Kruth Genrs no Musk, Hows at no Human Shrine, Seeks neither Place nor Spplause: She only Isks a Bearing.

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JNO. C. BUNDY, EDITOR.

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NO. 14.

SPIRITUALISM IN CALIFORNIA.

Wonderful Phases of Mediumship—More Mediums and New Manifestations, etc., etc.

BY JESSE SHEPERD.

I feel impelled to write the Journal some of the startling and wonderful demonstrations which are taking place here every day, and which will prove of interest to all those who seek for truth and confirmation of the life beyond. Here on the Pacific coast we have had, perhaps, more startling experiences in spiritual manifestations than have been witnessed elsewhere, and I doubt not that many who call themselves old workers in the cause, and who think they have seen everything in spiritual manifestations, will be astonished when they hear about what is going on in San Francisco. I have not been able to ascertain how many mediums there are on this coast, but I should think that all the mediums in America were here did I not know to the contrary. In the Daily Chronicle there is a column of medium's advertisements of all phases, some of recent development, and some who have been long in the cause as workers. I hardly know where to begin to describe the seances which are being held here by Mr. Reid, Mrs. Breed, Mrs. Foy, Peck, Francis and a host of others. First, I shall tell what I saw at a seance given by Mr. Thomas Reid. This young man has just been developed as a materializing medium, and his manifestations are simply marvelous. He is securely bolted in a cabinet, which is fraud-proof, and the spirits walk out and embrace their friends in the audience, the full name is given, and tests by the audible voice, in fact, at the seance in question, every one received a test which is saying a great deal, when we think of the many times audiences are disappointed in everything.

There seems to be a powerful force brought to bear upon persons of physical

brought to bear upon persons of physical test power, and in these parts mediums are developed in two or three days; in the case of Mr. Reid there must have been a battery of extraordinary power at work upon his mental and physical being, for his gifts were brought forth immediately and without any sittings in the ordinary way. On one occasion, no less than three spirits could be seen at the same time in full view; indeed, I have never seen such powerful manifestations any where, and my travels all over Europe and America must be taken into consideration. Where in the world have there been manifestations of greater power or variety than on this coast? It seems to me that the atmosphere here is more fitted for the proper development of that fine sense of spirituality than that of the Eastern States.

Mrs. Breed is giving some remarkable se-ances for spirit telegraphy, and I can safely say that her equal does not exist anywhere as a medium for direct communications in this way. Her seances are crowded with people anxious to receive tests through her truly wonderful phase of physical and mental mediumship. Mrs. Foy still gives seances for the ballot test, which she has given for so many years with such great success. Hundreds attest her power as a test medium and she is doing great work on this

We have had many new mediums, Mrs. Francis amongst the foremost; she gives the slate test, it is said, quite as good as Dr. Slade; she is making a sensation here.

I suppose you all have heard of the persecution which some of our mediums are undergoing here. Dr. Matthews was arrested for not paying a heavy license as a me-dium, a law has been passed which requires clairvoyant mediums to take out a license, and many can not pay it and are arrested, or are obliged to leave the country and go where they can make a living. Since mining stocks fell to such low figures there is little or nothing doing in the way of business, and the mediums feel this depression as well as others in the different walks of life. An idea may be formed of the state life. An idea may be formed of the state of things when I say there are upwards of forty mediums in the city, all public mediums, directly or indirectly, and making a living by their gifts; of course out of this number many must suffer from the business depression, which every one feels on this coast, and which is worse now than ever it was before. We have in the city no less than five materializers. Mr. Peck is now in the city holding physical seances. now in the city holding physical seances. The people are very skeptical as a rule and require strict and rigid test conditions; it is difficult for a meterializing medium to establish a name as such, on account of the many who have taken it up as a mere speculation without any power whatever. In San Francisco the war has been great, and the victories many for Spiritualists. On all sides we hear of new mediums being develeped. In families and in churches mediums being develeped. In families and in churches mediums spring up as in a night, and the truth is rapidly advancing into the strongholds of orthodox pulpits and homes. I find that the great need of the day is for more mediums. We can not have too many developed mediums that is what we want more than mediums; that is what we want more than anything else; for the workers are those who do battle for progress by their deeds and actions and manifestations as mediums. There has just been developed here a wonderful has just been developed here a wonderful has just been developed. derful rapping medium in the person of a little girl, the daughter of the Hon. Wallace T. James of this city. A few days ago we we a musical seames at the residence of Mr. James. On that occasion the manifestations were of extraordinary power, several

instruments being materialized, and played

instruments being materialized, and played upon at the same time; while we were seated entranced at the piano itraised and floated in mid air, the floor fairly shook and the whole house was shaken as by an earthquake; harps were played upon in the air, drums beaten, voices in all parts of the room, and various other demonstrations of remarkable vigor. One of our guides told me that he would remain in the house after I should leave, and manifest by raps. True to his word, in a few days after, loud raps were heard at night over the bed, and on getting a light they were still more violent; all over the room they rapped, made loud noises, and beat out tunes on the head of the bed; the manifestations are making a great sensation here. The medium is so young and the James family so well known, that hundreds are anxious to hear the rappings and see for themselves.

The Hon. Warren Chase has been lecturing here with marked success; as a speaker he makes a decided impression on all skeptics who hear him. We have had also Mr. York, who is so well known on this coast as a fearless advocate of truth and progression in every phase of Spiritualism, and who has done a great work on the Pacific slope. He is now on a lecturing tour through Oregon. I hear good news from friendis all over this State, and from the North-West, of mediums being developed, and of wonderful manifestations taking place every day. As for me, I am not astonished at anything I hear concerning spiritual things, for I am daily brought face to face with the most wonderful so-called marvels, which shake the foundations of the church, and confound the skeptic. Since my return here from the East my powers have attained a much wider scope as regards the physical tests which so often took place at our musical seances, and in every respect I feel a much greater force brought to bear at every seance which will interest the readers of the Journ which will interest the readers of the Journ which will interest the readers of the Journ which will interest the readers o a startling new phase in my development which will interest the readers of the Jour-NAL and my many friends who read it on this coast. The other evening at one of our musical seances, while the plane was being lifted and floated, a number of voices could be heard at once, all giving full names of departed friends to different persons in the audience. At one time the noise was so great that the music could not be heard and phase in my development great that the music could not be heard and greater uproar was created by the spirits materializing an immense base drum, which they beat and rolled with such force as to cause several ladies to faint from fear. As a test of spirit power, it was, perhaps, the greatest that has ever been given through my mediumship, and the readers of the

Journal will remember my experiences in Russia, France, and Germany. My guides tell me they intend to control me for the purpose of giving direct tests in the manner described; combined with all those various phases which caused so many skeptics in forces to investigate. Europe to investigate Spiritualism. At present my musical control for singing has gained such perfect power of all material substances as to be able to sing without using my vocal organs at all. On several occasions the singing of Sontag was done altogether in an independent manner and outside of my vocal organs, which is consid ered by all my friends here to be a great and powerful test, and a most marked advance in the order of manifestations heretofore given through me. I am fully prepared for any new phase of Spiritualism that may appear to startle the world, and I am receiving every day some new token of their power and love, and some fresh demonstra-tion of proof of their desire to aid us mortals in all truth and progress in this world. I have received a large number of letters and invitations to visit Oregon and the North-West, which I shall do during the

am engaged for six months.

I find the JOURNAL is taken everywhere on the Pacific coast; the people are more and more pleased with it, and would not be without it for anything. It is doing a great work here as well as in the East. More

present summer, spending one month in Oregon. I shall then start on a tour around

the world, going first to Australia, where I

anon. San Francisco, Cal.

Not a Spiritualistic Quarrel.

The trial of the Rev. Charles P. McCarthy in this city has been in progress nearly two weeks, and has attracted much attention. The principal persecutor is the Rev. Mr. Sweetser, who has made himself quite busy in bringing proofs against his brother clergyman for unministrial conduct. He has proved that McCarthy run up bills that he did not pay; that he used very considerable quantities of ale, beer, wine, etc.; that he purchased \$60 worth of causry birds, etc. McCarthy replied that he aimed to live respeciable, so as to draw a respectable audi ence to his church; that the canary birds were not for himself, but that he bought them for a church fair. In return he called the Rev. Sweetser a villifler, a retailer of falsehoods, a liar, a mean fellow, ctc. On one occasion when a witness was testifying, both the clergymen wished to possess themselves of a document in possession of the witness. They both seized the paper, and for some time contended for its posses-sion. They have quarrelled repeatedly, and applied to each other most uncompliment-ary epithets. They are scandalizing the office of clergymen.—Truth Seeker.

