairvoyant—hypersithesia of the optic nerve, he calls it; and frequently when I wake up in the night and ask what time it is, he will tell me to the instant, and say that he can see the dial of his Waltham, which he always leaves in his vestpocket, and which is inclosed in double cases, as distinutly as though it were daylight and he were heiding the open instru-ment in his hand. This, however, only occurs in paroxyisms. My husband's temperament is markedly cerebral. My own temperament is less mental, but, from my carlicat recollection, I have been periodically subject in the dark to a peculiar optic phenomenon-forms, faces, and beautiful landscapes suffused with light floating before my eyes and the darkness seeming to be illuminated. I can still recall the phenomenon by sh effort of the will. I am, also, frequently awakened from sleep by far away voices calling me, or by the pressure of a hand, and, on starting up, see forms and faces moving away from the foot of the bed, and repeating my own name over and over in low tones, but with striking distinctness. When I am in good health these dream and trance expariences seldom occur; but the moment I am enfeebled and nervous they return,

with all their primitive force."

Dr. Mandsloy, in one of his later volumes, adduces biographical memoranda to show that this peculiar capability of reflux action in the optic nerve is by no means uncommon with artists and poets. Shelley's power of re alizing the phantoms of his imagination as acual visions has been adverted to by several who knew him intimately. It is an establish-ed fact that many artists and poets—and particularly those noted for vividness and weird magnificence of imagination-have been specially endowed with the faculty of realizing their imaginings optically, and have thus been indebted for their picturesqueness of execu-tion to morbid affection of the optic nerve; and, in tracing the genesis of imaginative pro duction, it is not infrequent to find peculiar fecundity of invention existing as the expon-ent of some mere peculiarity of nervous organization, that seems trifling in itself, but is tremendous in its consequences. Thus, in a re-cent letter, Tennyson confesses that he is subject to nervous paroxysms assimilated to trance, the inception of which is marked by a monotonous repetition of his own name, succeeded by a psychical exaltation in which the consciousness of self is for the moment lost in the consciousness of abstract being; and, in the light of this confession, the acute psychologist is able to unravel his peculiar imagin-ings and trace them to their causes in actual expensiones, and to indicate the source of cartain mannerisms that professional critics have deemed inexplicable.

Did you ever have

A BEAUTIFUL FANCY

ust draw the curtains back and peep out from its cranny in the brain, then vanish never to return! If you have you are capable of appreciating many an obscure and dreamy passage of Tennyson, and of understanding how it is that all that is highest and most beautiful in that all that is nighest and most beautiful in our natures comes in glimpses and paroxysms, and often stays not long enough to be caught and lucidly expressed. In one aspect of Mr. Tennyson's literature man is a fly;

To-day I saw the dragon-fly Come from the wells where he did lie, An inner impulse rent the veil Of his old husk; from head to tall, Came out clear plates of sapphire mail, He dried his wings; like gauze they grew; Through crofts and pastures wet with dew A living flash of light he flaw.

paroxysms of the poet have furnished him with a solution of the problem. with the mystics, with the Illuminati, with the Spiritualists, that, at the very core of life, within, within, and still within, is found the interpretation of its dream. His way of expressing it is-

Heaven opens inward, fissures yarn, Vast images in glimmering dawn, Half-shown, are broken and withdrawn.

In some of its aspects life is a revelation of the superhuman and of the preternatural, and it is upon these aspects principally that Mr. Tennyson's imagination dwells lovingly; constant-ly contrasting them with the other and more

WALKING ON THE WATER A very strange story is told by a Staten Island physician. In his younger days this gen tleman was one of the medical staff at a Swiss hospital situated on Lake Constance. One of the patients, subject to epileptic paroxysms, was his special study During these attacks the patient would often foretell what would occur while the next paroxysm was on her, and the exact instant when it would supervewe. On one occasion she foretold that the next night she would leave her bed and walk on the waters of the lake. By way of verifying the prediction, she was left to headlf, her physician, among others, taking care to observe her movements. He states that in the midst of this paroxysm, the patient left her bed, went down to the shere, and walked out on the water thirty feet or farther, and back again, as though the element had been a solid platform. It should be added that the patient was not ware of the nature of her predictions after recovering from her attacks.

CLAIRVOYANCE. I have another strange story in my portfolio, which is worth telling as an addition to the literature of nervous perversion. It runs thus: In 1887, the late Col. William E. Stone, of this city, sent a letter to his brother-in-law, President Wayland, of Brown University, with a girl who was just then the subject of consider able gossip in the city of Providence, R. I. The letter was first wrapped in several sheets of heavy, opaque paper, then placed in a thick envelope, carefully sealed, and stamped with the arms of Col. Stone. On the reception of this letter, according to instructions, and withcompany with Prof. Goddard, of the University, called on the girl. While in the trance state, the letter was placed at the back of her head, and she was requested to read it, which she did. Prof. Goddard taking down her version, word for word, as it fell from her lips. The version and the letter, still unopened were then placed in an envelope and returned by mail to Col. Stone in this city, who, on ex amination, found that it had been accurately interpreted word for word. The girl was un-cultured and ignorant; and the contents of the letter were such as to have baffled her completely had she not been guided by an absolutely accurate perception. It commenced with this sentence: 'The following is the title, equally quaint and curious, of a little volume published in the days of Oliver Crom-well." Then followed the title. Neither Dr. Wayland nor Prof. Goddard was aware what

Col. Stone had written. A PORT'S PREMONITION.

The case of the late T. B. Read, equally well known as poet and as artist, furnishes an instance of premonition worth a memorandom Mr. Read-one of the most delicate physica organizations I ever met-had a presentiment that he should not live to finish his fiftieth year, if even to complete his forty-ninth; and this presentiment was very constant with him during the last three or four years of life. He was not gloomy in view of it; temperament so sunny and spiritual as his could not give way to the sulien and purple glooms that are a frequent with men who have tasted life and fame and proved them to be dreams—one dream within an other But the conviction grew and rooted in this inner life, until it as sumed the force of a revelation. He died be fore his fiftieth birth-day came. Is it possible that, by some subtile intelligence, the process es of which are hidden from the every day consciousness of man, the physical organiza tion may calculate its own endurance with mathematical exactness, and foretell the day of its dissolution? There are many verified data that point to this conclusion. That the ordinary spiritualistic solution of these experiences has been seriously cogusted by Mr. Tennyson, his poems furnish abundant evi-dence. A single passage from "In Memoriam" must answer as an example:

If any vision should reveal

Thy likeness, I might count it vaik,

As but the canker of the brain. Yes, though it spoke and made appeal

To places were our lots were cast Together in the days behind, I might but say, I heard the wind Of memory murmuring the past.

Yes, though it spoke and bared to view
A fact within the coming year,
And though the months, revolving near,
Should prove the phantom-warning true,

They might not seem thy prophecies, But spiritual presentiments, And such refractions of events As often rises ere they rise.

In considering these strange and occasional incidents of life, the question is whether they shall be regarded as psychological phenomena,

the ordinary construction of Spiritualism shall be put upon them. My own observation, as well as my more general studies of the biographies of the poets and artists, leads me to the conclusion that most highly sensitive organizations are subject to experiences of the class that I have described, and they are facts that can not be neglected in any system of psychology intended to take its place as the word that science has to say on the deeper questions of life and consciousness.

THE THROBY OF COINCIDENCE bresks down in view of the regularity and mi-

nuteness with which presentiments are often verified and presentimental dreams fulfilled. Let me give an instance. When I was a boy of seven or eight years old, an elder brother resided at a village called Hydeville, a few miles from the home farm, and was acquainted and somewhat intimate with a man named Durfy. He came home on Saturday and remained until Monday morning. On Sunday evening, among various topics, he discussed Durfy and their mutual projects. That night I dreamed that my brother and I were standing by the door in front of the old house, when gentleman passed by in a sleigh. The gentleman nodded to my brother, who told me, it was Durfy. I turned and went into the house. By the tall clock in the east room it was just S'o'clock to a minute. It must be premised that I did not know Mr. Durfy by sight, and had never been willydeville. I did not even think of the dream; but the next morning, after breakfast, it happened that my brother and myself were standing in the yard by the front door, when a gentleman passed in a sleign-the very man, muffled to the eyes, wearing a fur cap, the very sleigh and horse that had passed in my dream the night before. And on looking at the clock an instant later, it was exactly 8 o'clock. The man was Mr. Durfy. I have had many such experiences, but quote this one because nothing hinged upon it, and because, save the elements of pre-sentiment, it was of no importance whatever. But in what manner was it impressed upon me that a gentleman whom I did not know would pass at a given hour and minute, dressed in such and such a manner, in a sleigh of given color and contour, with all the appurtenances that make up a perfect identity? The coin-cidence of the hour and minute constitutes, again, a very singular and inexplicable element of the verification.

A physician, practicing in the city of Provi-dence, R. I., seut me this memoranda of

& VISIT TO THE EDDY BROTHERS, whose seances have created such general atten-

"L .t September," writes he, "I was in Ruthiand, Vt., in company with a Vermont farmer, an intelligent man and a thorough tkeptic. He proposed to visit the Eddy house. It was an evening scance. In the course of the manifestations, a phantom, never before seen by the spectators present, appeared in full view on the platform. The audience were individually requested to ask, 'Is it for me?' When my companion's turn came, his question was answered by three loud knocks on the wall hard by the phantom, which answered to the name of Dr. C-, a brother-in law. This man has never seen either of the Eddy brothers until he saw them this evening. Can it be that there are not present the essence of Dr. C -- 's spirit, around which this visible and tangible presentation of him, that the farmer declared to be his his brotherin law to the life, clothed itself? At a seance that occurred here (in Providence) some years since, the medium, an ignorant boy, wrote a message which no person present save a seacaptain could read. The message reported the death of a harbor master at flavana. The truth of the statement was afterward verified. I am not a believer in Spiritualism, but I am unsatisfied with my own experiences and inveltigations, which have fallen far short of yours. I only wish you would dwell more at length on certain points, remembering that, while they are less important from your point of view then those which you discuss exhaustively, they are the very points that make most

popular impression." THE MEDIUM POSTER.

A gentleman now doing business in Wall street as a broker, but formerly of the staff of Gen. Sterling Price, gives me the detail of an encounter with Foster, a well known medium, who is supposed to be the original of Margrave in the "Strange Story," by Balwer. He sttended the seance as a stranger in a strange city, taking a seat some thirty feet from the platform. The medium presently sighted him platform. out, and told him that a spirit wished to communicate with him, describing his former general to the life, and giving the name as Stereral to the life, and giving the name as Ster-ling Price. The gentleman declined to have any further transactions with his general. "There is another spirit," said Foster, "a little girl, standing just behind you, and she says her name is Minnie." "I never knew a girl of that name;" replied the Colonel, but, a mo-ment after, he recollected that his little daughter, whose real name was Mary, had always called herself Minnie, although she was nev-er mentioned in the family under that designs-

A medical man, now practicing in this city, sends me

A VERY DRAMATIC INSTANCE

of what is usually styled clairvoyance, which I will add to that related by Cot. Stone. In company with a medical associate he called on a woman, who was just then excited considerable interest in a Western city. After sitting a few minutes in connous silence, a spasm shock the attenuated frame of the mediam and the apparently slept. An instant after the

Indisputable Evidence of Spirit-Communion with this World.

A DISCOURSE BY MRS CORA L. V. TAPPAN, AT LIVERPOOL, ENGLAND, ON A SUBJECT CHOSEN BY THE AUDIENCE.

The word indisputable seems to be especial ly emphasized. It would call for two conditions. First, an indisputable source of knowledge or evidence which would be an infinite source, and an indisputable receptacle of knowledge which would be also an infinite intelligence. Anything short of the infinite may be disputed, because anything less is included in time and space, and therefore is separated from the distinctive particles that make up human intelligence by time and space. If the whole human family could be gathered together in one place, at one time, and witness one single proof that would be indisputable, that might represent the possibility of answering the question; but even then the separate conditions of each individual mind to receive that evidence would constitute a barrier. fore, we have to consider the various relative proofs of Spiritualism, leaving for each indi-vidual mind to decide that which is indisputable.

You are aware, doubtless, of the historical evidences afforded by what is termed Revelation; that in all time, and among all classes or nations of people, there have been comparative evidences of spiritual power; that these comparative evidences have taken the place of absolute authority, and that this authority is compiled in the various works called the Bibles of the different nations; that these works express the highest epitome of human knowl edge concerning spiritual things; that in the form of the Vedas of the ancients, in the form of the Zend-avesta among the Medes and Persiens, in the form of the Koran of the Mohammedans, in the form of the Scriptures of the Hebrews, which in the Old Testament makes a portion of the Christian Bible, and is embod ied with the later records in the New Testament-in all these works are contained evidences to humanity as a body concerning the communication between the Divine mind, his celestial beings, and humanity; and these express in their various forms the different thoughts and the different emotions of the Divine mind as connected with man, and the laws for his moral guidance. The authority in Christendom upon this subject is to be found chiefly in the Old and New Testaments, and there are especial evidences of a communion between man and angelic beings-instruments of the Divine mind for the presentation of spiritual truths to man. The Olden Testament is valuable chiefly from the communion of angels-the appearances of angels as men talking and conversing with men; and the prophecies and gifts of the spirit there recorded, as pertaining to the Children of Israel, are valuable from the fact that these visitations at divers times, and under divers circumstances, are recorded sometimes as the visitations of angels, sometimes as men appearing, and at all times as messengers of the Lord, showing that men, angels, and messengers were synonymous terms, and that the appearance of an angelic being in human form sufficiently proved that the two lives, angelic and earthly life, resemble one another, and these continuous appearances through all the history of the Hebrew race, and their wanderings, to their prophets, and foretelling future events, show a distinctive natural process or method of communion between the two worlds. When these, however, culminated in the history and life of Christ, it was supposed that the epoch of the Christian era completed the revelations of God to man, and that angelic beings were no more permitted to minister to humanity. Hence the records contained in the New Tes tament, and the accounts of ministering angels and spirite; the appearance of Christ's spirit to Paul of Tarsus; the appearance of the angels upon the Isle of Patmos, and the angel of the Lord speaking to John, are supposed to complete the history of God's communion through angelic beings with mortals; and yet it is recorded in the early history of the Chris tian Church that these visitations continued, and it is still maintained by devout Christians that the very spirit of Christ is with them when their heart changes from the carnal to the spiritual man. Bo that, if the visitation of spiritual beings terminated with the vision of John upon the Isle of Patmos, when they revealed-themselves to him in person as angels, and upon which he would have fallen down and worshipped them, but they told him not to do so, an the angel appearing was a fellow-servant, a prophet; and although that angelic visitation seems to have culminated all visible communication, yet, wherever Christ's spirit is said to ablde to day, and wherever, in any conversion to the Christian religion, his spirit makes itself manifest apparently as a spiritual manifestation. Besides, the long line of saints in the calendar of the Church illustrates most decisively a communion of spiritual gifts, and the communion with saints is one of the recognized canons of the Roman Catholic Church. Therefore, it not only belongs to the Christian ers itself, and to the especial time and advent of Christ but to all succeeding generations that believed in Christ and have experienced these

spiritual changes. But as the scientific and secular mind of today is prone to dispute everything that is recorded in history, and especially everything recorded in sacred history attributed to the early Christians, to the ancient Hebrews, to the Egyptians, to the Medes and Persians, and to the Indians' superstitions, and as all sacred records and revelations are pronounced by the modern scientific mind as so many evidences of past superstition, and as this word superstitien seems to be a conspicuous bugbear in the scientific world, the history of contemporaneous writers not termed sacred would form a valuable testimony in this direction. We are not without these records. Fortunately the name of Socrates is as much and more revered in the scientific and literary world than many of the Christian and so called sacred writers; and fortunately Secrates testifies, in the midst of all his wisdom and learning, to the continued presence of his Dæmon or guardian angel warns him of danger, predicts to him events that are coming, reveals to him the state of the future life, and makes the gateway of death one of glory and grandeur. We are not without evidence in the writings of that almost Christian moralist, who though a heathen, has uttered many sentiments that even Christian philosophers have been compelled to admit were beautiful and perfect; and when he pictures the gateway through which beings pass on to a future existence. Pythagoras and Plato, Aristotle and Confucius, confirm these records of the Christian writers, of the He-brew prophets; and then, what shall we say of the founders of the Reformation themselves? Of Luther, who, though not visited with an especial kind of angelic being, nevertheless saw a spiritual being in his presence? Of Wesley, who distinctly avows and records cer-Wesley, who distinctly avows and records cer-sain manifestations and phenomena in the presence of his family that could be ascribable to none other than spiritual sources? Of Swedenborg, whose whole life and closing years was composed almost wholly of visita-tions, revelations, and promptings from the world of spirits, and of an infinite number of oets, philosophers, and mages of every age

that have given their testimony in favor of the presence and communion of spiritual beings? Of the blind poet himself, who, while giving to the world the most perfect system of Christian theology in the form of verse, has, nevertheless, declared that millions of spirit ual beings walk the earth unseen—a sentiment borrowed from the ancient Greek poet Hesiod, who affirmed it two thousand years before. Therefore, when the testimony of the sacred writers is rejected by the modern scientific mind, we have the testimony of profade writers or contemporaneous writers; and if the visitation of ghosts, and the various scenes and sights in Scotland, throughout Germany and Kurope, among the nations of North America and the aborigines of every country may be fairly ascribed to superstition, surely, the testimony of enlightened philosophical minds, that upon every other subject are considered authorities, can not be set down sim-ply as superstition because it relates to man's spiritual nature. But if we come to what is considered as indisputable proof, it must refer to one of two methods-that proof which it is possible for every human being to have demonstrated through the usual avenues of the senses, or that proof which it is possible for every human being to have demonstrated through intuition. In either case the proof is equally valuable to, the person receiving it; but in the case where it is demonstrated by the senses it is valuable, not only to the one re-ceiving it, but to all to whom the testimony of this one is valuable, and to all who are endowed with similar senses:

Now, while it may be considered as a matter of imagination, speculation, superstition, or a proneness in mankind to believe in the marvelous that in every history of the world, and among all classes of people, there have been visitations from spiritual and angelic beings; and while the testimony upon this subject would form a greater proof than that which now forms the proof of any living science, still if this testimony is rejected by modern thought, then is the whole spiritual world -Deity Himself-blotted out in the midst of the too literal and materialistic tendencies of the 19th century. It is not sufficient that God has created the earth, and that every atom and every globule, and every form of life manifests a distinctive evidence of intelligence; ites not sufficient that there are distinctive proofs of intelligence in the leaves of the flower, but God demonstrates his presence and power continually, not only by setting the world in motion, and causing the world-and its systems to perform their functions through laws, but by each special and separate existence that is daily being awakened. No matter whether it be the result of pre-existing law, or the continued action of the Divine mind, every morning that dawns upon the earth is equally a manifestation of the Divine presence. But that does not satisfy the materialist; and although it is believed even by the scientific mind and materialist, that in some subtle way, and through some process of natural law, there is a great and infibite soul, he sums the matter up, and pronounces the origin of it unknowa-ble; but if he has not explored all possible regions of human science, here and hereafter, how can be determine that which is un-

knowable? With reference to spiritual intelligence, therefore, and their capability of conversing with men, and manifesting indisputable proof of their presence, we must remark that the only things considered indisputable in the 19th century, and in this age of utilitarianism, are those things, first, that can be proven to the senses of man, and secondly, that can be made available to the external uses of man; while all that region of thought, intelligence, 'inspiration, and intuition, considered as so valusble in time past, is not regarded as testimony to day. If we, therefore, require proofs of spiritual presence, those proofs must not come to the inspired poet, philosopher, seer or sage. That is only considered a criterion of inspiration which appeals in the reast uninspired manner to the most uninspired portion of human life, namely, the senses. That is proof of spiritual life, or considered as such, that sepresents the spirit, not in its spiritual state to the spirit of man, as Christ presented himself to Saul, as the angel appeared upon the hale of Patmos, as the angel of the Lord upon Sinal; but that is considered indisputable which makes the spiritual being conform to the laws of material senses, and proves by its materiality that it is present with you. is modern proof. Fortunately, however, this proof is not lacking. Fortunately the strict requirements of this material age, and the loud clamoring for occult proofs of spiritual communion, have led to a succession of subtle sci ences that have finally resolved themselves into materialized expressions of spiritual presence and power.

These materialized expressions are found within the last twenty-five years in the records of the manifestations of Modern Spiritualism. The first sound, produced near Ruchester, New York, indicating intelligence and the presence of an outside power, was a demonstration indisputably of the proof of Spirit-ualism, since sound occurred without any visible external method of producing it; since there was no instrument, scientific or other wise, that could have produced it; and since this sound, when questioned, and when dis-tinctly and palpably communicated with by preconcerted signals, proclaimed that it was caused by the presence of a departed spirit. Here was a sound capable of being proven by one of the human senses. Here was an expression of intelligence capable of being formed by the mind; and this intelligence manifested its independence of all surrounding minds by declaring it to be a spirit that had passed from earth. Now it might require, ferhaps, a greater length of time than we are willing to employ, to give the various expres-sions of scepticism that have accrued as the result of that simple sound. To give the various denials, the various scientific processes by which it has been thought it might be accounted for, and finally to give that scepticism its due clight that exists in the mind of the world when a statement of this kind is first made, since mankind are prone to deny every thing that they have not seen, heard, felt, tasted themselves, and since mankind, even to seeing, feeling, and bearing any new manifes-tation in the universe, are liable to consider it impossible, and that their senses are deceived. And had this occurrence only taken place once, and only in the presence of an isolated family, and only under such circumstances as might be considered doubtful and ambiguous, then of course it would be questionable; but the fact is that it continued to occur, continues to this day, not only in that family, but in the presence of millions of people; and the evidence of those millions of people, upon any other subject connected with human thought or intelligence, would be considered as indisputable testimony; but upon this one subject it is not considered indisputable, merely because it is unusual. You are aware that even so great a philosopher as Lord Bacon has said that upon questions of unusual occurrence, the testimony of one man is not considered sufficient; but when the occurrence shall take place repeatedly and consecutively, and more than one mind—a score of intelligent minds— attest to its accuracy, it were folly to deny it

You my perhaps aware that Professor Tyn-

dall has said that there are moments when the human judgment must be suspended, and that upon testimony conderning incidents of an ex-traordinary character, the entire judgment must be suspended until the testimony is complete. It is customary, he adds, for men of science, in their pursuits, to suspend judgment n this way; but it is not customary for men usually to suspend judgment upon an unusual occurrence. They either at once pronounce it false or impossible, and so bar the door to the reception of further evidence,

The question of Modern Spirituatism, as you are aware, is yet in its infancy; and yet during the list twenty five years, the augmented proofs of the facts alone would form a suffi-cient number of volumes to fill the room. These proofs are not theories, are not speculations, are not statements of men's opinions, but are the careful result of collective, facts witnessed in the presence of intelligent and competent people, and testified to by them.
This collection of facts is more the sufficient
to make or unmake any existing scale in the world. This collection of facts is more than sufficient to prove or disprove any other pro-cess of human thought. This collection of facts, if added to astronomy, chemistry, or geology, would make the position of any theory as invulnerable as steel and adament. it could belong to the theory of Darwin, or belong to the theory of Professor Spencer, or Huxley, or Dr. Carpenter, their various theories would be absolutely impregnable. It forms a compilation of facts connected with sctual occurrences in the presence, not of dead people, but of living witnesses, to whom you can have access daily, and whose words and works can be transmitted to you, not by hirtorical interpretation, not by interpolation, not by catechisms and commentaries, not by creeds and statutes, but by living individuals

If a man were accused of murder, and there should come ten people from this room simultaneously and declare that they had seen that man commit the act, there is no court of justice in all England but would condemn him. From this room there might be ten, twenty, or one hundred witnesses who will declare that they have seen under precise circumstances, some proof of the presence of a departed spirit; that they have either heard the sound, witnessed movements of tangible bodied, witnessed the presence or person of a spirit in mater ialized form, heard the voice or received dis tinctive, sure testimony through one of the five senses of the presence of a spiritual being. The could be found, doubtless, in this town alone, thousands of persons who would testify that they daily hold converse with spiritual be ings as intelligently as you hold converse with one another, other by seeing them, by hearing their voices, or by written communications, or by signals that are as intelligible as the signals of the telegraph operator. Upon any subject connected with daily pursuits and bus iness, upon the magnetic telegraph itself, up-on the method of writing by letter, and conversing with friends, or meeting them casually in the street and receiving a message from them, or in the still more secluded communion with your individual friends or family by the fireside, there is no one of you who professes to have a doubt.

You do not doubt that you can go from here to London by rail, or that you can go across the ocean in ships propelled by steam, or that it is impossible for you, to hold intelligent communion with your friends more than a thousand miles away by the simple blick of the magnetic machine. You do not doubt that every day you each hold converse, not only with one another, but with friends you do not see; and you no more think of disputing with a man if he tells you he has met a friend, and has had such and such a conversation with him, than you think of knocking him down and yet when we say that there are thousands of persens in this city alone that have received communications, as palpable as those you are daily receiving, from their invisible departed friends, you who have not seen it set your selves to work to dispute it; and you require notorly the testimony of a thousand competent witnesses, of ten thousand competent witness es, of twenty-four millions of competent witnesses (which there are in the world) but of he ent cluding your own individual ego, and say that that this is the only indisputable proof that you can have. This, fortunately, is accessible to you. Although it is not possible for every man to be an astronomer, although it is not possible for every man to follow chemistry and become proficient in it, although it is not possible for each man to be a geologist, still it is possible that every human being can be a Spiritualist, in the sense of having ccular and palpable demonstration of the presence of spirits; and this process is so simple that we wonder there should be a man within the radius of intelligent literature of to day who could even dispute its possibility. Though it may not have been convenient to avail themselves of a stated method of attaining this communion, and although it may not have been convenient to visit the mediums through whom these evidences come, still we wonder that, in

the midst of the testimony we have referred to, any intelligent man can doubt the proofs. There is a difference between saying you have not yourself witnessed the proofs, and de-nying they are possible. That only is disputa-ble which can be successfully refuted, and we say that the burden of proof is on the other side, since the testimony of a sufficient num ber of intelligent human beings that the facts do occur is already in the world; the burden of proof rests with those who dispute it succesfully, and refute the statement that those things do take place. In the presence of the proofs that Mr. Cookes and Mr. Varley have given to the world of the actual materialization of the spirit form under circumstances precluding the possibility of deception and fraud, and of that spirit form presenting itself palpably to the human touch and sight and the hearing, and of presenting clear evidences of materiality, we say that it rests with Professor Tyndall to disprove this fact before he denies the existence of a disembodied spirit. In the presence of those who say that they hold com-munion with spiritual beings, giving intelligent proofs of that communion, we say it rests with the unbelievers to show that this is the result of some aberration of intellect or of mind, and to show that any disease of that kind that simultaneously and in parts of the world broke out at once, attacking high and low, the learned and unlearned, the scientific and ignorant, the minister in the pulpit and the child by its mother's knee-that there ever was such an intellectual , missms as to cause twenty four millions of people living upon the earth at the same time, without any previous communication, to declare that they could held converse with departed spirits. Such a hold converse with departed spirits. Such a discovery and phenomenon in the mental world would be more wonderful in itself than the admission of the fact, since the judge upon the bench would go on with the ordinary processes of law, and at the same time be attacked by this singular and subtle disease; since the man in his laboratory, intent upon discovery, would be attacked by the same disease; since the child upon its mother's knee would be made to prattle far beyond its years, and de-clare itself to be under the influence of disembodied spirits; and since the grey headed seer, approaching the grave tremblingly, would look up rejoicing, and declare that death has no

longer an existence in the world. The only wonder to us is that there can be found an in telligent mind to dispute the possibility of the occurrence of these things. Remember, we make a difference between those individual ex periences and those who have not experienced these things individually, but if you only re-ceive that as proof which you yourself experience, the amount of human knowledge is exceedingly limited. If you only receive that as indisputable which your own senses have con-firmed, that you only know that to be true which you have seen, felt, heard, and handled yourself with your five senses, and if this constitutes indisputable proof, then all mankind are fools, since the great proportion of human knowledge consists in the testimony of what you believe others are qualified to give you, and since authority in everything connected with science, literature, theology, astronomy, and every branch of human learning, is one succession of authority after another, and that which aman individually knows is limited to the small radius of his individual sphere in life, which is quite as limited as that of the atom itself when compared to the whole of the uni-

We do not consider that, aside from these proofs we have stated of actual occult manifesfestations of Modern Spiritualism, there is no other indisputable proof in the world. We believe that there is an intuition in every enlightened mind prompting it towards a spiritual state, and we believe also that intuition is infinitely superior to any testimony of the hu-man senses. The eye may err. There is no such thing as absolute sight. That which you see is only relative, and you can discover that just by simply comparing the different visions of two or a dozen or one hundred different people. The ears are liable to err, and that which the outward sense confirms by hearing is liable to an infinite number of misinterpretations. It is the thought alone that approves correctly the natural proof, and the thought alone that in communication with thought becomes the most final and absolute proof in the universe. It has required ages to solve the simple mathematical problem, or to point out the methods of its pro f, that the shortest dis tance between two points is a straight line; but the child within any method of instruction starts intuitiv y to the point it de sires to reach in a straight line, even forgetting the obstacles in the way, and, it may be, fal ling down in the attempt; and that intuition shows that intelligence is far superior in its intuitive state to all the processes of the school, since they required ages for its elaboration. The human intellect that requires the spirit to descend to an earthly state, and take upon it the form of matter and make it acceptable to the human eye. is certainly a materialized mind indeed. That intelligence that, rejecting the intuition and inspiration of the soul, and all loftier and sublime evidences-requires that the spirit shall make itself palpable to one of the five senses that only serve for material existence, is fideed an individual, and that age which requires it is indeed an age that needs some outpouring of the Divine Spirit, of the Spirit-world upon it; and because these things do take place, and because the spirit is thus capable of expressing, then the wise philosopher and the profound critic at once say, "Why should the spirits bemean themselves, and lower themselves, to rap upon tables, or toss furniture about, or make themselves so materi-Do you know why, now? The material mind of the nineteenth century will have no other proof. And one fact, that an intelligence separated from human organization has been able to express itself through rapping and tapping on tables, moving furniture, or materializing to itself a form, entirely overthrows the whole theory of Spencer, Tyndall, Huxley, Carpenter, and all the material philosophers who contend that it is impossible. That which is well attested as having occurred once is sufficient proof to overthrow the claims to impos sibility, and this communication not only occurring once but simultaneously, repeatedly, continuously, and attested to by minds as scientific and discriminating as their own, be comes as a matter of fact indisputable, for whatever is attested to in the world of science, as being shown and proven by half dozen or a dozen scientific minds, there is no mind in the world that has the hardihood to deny it. As we have stated, however, these proofs are available to all minds, Like the magnetic tele graph, like the communication by, letter, like voyage across the ocean, if you avail your selves of the method you can soon have personal, indisputable evidence. It only requires that in the family circle, by the family altar, you shall arrange yourselves in three, or fire, or seven, or any given number, and earnestly desire that some testimony of the presence of spirits may be made manifest to you, and if you pursue it carefully as you would any other pursuit—as carefully as you would the investigation of the science of astronomy, of geology, of chemistry, or any other subject—you will assuredly have the evidence in your own family. There is no family without a medium of mediums. There is no family where these manifestations may not be produced with less trouble than you would take to get a galvanic battery, and without any of these external appliances whatever. All you require is unant mity, punctuality, and a des re for the truth. Seek the proof in this way, and, in less time than it would require for you to become proficient in any occult science, you will have not only an internal proof-not only the proof and testimony of twenty four millions of living beings-but proof at your own fireside, and by your own hearthstones, and that is proof considered sufficiently indisputable to answer the most cavilling minds of the nineteenth century.

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Since the beginning of the s rife which has divided the ranks of Spiritualism on the social question, there has appeared no book on either side, the cqual of this. There have been books of greater pretensions, but none that so fairly and squarely meet the issue, and as calmly and philosophically pass it in all its bearings under

Mr. Pike is a lecturer on geology and re-form, of distinction, a profound student, an earnest thinker, and an able speaker and writ-He has studied the social question, which lies at the basis of the present order of society, with the true scientific spirit and the fesuit is contained in the pamphlet under considera-tion. It is brief but it covers the whole ground, and like a well directed ball goes straight to the mark. Mr. Pike has been trained in the school of practical endeavor. He has no time to in-dulge in "fine" writing. His mind is teeming with thoughts, which are so clearly formed and direct, that they naturally clothe them; selves in-pointed and sharply cut sentences.