- Communication from Gen. J. Edwards.

The Orthodox churches claim in all their religious practices, to take Jesus Christ as their pattern and guide in all things. Their doctrine of the resurrection of the old mortal body, at some future day when Gabriel's trumpet shall sound the note that time has ended, has its foundation in the fact that Jesus was resurrected in his physical body, which hung upon the cross. Nothing could be more absurd. The account of Jesus after the resurrection contradicts that theory. That Jesus appeared in a spiritual materialized body, is self-evident. It was a counterpart of the body which hung upon the cross, and it was just as easy for Jesus to have materialized a body representing to have materialized a body representing the prints of the nails in the hands and feet, and the gash at the side, as to have a mate-rialized or spiritual body at all. On one occasion, a Colonel in the Union army, of my acquaintance, who was shot in the forehead, returned and exhibited himself with the bullet-hole in the forehead, for the purposes of identification. The body of Jesus was taken possession of, by the spirits, and spirits of the purpose of the purpos

taken possession of, by the spirits, and spirited away.

We have passed through the forty days of lenten season, as observed by the Catholic church and a portion of the Episcopal church. Now, Jesus during the forty days of his fasting, abstained from eating anything whatever. If our church people are intending to follow the example of Jesus, why don't they do the same? Judging from the bill of fare issued by the archbishop for this diocese previous to the lenbishop for this diocese previous to the lenten season, while on some days he cut off meat, he allowed other things to be eaten. The whole bill of fare, as published, was a feast instead of a fast.

If there is any binding authority in Scripture for the continuance of water baptism through the force of example, the same au-thority and example would require feetvasmino lne latter would **a**x churches, hence the Scripture example is

ignored altogether. The modern doctrines in theology, as well as the practices of the churches, are nothing more or less than the manipulations of priestcraft, commencing about the time of the Nicene Council down to the present.

The great majority of the church-going people do little or no thinking for themselves, but allow the priests to do that for The teachings of Jesus were simple, them. and in accordance with nature. Burdens were not imposed upon his votaries inconsistent with either natural law, or the relations we sustained to humanity and to

The Jews were ignorant and barbarous when Moses led them out of Egypt. It was necessary that laws of great severity should be enacted for their control. Wonshould be enacted for their control. Wonderful spirit phenomena attended them in their journey through the wilderness. It was a direct appeal to their senses, and the only mode by which they could be led or controlled at all, and yet in the face of all that phenomena of daily spirit manifestation and power, the Jews were constantly repining and rebelling.

The human race to day has been educated up to a higher standard. Notwithstanding the spirits all along down the ages, have more or less manifested themselves to mankind, the world was not prepared to receive

kind, the world was not prepared to receive their impartations in its fullness, until within the last quarter of a century. Now we have it: intellect, reason and an appeal to the human senses, going hand in hand together. Modern Spiritualism is founded upon natural law, and a reasonable just rationalism, and has driven back the turbu-lent war of superstition, which for centuries past, seemed to have almost engulfed the people. Nothing has preserved the peopie's civil and religious liberties, from ec-clesiastical despotism, so well as the hundreds of different sects or ecclesiastical bodies, who have watched each other with suspicion and jealousy, and at times waged war against one another.

war against one another.

I have set down time and again within the last few years, and held direct conversations with the spirits upon every conceivable subject affecting the present, as well as the future life. There are thousands of living witnesses throughout the world, who have done the same thing. All such persons know that spirit communion is a well established palpable truth, emanating from heaven, and all that men can do and say, who fight it, will prove abortive. It is say, who fight it, will prove abortive. It is coming, and as each revolving year rolls into the past, spirit manifestations will grow more bright and powerful.

Two years ago, a charlatan, who was afterwards driven out of Texas by the Spiritualists, had an audience in this city composed in large part of clergymen, who endorsed the mountebank Livingstone. These clergymen upheld this charlstan in his bungling performances, in order to preserve their own craft. But when Baldwin passed this way, a little while ago, very few clergy-men danced attendance, although he was much more the clearest performer of the two. There were no certificates issued by the Washington clergy, upholding Baldwin, so far as the public are aware. All the money Baldwin obtained from a gullible public here, over and above his expenses, might have been required to pay his way to the next station.

In a quiet and uncetentatious manner, Spiritualism has been spreading rapidly in this city within the last year; through those eminently deserving mediums, Dr. Mans.

field and Mrs. Hollis, hundreds of the best class of men and women, have become conelass of men and women, have become convinced of its truths. The cause is onward and apward. It is, therefore, only a question of time how soon the grand truths of this heaven-born philosophy shall be ombraced by a large majority of the people. Many believe it was a great misfortune to lose the co-operation of Bro. Jones, the founder and editor of the Religio-Philosophical Journal. We quote for consolation the orthodox dealings of Providence:

"God moves in a mysterious way, His wonders to perform."

In Brother Jones' opinion, and through our understanding of the Spirit-life, he will be able to accomplish more for the Jour-NAL and the cause on the higher plane, than if he was with us in the mortal body. An Orthodox Brother quoted against me a few days since this scripture,—

"We are traveling to that bourne, from whence no traveler returns,"

Brother Jones, with his great will-power, and with a heart in the work, will return again, and continue the task he began so well, Shakespeare's Scripture to the contrary notwithstanding.

Washington, D. C.

CHURCH OF THE DISCIPLES.

Sermen by Rev. Dr. Hepworth of New York City—Our Ministering Spirits—The Angels Who are Around Us—our Friends in time of Need.

The Church of the Disciples was filled with a large audience in N. Y. City, who listened to a discourse by the Rev. Mr. Hepworth, from the text, Hebrews xii: 1elegant and refined practice in fashionable | about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." The preacher said:-For a long time I have wanted to speak to you about a part at least of the work which the angels do under the direction of God. A great many fail to comprehend the fact which the Bible everywhere tells us that we are aided, guided and admonished by angels who are sent to us on loving and tender missions. It is evident to me that St. Paul believed that the heavens are peopled with an un-seen community, who take note of our goings and comings, and are interested in our success and failure, and all the affairs of our lives. We are never alone. There is ever a guardian angel at our side—yea, we are compassed about by "a great cloud of witnesses." Let me adduce a few illustrations, although I hardly know where to be-gin, because the ministrations of angels are

contemporaneous with the beginning of the race, and they will end only when the race is received into heaven, and earth shall

cease to be our home.

EVIDENCE OF THE ANGEL PRESENCE, If you turn to the nineteeth chapter of the Book of Kings you will find there a record of Elijah's flight. He had defied Ahab, the King, but he trembled in the presence of Jezebel, the witty woman, who, by her intrigues, had excited his fear, and running from her into the wilderness he sat down from her into the wilderness he sat down under a juniper tree. While there an angel touched him and said, "Arise and eat. And he looked, and, behold, there was a cake baking on the coals and a cruse of water at his head. And he did eat and drink, and laid him down again." And the story goes on that the angel of the Lord came again a second time, and touched him came again a second time, and touched him and said, "Arise and eat; because the jour-ney is too great for thee." If again you will turn to Elisha, the great successor of Eli-jah, you will find another, and perhaps more striking incident. You will remember that Elisha and his servant were pursued by the enemy. The chances were apparently all against them, and their capture was certain. The servant was in dismay, not more at his own misfortune than at the completent manner in which the prophet viewed the impending danger. At last the servant remonstrated, and Elisha said:— "There are more with us than you think, fear not." And then he prayed and said, "Lord, I pray thee, open his eyes, and behold the mountain was full of horses and chariots of fire. I am not wrong, then, in saying that the environs of heaven are very close to those of earth, and that there is a constant means of communication between constant means of communication between those who live in this nether world and those who people the regions of the upper air. Other eyes than our own are regard-ing our lives with interest, and other hearts ing our lives with interest, and other hearts are beating in sympathy with our struggles and temptations. What a blessed thought it is that you and I can reach our hands up, and, although we may not feel the touch of the angels, that the angels can touch us. What a blessed privilege it is to know that when we are perplexed and embarrassed, and when the clouds of domestic affiction and the reaches a property and there are a masses the perpendicular there are the perpendicular there are a masses the perpendicular there are a gather about us, there are unseen beings around and ready to extend help, that we fight successfully against the enemy who compasses us around about and would overcome us were it not for these who have been sent to our rescue by Him who loves with a love that is immessurable, grand and beautiful.