His logic is unanswerable, and will furnish a perplexing theme for the "social reformers" for the coming time.

Prof. Denton, one of the strongest and most noble men in the ranks of Liberalism, endorses the book by an introduction, in which he

'Freedom and love, two of the most beautiful words in our language, have been prosti-tuted to serve the purposes of a class of persons calling themselves free lovers, most of whom appear to have taken counsel of their propensities, rather than their reason, who cry freedom, but practice licentiousness, and are, in consequence the bond slaves of lust."

Mr. Pike shows that so far from being new, the theory of free-love is very old, "and has run its course and passed away, in times and p'aces innumerable." He makes sure of his position, and that he does not "misunderstand

He shows the necessity of the restraining force of government. Especially is the restraint necessary in the sexual relations, for amativeness is the strongest of all the passions and is as purely selfish as hunger, for as: "Appetite for food balances and compensates for wear and waste," so "sexual appetite balances lleath." "Reproduction is not brought about by intellectual care and foresight, nor by the teachings of religion, or the sanctions of conscience; not from a sense of duty, but often alas! in spite of all these

The consequences of casting all all restraint from this passion, are easily discernible.

Free-love casts off such restraint. It "involves the total abolition of legal marriage,

and is a denial of the right of law to enforce the pledges and obligations of either party to

As "liberty and freedom depend upon the power that exists somewhere, to protect and defend that freedom " How can love which is a "blind impulse" be free to "make its own "Law is needed in the world chiefly because these selfish impulses are blind, liable to become perverted, requiring control and re straint.

Then in the light of the Darwinian Theory. love is traced through the animal world to its higher development in man, and it is shown that the "law of battle is the law of love." male brutes fight for the possession of the females, the savage wages battle, and "Before the advent of law, made the world a Golgotha." Civilization has grown out of the restraint im-posed by the intellect on these blind desires. As the author brilliantly says:

"I am persuaded that the free love theory, applied in the large way in practice, would reopen the old battle, would scatter discord and strife, and fill the world with jealousy and dis-content. I am persuaded, that where the eds of free-love are sown, the harvest will be bitterness and free hate."

But it is said "love is not lust; you mis-

If only noble and pure affection is meant then when a man truly loves a woman, "his love binds and pledges him with a force that involves his whole moral and religious nature." In which case it is not free but the strongest of all bonds. We have not space to trace the line of argument further. In conclusion the author says:
"To adopt free love as a remedy for the im

perfections of marriage, is like jumping out of the frying pan into the fire. Because our civ-ilization falls to accomplish all the good we desire, is no good reason why we should abandon its methods for those of anarchy and barbarism." In the "words of Philo pulsat-ing across the gulf of eighteen centuries of time." The virtuous alone are time,"

Before dismissing the book we can not resist introducing the reply to the often repeated fal-lacy that "it is the clear and natural right" of woman, to "choose the father of her child." He turns this around and says: "Every man has the right to choose the mother of his child." "We grant each man the right to choose the mother of his children, provided, first, this right does not conflict with other rights and duties; provided, second, he can secure the woman's consent, and will then fulfill his ob-ligations to her and the children. This is what marriage laws ought to be about (whether they are or not), to protect mother and children in their rights."

"Every woman has the right in the same sense;" 'but if she chooses one man to be the father, and then imposes these burdens and responsibilities upon others, she does it in defi ance of right.'

The book is a Damascus blade that cuts through the many fallacies which invest the subject, and will exert a powerful influence. The reader feels stronger in his endeavor to live a pure and noble life, wherein passions and desires are subjugated to duty, and con-

science rules supreme by its perusal.

The marriage institution has its imperfections, but not by its abolition, rather its modification are the best results attainable.

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Marketitie of this pumphlet tells the whole story, and those in want of information concerning that country, are offered it in this form at a price suited to all.

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Spiritual Magazino. Memphis. (5 " " .. "

J. L. Potter's Report.

Sho Jones:- My report for June is as follows: Piaces visited, Vernon Centre, Garden City, Jane ville Aurora, Morristown, and Mt. Cond. I gave fourteen lectures, receiving in coth ctions and yearly dues, \$60 05; expenses were \$9.85 Thus another month has gone, and our cause stands better in St. Cloud than it did before the convention. The mediums all done well; the spirits seemed to do their very best through them, and the convention proved a grand success. The Jenkins family assisted your humble servant in discoursing music at the meeting that proved a great help to the convention, in drawing an audience at each session, until the house was full of earnest

Four years ago when I first visited St. Cloud, there could not an audicince be gotten out to listen to Spiritualism under any circum stances. Now the largest house in the city can be filled without any trouble at all. The contrast is 'ao great that some could not help speaking of it at the meeting. Thus the good work goes on in the Catholic city of St. Cloud. At Garden City the Baptist minister turned a theological somersault on the grasshopper question. He presched a cermon on the subjet, saying people ought to feel that it was all right, for God sent the hoppers to punish them for their sins. You must not complain or try to destroy them. After the county offered ten cents a quart for all hoppers caught in Blue Earth County, he said it was right to catch them, and men were as much justified in catching them and saving their crops as they would be to driving cattle out of their grain fields. Ten cents per quart, changed his no tions regarding the purposes of God towards his children in Blue Earth. Was it religion or money that changed the preacher's mind?

Address, Northfild, Minnesota. J L. POTTER

Aurora, July 10, '75

MY THIRTIEPH BIRTHDAY

BY WILLIAM BRUNTON

'Tis thirty years ago to day, Since first I saw the golden light, From out the sale two earthly way

O mystery, beyond my grasp, The reason why A came at all, Why this frail flesh my soul should clasp, Why this strange lot to me should fall.

I had no choice in what befel.

The fates decreed my life's long course, With smile of Heaven or frown of hell, With weaking mind or soul-like force.

It came to me as flowers upspring,
Or desert sands spread far and wide,
It came, I weep,or laugh, or sing,
Am smit with grief or crowned with pride

who can trace this winding brook, And tell me why my'life is such, Peer in its depths with wiscat look, And yet its bed you can not touch.

You see its waters onward roll, You know they came from mountains high, But they are past our poor control, Allured by ocean and by sky.

O something is we do not know, A power we feel and half discern, That bids the present beauty grow, That bids the present sweetness learn.

And this eternal something dear, Has made the world for noblest end, In darkness seeing noonday clear, 'In toll and trouble man's best friend!

And so I take this life of mine, With thousand thanks that it is so, I know 'tis blessed by love divine, I know in bliss it still must grow.

Eternal future waits on me The heavens are mine as well as carth, The vast inheritance I see, And bless the day that gave me birth.

Orkisses from the soul we love, And bright as eyes in love are bright, Descend in kindness from above.

And may this day a motto be, To strengthen faith and noble trust, A guide, a hope, a love to me, To make me pure, and wise, and just.

And may I take my manhood's lot, And work and wait in faith sublime. Thro' Winters keen and Summers hot, The grand result of this my time.

All things around shall bless my life,
And add their store of j.y and mirth,
The love of friends, of mother, wife,
And bless the day that gave me birth.

Tis thirty years ago to day,
Since first I saw life's golden light,
The prospect opens out-for aye,
And says my years are infinite! WeakRandolph, Vt.

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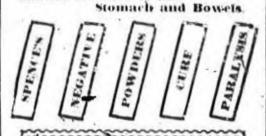
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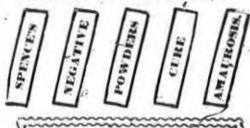
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CHICAGO, SATURDAY, JULY 81, 1875.

Science and Religion.

Dr. Fallows, in the course of one of his sermons, in alluding to a certain class of skeptics,

"They are flippant doubtless. They speak their objections 'truthfully on the tongue.' They like to make a sensation. They are loud and persistent talkers. You may hear them in hotels, in railway cars, and other public conveyances, trying to drown all other noises in the parading of their views.

"They have no depth of keel, nor height of They navigate shallows and marshes,

and not the deep, broad sea of thought.
"They are intellectual paupers feeding on
the 'crumbs that from the table of richer intellects.' And to do them justice, they have begged from a great many doors and obtained a great deal of broken food from the servants' hands and the shaking of the table cloths. They have taken one bit from the haughty Hume, another from the vaunting, volatile Voltaire, another from that prince of partisans,

They clatter about the insufficiencies of a They clatter about the insufficiencies of a Christianity as declared by the ministerial matter of fact metaphysical but misguided hill, and the impossibility of a revelation as contained in the first principles (with the very first principles left out, a God of principle,) of the hard-headed, broad sweeping, but ambitiously-spreading, Herbert Spencer. They have borrowed a belief in a little protoplasm, and a diabelief in prayer to a personal God from that intellectual Titan, Tyndall, and that scientific Hercules, Huxley, and a little empts, ness of musical air and enchanting moonbeams from the encyclopedic Emerson.

The above is really a curious conclusion in reference to skeptics. No doubt he gives expression to his own sincere convictions, and fully believes what he says. He names many of the leading scientists of the world, and alludes to them in a verbose canting style unbecoming a minister of the Gospel, one who is earnestly seeking for the salvation of souls. This "learned" zealot does not call those religionists "misguided," who inculcate such varied and contradictory doctrines in reference to the true method of getting to heaven. One believes in baptism or immersion; another in simply sprinkling; another believes in writing all his sermons, and reading his prayers from printed books; another in inspiration exclusively; another in praying while standing; another that kneeling is the true posture. One will tell you that the road to Paradise is exceedingly narrow, difficult of access, and containing many obstructions and estumbling blocks, while the way to hell is very wide, easy to travel, and contains many pernicious attractions; another-will boldly affirm that there is only one road, and that leads to heaven, and that all will be saved through the instrumentality of the blood of Christ, One will assert that God begot Jesus, while another will boldly declare that he is of human parentage." One will claim that God abhors all manner of sin, while the Bible distinctly declares that he sent forth a lying spirit that King Ahab might be destroyed. Dr. Fallows would not call any of . the . sbove "misguided," but men after God's own heart.

Such men as Hume, Voltaire, Paine, Conway, Tyndail, Huxley and Emerson, have been of great-service to humanity, making a permanent impression thereon, while such casuists, and wild, unmitigated egotists, like Fallows, only live to be forgotten, the world being no better for their presence.

The illustrious Tyndall, when through the aid of condensed air he created an artificial snow storm in a small room, preached a more grand and eloquent sermon, inculcated a more brilliant idea, than ever originated from the pulpit. In this little experiment whereby he presented to the astonished gaze of those present a minature snow storm on a hot summer day, he exhibited more real genuine eloquence, more God-like qualities, and a higher appreciation of true manhood, than those who stand in the pulpit and give utterance to the accumulated rubbish of the past. . There is

something transcendentally grand in the efforts of the scientist to interpret nature, and bring under control its multifarious laws,-reqdering them subservient to his will. There is more real sublimity in an artificial snow storm, evolved by the hand of science, than in a prosy sermon that claims to harmonize and moralize the theological rubbish of by gone times. One snow flake brought into existence through skillful manipulations of one of earth's children, is only a harbinger of still greater accomplishments, and more magnificent achievements, while a sermon that only treats of theological events that occurred in the past, is only making the pile of useless rubhish still

What would the world be to-day without the schievements of science to illuminate it? Which would it be better to do, demolish churches, and abolish religious rites and ceremonies, or blot from existence the telescope, microscope, spectroscope, telegraph, steam engine, etc., with their grand developments! Indeed, the world would survive without the churches, but without the brilliant results of science, it would soon relapse into a state of ignorance and barbarism.

If it is foolish in Huxley to talk of protoplasm, of Daywin to investigate the origin of man, and Tyndall to pry into the efficacy of prayer, what of two chaplins of contending armies, praying for the assistance of God to aid in a horrible butchery?

Thank God, the world is rapidly changing. Science combined with rigid morality and unswerving integrity and honesty, is all that humanity requires. The statement of Faraday, that a grain of water contains electrical relations equivalent to a very powerful flash of lightning, is of more importance to the world, than Baxter's Saints Rest, or Clarke's Noted Commentaries. When Franklin drew electricity from a cloud, through 'the lastrumentality of a kite, the world gave one grand shout of applause, and it was of far more importance, than a prosy sermon on grace! Thenthere is the Kelley Motor, in which the wonderful power of a drop of water, as prophesied by Faraday, is about to be realized. Mr. Kelley can also imitate on a small scale the Orthodox God, in getting up a snow storm, resembling one of the cold bleak days of December. He says "I have time and again created artificial snow storms in my shop." Why, that simple performance is the harbinger of the great schievements that will eventually follow! Just, too, as the supply of coal is being exhausted in England, the Kelley Motor steps forward, to take its place, and move the ponderous wheels of machinery, thereby furnishing employment for the poor! It is science alone that can save the world, lessen the hardships of the laboring man, and bring about the millenium! Should the Kelley Motor prove a success, as it undoubedly will (if not so already), he will be honored, his name revered as a benefactor, and a monument be erected to perpetuate his memory, while the

The progressive mind does not like the rubbish of the ancients. Their religious practices are too cumbersome for this day and age of the world! We require a pliable religion, that can be bent like a shrubp and made to answer the purposes of the world at the present time. Churches should be turned into hospitals for the indigent sick, asylums for the poor, and homes for those who have none. Salaries that are paid to ministers should be laid out in pork and beans for the hungry. Such a religion is now demanded; one that consists of works, of substantial works, sir.

Reverend Dealer in old time rubbish, like Dr.

Fallows, will sink inte insignificance.

Dr. Fallows would be of more service to the world in attending to the wants of the physical man, instead of berating the scientists. Make humanity comfortable physically, and his morals will not require much doctoring. No man can be truly moral with the dyspepsia hanging on to him like on enraged animals. He thinks/"damp it " nearly half of the time, and he is generally as cross as a bear. A man with the spinal meningitia, tubercular consumption, or a malignant fever, is in no condition to have his morals tuned by the skillful manipulation of a wordy divine. Make men healthy and comfortable, and with a little effort they will then improve morally and in-

Mr. Beecher as a Great Reformer.

From the time that the first attack was made upon Rev. Henry Ward Beecher, we have been impelled by an irresistible power, and conscientious sense of duty to repel all charges of

immorality made against him. . While he with all others under our laws, is presumed to be innocent until proved to be guilty, a higher conviction took possession of our mind, and we have from time to time with an irresistible, sense of right, expressed our conviction of his innocence through the columns of our paper. We have gone still furthand expressed our conviction that he was a leading reformer of the present age, -that he was reaching a class of minds, very important to be reached, that no other reformer now living could reach—aye more, that he was the honored instrument or mouthpiece of a band of philanthropists-angels in the higher life, who know well the work required to be done, and the means most effectual to do that.

work. We have often expressed the opinion that Mr. Beecher was as firm a believer in spirit communion as ourself;—that he has his work to do in his way, while we have ours, and that while such works widely differ, both are alike important.

In confirmation of our often expressed views, we quote from a recent serm on of Mr. Beecher. He said:

"When I think of those who have gone be-fore me and ascended into their heavenly scats, they don't seem separated from me. The body, indeed, has gone, but the mind com-

munes with a majesty and power unknown to muscle or physical force. The thought of this glorious communion with the heavenly host is full of consolation to me, and should be very

dear to every man." "Those gone before us look back compassionstely, lovingly, upon the same sins and defeats, the same struggles and victories; they can not but have sympathy for those who are doing as they have done.

"True connections were by the mind, not by the body; the soul was the candle, the body only the candlestick. When a friend died the mourners mound, 'Gone, gone, gone;' but he was not gone; he was within the reach of voice, of memory, of love. - Your father, mother, pastor, friend, are a thousand times nearer now than when they sat on the seat be-side you and read from the same book; they are nearer by the love and sympathy begotten of their own experience." "Angela," he said, "I know are mirthful; if they are not, they can not sympathize with me; they are full of heavenly humor, and when they see us shudder in terror as we enter the dark cave, I don't wonder that they laugh, for the know the glory and the brightness that lie at beyond. Certainly there must be some vein of humor in the angelic choir that is touched, when they see us fighting shadows, crying at joy and rejoicing over tears, thinking ourselves beaten when we are triumphant, and triumphant when we are defeated if we only knew it."

I know that there are a cloud of witnesses who watch me as I toil on. I am under their supervision, and they encourage me, raise me, push me onward and upward, for they have walked as I walk, and toiled as I toil. In this thought of the other life weakness is made strong, riches cease to be our masters, and bodily pleasures are no longer tyrants. Living and dying it helps us, and at the end, when life flows out that life may flow in, when, leaving bowed heads and streaming eyes be-hind us, we shall have ascended out a little way, when, being caught up into the glory of God, the first glance will tell us that our most extravagant conceptions are infinitely surpassed. Be patient; endure to the end; and when we meet in heaven as we assuredly shall meet, we will join hands and thank him who brought us there amid a cloud of witnesses, saying, 'Not unto us, not unto us, but to thy name, oh Lord, be all the praise of men."

Where is the avowed advocate of Modern Spiritualism, that can or does speak more plainly of his or her faith?

Is this the man that we would desire to see rushed to the ground and dispoiled of a well arned reputation as religious reformer?

Not a few voices in our ranks have been raised against him, and of our cotemporaries in the advocacy of Spiritualism, not one has joined with us in defending his reputation during the long trial and terrible mental suffering he has recently passed through.

Doubtless some of our readers would have been better pleased if the RELIGIO-PHILOSOPH-ICAL JOURNAL had joined in the clamor against him, and we may have lost a few subscribers by not doing so.

The irresistible power that impels us on to duty as the editor and proprietor of this Jour-NAL, would have inspired us with utter disregard of consequences, even to the sacrifice of the last subscription, before we would have swerved one jot or tittle from our whole duty, in sustaining so noble a man as we verily believe Henry Ward Beecher to be.

That our course is now generally approved of by our subscribers, and that we have really gained already ten new ones for every one lost we doubt not. But, however, that may be the cause of truth has been subserved, and with that we are content.

Blood and its Peculiar Action.

Probably one of the greatest surgical operations of the age was performed in the Garden of Eden some 6,000 years ago. It was a grand success, the rib which was taken from Adam being sufficient to make a woman, suitable in all respects for man. There was a weakness, however, in the rib which God did not probably notice, for she no sooner began to prospect around the Garden of Eden, than she was instrumental in opening the flood gates of sin, rendering it necessary for God, as the orthodox claim, to make a Hell, to punish forever and ever about nine-tenths of all who are brought into existence. Since the wonderful skill exhibited by God in the Garden of Eden, surgery has improved in various respects, and we now find that blood is used as an antidote for the ills of flesh, instead of being brought into requisition to eradicate the evil ways of the

The wonderful vitalizing influences of blood, is fully set forth by a European correspondent of the Toledo (Ohio) Blade. It appears, from his statement that two physicians of Lyons, (Ffance), had both been warm personal friends, and devoted to scientific medical experiments and research, so much so, that each felt his power of usefulness gone without the aid of the other. For some time past the transfusion of blood had been a subject of study and observation with them, and they became so desirous of gaining all possible knowledge thereof that they devoted themselves to it with all the enthusiasm of science. Rivordin was a small, thin, nervous man, and Venillot large, rather portly and robust. For several years the former has been in delicate health, although not afflicted with any organic disease, so far as was perceptible. Within the last six months, however, he manifested symptoms of rapid failure, and it was believed that his days were

In view, therefore, of the rapidly approaching death of Rivordin, the two friends agreed to test the efficacy of transfusion of blood from the veins of the healthy and robust man, into those of the weak and apparently dying

Recently perfect success has crowned their efforts, and Dr. Venillot announces his belief in the theory that all the material of the body comes Dwough the blood, asserting that after repeatedly successful transfusions the substance of Rivordin has become like that of himself, and that Rivordin seems to be the subject of a mental delusion, which powerfully impresses him with the belief that he is Venillot. The case of Rivordin naturally excites great interest among the medical professors of Lyons, Jouenal.

some of whom express doubts as to whether it is or is not a delusion. To all exterior appearances Rivordia has become throughout his whole physical nature what his friend was and yet is. He is said to remember things which never happened to him, and which did happen to Dr. Venillot, while the memory of his own past life is partially -obscured, and seems like a dim, half-forgotten dream.

In conclusion, however, it appears that the blood injected into the veins of Rivordin, affected his mind, and his memory of incidents related altogether to the life of him whose blood his system 'had been appropriating, while the events of his own life became entirely obliterated, or very darkened and confused. This peculiar phenomenon opens up a new chapter in metaphysics, and gives new features altogether to the character of the blood. The transfusion of blood is but little practiced here, but when employed by skillful physicians it has been attended with the most salutary effects. But if the blood transfused changes the character of an Individual, obliterates his own memory, destroys his own education and system of morals, and supplies their place with 5 totally foreign element, we do not believe the system will become popular. Should a Spiritualist have injected into his veins the blood of a Hindoo, the probability is that he would recover, and would thoroughly understand the Vedas, and would regard Brahm as God, Vishnu as the Savior, and Siva as the Devil. Should he on the contrary try the blood of a Turk, he would convalence under the ludicrous belief that he was a Mahommedan, and he would consider a Turkish bath three times a day a necessity, and would establish a Harem right in our midst.

Mrs. Linco n's Insanity.

The insanity of Mrs. Lincoln seems to have men caused by a too continuous dwelling up on the idea of spirit communion and spirit manifestations. During the last half of the war, more especially, there were seances and mediums and "communications" at the White House; nor was President Lincoln an uninterested observer of the phenomens. He, too, if reports are true, had some experiences which, like those of certain historical characters of old Rome, were well fitted to arrest attention. Such was his singular dream forerunning ev ery great battle, and figuratively disclosing the event. He, however, held all these matters rigidly subject to the qualifying abatements of his skeptical reason and practical common sense. Not so his wife, who followed up the subject after his death, and permitted it to absorb too much of her thoughts, until she seems to have become mentally unbalanced .-

Mrs. Lincoln's insanity was not caused by a too continuous dwelling upon the idea of spirit communion. True, she is a Spiritualist and believes that the immortal Lincoln is ever near her, but that did not derange her mental organism, or render her subject to strange hallucinations. The seeds of insanity were first sown in her mind the very night the President was shot by the assassin Booth. The shock that she received on that occasion, unbalanced her nervous system, resulting, no doubt, in those curious idiosyncrasics that have ever since distinguished her. Shortly after the death of Lincoln, she advertised her wardrobe for sale, anticipating poverty while she was worth thousands of dollars, thereby insulting the nation and her numerous friends. Of course, those intimately acquainted with her knew that all this was the result of an unballanced mind. But few women could pass through such a night, like her witnessing the horrible butchery of a husband, and seeing a nation in tears, flags at half-mast, and public buildings draped in black greeting the eyes each day, without becoming hopelessly insane.

Her insanity, of course was distinguished for its strange manifestations. She would, under an assumed name, call on obscurg mediums, and endeavor to obtain a message from Mr. Lincoln. We remember on one occasion that she visited the room in a back alley where a Mrs. Cole, a professional medium, resided. She did not know her distinguished visitor, but the first thing she said to her was, "Why, madam, Lincoln stands by your side, and says you are his wife." This test, of course, was sufficient to install Mrs. Cole in her affection, and soon after she made her a present of a beautiful white silk dress, which had cost not less than \$500.00, and which she had only worn once at a public reception in -Washington. We saw the dress, and remarked to the lady that if she wore it, she would look as much out of place as a "pig in a parlor." Bhe thought so too.

The eventful night of Lincoln's assassination was ever uppermost in her mind. As when one steadily gazes at the sun, it will make an impression on the retins of the eye, that will linger there for a moment after the eyes are closed, so did the blood, the groans and the pale sad features of the martyred husband, make such a vivid impression on her mind, barned there with such intensity, that each night became a repetition of what she had witnessed at Ford's theatre. Of course, the enemies of Spiritualism will ascribe her mental aberrations and idiosyncrasies to its "insidious" operations on her mind. But such is not the case. She was perfectly sane until that unfortunate night, and what sensitive nature could witness the death of a devoted and distinguished husband under those circumstances, without becoming unnerved? Under these circumstances, Mrs. Lincoln is entitled to, and will receive, the deep sympathies of the nation. The affair she witnessed shocked the entire country, shook it from center to circumference, and could she withstand its paralyzing effecta? Of course not. The awful blow was too much for her, and to-day we fear that she is hopelessly insane.

G. P. TRIPP, of Union, N. Y., has our thanks for extending the circulation of the New York Department Closed.

Dr. Babbitt's valedictory was published in the last issue of the JOURNAL, announcing the fact of his retirement from the New York De-

partment of this paper. The Doctor is an able exponent of the Harmonial Philosophy, and writes with a facile pen that pleases the reader. He came voluntarily to aid in the work devolving upon us, feeling that his mission was to contribute his influence to the cause we were laboring for, by awakening a renewed interest in the JOURNAL in the great city of New York.

He was cheerfully tendered a department in the paper with the privilege of withdrawing therefrom whenever he felt that his work in that direction was completed.

Most cordially has he worked with the editorial staff as well as with Col. Bundy, Secretary of the business department.

In true friendship did we strike hands for the promulgation of the great truths that underlie Spiritualism, and the same fraternal spirit has inspired us all, during the time the Doctor has contributed to the New York Department; and now the same spirit of fraternal regard warms and animates the breasts of each and all of-us.

While we continue on in our life long work of breaking bread to the hungry world, Brother Babbitt will-find his labors no less arduous than before. But like a true philanthropist he will not hesitate to do with a will, that which his best judgment dictates to be for the greatest good of humanity. And may angels of light attend and guide him in wisdom's

The Dubuque Camp Meeting-A Word About the Management.

Mrs. Morse, one of the very best trance lecturers in the field, has labored for several years last past as a missionary in Iowa very satisfactorily to all who have heard her, and continues to have all the calls she can fill. She, like many others, attended the Dubuque Camp meeting under the impression gained from this paper that it was to be naught but a spiritual meeting. ,But after two days' experience, during which time she as a lecturer was entirely ignored, at was Judge Holbrook and other good speakers by the business committee, she learned that the was mistaken-that she had got "into the wrong pew," and retired.

The true Spiritualists of Iowa, are numerous and can at any time get up an excellent grovemeeting that will be creditable to the State; but an entire ignoring of " social freedom," in the call will be necessary, in order to inspire anew and regain confidence now lost, among the masses. Such a call should be made at some accessible railroad town where a meeting-house or other shelter can be had to resort to, in case of stormy weather. Brother Banford, the State Missionary, is a good worker and true to Spirituflish, but he needs generous hearts and strong hands to aid him, and we hope he will

Giles G. Stebbin's Speech.

In this week's issue will be found a brief abstract of Brother Stebbin's speech against the social freedom " infamy, which was forced upon the Dubuque meeting by the free-lovers there ascembled.

It doubtless was a matter of absolute necessity, in defense of true Spiritualism, that compelled him to deel with the subject at all.

We are glad to learn that he treated the matter with marked ability.

Even after the Woodhull and her organ-the Weekly-had abandoned the field, and entered a new field, as advocates of another phase of Bible religion, Mrs. Dr. Severance and E. V. Wilson have taken up the refrain and propose to carry it into the Centennial at Philadelphia next year, and there put the monster on exhibiton! To that end, Wilson insisted that Mrs. Severance should take the place abandoned by the originator of the sect of social freedomites, and lead the van. Thereupon she was appointed and by implication duly installed head centre.

Doney's Photo-Engravings.

Bro. Doney, of Elgin, Illinois, is the inventor of a process by which he executes most life-like and beautiful photographic work, which he calls "Doney's Photo-Engravings.

His work is an almost exact imitation of

stipple or line steelplate engravings.

The advantages to be derived from his new process is not inconsiderable to any one who desires to preserve fine likenesses of their friends. The process makes work every way as durable as genuine steelplate engravings.

Mr. Doney sells his card likenesses for four dollars per dozen, and large sizes in propor-

Any one desiring first class work, will do well to patronize him. He is an honorable man who will guarantee satisfactory work.

A Correction.

Some of our friends seem to think that there is a company, a society, or a corporation, who are owners or proprietors of the RELIGIO PHIL-OSOPHICAL PUBLISHING HOUSE. It is a mis-

S. S. Jones is the sole owner of the institution and editor-in chief of the RELIGIO PHILO. SOPHICAL JOURNAL as well as of the LITTLE

J. R. Francis is associate editor of both pubfications, and Col. J. C. Bundy is Secretary of the Business Department of the Publishing

FANNY E. TEWARTS, Milwaukee, Wis., sends 85 cents for Litrix Bouquer and Orphan's

Philadelphia Bepartment

HENRY T CHILD M. D.

Subscriptions will be received and papers may be obtained at wholesale or retail, at 534 Race St., Philadelphia.

The Society of Friends, or Quakers.

It is a well known fact that every religious society that has ever made any mark in the world's history has had more or less of spiritual manifestations connected with it, especialy in its early days. The Friends were a spiritual people, and their early history abounds in spiritual manifestations. They had no creed, their fundamental doctrine being a belief in the guidance of "the light within," sometimes described as "the grace of God which bringeth salvation, and which hath appeared unto all men," or as the "word of God which is quick and powerful, sharp, and

sharper than any two edged sword?"
In connection with this fundamental principle there were certain peculiarities which marked this people. They bore an earnest and faithful testimony against oaths, an hireling ministry, and many of the early friends were severe in their denunciations of those who "preach for hire and divine for money. George Fex and others went into the "steeple houses" and bore their testimony against this practice. We have said Friends have been, and are, a spiritual people, and those who are true to this divine principle can not be any thing else. Their testimonies to plainness of speech, behavior and apparel, and their mode of worship sitting in silence until the spirit moved some one to speak, would necessarily lead to the development of the spiritua

The early Friends were very conscientious, they were particular in regard to the use of certain words. Their plain language of thee and thou and their use of the numbers for the days of the weeks and months rather than the heathen names vulgarly applied to them, were distinguishing testimonies. The name Sun-day was applied to this day originally because it was set apart for the worship of that luminary; Monday, for the moon, etc., which they considered to be idolatrous.

Their plainness of behavior caused them much suffering, many of them were imprisoned for refusing to take off their hats in the presence of church or government officials. They bore a "living testimony" against oaths, taking the Scripture literally. "Let your yea be yea and your nay be nay, for whatsoever is more than this cometh of evil." After they had suffere a long time for this testimony the governments yielded so far as to make a mod-ified oath, in the form of an affirmation which some Friends still believe to be a violation of their consciences and refuse to take.

We have heard objection made by some Friends to the use of the words, fortunate and unfortunate, because they implied that there was a Goddess of fortune who exercised a governing influence in the affairs of men. Instead of these words they propose success and failure, about which there can be no misunderstanding. The word accident is very commonly used, but we are led to inquire whether it is strictly proper, if it mean something without the province or rule of law, it is not. What are accidents but failures; for instance, a person falls, we say accidentally, but if his health and strength are good, and he takes proper care this would not occur. We natursmile when we see a strong, robust person fail, because we think it is careless, and he should not do so, but if it be a child or a weak person our sympathies are awakened. Accidents or failures occur in all departments of our being, and may be considered as the most

important teachers we have. We are continually making mistakes, which we call accidents which are as much in accordance with law as our successes are, only it is a different law. Success on any plane depends upon the proper application of the faculties which belong to that plane. Accidents or failures result either from want of power, or from improper application of it. Mediumistic persons are especially liable to failures of this character from the fact that they become absent-minded. We speak from experience, as we are suffering now from a fall that occurred to us while in a brown study, which, by the way is a form of mediumship. We have known many instances of this character among mediums. Two of our mediums are at this time suffering from having fallen down stairs; both have injured their arms. It was rather remarkable that they both fell down the same stairs, within a few days. The stairs appear to be all right, but we have an idea that they were influenced by a spirit who had a similar experience when in earth life, at the same place.