the New Testament. In the twelfth chapter of Acts we have the record of Peter's im prisonment by Herod. Peter was in a dungeon, with a soldier on either side. There were manacles on his feet and he was chained to the floor. We are told however, that the "angel of the Lord'came upon was chained to the floor. We are told however, that the "angel of the Lord came upon him, and a light shined in the prison, and he smote Peter on the side and raised him up, and his chains fell off from his hands. The angel said, Cast thy garment from thee and follow me; and he went out and followed him, and wist not that it was true which was done by the angel, but thought he saw a vision." He believed it was only a dream. He believed that in a few minutes He would wake up with his hands and feet still chained to the dungeon floor. It is not permitted to see the angel faces of those who help us; but, brethren, it is not more true that Peter was liberated by the angel of the Lord than that angels are by our own sides who are interested in our welfare, sent hither that we may win victory over the cares and troubles of life. It is one of the fundamental doctrines of the Old and New Testaments that God thus helps man. Sometimes He works a miracle. At other times He sends His ministering spirits that we may be lifted out of serrow and be cheered and encouraged and drawn upward. And what a blessing it is to feel that we are not alone; that all heaven is on our side; that wherever we go we are attended by God's angels, who are constantly endeavoring to lead us from evil and towards that which is good and true.

If you will turn to the ninth chapter of Daniel and the twenty-first verse you will find these words:—"Yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation;

THE TESTIMONY OF THEAPOSTLES.

Let us turn now for a single moment to

Wherefore seeing we also are compassed ming, being caused to fly swiftly, touched me about the time of the evening oblation; and he informed me and talked with me, and said, O. Daniel, I am new come forth to give thee skill and understanding." When the three men were in the fiery furnace was there not another with them? Pray tell me who was the fourth? It was the angel of the Lord, some superior being who held the power of miracle in his right hand and who power of miracle in his right hand and who drew the heat from the fire as you would draw poison from a wound. What a mighty subject this is brethren! May not the angel be with us here or at home now? At the risk of wearying your patience I call your attention to still another passage. In the lifth-chapter of acts, from the seventeeth to the twentieth verse, you will read: to the twentieth yerse, you will read: "Then the high priest rose up, and all they that were with him, * * * and laid their hands on the apostles and put them in the common prison. But the angel of the Lord by night opened the prison doors and brought them forth, and said, Go, stand and speak in the temple to the people all the words of this life."

ANGELS ALL AROUND US.

I might go on indefinitely, for the subject is inexhaustible, but it is not necessary, Let me, however call your attention to two or three other instances in which angels have made their appearance. You will not nave made their appearance. You will not forget that the conception of Christ was announced to Joseph by an angel, and the name which the child should bear was given before He was born. Nor can the world forget the scene in which the shepherds took so wrondrous a part. They were watching their flocks when suddenly an angel appeared before them and appounced. angel appeared before them and announced the Saviour's birth, proclaiming the reign of peace as well as of power—peace on earth and good will to man. Yes, my hear-ers, the angels are everywhere. You do not breathe a word, think a thought or do an act but you are helped or hindered by those you cannot see. We are joint heirs of Christ. We can do nothing unless God guides us, and God uses His angels and ministers and sends them to earth to sweeten our tempers, lighten our burdens and draw us near to heaven. Heaven, in and draw us near to heaven. Heaven, in fact, lies all about us, and when we go hence we shall not go far. We shall simply pass through the iron door to a glory that is close at hand. Finally, there is a passage of Scriptures which says "there is joy in heaven over one sinner that repenteth." These are golden words, and, though they are hard to appreciate, there is a mighty logic in them that cannot be easily resisted. If there is joy in heaven over repentent sinners, then it must be true that heaven has a direct and personal interest in our welfare. There are tender ties, associations fare. There are tender ties, associations and memories, hearts that are beating in unison with our own, and sympathics that reach us in all our walks. It is a wonderful doctrine; but, because it has taken an evil shape and been prostituted to base uses, it is no reason why we should give up a stern and glorious fact. The Bible is full of revelations of the other world, and I believe that it distinctly emphasizes the idea that those who have loved us and gone before are not so far away as we may think. They are so close that they can see us every day and hour. Jesus has said, "I will abide and hour. Jesus has said, "I will abide with you; I will send the comforter to you." St. Paul has told us that we are surrounded by a cloud of witnesses, and I fold these doctrines around me as my encouragement. Let us then all feel that as we go along life's dusty highway, and climb its hills, we are not alone, but that unseen friends are in our company, lending us strength, giving us encouraging words and helping our footsteps as we move toward heaves. we move toward heaven.

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THE ANGEL'S HOPE AND DEATH

m first the infant wakens at its birth. And turns its vision on the things of earth, a loving angel dawns upon its sight.
Attired in garments as of roseats light;
With smiling aspect, and a brow so fair,
It knows at once the symbols written

and reads this name stamped on her lov-The angel Hope, a friend of all our race,

Throughout life's journey Hope walks by our side To smooth our path, and when our souls are tried its vicinal tudes, and anxious cares,

Her smiles are brightest, and her face then Wears A look more joyous, which appears to say, To-morrow's sun shall bring a brighter day.

When storms c'erhead, and rugged steeps Obstruct our pathway wheresoe'er we go, When faint and weary with the constant

That meets us daily in the path of life; When its reverses, griefs, and anxious care Has brought us to the verge of dark des-

Hope points her finger, like amagic wand

To brighter skies and smoother, paths be-YORG Where cloudless heavens await each coming morn,

roses bloom without the stinging Anđ thorn: Where bounteous harvests for the toilers wait:

Where smiles of love shall take the place of hate: Where disappointment shall no more be found, And all the future seems enchanted ground.

Thus Hope is ever limning on our sight The brightest visions, when 'tis darkest

And so throughout life's rough and stormy She buoys us up, and turns our night to day,

Tis thus she guides each mortal to that Where she must leave him, to return no For pain and sickness here at fast invade

With such a power that hope can no more Tis then she bids him look across the tide That flows beneath him; and where waves

His own dark sphere from one where glorious light Is bursting now upon his ravished sight, where he now beholds each loving

That has outstripped him in life's checkered

Her mission ended as his guard and guide Through tangled paths which birth and death divide,

Hope turns and beckons to an angel near, Off known as Azrael—one the living fear: whispers faintly with departing breath. *Come take my charge, my angel sister,

Death. Which I resign, for now it is thy right cear him onward to the shores of light."

The pilgrim trembles as he hears the name Of one who bere in life so black a fame; For men had painted *Death* a spectre, grim, With bony hand, and dart, and fleshless

Instead of which, Death comes to him a friend, To soothe his sorrows, not his heart to rend.

Death comes attended by the angel Peace, Bids pain depart, and all his sorrows cease Stills each tumultuous heaving of his brezst,

And soothes him gently to the sweetest rest: Then bears him sleeping o'er the chilling

And lands him safely on the farther side, Where he awakens in victorious birth, As once before he woke to life on earth.

Hope has returned unto the gate of life, And Death to that where ends all mortal

There Hope stands waiting other sonis to Death to bear more pilgrims o'er the And thus they stand in their appointed place Like patron saints, the guardians of our

race. Oh! what an overwhelming curse would

Upon our world, and bury us in night, If Hope and Death should take their final

For without Hope, faint must we by the And but for Death, we could not hope to Those pains we gather in life's constant

fray; But with these angels hovering by our side, Despair and suffering can not long abide.

Calvinism vs. Modern Presbyterianism.

The general assembly of Presbyterians were in session for some days in our city, and a few facts thereby developed are worthy of note. The following from the report of proceedings will be found of in-

Dr. Van Dyke came upon the platform

The paper which I hold in my hand, published in this city this morning (The Ymos), says that Dr. Van Dyke, 'more is the pity, sends unbaptized children, and heathens, unconverted Christians, and pap-ists, and rationalists, all to hell. Then he (the writer) goes on to say that Dr. Eells and Dr. Ellinwood and Dr. irving all concur in

these sentiments. [Loud laughter.]

"Now, sir, I am delighted to be in such good company upon any subject. [Renewed aughter.] But as the moderator, from his position, can not explain this matter, and go, and for the comfort of the good mothers of Chicago who may be called upon to part with their little ones, I think

I WILL EXPLAIN IT.