In the course on acceptation of the term these would be considered as accidents, but if it can be proved that there was an influence of this kind around that particular spot, it will be seen to be under law, and therefore not an accident, but simply the carrying out of law. Our idea is that if there is a harmonious development of the physical, mental and spirit-ual natures, we shall come into harmony with such laws as will enable us to escape all such

undesirable conditions. Friends were a progressive people. Their testimonies in regard to temperance, war, anti-slavery and other great reforms were generally in advance of the world, and they have suffered much, as all ploneers must. The preachers as well as the really concerned members of this society have been mediums, though many of them were ignorant of this fact. Their name, "Quakers, was given to them in deristion because, when under "deep exercise" in their mediumistic conditions they were "mightily shaken," and they only "spoke as the spirit cave utterance."

the spirit gave utterance."
It is true they did not recognize particular individual spiritual influence, but refer all 'LD individual spiritual influence, but refer all '100 the divine spirit " or " Christ within" the "an ointing power." But an examination of their writings reveals clearly this there were divers spirits, who spake through these mediums, often " with great power, and in the demonstration of the spirit." Many of their preschers see visions, which they attribute to "the Holy Spirit," and like John, in the Isle of Patmos, they are not ready to hear the command, "See that thou do it not," when they would worship this spirit, they would not hear the words, "I am one of thy brethren; worship God." Their silent meetings are very much words, "I am one of thy brethren; worship God." Their silent meetings are very much like circles, in which mediumistic persons are brought under influence, exercise,"as they call it. If the time had fully come when they could have understood spiritual things, they would have recognized the peculiar influence of individual spirits, and in the honesty and simplicity of their lives they would doubtless have svowed this to the world.

The temperate and economical habits of these people led many of them to become wealthy, and this, in some cases, became a stumbling block in the way of their testimonies. The question of the continuance of this society restains on their recognity rests in a great measure on their recogni-tion of true Spiritualism, not its follies and fanaticisms; these the world will outwork, but true Spiritualism which is fully in accord with

"the light within," the moving of the Holy Spirit, that Friends would have little to change in their organization to carry it out in "the wisdom of truth," and then they would do as George Fox exhorted them to "hold all your meetings in the power and authority of truth,' and their is fluence would be felt again all over the world. It was said by Wm. Penn's father "that one true Quaker shook the country for

ten miles round. Is it probable they will do this! We do not think so. There are no instances where an old society has thus broken the shackles of a crystallized creed, and taken up the original spirituality, much less advanced upon that as this would be. But if the society, or societies, for it has been divided into several, were true to the divine light, the inward monitor, and the spirits that come to them with power, they would do more than the early Friends in break ing up the corrupt conditions of society and leading mankind to lives of purity and good-

As faithful and earnest pioneers in many of the testimonies that are now generally received by the world, this society has done a great work for bumanity. May the mantle of right-eousness which enabled the fathers and mothers of this society to do their work in their day and generation fall upon their descendents and give them power to do still mightler

Gems of Thought.

Out of Zion, the perfection of beauty, God

Is there not one word which may serve as a rule of practice for all one's life? Is not RE-CIPROCITY such word? What you do not want done to yourself, do not unto others. - Confucius.

A man should say, I am not concerned that I have no place; I am concerned how I may fit myself for one. I am not concerned that I am not known; I seek to be worthy to be

What I'do not wish men to do me, I also wish not to do to them. - Ibid.

Concluded from Pirst Page

supervention of the paroxysm, she commenced to laugh and giggle like a little girl. way companion," says the narrator, "asked her rather savagely what she was laughing at. 'Have you forgotten, Doctor, dagled the woman, that morning when you dissected me up garret, and how, when you cut into me, the blood spurted, and then you were frightened and ran away?' The man was astonished, and on the way-home, he confessed that the incident actually occurred when he was a young practitioner; that he had procured the cadaver of a little girl eight or ten years of age, and hidden it in the garret, and that, when he came to desect it, the blood spurted at the first incision, and frightened him so, there alone in the night, that he ran down stays. Afterwards, however, he went back and finished the dissection. 'But,' said he, I never told a liv-ing soul of that adventure, and how that cur-sed woman found it out passes my comprehen-

Another gentleman-a man of science, and one thoroughly versed in physical and electrical investigation-contributes to my porfolio the details of a visit of

INQUIRY TO DR. SLADE,

a well known medium of this city. He went as a stranger, and left without revealing his name. After a thorough examination of the table, which was of the ordinary type, and was provided with no appurtenances except a folding slate and a pencil tied to it with a cotton string, the investigator announced that he was satisfied. The doctor then bit off a piece of the pencil, placed it between the two slates, and they sat down, the inquirer holding the medium's hand under his own, on the table, from four to six feet from the point where the slate lay. They had sat in this manner perfectly silent for a few seconds, when a kind of paroxysm-a slight secousse of the the arms and limbs—passed over the Doctor. It was a more shiver; something rather less than a shudder- and rather more than a tremor. An instant later the pencil between the slates commerced to move, with a grating, rythmical motion, apparently across and across. Then with siflourish, it stopped, and the room was again silent. On examination, my informant found a message in the hand-writing of his dead father; and the strangest part of it all was that the signature was exact, even to the for-mation of the initial R. The message was of no consequence-a mere conventional thing, not worth transcribing .- St. Louis Globe

DUBUQUE, IOWA. - Bro. Chauncey Barnes desires us to say, in substance, that he as a prophet of the Lord, foresees great calamities soon to befall all the public lecturers, editors and people, who denounce mediums whom God has ordained to do his work. He says they all do the best they can. He does not say anything about out and out impostors. But tricky mediums are evidently among those whom the Lord has as of old, sent out with lying tongues of evil spirits, to do his work, and if we expose such, we are liable to catch it, if Chauncey as a true prophet, is to be relied upon.

Contents of Little Bouquet for August, 1875.

The Terrible Night; The Phantom Dog; The Compact between Pietro and Vasco-the Spirit of Vasco Cellini; A Dream; A Mother's Jewels; The Fairy Toy; Sea Story; Blind Tom, the Medium Jerusalem; Humor in Animals; "Blossom;" Dreams; Little Things; The Blind; A Spirit Visitant; Dogs; Fanny; Danger of Maternal Deception; A. Waterford Phenomena; Trades for Boys; A Touching Incident; The Children's Cause; Baby May; The Chinese and their Walls; Parisian Charities; A Gymnast's Adventure; Editorial-The Philosophy of Life, The Children, Glairvoyance.

The LITTLE BOUQUET is only \$1. per year. Send for it. Address RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE Chicago.

Camp Meeting.

The Progressive Spiritual Society of Gun The Progressive Spiritual Society of Gun Lake will hold a Camp Meeting on their ground, in the township of Waland, Mich., one mile north of Shelby Station, on the Grand Rapids and Indiana Railroad, to commence on the last Thursday in July and hold four days. A general invitation to all speakers and mediums. Come one, come all.

Occupantille Mills Mich.

Orangeville Mills, Mich.

Business Aotices.

The Penn Medical University.

We have taken some pains to ascertain the character and merits of this liberal institution, the advertisement of which will be found in our columns. It was organ zed in 1853, by a withdrawal from the Woman's College of some of the professors who were unwilling to be under such restrictions as would hold them to any peculiar mode of practice.

They organized a liberal institution and agreed to investigate the merits of the various systems of medicine, and were in successful operation when the late war broke out and several of the professors entered the medical service of the army, and the Institution was obliged to suspend operations. They sold their furniture and museum, but the corporators retained their charter, leaving it in the custody of Prof. J. S. Longsbore, the original organizer of the Woman's College of Philadelphia, the first in the world.

At the close of the war some of the faculty had passed to the Spirit land, and others had found occupation in different places. In October, 1873, a sufficiently liberal faculty was organized for carrying forward the objects of the Institution. They have purchased, and fitted up a building adapted to their wants, and furnished it with a museum of drawings, models and various specimens adequate to illustrate the principles of the science and practice of medicine and surgery.

The professors are liberal and enthusiastic in their efforts, and will spare neither time nor care in initiating their students into all that pertains to all systems embraced in the honorable profession of 'medicine of to day. In young schools that are building up their reputation, students receive more attention, and have greater advantages than are furnished by those that are resting on their laurels, and fring upon their reputations. We advise those who are about to attend medical lectures to send for a catalogue and other information to Dr. Edwin D. Buckman.

Across the Continent.

The following personal is taken from the Minneapolis Sunday Tribune, of July 11th,

The distinguished analytical physician and talented lecturer, Dumont C. Dake, M. D. of New York, and the celebrated physician, Charles A. Barnes, M. D., of Boston, Mass., are now guests at the Clark House. During the Doctors' visit they propose giving a course of lectures on physical and mental culture, hygiene and temperance. They will remain with us during the heated term. They come to us highly recommended by the press.

They will heal at the Clark House, Minneapolis, until Monday, July 26th; St. Paul, at the Commercial Hotel, Tuesday, July 27th, until-August 2nd. Mrs. Della B. Dake, also accompanies them and deserves favorable mention, her mediumship and lectures are of a high order and demand universal attention.

DUMONT C. DAKE, M. D., and CHAS. A. BARNES, M. D., the healers will leave Minneapolis, July 27th, and commence healing in St. Paul, at the Commercial Hotel, July 27th, and remain to August 2nd.

MRS. M. J. WILCOXSON will travel eastward from Cotorado early in September via Kansas City and Chicago, and would like to speak on the Sundays of September and October, on her way home, or at points near the line. Friends wishing to edgage her services will address her immediately at Golden City, Col.

TRUE economy, is not buying the lowest priced article. The best is the cheapest. So with Dobbins' Electric Soap, (made by Cragin &Co. Philadelphia,) it is best and cheapest and we ask our readers to test it for themselves.

H. C. H. writes from Atlanta, Ga., and sends remittance. Do not know who it is from-give full name.

. -/0:0 The Wonderful Healer and Clairyogant-Mrs. C. M. Morrison.

This celebrated Medium is the instrument or organism used by the invisibles for the benefit of humanity. The placing of her name before the public is by request of her Controlling Band. They, through her organism, treat all diseases and curs in every instance where the vital organs necessary to continue life are not destroyed. Mrs. Morrison is an UNCONSCIOUS TRANCE MEDIUM, CLAIRVOYANT AND CLAIRAUDIENT.

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v18a13t13.

A. H. Robinson.—Medium.—Chicaso.—I wish you to make an examination of my head and try and see if you can give me any relief. I have a sore on my left temple, which came about five years ago, and is now getting in to the edge of my eye brow. Some physicians

think it a cancer and others the reverse. I am a man in my thirty sixth year; have been under the treatment of several different physiclans, both in California and in the eastern states, but have derived no benefit. My head did never pain me until I had the sore cut out in San Francisco last year; since then I have something like neuralgia in my head at times,

temple to the other. Enclosed please find three dollars with lock of my hair If there is any thing that you wish to know that I have not stated here please let me know in answer, and you will oblige. Hoping to hear from you soon, I re-Yours with Respect, main,

and more frequently darting pains from one

LEWIS C. POLLARD. Los Nietos, Cal., Oct., 3rd, 74.

Mrs. Robinson diagnosed and prescribed for the case, and the results will be seen by the perusal of the following letters.

MBS, A. H. ROBINSON :- Enclosed please find lock of hair and two dollars. I have derived more benefit from your medicines than any that I have eyer taken. My head is very near well and L believe you will succeed in curing

t. I have not taken as good care of myself as I ought to, but will do the best I can in the future. If you succeed in curing me it will be a great help to you, as all the doctors here have failed. Hoping to hear from you soon, I

Your Humble Servant, Lewis C Pellard, Los Nietos, Cal., Dec. 9th, '74

MRS. A. H ROBINSON:- I write to you again and send lock of hair My head is well but I think I would do well to continue your trestment for some time yet, to prevent its coming out sgain. Hoping to hear from you soon, I subscribe myself.

Yours with Respect Azusa, Cal., May 29th, 75

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MRS. A. H. ROBINSON, Medium, Chicago: Will you please send me some magnetized papers. I had them once before and they acted They seemed to retain their ike a charm. power until they were worn in pieces. There was a very large, tall, broad shouldered Indian with me all the time I wore them. I was impressed that he was one of, and sert by, your band. One night when I was in tearful distress he commanded me to lie down on the bed. I was walking the floor and thought I could not, but when I could resist no longer, I threw myself on to the bed. . He kneeled on the floor beside me and looked me straight in the eyes. I closed my eyes, and in an instant I was totally unconscious. The next morning when I awokiM was lying flat upon my back (a position I never take in sleeping), the clothes drawn nicely and smoothly over me. I thought first I had awakened in the Spiritworld, I was so free of pain.

Yours respectfully, Mrs. S.J. Prok. Topeka, Kan., April 12th, '75. Dex 651.

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I hereby certify that I have used tobacco over twenty years. One box of Mrs. A. H. Robinson's Tobacco Antidote has effectually destroyed my appetite or desire

I have used tobacco between fourteen and affects years. About two months since, I procured a box of Mrs. A. H. Robinson's Tobacco Antidote. It has cured me, and I feel perfectly free from its use. Have no desire for it. P. H. SPARKA.

I have used tobacco, both chewing and smoking, about tweive years. One box of Mrs. A. H. Robinson's To-bacco Antidote has cured me and left me free, with no desire or hankering for it.

Oswego N. Y.

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One prescription is usually sufficient, but in case the

seem to be remember it is not the quantity of the compound, but the chemical effect that is produced, that
science takes cognisance of.

One prescription is usually sufficient, but in case the
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but listen. V. No man is better qualitied by the sensibility to treat of this delicate enterer qualities by the extent. We are glad be has given it such careful consideration and published life reflections to the benefit of others. When so much is said of "Striptenture," the scheidle rearing of children, that is addly impractical, it is refreshing to children, that is addly impractical, it is refreshing to read of a practical solution of the problem, which cer-tainly is the most consequential to the coming gener-ations.

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Mr. Nowton helicites even the lower may be caucated into parity. At least the Intelligent when they learn the right way, by which they will become emobled the mackets and blees the coming generation, will heed the voice which enterests as well as instructs. the voice which entreats as well as instructs.

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Biography of Jonathan Koons.

[We propo e to pu lish several articles and blograph ical sketches from the pen of Jodathan Koons, written in the early days of Spiritualism, and which first appeared in the Lockport (Pa) Medium Beteral of Mr. Koon's children were physical mediums, and the manifestations at his Spirit Rooms, in Ohio, were of the most startling character. - Epiron Jounnal]

EDIT OR MEDIUM: - DEAR SIR -1 closed my last letter with the subject of "Charming," as it was formerly denominated. That persons of all ages have been aware of such powers, I no longer doubt. But the great query has been to knew and understand the philosophy? Some attribute this power to one cause and some to another. The prophet Diniel was thrown into a den of lions, upon which occa-sion there seemed to have been a "charming" influence weilded from some source or other All Bible readers are well aware, that it is said of Daniel, that 'God protected him," etc. I have never seen the experiment tried over a lion, but I have very frequently seen it tried effectually over dogs and fractious horses. There are persons in my knowledge, who can exercise a magnetic influence over a dog, so that he will forsake his own master, and fol-low the operator in defiance of all the owner can do or say. They can also in a very few minutes exercise an influence over a horse, or colt, no matter how wild or fractious they may be, so that a child can lead or handle them. If it will not be deemed amiss, I will relate a case that may not quite surpass Sam-son's for history, but will at least apply to il-lustrate my present subject in fact, if not phi-

Within the circle of my own acquaintance, two gentlemen were discussing this very sub-ject upon which I am now writing. The one was a skeptic to the exercise of such power, and the other a professor. The skeptic had two ferocious buli-dogs, upon which he avowed the would risk bis life and property, in case the dogs were not killed or fatally wounded. "Now," continued he, "here I have a splendid melon patch joining my back yard, and I will agree to give you all the melons without charge that you can obtain after nine o'clock this

The professor replied, "I am not in the habit of hooking melons, but if I can convince you in any reasonable manner, I will

Nothing further was said on the subject at the time, but it may be presumed that the pro-fessor was not idle during the remainder of his visit at the residence of his skeptic friend in gaining a magnetic control over the dogs in a private manner. Between nine and ten o'clock of the same evening, a rap was heard at the akeptic's outer door. On opening the door, who should be there, but the professor, to the astonishment of the inmates, who had not the most distant idea of any attempt being made to meet the proposition. The professor demand-ed to know where their "life guards" lodged that night? Upon this the skeptic passed around the house in great haste in pursuit of his dogs, which, to his astonishment, he found confined to the fence of his melon patch. On examination he found them firmly tied together by their tails with a small cord, and passed through a crack of the fence—a dog on each side. The skeptic acknowledged himself indebted in the melon forfeit.

I will conclude this subject with one more case, and then change the subject. This case took place in the circle of my own acquaintances, having performed labor under the employ of one of the family parties, and had a good opportunity to become conversant with
the affair. In this case, a young man by the
name of Smith could not resist a daily visit to
the family of a Mr. Hooper, who resided about
a half mile distant. Takes visits were kept up
daily for some time, until at length an expla
nation was demanded from the family of the
Smiths. The young man seemed unable to explain himself on the subject. He consequent was accused of being in love with young Miss Hooper. This he positively denied, and the denial was accompanied with a flood of reproaches upon the Hooper family; and his haoe mistanke for any other carnal passion. The accused mean-time affirmed, that he was daily seized with some descitching influence he could not resist. that led him captive, and he could not rest unde its gravitating grasp, until he was landed in her presence. In this defense he was in no wise sparing of anathamatizing reproaches upon the object of his censure. He further declared, that he was perfectly at rest in mind, only when the besitching spasms seized him.
This caused considerable alarm with the friend; councils were called upon the case; a friend, who appeared to understand the principle, told the young man how to break the

charm, and the trouble ceased. The object in making reference to the foregoing, and similar cases contained in my pre-ceding letter, is to accommodate two purposes. First, to show the reader what sort of capital my mind and reasoning faculties had to, speculate upon. In the second place, to show the parallel relation they bear to many of the Bible mysteries, and for aught I can see they all originate from the same and similar causes; and, for my life, I can see no justice in attributing a part to a satanic cause, and part to a God of righteousness. I am led, however, to this conclusion: There is no law, nor principle, in human nature, but what is subject to misapplication and abuse. The principle of magnetism, psy chology, and spirit correspondence, i e , influx, may be considered the chief impellents in the production of the inysterious wonders of all ages; yet, to say either or any of them are free from misapplication or abuse, would be preposterous in the extreme. Hence the conclusion; that neither of them are intirely safe, as items of traffic and speculation in the hands of ignorant, and base-minded per-

Experience teaches me, that a misapplication of either, by the forenamed operators, will result in the immolation of their true merits. If the most refined and elevated scraph that flies the heavens was to offer an attempt at the elevation of the human family through a treach erous and debauched medium, he must inevitably fail in his designed effect, since the impellent must of necessity conform to the constibe the case, and also admitting man depraved, and "prone to do evil from the beginning" without exception, the query with me, then, is to know, how an "infallible God" could select "infallible" setting agents from among the corrupt mass of mankind, for the transmission of his "infallible" ordeal or "sacred" canon to can? It would not be a marvelous supposition in conclusion, that the Bible representatives who first set forth the claims of supposition in conclusion, that the Bible representatives who first set forth the claims of infallibility from the Book of books, misapplied the merits of their commission, and happened to get the saddle of "infallibility" on the wrong horse, and called him Balsam's ass. But, if I can read the history of nature correctly, when my reason consults the science of Ontology, itsepeneth otherwise. Modern research offers man a slight clew at this subject. Onoffers men a slight clew at this subject. On-telogy displays a progressive chain of develop-ments, as it were from chaos, ascending to sen-tient organism; and from thence forward to the joint exercise of mind with involuntary i

and unintelligent laws and forces, acting upon matter, where we find mind blending its powers with all pre ex sting laws and causes of development, to the inflaences of which, it neces sarily is, and must be subject. Mind has not the power within itself to destroy or invent the law of gravity attraction and repulsion, which generate tides and tempests, neither can it sev er the bonds and ties of mutual and sympathetic affinities, that binds organized bodies together in matrimonial relation, under the acting agency of positive and negative forces. Mind therefore, is a developing principle, and were it possible to check the operating causes that generate the phenomena of mind, it would evidently cease to exist. How then can reason place mind as the primeval cause of a princi-pal in nature, upon which the existence and continuity of mind itself is dependent? This mode of reasoning will lead to the conclusion that mind and intellect is the production of unintelligent causes, over which mental powers bave neither inflaence to govern, control nor dictate. What, then, will be the conclu sion?-The conclusion follows that the sovereignty of universal, and material constitutions within the plains of illimitable space, is an unintelligent sovereignty, and places intelligence as one of its highest and most refulgent productions, among the crowning jowels in the family of olds mother. Nature's own begotten developments. What exclaims one, "Do you deny the intelligent authorabip of the organic representatives of nature? I can not avoid doubting, since Lean not conceive, or comprehend the possible, or probable existence of intelligence independent of sensitive organism, any better than what I can conceive of in strumental music, independent, and exclusive of the practical use of a proper instrument. Sounds that are produced by and through the instrumentality of sentient beings, carry with-in themselves indicative marks of intelligence. and saide from sentient beings, there are no such indications; but instead thereof, they impress sentient intelligences with the absolute and incontrovertible power of their irresigting cause. All sounds produced by animated and sensitive organisms are indicative of either pleasure, pain, want, contentment or distress; all of which conditions depend upon some foreign or disconnected resource, to supply any or all of these indicated conditions. The sounds are consequently produced by depend-ent beings, and are not absolutely endowed with self-controlling powers. This is not the indicative language of the sovereign and absolute power of the elementary and constitution-al arm of universal nature. But instead thereof, all other sounds are indicative of irresistible forces, that can not be retarded by the combined will of all existing intelligences. To concentrate their will-powers in opposition to these sovereign and intelligent forces of nature, he they would meet with no better success, than who would be simple enough to will or desire, that perspiration, circulation, digestion, etc. should cease in his own person. And he who believes that a single individual could so exercise his will power in opposition to the dis-

most appropriate and perfect rule and standard for man to rally around, under the drippings of the exemplary influence it casts upon licentious and angular minded professors.

I had designed to open a treatise upon spirit manifestations in this letter. But as my limfer the subject to my next article. I will therefore, close this letter with an account of a case of healing, that took effect near this place by one of the forenamed charmers in the

year 1838 or '39.

astrous tendencies of a tempest or ternado, as

to save a ship's crew from its foreboding ef-

fects is in a proper condition to believe that all

the present organic representatives of nature,

owe their "creation" to an individualized intel-

ligence, and that all forms and bodies are the

handi-work of his mechanical skill, and the mind who will believe this, will find little or

no-difficulty in believing any preposterous

idea; and what to me appears a glaring absur-dity, imposed as a rule of faith, by those who had not the ability, or will, to read the volum-

incus book of nature, as it unfolds itself to

man's senses. Hence, the conclusion of my

reason is forced right or wrong, that the lan-

guage of the Christian Bible was never indit-

ed by the great Sovereign and Universal Con-

trolling power and principle acting agent of

nature in the manner that Bible representa-

tives claim the transmission to have been made to man. Neither can I accept it as the

A brother in-law, A. Evans, while plowing fallow ground in sight of the residence of F. Wilkey, (the specified charmer) had a valuable mare wounded near the pasture joint of the hind leg, by the hook of a whippletree. The accident was considered fatal, as the blood gushed forth in a torrent from a broken artery at the wound. Mr. E dispatched his hireling Linscoot, in haste to inform W. of the acci-dent, and asked his immediate assistance. Evans watched his messenger until he entered the residence of W. In about two minutes after his entrance, the blood ceased to flow al-most instantly. This appeared so very extra-ordinary an occurrence to E, which caused him to examine the wound critically, and to his astonishment found the ends of the broken artery projecting from the wound. On the mes-senger's return, he informed E that W. could not give the case personal attention, but in-sisted that the blood had ceased to flow. The knob of this story is, that W. is now a Spiritualist, and E an inveterate opposer.

Yours as ever, Fraternally., JONATHAN KGONS Dover, Athens Co , O , 1856,

THE DUBUQUE CAMP MEETING.

Several Rows in the Camp.

From the Dubuque (lows,) Times.

Mrs. Syverance's free-love speech having been folsted upon the Spiritualist Convention by means which the majority of the Spiritualists present denounced as trickery and treachery, the first work done on Sunday morning was to administer an antidote, which was done in the shape of a speech by Giles B. S.eb bins, of Detroit, Mich. Mr. S. prefaced his remarks by reading an extract from an article on Liberty, by Mrs. Mary Davis, (wife of Audrew Jackson Davis) The following is a much a heavisted supports of his appears. much achreviated summary of his speech:

Some people seem to have strange notions about the liberty of speech. They seem to think that on a "free platform," anybody has a right to speak, at any time, in any manner, about anything. But it seems to be forgotten that hearers, as well as speakers, have rights. A free meeting has a right to say that it will listen to the discussion of some subjects, that it will not discuss other subjects. I do not suppose, for instance, this meeting would think it worth while to spend any time discussions the decrease and morally of steeling. casing the decompy and morality of stealing horses or burning houses. But stealing horses and burning houses is purity, decency and morality, compared with social freedom. I

sacredness of womanbood, can not be too highly revered. It is a common and a shrewd move of free-lovers, to seek sympathy by dwelling strongly on outrages which all thoughtful and progressive persons agree in denouncing. Our present marriage rules need to be improved. The question is, whether you will reform our marriage laws, or abolish marriage altogether Social freedom proposes the abrogation of all marriage laws, avowedly in the interests of humanity. The theory is, that I have a right to my own person, with all its faculties and powers, to use as I choose, and that all laws of marriage are bad. But this theory utterly ignores the first and most solemn duties that we own to ourselves, to others, to our common humanity. I am going to talk quite plain on this subject, because the subject compels me to. It is not a pleasant or a welcome task but a duty from which I will not shrink.

I refer you, for illustration, to the recent Beecher trial. For argument's sake (without expressing any apinion that I may have on the subject) I will suppose at Henry Ward Beecher is guilty of what is charged against him. Now Victoria Woodhull is the Queen Regnant of Social Freedom. She accused Henry Ward Brecher of the shameful crime of violating the sanctity of Theodore Tilton's home. And she says that in doing this, Mr. Brecher did no wrong; or rather, that his only wrong consisted in concealing the matter; and that Theodore Tilton was a fool to make, what she calls a "dreadful suzz" about it. there here that believes that Henry Ward Beecher,—if he did what he is accused of doing —did perfectly right, and that it was none of the injured husband's business? (Ominous si lence!) Again, Mrs. Woodhull says: "I have the right to the most intimate relations with one man, or a hundred men." This is social freedom—the gospel of self-indulgence; the gospel of passion; not the gospel of love.

The advocates of social freedom seek to con

vey the idea that marriage recognized under

law, is a bondage. Now as I have said, injustice is often perpetrated in the name of marriage, because our marriage laws are un-just. They fail to recognize the right of woman to her property, to her person, to the sanctity of maternity. But the question is, shall we reform it in these respects, or abolish it entirely? The speaker argued that when a man and woman entered into the relationship. certain formalities were demanded-as appropriste and just to all parties. It should be made known, like an ordinary partnership, for the information and protection of the public, and higher than this, for the care of children in the home. To say that the only alternatives are free love or enforced lust is a base and pitiful sophistry. When two persons agree to live together, and cleave to each other only, and respect that agreement, is there any "bondage" in it? Free-love is fatal to the sanctity of love, to the order of society, to the

sacredness of paternity. With free-love there can be no such thing as family or home. The children are turned into a great- caravansary. In marriage there is, it is true, a restraint up on the parties entering into it; but restraint is not bondage.

It has been well said: "Let the impulses of love be governed by the voice of wisdom." a man desires property, shall be obey the blind, selfish, instinct of acquisitiveness, and lay hands upon property wherever he can find it? And if he is restrained, and compelled to respect the rights of others, and the demands of honesty, can be justly complain that he is un-der "bondage?" The practical workings of free love were illustrated by a referonce to the community at Berlin Heights, Ohio, where about two hundred of them organiz xl some eighteen or twenty years ago; and some of the refenants are there yet. resident of that good town, at the time, was of this community, but all came from abroad. Among the "remnanta" is due woman-a poor woman with eight children-the children of eight different fathers. And where are the fathers? She does not know-the children do not know. And that poor woman works like a slave to support them, while their fathers are away enjoying "social freedom" elsewhere. Its track everywhere is as slimy as that of the serpent in the garden of Eden. aw of purity is not local; it is universal. The higher the mental and spiritual condition of a people, the higher the grade of civilization, the more complete recognition of marriage you find the more just its laws and the better obeyed, and so the better life of all. Let us have still higher justice and finer obedience. This the speaker illustrated by reference to Paris, Vienna, other European cities, Ameri-can cities, and American country life, where the average standard of morality is highest. .

* Among the advocates of social freedom are some good persons, mistaken, deluded by specious arguments, etc. But among the lead ers, and many of their followers, you find, too often, the pitiful results of a false theory, tending to undermine virtue and degrade ity. We all need, for strength and for the best life, the highest ideal of what human na ture demands,—the permanence of true, mar-riage; s union of wedded souls gladly made known and kept in social faith, with divorce as an escape from crime or the sad mistake of a hopeless and loveless union. This leads up while the false cry for "variety of the aff of tions" goes down, down.

It is not easy for the outside world to under stand the peculiarities of a platform so broad and liberal as this. They should understand this, that every one who stands here is alone responsible for what he or she may say. No one of you is responsible for what I say. Nor. are we responsible for what Mrs. Beverance said on this platform yesterday. Here is a place where speakers may express their own opinions on such topics as the meeting may choose to take up—each man or woman being alone responsible for his or her opinion. As for myself, I have been, from the beginning, a thorough, uncompromising opponent of mis-called "social freedom." When it first came up, I studied it carefully from the standpoint of truth, of justice, of morals, in the interests of humanity, and I deliberately repudiated it, and I repudiate it to-day.

The speaker referred to several points in which he thought the marriage law might be marriage.

which he thought the marriage laws might be bettered; for instance, s) that woman might not be compelled to assume the pains and .responsibilities of maternity against her desires; that equal rights as to property might be se cured; and in several other respects. He thought one great step toward juster laws for woman, and better laws for all, would be the giving of the ballot to woman. It is as im-possible for men alone to make just laws for wodian, as it would be for woman alone to make just laws for man. The speaker occu-pied the remainder of the time in discussing whether Spiritualism possessed any theory of life here and heresfter, of morals or ethics, superior to the orthodox world, having a strong-er tendency to elevate and benefit mankind taking of course the affirmative side of the question.

Conference meeting followed-ten minute speeches, sometimes by volunteers, sometimes

had argued that a remedy against incompatible marriages was to await until arriving at years of discretion and judgment, and marry with open eyes, marrying for love, and not for passion or fancy. Mrs. Welch pertrayed a young couple thus marrying. They think they love each other. The husband goes out into the world, mingles in society, progresses; the wife performs faithfully her home duties, is not able to grow by contact with society, the more children she has the more she is compell ed to remain at home, cessing to grow, if she does not actually dwarf. The husband meets some bright, genial, cultivated lady, 'who is not compelled to spoil her beauty and wear away her life over the cookstove and washtub; and she sighs for him, that he has not a wife more capable of "appreciating" him. He sighs for himself, and fears that he did not find his "affinity," and-well, I need not portray the case further, for a good many of you, I am afraid, "know how it is yourself." By and by, very conveniently, the wife dies. The husband is now, we will say, 45 or 50 years old; certainly old enough to have had some experience in the world and some judgment of human nature. And what does he do? Why. in nine cases out of ten he goes and marries the first utterly inexperienced, incapable, doll-faced girl of sixteen that will call him husband! [Laughter] Now I don't know where you are to go for wisdom, when we find that these old fools are even bigger fools than young fools! [Tremendous applause and [sughter] After pursuing a humorous vein for awhile, the speaker turned into an earnest strain, and besought husbands and wives, for their own sakes, for their children's sakes, to be considerate with each other, to forbear much, to endure much, rather than separate and leave their children either fatherless or motherless, and practically homeless. Don't allow a fit of temporary anger or spleen to induce you to believe you are mismated; and if you have made a mistake in Hfe, if you have a family of children, for their sake, if not for your own, make the best of it.

A Reverle

BY JOHN J BIPPUS.