"He (the writer) chapter me, and even you, ir, exceen the old fories, or Bourbons, and plimates that the granger men here a different desiring upon this subject.

"I wish to say in all perionspass,—and the patients to whom I have returned not

having an apportunity in rests. The kindness is superior to belocity with the that has fallen into no stratifications. Purhaps he did not have the privilege of sing to Princeton or he would have understood it better. [Laughter.] Now, I do not believe that either a child or a man is ever agent to hall have use he is supenfixed. [Sersent to hell because he is unbaptized. [Sen-sation.] I do not believe that any infant dying in infancy, baptized or unbaptized, heathen or Christian, is excluded from the kingdom of heaven. I believe they are all saced. [Applause.] I beg leave to say, sir, that this is your opinion, and Dr. Ellinwood's opinion, and Dr. Irving's opinion, and the opinion of the whole Presbyterian church. [Lond applause.] If it is not, let the man who does not believe it rise up and contradict it. [Applause.]"

In its next issue the Times contains the following:

"The Times did not expect, when the sessions of the general assembly began, to have the pleasure of recording conversions within this august body of the chosen of the Lord. Judging, however, by the remarks of Rev. Dr. Van Dyke on yesterday, at least one change of heart has taken place; and what is more singular the heart in queswhat is more singular, the heart in question is Rev. Dr. Van Dyke. Possibly, rationalists would say it was his head that had grown clearer. In the differentiation of this delicate metaphysical question, per-haps the expression of a decided opinion would involve some termerity. Dr. Van Dyke's heart is good enough; the *Times* must be permitted to doubt that it is in need of a change. But as to his head? On yesterday the Times said:

"The assembly is radically divided on the foreign mission question. The line of the division would probably separate the old school and the new, the Bourbons from the progressivists, the conservatives from the liberals. The liberals, however, lack moral courage. Dr. Van Dyke (more's the pity) sends unbaptized children and the heathen and the unconverted Christian and the papist and the rationalist all to hell, and, judging by a sentence in his opening sermon. judging by a sentence in his opening sermon, he esteems a Jew a little less than a man, and probably assigns to him a deeper dam-nation; and Dr. Eells, the moderator, will go along the whole road with Dr. Van Dyke in the goodly company of Irving and Ellinwood; but it is ascertained that with those eminent exceptions the capable men in the

assembly are of the new school. * * * A heretic is worse, manifestly, than a heathen. The heretic willfully repudiates what the heathen has had no opportunity to ac-cept. The silent refusal of so large a number of the churches to contribute to the foreign missionary fund is offered as a potential demonstration of the growth of liberalism among the masses of the people; but the commissioners whom these insurrectionary churches have sent to the assembly were unanimously careful not to say a word yesterday in relation thereto

Rev. Dr. Van Dyke denied in the assembly on yesterday that the above is correct so far as the damnation of infants is concerned, baptized or unbaptized. This announcement produced a decided sensation. Old men stirred uneasily in their seats, and all eyes were turned upon the speaker, a profound stillness fell upon the house, and when the reverend gentleman had concluded, he was heartily applauded. Everybody felt, it was manifest, a sense of profound relief over his prudent halt. Had he gone a step further, the magazine of Presbyterian theology would have been fired, and the two schools might have indulged in an outburst of recrimination and contradiction which the non-Presbyterian world would have en-

the non-Presbyterian world would have enjoyed at the expense of the portion of the world which is Presbyterian.

The same conspicuousness is hereby given to the denial by Dr. Van Dyke of his assumed religious opinions as was given to the original statement; and the Times takes eincore pleasure in optoring the denial upon sincere pleasure in entering the denial upon the record. But upon what basis was the assumption made that Dr. Van. Dyke believes in the damnation of children? Upon a basis both theologically solid and rhetorically beautiful-Dr. Van Dyke's sermon,prepared in his hours of deliberation during the past year, delivered from manuscript before the assembly on Tuesday last, and printed verbatim in this paper on the fol-

lowing morning. Upon the basis of that sermon, it is reastnable to assume:

1. That Van Dyke believes all the heathen will be damned. Are not unbaptized children heathen? Or, are heathen children less heathen than heathen adults?

2. That all Christians not accepting the doctrines of original sin and the vicarious atonoment will be damned. That all Jews are damned.

And this verbatim extract from Rey. Dr. Van Dyke's sermon is respectfully submitted in support of these assumptions:

"Rev. Dr. Van Dyke, May 17, 1877-The Epistle to the Romans proves that both Jew and Gentile, the whole human race, are, 'by nature, children of wrath.' * * It demonstrates that the origin of all false religions is a willful corruption of the true. The abolinations of the Gentile world are not the infant endeavors of natural plety struggling upward toward a more perfect development. They are the successive triumphs of sin, the successive stages of selfdegradation, achieved by those who did not like to retain God in their knowledge, nor to glorify Him as God, but, for the indulgence of their lusts, have extinguished, one by one, the broken lights of paradise, and vilified and silenced in their own hearts the witness for the eternal power and godhead. Wherefore, says the apostle,—and there is no more weighty or awful conclusion in the whole compass of divine truth,—for this cause God gave them up to vile affections who changed the truth of God into a lie, and worshiped and served the creature more than the Creator, who is blessed forever; so that they are without excuse. And if the whole heathen world are without excuse, much more are the Jews, who have rejected their own Messiah, and the unbelteving in Christian lands, who have 'loved darkness rather than light, because their deeds are evil.*

And at this day the universal sinfulness and guilt of men is incorporated vilified and silenced in their own hearts the sinfulness and guilt of men is incorporated as a fundamental doctrine in every evangelical creed of Christendom. Perhaps the most comprehensive summary of Christian doctrine on this subject is found in the thirty-nine articles of the Protestant Episcopal church, which declare that original sin is the fault and corruption of the nature of every one that is naturally engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his nature inclined to evil; and, there-fore, in every person that is born into the world, it descreth God's wrath and damna-

"Now we set up these universal facts of experience and consciousness, these un-equivocal declarations of Scripture, these harmonious testimonies of all Christian creeds, against the notion that a knowledge and rejection of Christ are necessary to the

and that there is in configuration of men, and that there is in the divine master which is not microcond in the grapes. Such interes are privatent not only in the supportations of unbeliavers; they are crosping into the least of the church, eclipsing her faith and paralysing her seal; they contradict the philaset dec-larations of Scripture; they belittle the grace of God in the gift of a Savior, and make the blood of the everlasting coverant an unnecessary thing; they deny the nature of the gospel as a purely remedial system of the gospel as a purely remedial system adapted to the wants of all mankind; they tarnish the pre-eminence and restrict the power of the Savior's name as the full revelation of God's redeeming love; they sever the command to preach the gospel to every creature from the divine purpose of salvation, and from the express condition, 'He that believeth shall be saved,' and make it a mere arbitrary requirement, enforced by no motive that can kindle the zeal of those who are to execute it.

For if men are not condemned already in sin, without the gospel, it is the refinement of cruelty to preach Christ to the heathen, and it would be the part of wisdom to with-hold the knowledge of His name from our

children. Can any clearer evidence be given than this from which a reasonable mind would infer thathe who uttered it believed that the gospel is necessary for the salvation of the heathen, infant and adult, and for the salvation of Christian children? And is there something, then, between salvation and damnation?

"For God did not send His Son into the world to condemn it, as those who hold these notions would have us to believe. The world was condemned already. * * Men are under the dominion as well as under the condemnation of sin. They need the instruction and the authority, as well as the vicarious sacrifice of the Divine Redeemer. There is no such thing as an ignorant or disobedient faith. * the dark background of natural religion, by which all men are tried and found, the glorious gospel shines resplendent. Jesus Christ is not a light but the light of the world, without which there is no deliverance from the power of darkness. * * * For He did not take a Jew, nor even a man into union with Himself."

Desirous of showing the highest courtesy to Rev. Dr. Van Dyke, no comment is added to these citations. His word is taken explicitly against his word less explicit, so far as infant damnation is concerned. He ought to know his own opinions, and perhaps he will casually explain, before the assembly finally adjourns, how to reconcile his assertions on Thursday, May 17th, with his assertions on Thursday, May 24th. No doubt, he can. Scholasticism accomplished feats he can. Scholasticism accomplished feats far more difficult centuries ago; and the application of logic to theology works the only real miracles of modern times. If any man in the assembly can work wonders of this kind, Rev. Dr. Van Dyke can.