If I were lying now in death's embrace, Silent and cold! Would there be one, to kiss my pallid face E're earth me would enfold? Would there be one to close the glassy eyes, With loving touch? And grieve that death had severed friendship's

Once loved so much!

11 Would there be one, to stand beside my bier And kindly say:
"His errors are forgot, his good deeds here

Will live for aye? Would there be one, when mouldering in the

Will sometimes pray;
That in the "Land of Angels" there would bloom, For me a brighter day?

111

Would there be one, when I am 'neath the ground, Will sometime dare

To plant with loving hands upon my mound A flower fair! Would there be one, who when the years have flown,

To think of met Regretting not the friendship that was shown in my adversity.

Would there be one, who, when a lying tongue With cunning words, Assails my memory; who then among Those I once heard D.clare, that, ever be it good or ill,

Firm they would stand; And by their acts prove to me, they would

Extend a helping hand?

If there be one! how easy then to die Without a fear! Knowing a loving heart is ever nigh, To banish tears, Knowing that in the years while I will sleep,

Is churchyard clay, One heart at least for me will sometimes weep, That I have passed away. May 314t, '75.

Voices from the Beople.

MADISON, WIS .- T. Dean writes .- A good de-veloping medium would do well here.

ST. PAUL, MINN .- John Woodward writes .-Piease continue your very valuable paper. It is more precious to me than a breakfast.

CARROLTON, ILL.-M. Dulany writes.—Send me the Journal, and I will fry to keep paid up, as I must have it.

KNOX, IND -A. P. Dial writes.—Herewith please find inclosed remittance, which credit to my account, and send on the JOURNAL. We can not get along well without it.

MILLVILLE, WIS -D. VanValkenburgh writes.
-I think the Jounnal is the best paper of the
kind I ever read, and I expect to read it while I

PHILADELPHIA, PA -J. H. Rhodes, M. D. writes. -The Holmeses with their fraudulent Katle King have not killed us, although they have done us more harm than we shall get over this year.

OWEGO, N. Y.—8 Putney under date of July 4th writes.—We celebrate to morrow, and expect to have a good time. We have a Spiritualist to deliver the oration. So the world of free thought moves on.

TAYLORYILLE, GA .- J. Mann writes .- Have been looking anxiously for the Journal, and have felt quite lonely without it, matter being found in its columns of far more interest to me than in any paper I find here. Hope it will come regularly.

Owing to the many interesting and highly lastructive articles contained in the Journal pages, I desire to have the various numbers complete in a

BELVIDERE, N. J .- I. R. W. writes .- As every order in our broad land, whether secret or other-wise, wear a distinctive badge, by which individuwise, were a distinctive badge, by which individuals of said fraternity may be recognized, allow me to suggest through your valuable Journal, that we adopt some such badge or emblem, by which a brother or sister may be recognized, and hence lead to an introduction. I have long felt the necessity of this. It would have a tendency to bind us more closely together, and unite us in closer bonds of friendship. I would suggest a simple stan, in gold or silver; but that I will leave to wiser heads than mine.

MICHIGAN CITY, IND. W. B. Gustine writes. say this on the start, to plainly define my position.

The speaker had long ago advocated equal political rights, equal marital rights for woman. Others had done this long years before this wretched thing miscalled social freedom ever came up.

The conteredce meeting followed—ten minute speeches, sometimes by volunteers, so netimes by volunteers, so netimes by persons called for.

The best of these ten minute speeches, and in fact the best, wittiest, no test, most pertinent, most pertinent, most effective, and loudest applauded this long years before this wretched thing miscalled social freedom ever came up.

The best of these ten minute speeches, and in fact the best, wittiest, no test, most pertinent, most

crept out of the Methodist cradle, and took my position among men as an independant thinker by disclosing my individual independence so far-as my mental cogitations are concerned. I have been a constant reader of the Joukaat from its

ELK POINT, DA. -O. Wright writes -I see my trial subscription is quite up, so I send you P. O. order for its renewal. During the time I have taken the Journal I have perused it with greats care, and can say that I would not do without it bere that are at work wholly for the cause, yet two thirds of the people are of liberal minds, not-withstanding there are four "Devil destroyers" beckening us to "flee from the wrath to come" reg-ularly once or twice a week. I think that a good medium and speaker would do well here

AUBURN, CAL .- D. V. Norton writes - Please find enclosed \$3 50, for which send me your Jour and enclosed as 50, for which send an ubscriber for your paper, though I have read now and then a number that chanced to come in my way. I am well satisfied that you are doing a good work, and well satisfied that you are doing a good wors, and heartily wish you a perpetual success. In your laudable enterprise Knowledge is the one thing needful, but according to my humble judgment, that knowledge should be of a kind that would be that knowledge should be of a kind that would be of use to us all the way through there and here after—then it follows as a matter of course, that as all the worlds, or conditions of life, are natural ones, or ought to be, our constant aim should be to study the natural relations of things, because, as I believe, the three worlds or spheres of life, bear the same relation to each other that physical, spritting and coul natures do here.

MORRI SONVILLE, ILL -Jesse Hanon writes. -While I am not exactly a Spiritualist, yet I find that I am not satisfied with the explanation-of its phenomena on any other ground than those of its own philosophy. So far as the argument of the question is concerned. Spiritualists certainly have the inside track, but as I tell the opposers of your philosophy, it is a question that can not be deter-mined by argument say more than the law of veg-etable growth. Whenever we shall be able simply by our feeble mental abstractions and deductions, to go down into the earth and reveal its hidden mys-teries and understand all the subtle and refined processes and methods of nature, then it might not eem so extravagant to undertake to determine the truth of Spiritualism by argumentation. It is a question of fact, and fo the facts and phenomena we must finally appeal.

ALLEGAN, MICH .- M. C. Vandercook who has lectured considerably on the Spiritual Philosophy, writes .- Permit me through the columns of the Journal to say, in answer to numerous inquiries of the Journal to say, in answer to numerous inquiries of my friends regarding my whereabouts. During the past sixteen months I bave been confined to my home, part of the time to my bed, with what the doctors term an enlarged knee joint. My efforts so far to obtain help have been unsuccessful. If I am fortunate enough to regale health my labors will be for the true cause. Should any physician, whose impressions are that he can help me, real this, I should be pleased to correspond with him or her. The golden hours are fast passing away, and I carnestly desire to use them in promulgating the grand Philosophy of Life. Let all friends give me their sympathics. Success to the Journal.

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stored by a Spirit Pre-

Had tried almost everything that I could bear recommended, and drmly believed that nothing could restors my halr.

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Boringfield, Mo Don't forget to send a letter stamp to pay the postage on the answer desired. Mr. Smith inclosed a lock of his hair slong with the above letter. It is about one inch in length, and of a

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Exposers of "the Spiritual Humbug."

COMMUNICATION PROM K GRAVES.

The writer of this article can claim the honor or dishonor of some personal knowledge of several of the gentry of that class of itinerant philosophers now engaged in "showing up the great spiritual humbug," and explaining its profound and long hidden mysteries, which have for more than a quarter of a century puzz'ed millions of the wiscet heads and shrewdest investigators in the civilized world. Two of them have honored him with a call and one of them has partaken of the hospitali-ties of his table. I will relate a few interest-ing incidents connected with the practical history of each one that the reader may judge how much they are accomplishing in the way of "putting down Spiritualism," commencing

with first, Prof. Grimes. This gentleman in the execution of his "laudable mission," put in an appearance in this city about five or six years ago. H; had scarcely arrived when he received a card of invitation of the scarce invitation signed by most of the clergy of this place, soliciting him to favor the people of Richmond, with "his masterly mode of explaining the spiritual humbug," when it was well known he had come for no other purpose. He responded in the most acquiescing terms, stating he should hold forth on the subject six times. This expanded their hopes into the assurance of witnessing axhorough ventilation and annihilation of "the great humbug of the " But his promise was not fulfilled True, he lectured the six times, but not on Spiritualism. He spoke on everything but Spirit-ualism. He kept his audience at arms length ualism. He kept his audience at arms length for a week, by telling them at the close of each tecture that "On to morrow evening ladies and gentlemen, I will show you what Spiritualism is." I will explain the whole thing." The admittance fee gradually expanded from fifteen cents to fifty cents. Having succeeded in getting his pockets well stuff of with "filthy lucre," drawn from good pious Caristians who are willing to pay any thing to learn the art of are willing to pay any thing to learn the art of not being humbugged, he wound up having pre-viously got the clergy "wound around his flu-ger." The eventful last evening arrived when

the presentation of the great secret could be

staved off no longer. The audience were all on tiptoe, with ears erect, mouth sjur to witness

demonstration that should pulverize Spirit-

ualism to powder, and leave not a grease spot

to mark the place it once occupied. It came, the long looked for or listened for explanation burst on their ears like a thunder is nothing but a grand humbug. It is hallucination. It is a psychological delusion. There is no reality about it. It is never performed except the raps which are easily explained. The man or woman who believes these things are done, is a fool. The believers are psychol ognized by the mediums as those subjects of mine were by me, whom I made believe they saw a chair go out of the window. This is all there is of it, ladies and gentlemen." Tais, of course, was satisfactory to the sticklers for "the faith once delivered to the saints." Those who have been taught "the world is made of nothing," require but little evidence to con-vince them that Spiritualism is made of the same material. Grimes got their money and they got nothing in return, yet they expressed themselves "well paid for going," except some who were sharp enough to perceive he overdid the matter. He "spread it on a little too thick." He gave them more than they had bargained for. In discharging his artillery at Spiritualism he missed his target and sent, an lmost fatal ball to the heart of Orthodoxy. In the display of his psychological learning in stead of explaining Spirituation, he gave a scientific explanation of religious conversion, which so incensed some of the godly clergy and other God fearing Christians, that they came down on him like a "thousand of brick, and he left the city with their hely curses fly ing after him as thick as grape shot after a retreating army. But he had got their money and that was all he wanted. Their curses then were nearly as acceptable to him as their

While holding forth at Crawfordsville, he was brought to grief and his hopes dissipated very suddenly by Fisher Dougherty, accepting his wager of five hundred dollars, that no pere next evening could exhibit or find a medium that could exhibit certain phenomena which he named. When Brother Dough-erty accepted his challenge, it brought one or both of his hands spasmodically to the crown of his head. And how much hair was left in that locality when he recovered from the shock, deponent sayeth not. The sequel of the story is that the next day before ten o'clock, he had left."for parts unknown," al-though he had advertised to give five lectures

PROF C W. STARR

This "gentleman" I have known from a boy as he was born in this city, and now resides here when not absent on professional business. He and his parents are members of the Hicksite Quaker Church. And more, that twenty-five years ago, he and the writer were pupils in the same school, and although I have seen three "gads" worn out on his back, by the teacher in one day, it does not seem to have had the effect to overstock his mind with either virtue or veracity. It has been but a few weeks since he called on the writer for a copy of "The World's Bixteen Crucified Biviors, to be used, I presume, as a text book in his lectures to prove that Spiritualism and infidelity are synonymous terms. He had heard the work so frequently and so highly spoken of he concluded he must have it in his library, and besides he thought he could do something toward promoting its sale. This I accepted as a hint that he wished a discount made on as a hint that he wished a discount made on the prize. But as my hopes were not fittered with the prospect of being made rich by the sale of the work through his profi red agency, I did not relinquish my claim on the book till the second dollar was forthcoming from his vest pocket, which seemed to be well replenished with greenbacks, doubtless obtained from those heavenly minded Christians, who not being allowed to "lay up treasures on earth," had concluded to give him a quitclaim on a portion of their pittance. I do not consider this "Prof. 8 arr," "a star of the first magnitude" by any means, either with respect to talent or tearning. But rather a satellite of to talent or learning. But rather a satellite of small dimensions, revolving around "the Al-mighty Dollar" as the centre of his solar sys, tem. When the subject of Spiritualism was broached, he remarked that he could do any thing he had ever seen any spiritual medium do. I saked him if he had ever had any experience in taking spirit pictures or knew any thing about the process. "That is something," he replied, "I have not investigated much." "Have you," I saked, "witnessed any of what we call the physical phenomena of Spiritualism?" He replied that he had not. "And how would you accountefor it if you should witism?" He replied that he had not. "And how would you account for it if you should witness it?" I asked further. He stated he should consider it a trick, but how performed he could not tell. "It appears then," I remarked, "you are traveling over the country professing to expose Spiritualism, when according to your own confessing, you don't know any thing about it." "Exposition of Spiritualism, with its principal phenomena unnoticed is as great a farce as the play of Hamlet, with Ham-

let left out." And this goes off to the tune of

"A fool and his money are soon parted, was recently realized by about a dozen clergy-men in Washington City, to see "the great modern humbug" shown up and blown up by this newly discovered Starr of the tenth mag-

PROF VON VLECK -

The first test the writer was even favored with, was obtained ostensibly through the mediumship of the pseudo exposer, under head of Modern Mysteries. He was then (per-haps twenty-years ago) residing I believe at Milwaukee, and advertising as "a test medi-um." I sent him the required fee of one dollar, and received in due time an answer com-prising about a sheet and a half of "foolscap," in which I found a very correct delineation in detail, both of my mental and physical charse-teristics. I had heard nothing from him for many years when he "turned up" some two or three years since, at my house. I told him the last notice I hid seen of him in the papers represented him as being an apostate from Spiritualism. He replied, "I believe in Spiritualism. It is only the tricks and frauds of imposters I am exposing." On the whole, these living, walking personifications of modern humbuggery, catled "Exposers of Modern Spiritualism," are really advancing the cause by awakening the attention of the people to the subject. And the fact that so many people can be found who are willing to pay twenty-five or fifty cents to "see the elephant," and hear Spiritualism exposed, evinces a wide spread interest in the community to learn something more on the subject. Richmond, Indiana.

CATHOLICISM.

The General Outlook.

On last Bunday, I enjoyed the pleasure of listening to an able and eloquent discourse, delivered by an Episcopal Bishop in this city. A portion of the discourse was directed against the absurd dogma of Papal infallibility. The criticism was severe, but just and true. The learned orator remarked, that in looking out from the Capitol hill that morning, his eyes rested upon a large and capacious school house. There, said the speaker, was to be found the antidote for the arrogant assumption of this infallibility doctrine. We agree with the Bishop as to the great importance of edu-cation of all the youths of the land, so as to enlighten the masses, to read, study and think, each for himself, and in accordance with each individual reason and judgment to act for himself, free and untrammeled, by any bias of religious education or dictation by priests. No individual is a full fledged free and independent citizen, until educated up to this standard. The preservation and perpetuation of our free institutions depends just on-that kind of an education. I doubt very much if the education of the masses, will retard the progress of the dogms of Papal in-fallibility. It is the glare and pomp that sur-rounds the Catholic church; the imposing ceremonies by those eminences, the cardinals, and arch bishops, and bishops, with all the glittering trappings, which adorn the alters of Catholic churches; their splendid music, and its formalities, which attrac'.. This is the money age, when the dollar is worshiped, be-getting pride, show and haughtiness, and in its train general demoralization and corruption in high and low places, in both church and

In purely Catholic governments; that is where church and State are united, as for cen-turies past in Italy, Spain, Portugal, and in Mexico, we find the masses have been ground to powder, and the energies of the people crushed, while poverty and ignorance reigns supreme. And these states of facts have been produced by the priests, who least and fatten on the hard earnings of the masses. Catho-licism is likened unto a certain root which grows under the ground,—while it grows at one on i, it rots at the other. Catholicism baving eat the life's blood out of the people in Eq. rope, is rotting there to-day, but flourishing in free America. As long as the rich and fash-ionable will go bundreds of miles, to have an eminence of a cardinal to perform marriage cure arch-bishops to travel hundreds of miles to perform marriage ceremonies, the practice becomes fashionable, and once fashionable, others imitate. For this reason thousands today, who were raised Protestants, are rushing to the bosom of the Catholic church.

The Roman church is a power in the United States, and there are demagogues, corrupt poli-tilians, who for the sake of power and filthy li-cre, will cater and pander to this power. The day-is not far distant, when the struggle will come in this country, over the issue, whether we shall maintain the legacy of freedom hand-down to us by our forefathers, or surrender that legacy, to a bold and daring priesthood.

A large portion of the Protestant community is silly enough, bigoted and superstition, as to invade the charter of American liberty, and ingraft God in the Constitution, with Jesus Christ as our ruler, who do not dream that if such an act was consummated, the mighty hosts of Romanism in this country would step in, seize the reins, and the balance of Christendom, would have to come under the spear and lash of Romanism.

The future preservation of American liberties depend upon preserving intact the present constitution, and to leave each individual free to worship God according to his own con-It is to tax all church property pro rata with all other property; it is to edu-cate the masses at all public schools, outside of all sectarianism, if we as a people are not to repeat what we to day behold in Catholic old

Italy and Spain. The rising giant of Spiritualism has a fear-ful responsibility resting upon it; a wonderful mission to perform. It does not require any Mood and Sankeys to push along its car; but quietly in the whispers of the angels, it is growing, enlarging and expanding all over these lands, and to-day numbers its hundreds of thousands, who have intercourse with those who have passed to a higher plain of knowledge. It is not all to enjoy a knowledge of immortality beyond the grave, and that we shall live, ever progressing upward and nearer to God in love, purity and happiness; but Spiritualism has obligations and duties to per-

form to the human race.

If the so-called Christian church, whether Catholic or Protestant has departed from the Catholic or Protestant has departed from the letter and spirit of primitive Christianity, as set forth on the day of pentecost, it devolves upon Spiritualists to stand in the breach to rescue the true name and teachings of the gentle Nazarene, and to go forth with the signs and wonders, where the immortal teacher and exemplar left off, with the same simplicity of action and disinteresticates of purpose. exemplar left off, with the same simplicity of action and disinterestedness of purpose, recognizing God as our Father, and the brotherhood of mankind, guided by angel spirits acting as the agents of Almighty God. Thus armed and protected, and in the spirit of meekness and love for the great brotherhood of mankind, Spiritualism has a great work before it, to redeem the human race from the bondage of an intolerant priesteraft; to educate and elevate the mind to higher aspirations, and to preserve intact from all innovations upon these

liberties secured to us by our forefathers, one | Spiritualism of Paul, as set Forth in hundred years ago. J. EDWARDS.

Washington, D. C.

The Character of Jesus.

BRO. JONES:- I find an article in the JOURNAL of May 29th, page 82, from the pen of C. K. Hosford, in which he boldly impeaches the testimony of the evangelists Matthew and Luke, in reference to the genealogy of Jesus Christ, asking the question, "IS HE MAN OR GOD!"

I have a few thoughts that I would like to present to the readers of the Journal, partly in reply to the article above named, and partly to present other, and an I consider important truths bearing on the subject.

Your correspondent, failing to comprehend the two-fold nature of Jesus Christ, falls into error in his search after truth, rejects the very testimony which if rightly understood, he with all other investigators might distinguish, as the foundation rock on which is built the whole structure of our beautiful science of

That Matthew's genealogy beginning with Abraham and running down through David to Joseph, "who was the husband of Mary of whom was Jesus born," is a true statement of facts as far as the natural man is concerned, no Spiritualist should doubt; nor should they, knowing the philosophy of spirit control, have any doubt that a spirit called Christ, was the controlling guardian of Jesus. If we can ad-mit this statement to be true, then we have two genealogies to look after, and Matthew and Luke are both truthful witnesses of a great fact, not properly understood.

Now, if we can admit that Jesus was not born by the will of the flush, nor by the will of man, but by the will of the spirit (see John 1:13) then can we comprehend that Christ, and not Joseph, was the instigator and beget ter of the man Jesus.

If it can be admitted that this work was effected by the spirit Christ controlling the magnetic or materializing powers of Joseph, magnetic or materializing powers of Joseph, (which is probable) we get, some idea of the truth of Jesus when he said, "I and my Father are ne" (John 10: 30] Again, "Believe ye that I am in the Father and the Father in me." The spirit Christ hawing control of Jesus at one time said, "Before Abraham was, I am." (John 18: 58).

Those and very many other texes plainly show the dual nature of Jesus Christ. Jesus called the spirit who controlled him, God; for instance, on the cross he said, "My God, my God, why hast thou forsaken me," and in his prayer upon the Mount of Transfiguration, he prayed, "Father, glorify thy son with the glory I had with thee before the world (the earth) was" (John 17:5) That prayer was answered by the expression of his countenance being changed, and lot there appeared talk-ing with him, Moses and Elias, two spirits who had lived upon this planet and had left a his-tory here. Had Christ had a similar experience on some other planet before the earth had an existence?

It is said that "Christ brought life and im-mortality to light." He instructed the people of his age to "search the Scriptures, for in them ye think ye have eternal life, and they are they that testify of me (John 5:39) The testimony is that a strong spirit wrought spiritual wonders for over four thousand years, by continually leading a certain people by certain manifest rules, instituting laws of order, holding out inducements of every good, appealing to the highest reason of the people of every age through that long course of years, promising Abraham that in him and his seed all the nations of the earth should be blessed; teaching them that an orderly life was sure to bring peace and orderly happy children; show ing the people that an intriguing disposition was sure of its psychological results, as in the case of David and his son Absolom, showing the people constantly that the good and true had hope in their generation, and finally after the direct angelic guidance of a certain life of parentage, all through this long series of years of progress in development, resulted in the Christ Jesus. Still you ask in what sense was this man God? I answer it is said of him, "In him dwelt all the fullness of the Godhead

bodily." And what is that? Progressed minds in this age believe that in man may be found a representation of all things in earth; that in a representative state the lower is contained in the higher, yet facts to show that the whole family of men differ

in capacity and development. The truth is, souls come to earth and through the law of growth, take in earthly elements, adding little by little to the general stock transmitted to them through generations, and so complete or ripen until they also become a fullness of the Godhead. There is not a seed in earth's extensive whole, that does not contain a wisdom principle, which principle may, can, or has already, entered in, and became a part or portion of every living soul of man. This is why we are here, to grow, to take on the diffused principles of life from the great storehouse of nature or God, for God wells in all things and is the life.

Two universally distributed principles, male and female, with the third eternal principle ever attendant upon the two first, make the divine trinity of excellence, male, female and

Tae son of these eternal principles (father and mother) having inherited within his own organization all the fullness of earth's elemeats, raised superior to all, holding the laws of all in his own grasp, and proved himself immortal, to the comprehension of the multi-tude! "He brought life and immortality to light;" "the first born among many brethren;" "the first fruits of these who slept." Having inherited such a fullness of earthly substances in the construction of his body, he gave freely to those who lacked, and taught that as he had gained immortality and eternal life, so must allothers. He can give his electrical life to those, who asks and a care and an arm of the can give his electrical life. who ask; and so can any one, who inherits in his own body the lacking elements of another's life; and so disease may be trebuked and the patient restored to life and growth in this state of being. Although forgiveness may not be true in the orthodox sense of forgiveness, yet to restore to life and health and make yet to restore to life and health and make every whit whole without spot or blemish, is with the restoring laws of nature a principle and inherited by many of the present age and manifested through Modern Spiritualism, as it was by Christ Jesus and his disciples. He, Christ, the great teacher gave to the Jews the laws of order through the observance of which, the human race could obtain eternal life; and his genealogy is preserved to show us, that it is in our life of parentage that we inherit the elements of life, rendering us either complete or otherwise; and giving us to know that we do not inherit by natural gift; we must obtain through growth and development. How long it-will take each soul to complete the circle of earth's life-giving principles, we know not, but when that degree is reached, we may also say, "we are god over earth"

Mas M. P. Henderson.

Aubrey, Kan. which, the human race could obtain eternal

Aubrey, Kan.

First Corinthians, 15th Chapter and fortleth Verse.

There are also celestial bodies and bodies

terrestrial, but the glory of the celestial is one, and the glory of the terrestrial is another. The new translation renders celestial heavenly, and terrestrial earthly. A glory is the honor of knowing the two conditions of the real body, which is called by the writer in the 44th verse, a natural body and a spiritual body. Spiritualism of the present, in its phenomena and true philosophy, shows the relation of these two bodies, the only science that has ever fully opened up to our senses the Bible in its spiritual teachings. These Bible sayings are in accordance with scientific facts that in inanipate, inorganic, mortal, cold and darkness, all substance lives, and all matter is organized, from the most minute molecule, infusoria, animscule, or monad, containing the sctive principle called life, from its most attenuated form in the protoplastic state up to the largest world in the universe. All matter or substance is immortal; as immortalis signifies having life or being, that shall never end, everlasting, perpetual, unlimited existence.

As matter is proved indestructible by any chemical-test to which it may be subjected, it is therefore eternal, and without a beginning. Terrestrial signifies earthly and celestial heav enly, and from the old saxon we learn that heaven is a derivative from heafan, to heave; arched the expanse which surrounds the earth. The terrestrial body is ponderable, from pondus, that can be measured. The celestial heaven is the earth's atmosphere or beyond in the great ethereal expanse of endless space. Reasoning by analogy, as ponderable bodies on-ly gravitate one with an other, showing con-clusively that our celestial spiritual body is of the imponderable, which is attracted by nat ural law to the regions of space where kindred spirits meet and live together in their heavenly abode. The glory or knowledge of the physical is one kind of honor, and of importance; but the glory of the knowledge of that real celestial body and its surroundings, is of still more importance. Our spiritual senses will be so organized, that we will be made as tangible to each other there as here. What those Bible writers save by faith, we have made manifest in the clearest manner in demonstration. Faith is already turned to sight, and hope to real possession of the presence of our departed loved one's from the other side. Is not this the age of millennial glory, the time of rest begun on earth. T. H. STEWART.

Kendallville, Ind.

The Dubuque Camp Meeting.

MR EDITOR:- I wish to add my mite to the general expression, wise or otherwise, of the Iowa Camp Meeting, just closed. I will not mention the weather; it was the best of its kind, and we had plenty of it. The array of mediumistic power and talent was immense; and if old Chauncey Barnes could have compelled them to listen long enough to have con-verted them to his belief, he assured them they could have controlled the elements, dispersed the clouds, and held the destinies of earth and humanity in their own hands. Stebbins is grand in his power to denounce error. His ogic and eloquence completely routed the Woodhull element. Peebles, wrapped in the mantle of past ages, gives one an idea of the Eastern philosopher he so eloquently pictures, as absorbed in meditation upon the gods, yet nothing escapes their sublime comprehension, and penetrating Sance. Maxwell, his very presence a benediction, and some lady speakers, where the admiration was about equally divided between their eloquence and their extravagant toilets, were present also. E. V. Wilson and Mrs. J. H. Severance

formed a SOLID COMPANY.

They remind me of an old firm in the East; one represented the First day and the other the Seventh day Baptists. One ignored the first day's duties, and the other had no superstitious reverence for the seventh day, yet as they agreed perfectly upon business principles, they thrive 1. The store was giver closed as one of the partners was always present. E. V. Wilson said that sixteen year old girls chased old men across this le fields barefoot, to get them to marry them. It must be an unusual proceeding, yet he looked as if he might have had some experience of the kind; but as he dril not choose to tell who chased him, nor if he was caught and caged, all the interesting minutis, the blushes, the palpitation of the heart, the little shy coquetries, etc., the old gentle-man may have experienced while running barefooted, are left to the imagination of the hearer. The "social freedomites" were represented by a limited number, yet by strategy they carried the day so far as to compel the President, against his frequent declared nega-tive, to allow Mrs. J. H. Severance, who had taken possession of the rostrum to speak what was termed by many who had heard her before, her "stereotyped" speech. At least she had it with her in pamphlet form, for sale, and at the close to give away, as she assured the people she had plenty of them at home.

Bindying this class closely, I did not wonder at the angularities, the jealousies, the envy, the great discontent so strongly portrayed by the spirit artist upon the face, and often so unconsciously betrayed by that faithful servant of the heart-the tongue. But the meeting so far as this element was concerned, was a success. The prople, the body, and soul of the meeting, was not deluded nor misled by this clique. I heard many say that the practical illustration of its theories upon the camp ground, made them more strongly condemn the whole system, and the general voice proclaimed that this excrescence, this parasite which is trying to fasten itself upon Spiritualism, belongs wherever man or woman is so perverted as to live for self-indulgence alone. But the conclusion and culmination was another affair. Judge Holbrook, the sturdy, de-termined opponent of Woodhullism in all its phases, was present to deliver the closing address on Monday. There was a strong, de-termined effort upon the part of the Socialfreedomites, and one of their firm (for I heard him speak of his and Mrs. Severance's coming convention at Belvidere) made the closing address, and a good one it was, too; and then, if consistency is a jewel, Dr. Banford must have several. His was the first voice to nominate Mrs. J. H Severance to the National Convention of 1876 to represent the Spiritualism of the West. [*]

One great mistake of the meeting was the absence of music, but the harmony and good will long be remembered by the participants in the Iowa Camp Meeting.

MRS. E. M. WELCH.

St. Paul, Minn.

* In justice to Dr. Banford, President of the meeting, we quote from his letter, written at the close of the meeting, the following para-

of Milwaukee, Wis., came.

The next day the chairman of the Commit-

for the next day to read, and Mrs. Severance was to be announced. I said, "How is this?" He answered, "They had been requested to put her on." I answered, "This will not do." In the first place the people will expect those to speak who have been invited, and they are to pay; in the second place, I am informed she has come here to try to throw discord into the meeting, by obtruding her free-love doctrines. Upon this the committee scratched her name from the list, and put Mrs. Mattle H. Parry in its place. Then the war begun. They soon found that it was by my instigation, that this was done. Then what must be done? It was known that I and Mr. Chandler had pledged ourselves to pay the speakers, and that from the bad-weather and somewhat alim attendance, the financial out-look was rather dark.

The friends of Mrs. Severance (E. V. Wil-

son was as "thick as mush" with her) took this advantage into giving my consent for her rame to be reinstated. They said if I did not, our finances should be a total failure. I answered, "I should like to hear Mrs. S just once in a proper place, but I did not consider this that place, but that if the committee put her on as a speaker, I could not be responsible, nor was it in my place to reject their programme. She was put on, and in her opening she was severe on the party who scratched her name from the list. She spread herself on free love and social freedom, to her heart's content, and then collapsed, and retired feeling she had done what she no doubt came for. The fire was started, and burn it must, or else the decent folks there must sit still and smell the filthy smoke. So Brother Stebbins answered her the next morning and showed quite plainly the rottenness and corruption of her doctrine. E. V. Wilson spread himself several times during the meeting, but upon this question he seemed to try to poise himself astride the fence.

Finally, it fell to me by a vote of the audience to appoint a Centennial committee. I had made appointments for Iowa and Illinois, and soliloquizingly said to the group where I was, "whom shall I appoint for Wisconsin?" E V. Wilson spoke up and said, "Beverance." I was coerced to do this also; or disgrace our meeting further with a row.

Spiritual Grove Meeting

The Spiritualists and friends of progression will hold their Fourteenth Annual Grove Meeting at Pendergast Grove, Phonix, N. Y ..

Sunday, July 25th, '75, R G. Eccles, of Kansas City, Mo., one of the most popular and eloquent speakers now in the field, will address the people on that occasion.

Mrs. Henry Gorton, of Friendship, Alleghs ny County, N. Y., will be present to deligh the sudience with her skill as a celebrated or ganist and vocalist.

The Steamer Lowis Lawrence, Capt. Prichard, will leave the dock at Syracuse at So'clock, A. M. Fare for round trip 50 cents. Capt. C. A. Barnes, of he Steamer Geo. W. Chase, will leave the packet dock at Byracuse at 8 o'clock A. M. Round trip 50 cents. The Barge Onondago, Capt. Huntley, will leave the dock in Fulton at 8 o'clock. The 8: where Jacob Amos, Jr., Capt. M. Brown. will leave the dock at Baldwinsville at 9 o'clock A. M. precisely. Fare for round trip 50 cents.

It is presumed that other public conveyances with whom the Committee have not been able to confer will make arrangements to carry people to the grove. The proprietors of the grove have made arrangements for the best accommodations for all who may attend.
By Onder Com

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*.*For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOMES, Chicaga.

About the third day Mrs. J. H. Severance, of Milwaukee, Wis., came.

The next day the chairman of the Committee on Speakers, brought me the programme

1.50 pays for this paper one year, to new trial subscribers, and 15 cents pays the postage one year, which has to be paid in advance, making \$1.65, which must be remitted in advance.