But he said, also, that Rev. Dr. Irving. Rev. Dr. Ellinwood, and Rev. Dr. Eells did not believe in damnation upon any exten-

not believe in damnation upon any extensive scale. That they believe the heathen are damned, may be shown out of their own mouths. Are unbaptized children more fortunate? That they also believe that Rev. Dr. Yan Dyke believes the heathen

are damned, appears at the same time:
"Rev. Dr. Irving. May 24th, 1877—While
twenty-eight hundred and four churches
contributed to the board, twenty-two hundred and seventy-three churches did not give one cent for the evangelization of the perishing. Many were opposed to foreign missions. What did that mean? It meant opposition to Christ's mediatorial reign upon the earth, opposition to saving men from hell. Our moderator (Van Dyke) in his ser-mon made this remark: that if the heathen can be saved without the gospel, then it is refined cruelty to give it to them.

IF WE BELIEVE OUR DOCTRINES and the logic of things, we say that they must have the knowledge of Christ in order to have salvation."

"Rev. Dr. Ellinwood, May 24, 1877—The retiring moderator (Rev. Dr. Van Dyke) in his sermon took the great doctrines which lay at the foundation of the church,—the two great truths, sin and salvation,—and he placed them in the foci of the eclipse, putting this assembly between the two, where the fire was burning upon it, that all the world might see where it was and what it professed. Falk about consistency in doctrinal belief. Our Unitarian friends never sent but one missionary to foreign lands, and he joined the Brahmins; but if there is no Savior nor vicarious atonement, there is no need for missionaries."

"Rev. Dr. Eelis, May 20, 1877—Believers in the plan of salvation offered in the Bible must accept the fact of the incarnation and sacrifice of the Son and the atonement thereby offered for the sins of mankind; they must accept the gospel as the gospel of Christ, and it became their first duty to propagate its belief throughout the world.

So it seems these three gentlemen understand Dr. Ven Dyke's notions of damnation and salvation precisely as the Times understood them! Dr. Van Dyke's most essential statement on yesterday, as reported verbat-

"Now I do not believe that either a child or a man is ever sent to hell because he is unbaptized. [Sensation.] I do not believe that any infant, dying in infancy, baptized or unbaptized, heathen or Christian, is ex-cluded from the kingdom of heaven. I be-lieve they are all saved. [Applause.]"

On comparing the text of this with the citations made above Rev. Dr. Van Dyke will himself readily excuse the *Times* for evowing the difficulty of reconciling all that he said in his sermon, which was the basis of the *Times*' assumption of his conservative theology, with his disclaimer of the assumption. One thing is clear—that it is much safer for the heathen to die in infancy. -Chicago Times.

A Roman Catholic Sacrifice.

It is a well-known fact that if a coat of varnish or other substance impervious to moisture be applied to the exterior of the body, death will ensue in about six hours. This is a well-known scientific fact, tested by numerous experiments, so that there is not the slightest doubt about it. But that made no difference to the relentless wretches who managed things on the occasion when Pope Leo the Tenth acceded to the Papal chair. It was desired, in order to give eclat to the occasion, to have a living figure to represent the Golden Age, and so a child to represent the Golden Age, and so a child was gilded all over with varnish and gold leaf, that the ceremony of coronation might be made imposing. The child died of course, deliberately sacrificed to the ambition of a Roman Catholic Pope for gaudy display. And the demagogues of this country want more popery. Well, they will get enough of it one day; or if these now living do not, their children will.—Thistleton's Jolly Gissit.

BY MAGAIN

Hark! hark! tonce soft and sweet as Zephyr's voices at gentic evening fall-grown my ear; the great ocean of our earthly life is at its ebb, and I stand upon the golden shores of the "better land."

Hark! hark! soft and low as the gentle lullaby of the mother to her sleeping babe, sounds the sweet echo of the voices from spirit-homes: "Peace, troubled soul! thou art shadowed bemeath angels' wings—peace! let the passions of earth-life sleep; whilst the soul awakes to light and glory. Rufranchised spirit, triumph in thy momentary freedom; forget that earth has shackles; and remember only the spirit's boundless liberty. Come with us."

The mists of earthly spheres faded be-

The mists of earthly spheres faded be-neath the light of angels eyes, and my spir-it gladly obeyed the call, and rejoiced in its release from the world and its many cares: how gladly my soul echoed the angels's song that floated through the air-

We are free! we are free! a joyous band On a mission of love from the spirit-land; From the sins of the body redeem'd-by the love

Of "Our Father in Heaven"-JEHOVAH above.

Borne triumphantly along in the arms of my beloved guardians, I found myself in the midst of a society of Spirits, whose sphere was at the same time both soothing and elevating. O glorious sphere! I felt a flood of music lift me into that endless morning light—where the Face of the Infinite shines eternally, and all other faces borrow immortal glory from His counte-nance. The very air filled with ecstacy, be-cause Love Divine flowed through it; and I bowed myself at the spirit-throne and prayed; and I felt that my prayer was answered when celestial voices murmured an "Amen." I prayed for all, but mostly for myself; for most I felt the need of prayer: kneeling thus amid the true, the pure, I felt myself a shadow upon their sunshine. Seeing my soul gathering sadness, from the contrast it made with the bright purity around it, the beautiful, joyous spirits cast their dear arms about me and enveloped me in their sunshine, and playfully bound about my brow a tiny scroll, and upon the scroll were letters of silver; and thus they read:

"'Just over the river!' O, come and see The fields of Eden in bloom; Where the dear ones are waiting for thee With their spirit-voices in tune.

All gladly welcomed me, and induced the thought that I was really one among that happy band of spirits—foreyer free from sin and sorrow. A fair, pure female spirit thus addressed me: "We have conducted that the free free might be because but you hither that you might be happy; but while in a state of enjoyment yourself, forget not others; to be truly happy we must be constantly imparting to, or sharing with, others the gifts with which we are blessed. As ye give good gifts unto others, ye shall receive sgain fourfold. All angels form a chain that begins with God and winds downward to the very lowest plane of earth: and as each one seeks to lift and elevate the friend below, so he himself ascends to greater joys. Angelic love consists in forgetfulness of self; it is their bliss to do for others. Heaven is the poetry of love; therefore we all, in time, become poets—as we grow in

Love."

I recognized the pure spirit speaking thus as a once loved friend most dear. for whom, long long ago, the flower-wreathed portals had opened for her admission into paradisiacal gardens. Her beautiful eyes beamed love into my soul; every fibre of my heart seemed to twine itself amid the golden and the solden are less than the den curls that fell even to her waist; the very sunbeams seemed to have been caught, while on their way to earth, amid their clustering thickness, and left sparkling there a portion of their golden rays. Her robe of white glittered with star-like gems as dew drops in the hearts of daisies. The dear hands, that so often on earth had clasped my own, now touched caressingly my face and hair in the old familiar way. The memory of all the long years in which we had been parted quite faded away, and the farewell kisses that her dear lips had once given seemed to glove again, when you are the en seemed to glow again upon my own. I said, "Dear, precious friend! you are an angel now, and have learned of all those spiritual things that, in the days long gone, we together so eagerly questioned. Will you now satisfy one of the longings that, all these years, have filled my soul? Do you remember when together we looked upon the tiny form of the newly born twin babe that but oped its eyes just long enough for us to see that heaven's own blue shone through them? not even the flutter of a soft breath could our listening ears detect. You know we questioned—'If such little eyes would ever behold the glories of the heavenly kingdom? if ever such tiny form would grow to womanhood?" O, answer, 1 pray you, my still asking soul; for in these years, since you left my side, my spirit has yearned to be assured—to know—that we shall find the sweet but, the average of the same of the sa folded in the summer-land; blooming into beauty in the heavenly atmosphere."

My angel-friend, smiling upon me in her old sweet way, spake thus: "Dear old friend,

I do remember well our tender friendship during my earth-life; a memory most dear to my heart, grown even dearer in this sphere of increasing love. I recall our many and anxious questionings of heaven and its realities; our doubts, our fears, and our hopes; and, above all, I have borne in memory your heart's prayer to be assured as to the continued life of the little souls born with the wrapping of humanity around them, but whose breaths had not even ruf-fled its folds. I remember, too, how, when the death angel held my hand in his, you plead wildly with him to loose his hold; and when you found his grasp to be relentless, you cried to me. Darling, leave me not hopeless; promise to come back to me; come tell me of Heaven, and of the buds we loved -and lost.' I am here to redeem my promise, and bring to you a pure, sweet spirit, from Celestial spheres. In order to do this, we had to lead you thus within our homes, we had to lead you thus within our homes, and let you dwell for a time in the love-sphere; for only into this sphere can spirits from the celestial enter and be happy. Open your chain of love and sympathy, and introduce one more golden link, for I have found the little bud—we mourned as broken—no longer a folded bud, but a glorious flower—grown into blooming maidenhood: we, too, call her "Miriam."

I had thought that nothing more beautiful than my dear spirit-friend could ever greet my sight; but oh, how immeasurably did this wondrous spirit transcend my most vivid conception of beauty. To describe her fully I should have to borrow the language of the angels. Alse! my poor soul knows not the secret of their sweet power of speech, therefore my tongue can not sive it utter. therefore my tongue can not give it utter-ance. I will only say what peace and joy her presence brought me. This spirit was small of stature, with large lustrous eyes

that spake from a soul of truth; her face fair and white as the lifes that bound her glossy black hair. Her robes, that floated second her graceful Jenn, had the appearance of see lives truthing together, spannish with the morning flow. White lilies were in her lands and then her bosom, in whose centralishment of see in the life a flow who were in darkness; and a fragrance from the lilies filled the air, bringing peace and quiet to filled the air, bringing peace and quiet to restless souls. Her language fell upon my senses like the liquid tones of music at moon-light. I felt as well as heard—"Dear friend of earth, whose eyes have looked upon the little earthly casket into which 'Our Father' for a time dropped the soul-germ, and who mourned that its brightness never shone through the human covering; my heart delights that I am called by your still questioning soul to answer by my living presence my desire. Yes, in me you see the little Bud that never unfolded its leaves in the garden of earth. Behold how safely it has blossomed in the groves of paradise, be-neath the smile of the Lord, under the ten-der care of an angel mother. You may hardly bear my tiny image upon the tablet of your memory, nevertheless, God planted the germ of an immortal soul within that little case of humanity; but the seed was too weak then to burst its shell, and blossom with its twin flower still upon your earth. So God, with loving tenderness, sent Hisgardener to transplant the feeble germ into the rich, pure soil of heaven, where, gath-ering strength, the germ has blossomed into love, beneath the heat and light of the Spiritual Sun. That love now impels me to seek an abiding place in the heart of one who loved even the drooping, faded bud: your feet are nearing the shores of the better land. I want to be among the glad throng to meet you on the golden strand of eternity with words of welcome on my lips: I want you to know me even while your feet wander through the valley of earth-life; and joy, joy! when you stand upon the hill-top with the rays of the Spiritual Sun circling your brow with a halo of glory—amid the loved ones who surround and embrace you, you will find me too; and though unknown upon earth, in heaven you will recognize your little Miriam. Be patient—ever waiting on the Lord. Believe; and remember, when your soul grows weary by the wayside, that-

There's a beautiful region above the skies, Ere long you will reach its shore; I know you will find your treasures there, The laughing eyes, and amber hair, Of your loved ones gone before. -New Jerusalem.

Medium's Sociables.

Sociables of this kind have been held weekly every Tuesday evening for several months on the West Side in this city; first, alternately at the residences of Drs. Jackson. Crocker and Bishop; but now, on account of the increase of members, at the Hall on Lake near Wood street, belonging, I be-lieve, to Mr. Green, and who generously gives the use of it without charge. The sessions are public, the doors close at 8 o'clock to ensure quiet; after that a spiritual seance, for such it is. Many mediums attend, and during the whole session some one or more are under influence and often many more are under influence, and often many at once. There is no restraint, except for the purposes of order, and literally they act "as the spirit moves." The Indian spirits, as controlling influences, greatly predomination from the wise counsels of the grave chief, to the war song of the braves and the dance of the young squaws. Let it not be understood that it is exclusively Indian in character, for there are other demonstrations as well.

On Tuesday evening, May 15th, there were some two hundred persons present, believers, inquirers and akeptics. A fine speech at the first, was made by Nerona, through Mrs. DeWolf, a fine specimen, Indian though it might be, of American ora-tory—so well has he conquered the English language. A fine test was given in the person of —, who is quite lame and permanently so. He hobbled upon the floor, crutch in hand. The spirit power took away his support, and set him to walking and dancing, perfectly free from all lameness. The command once was (and the world has repeated it with wonder for two thousand years), "Arise, take up thy bed and walk;" but now it is, "Arise, throw away thy crutch and dance," and many other things of like character were done. Some were amused; all were cheerful and happy, and glorified God and served humanity; those above and those below, in their own peculiar way.

It is said that these sociables were started at the suggestion of the spirits themselves for the promotion of harmony among mediums, as well as for other reasons. It is believed that very great good has been effected in that direction (of course this implies that there was room for such a work, which I will not deny), and it seems to me, if continued and well managed, as I doubt not they will be, that they will be beneficial to the skeptics who shall attend. For surely if they come to scoff, they will remain to investigate, and be amused and instructed by the demonstrations asking first. "What by the demonstrations, asking first, "What do all these things mean?" They will give their own answer in time: "It means spiritlife, spirit power, and spirit communion."

STARTLING FACTS

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POEMSTEINNER LIVE By MISS LIKEYE DOWN,

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A Word to the World [Preparatory]; The Proper of the Sor-rowing; The Song of Truth; The Embartation; Lapler's Vision; Love and Latin; The Song of the Nor. 2 The Savind of Webster; The Farting of Sigurd and Gords; The Meeting of PART IL



Book Notices.

How to TRACE ACCORDING TO TEMPERAMENT AND MENTAL DEVELOPMENT; OR PHRENOLOGY IN THE SCHOOL ROOM AND IN THE FAMILY. By Nelson Sizer, author of "Choice of Pursuits." New York: S. E. Wells & Co. 12mo., cloth, 331 pp. Price \$1.50.

Appreciative of the fact that a proper classification lies at the basis of true success in teaching, and that there can not be this classification without a correct analysis of the mental faculties, the author of this new work has entered fully into the consideration of the mental organism of children, eration of the mental organism of children, and discusses it apart from, and in association with, physical qualities or temperament. He shows how children differ in educational susceptibility, and why, and prescribes methods for the training of different classes of minds. This is an entirely new feature in a book intended for the use of teachers, and its thoughtful consideration must prove of great advantage to them. Teachers will be deeply interested in this

Magazines.

THE POPULAR SCIENCE MONTHLY-Supplement No. 2. (D. Appleton & Co., New York.) Contents: Montenegro; Montene-gro—A Sketch; The Germ-theory and Spongro—A Sketch; The Germ-theory and Spontaneous Generation; Narrowing the Experimental Issue; A Modern Symposium; Richard Wagner; Central Africa and the Brussels Geographical Congress; The Contest of Heathenism with Christianity, as reflected in Greek and Roman Literature; Mental Physiology; The Alkaline and Boracic Lakes of California; Deaf, but not Dumb; Dr. Asa Gray on Darwinism.

THE JOURNAL OF SPECULATIVE PHILO-SOPHY. (W. T. Harris, Editor, box 2398, St. Louis, Mo.) Contents of Vol. XI, No. 2: The second part of "Faust;" The Orientalism of Plato; The Soul's Journey; Historical and Logical Relations between Fichte and Kant; Schopenhauer and Von Hartmann; Scientific and Ethical Functions of Univer-sities; Dogmatic Proofs of Immortality; Notes and Discussions: (1) Recent English Thoughts in Ethics: (2) Swedenborg on the Nature of Sleep: (3) Carl Clauss on Rapha-el's "Hours:" (4) What is "Dialectic?" (5) Philosophy at the Seabury Divinity School; (6) Philosophy at Iowa College: (7) Philoso-THE JOURNAL OF SPECULATIVE PHILO-(6) Philosophy at Iowa College: (7) Philosophy in the University of Wisconsin; Book Notices: Books Received.

Report of the Semi-Annual Convention of the New Hampshire State Association of Spiritualists.

The Spiritualists of New Hampshire as-sembled in Convention at the Town Hall,

Bradford, May 11th, 12th, and 13th. The first session was called to order by the President, Friday evening at 7.30, who spoke briefly upon the importance of the tangible evidences of immortality furnished only by spirit-manifestations. Brother Weeks, of Lake Village, followed with remarks upon the Philosophy of Spiritualism. Geo. A. Fuller delivered the regular lecture of the evening. of the evening. Meeting adjourned.

The Saturday morning session was called to order by the President, who declared a Conference of one hour. This Conference was participated in by Dr. Sylvester Wood, of Washington; Bro. H. S. Chase, of Plymouth; Charles A. Fowler, of N. Sutton; Sister M. J. W. Whipple, of Hillsboro; Bro. Vecks, of Lake Villa Morgan, of Bradford.

Geo. A. Fuller delivered the regular address of the morning, upon "The Medical Law of New Hampshire." Meeting address of the morning of the Meeting address of t

journed. The afternoon session was called to order by the President, who spoke briefly upon the Platform and Constitution presented last fall at the Annual Convention by Dr. Jas. Edward Bruce. Voted that the Platform and Constitution presented by Dr. Bruce be rejected.

In the meantime the Secretary, with the aid of the other officers, had drafted a Plat-form and Constitution, which having been read to the Convention, was accepted and adopted by the State Association. The main points of this Platform of Principles

are set forth in this manner: "That we as Spiritualists believe in the Infinite Presence, our Father and Mother,

one true and living God. "That we believe in Jesus Christ as our

Elder Brother' and medium. "That there is no death. That the tomb is the gateway to immortal life.

"That we believe in spirit-influence as evidenced by the varied psychological and physical phenomena occurring in our midst.

"That we believe in Organization as an essential law of nature. Religions are not exempt from the influence of this law. Only through organized and systematic effort can Spiritualism be established in this State, and regular meetings be sustained.

"That we plant this Association squarely upon the well-established doctrines of the State and property, of marriages and the family, which lie at the foundation of modern civilization, content to bide the evolution of events, for the bringing about of such reforms and such changes in the laws of property and marriage as are compatible with the good order of society and the best good of the individual."

There follows a Constitution, setting forth in the plainest possible terms, Rules of Government for the State Association of Spiritualists.

Spiritualists.

Mr. Geo. A. Fuller, of Sherborn, Mass., then delivered the regular address of the morning, upon—"Behold how great a fire a little matter kindleth." Meeting adjourned. Sunday morning session, called to order by the President: Invocation by Geo. A. Fuller, under spirit-influence; Conference; Mrs. Whipple spoke upon "Progress;" remarks by the President, Bro. Chase and Dr. Wood upon the evidences of Spiritualism.

Geo. A. Fuller delivered the lecture of

Geo. A. Fuller delivered the lecture of the morning upon "The Influence of Secta-rianism and the Influence of Spiritualism Compared." Meeting adjourned.

The afternoon session was called to order by the President at 2 o'clock. Geo. A. Ful-ler delivered the lecture of the afternoon upon "The Historical Evidences of Spirit usliam." Meeting adjourned, subject to the call of the Executive Committee.

Many signatures were obtained to the new Platform and Constitution. Harmony and unity of purpose prevailed throughout the Convention. All who were present worked together to place the Association upon a firm and safe foundation. The principles which we have thrown out to the world we believe will stand the brunt of future storms, as they have withstood time's cesseless battle of change.

We appeal to the Spiritualists throughout the Granite State to unite with us. Come and help us in the good work which we

have begun. Information with regard to the condition of the State Association may be obtained by writing to the Secretary at Bradford, N. H.

GEO. A. FULLER, Secretary. GEO. S. MORGAN, President.

Peter Lombard, an old writer, says: "What did the Redeemer do to the despot who had us in bonds? He offered him the cross as a mouse trap, and put his blood on it as a balt." This out-Moodys Moody's cry for

Items of Interest-Gems of Wit and Wisdom

Kentucky is a hopeless place for a washerman, according to the Louisville Courier-Journal, which records the following pathetic story. A Chinese laundryman died of starvation at Louisville the other day, with these pathetic and expressive words on his lips: "Best thing Chinaman do in Kentuck-ee he die—flee weekee—only washee lun shirtee—him no get payee—heap stlarve on

The question arising in a Sunday school as to why God created all the animals before man, a little boy said, "I know; it's because he didn't want the man hanging around

while he was making 'em." It is related that in a certain town in the northern part of Maine the people were holding a meeting, when the pastor remarked that if any present had relatives or friends in distant lands, prayers would be offered in their behalf. No sooner was the sentence completed than a simple-looking sister arose and thus addressed the pastor: "I would like you to pray for my brother. He went away two weeks ago, and I haven't heard from him since. I don't know where he is, but you need not pray below Bangor." but you need not pray below Bangor."

MY KINGDOM. I am a king, whose kingdom Mayhap you have not seen, But it is the happiest country The north and south between,

My loving subjects great me Each morning with a kiss, And in this happy kingdom No strife or discord is.

Home is this peaceful kingdom, And love the crown I wear, The kings of earth may envy, But none my throne may share.

The battle is no longer waged with the uncertain weapons of theology and metaphysics, but the thinker now wields the Damascus blade of positive knowledge, and the result will be decisve. Infallible authority, miracles, saints, martyrs, popes, priests, majorities, dogmas, faiths, consciousness, all the trapping that have heretofore been re-ceived as divine, holy and sacred, will per-ish before the keen flame of what is known, and no more shall blight the expansive spirit for ever.

What will be the outgrowth of this radical change, brought about by this accumulation of knowledge?

The Church, with its hollow shams, shall The Church, with its hollow shams, shall perish; but morality, freed from the gross idolatry which has perverted it, shall, under the conduct of intellect, achieve a nobility of character unknown before. When faith in the doctrine of vicarious atonement, fear of offending a relentless God, the tortures of hell-fire, the authority of a book or a caste, shall pass away before the certain light of man's true relations, then will begin a positive development of morals, and man will tive development of morals, and man will ome noble and true for the sake of truth and nobility.-Tuttle, Career of Religious

If we lift the veil of sanctimony which hangs around the priesthood, where is the sense of Godship? We see nothing but illusion, delusion, and harren self-deception. Not to the man but to the office does the name belong. The idea of direct relations with Deity, the authority to bless, aye, and to curse, are among the causes of these con-ditions. Blood-stained and black with vice are the annals of the fanatic and vicious priesthood.-Prof. Felix Adler.

In a bower far away by the jessamine twined, In the land of the clouds I dreamed I reclined, And the hours of the Past before me went

Like meteor streams through the autumnal sky.

There were hours full of anguish, and hours full of joy, And many with pleasures without an alloy, The hours of my labor, the hours of my rest

Of freedom from care, and by care deeply The asher of mem'ries I thought were long dead. Were quickened with fire by the fantasics

And the castles of youth gleamed bright in the rays

That came cross the gulf from the far away days, And I shuddered to see on their portals of

The sad forms of sorrrow, of anguish and And the fanged face of pain and pining

regret, And the thousand sad hours I shall never forget, On others which towered in the reseate glow

Were the hours of serenest joy the Truth one knows. Be merciful to all dumb animals; no man can get to heaven on a sore-backed horse.

-Josh, Billings. In ancient story we are told
That Midas' touch turned anything to gold.
But we to-day a stranger thing behold,
Men turn to anything when touched with
gold,

[Scribner for March.

There is a man in New York so short that he can not distinguish between the head-sche, and pain in his corns.—Ex.

That is nothing. There is a man in Maine so tall his feet will walk a mile, before he

can get a message down to stop them. Evil is the friction of Nature's activities

working for universal good. A reverend in a recent sermon reiterated the old dogma "that good works will not save a man when he comes into the pres-ence of the Dread King." Then he had better keep out of the presence of that king!

You might sooner get lightning out of incense smoke, than true action or passion out of your modern English religion. You had better get rid of the smoke, and the Goth-ic windows, and the painted glass to the property man; give up your carburretted hydrogen ghost in one healthy expiration, and look after Lazarus at the doorstep. For there is a true church wherever one hand meets another helpfully, and that is the only holy or mother church that ever was or ever shall be.—Ruskin

ALL FOR A STICK OF WOOD,-Mary Sullivan, az old lady about eighty years of age,

was arrested by Special Officer Kitteridge for the larceny of a stick of wood, the pro-perty of the Old South Church society. This woman, as the city marshall says, goes about with a large bag collecting the rubbish about the city, such as chips and pieces of wood. She was fined \$1 and costs. As she is destitute she will probably be committed.-

If the Church would look after people's welfare in this world and less after their souls in the next, it would accomplish far more good. The Old South should give officer Kitteridge a medal, for his noble activity in vindicating his heroism in arresting an old lady of eighty, and asserting the justice of the laws.

Josh Billings thus speaks his mind on free-love:

Human natur has been soaked so much sinse, it is too weak to be trusted in a lot what the seed is poor, next to a meddo, without much fence between, nor enny poke on. Free-love wants more poke than any other

 I don't believe in total depravity—unless a man has a good chance.

Free-love is a good deal like drinking six shilling gin for beveridge.

Beveridge is a Chinese word and means cussedness. And the free-love I have witnessed thus far has existed between a villanous letcher on one side and a lunatic virtue on the other side, that has been deodorized out of its truth and had lost aul of its modesty and shame in huntin' after a condishun where sin ceased to be a crime.

The fust free-lover we have enny alcount of was the devil.

Ring out a slowly dying cause, And ancient forms of party strife; Ring in the nobler modes of life, With sweeter manners, purer laws.

Ring out old shapes of foul disease; Ring out the narrowing lust of gold; Ring out the thousand wars of old, Ring in the thousand years of peace.

Ring in the valiant man and free, The larger heart, the kindlier hand; Ring out the darkness of the land, Ring in the Christ that is to be.

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It is our duty to assist our children and youth in every possible manner in developing their intuition and individuality. The lyceum is a most efficient means by which this end may be secured; so diversified are the lessons taught there, and so numerous the veins of thought opened to the unfolding mind, that every child is sure to find some chord which vibrates in harmony with its own spirit, and thenceforth the greatest interest is manifested, and as a result, great good accomplished.

It is idle to suppose all children or youth will appreciate the same lesson, and here is where our Lyceum teaching secures such wonderful results.

The exercises of the Lyceum under the charge of Conductor Hatch in Rochester Hall, Boston, may be taken as a guide, this being probably the most successful Lycoum now in operation in the world. Several hundred participants of all ages, between seven and seventy, uniting with earnestness in its various exercises, which consist of the assembling of groups, appending badges, return of books read to the library and selection of others, singing, instrumental music, recitations, conversation within the respective groups on the lesson selected for the day, calisthenics, declamations, reading of compositions, talks to children. talks to youth, short addresses to adults, the whole agreeably arranged, and closing with a march accompanied by song and music.

The lesson consists of a selection from some well known author, which is deemed appropriate for the spiritual, moral and intellectual culture of the young; that the subject may be more fully comprehended, we give a few illustrations:

"Little deeds of kindness, Little words of love, Make this earth an Eden, Like the Heaven above." rfection and truthfulness of n

"Perfection and truthfulness of mind are the secret intentions of nature." "Aspiration is better than ambition." "The prayer of deeds, is oftener answered

than the prayer of words."
"Let our thoughts and labor be
To God and for humanity."

"If you have an antipathy, try to do the person some kindness."

Two things we should never fret about:

first, what we can help, and second, what we can not help."

Practical questions are discussed, and very often lessons in physiology and hygiene are considered in a manner so pleasing, that all are interested, and the information obtained is never obliterated from the mind.

No creed is mentioned, no dogmas taught, no tenets of faith dilated upon, the occasion is made one to be looked forward to with pleasure, and can be looked back to as one where the principles of truth, justice, charity and morality were inculcated, and much valuable information for practical use obtained.

We refer to this Lyceum specially, because it is the model one of all we have had the pleasure of visiting, though, perhaps, no better than those we have not visited; certainly no better than most are capable of being made, with a conductor so thoroughly devoted to the interests of the Lyceum and the children.

We have one in our own city, at Grow's Opera Hall, which has recently shown very marked improvement, giving us great hope for the future, though it is not attended as we could wish.

There are numerous small places and agricultural districts, where having no local lecturers, meetings of Spiritualists are seldom held. The Spiritualists and Liberals in such places should at once go so far towards organization as to form a Children's Progressive Lyceum, and with a view to assist such as may so desire, we will call attention to some of the direct benefits to be derived, which however sink into nothingness in comparison with those more re mote benefits which can not be described but which are seen by all the world, and felt by every participant. Spiritualists have no right to sit down under the conviction that "there is no death," no literal hell, and consequently no necessity for spiritual improvement, and he or she who falls into this most degrading and enervating error of belief, is more than likely to realize in this life the realities of a hell, and on passing over, mourn over the sins of omission, of opportunities lost and unimproved, and really be a worse citizen, parent, child brother or sister than when held by the remorseless and unchanging dogmas of the church creed.

A free religion and liberal views are indeed glorious to possess, but it should not for a moment be supposed that one entertaining liberal views is thereby released from all reasonable efforts, not only to teach others, but to perfect himself. "A little learning is a dangerous thing," it bas been said, and every Spiritualist of observation must realize how applicable it is to many persons among us, and possibly with no fault of mind or heart of such persons, dut ariecs ltoin a sausucu techng of scenti ty, which appears to have fulled into torpor, every feeling of anxiety as to the future, and as a sequence brought them to living wholly for the present, selfish, sordid, uncharitable, and sometimes immoral, the very opposite of what they should be, and of what they think they are.

Spiritualism teaches the necessity of labor physical and mental, of anxiety for the physical, mental and moral in our children, and let it not be forgotten in ourselves. Then let us by every reasonable means seek to improve, and as in almost every school district in the country a Children's Progressive Lyceum is possible, let every Spiritualist resolve within him or herself, that this subject shall not be idly dismissed from the mind, but as a committee of one, the question be agitated, when the most glorious results will be sure to follow, with an exceedingly limited expenditure of money and of time.

The Lyceum Manualthy A. J. Davis retails at sixty cents, and in quantities ordered for lyceums, may be had at the wholesale price. Where economy of money is absolutely necessary, this need be the only expenditure, as it contains all that is positively required; though books, badges and banners are pleasant to have, their use may be dispensed with until the Lyceum has somewhat advanced.

Let us have throughout the country a grand awakening in the interest of the children and youth.

Mrs. Hollis.

This widely known and highly esteemed lady and celebrated medium has in compliance with the advice and wishes of her spirit guides, located in Chicago. She came to this city without any such intention or thought, but in obedience to higher authority, has rented an elegant house at 24 Ogden Av., between Washington and Randolph Streets, where she has set apart a room in which to give seances.

We are glad to note this distinguished arrival, as it is one more proof in the rapidly accumulating evidence that Chicago, not content with being the greatest distributing centre for all the staples needed to sustain the physical man, is rapidly becoming the chief centre for the distribution of that spiritual food, without which man is no better than the dumb brute. The science of Spiritualism as proven through such mediums as Mrs. Hollis, supplies a sure foundation on which is slowly but surely building the "Religion of the future."

Does delight to bark and fight, and in imitation thereof two church members in Atlanta, Ga., quarrelled over the question of the control of money raised to convert the heathen, and came to blows in front of the church while the congregation was dispersMichigan State University—No Dancing, but Y. M. C. A. Praying.

Michigan State University, at Ann Arbor, is an unsectarian institution, the crowning result of the common school system of the State, endowed and managed for the higher education of young men and women who come up through the public free schools, and for others who may apply, be fitted and find room. The same laws which govern the primary school cover the management of this great college, and, like them, it is free and unsectarian-in theory. The commencement exercise in June, wherein the graduating class make speeches full of eloquence prophetic in the minds of kindly hearers of their future greatness, are great occasions. A thousand students, the goodly company of grave professors, and an array of invited dignitaries, move in grandprocession to the fine strains of rare music, and the great hall of the University is packed with three thousand people, to see and hear. The Senior class have usually paid the expense of music, etc., and to raise funds for that use have had a grand dance in the evening, nobody objecting to the use of a room in the University for such cheery and refining recreation. But this is a pious year, people who can't get money in these close times are getting salvation. Moody and Sankey have wept and groaned and sang and prayed in this wicked city, and the noise thereof has reached Michigan. A Methodist Conference in Detroit has discovered that Satan enters the heart through the toes, as said members move to the violin's strains in the dance, and put their important discovery in the shape of resolutions disapproving of dancing and of the commencement balls. The Christian Advocate in that city meekly and mildly sustained the word of its Detroit brethren, and President Angell and the University Regents, felt moved to guard the student's toes that their hearts might be safe. The President, when the students asked

for a room for their dance, instead of granting their request, as he and his predecessors had done, referred them to the Regents, and these guardians of the students refused them the privilege; whereat the students resolved to have no music for commencement. So the grand procession will march in silence, no sweet strains of melody will fill the great hall between the fine speeches of the graduates, everybody will ask, " Where is the music?" Everybody's neighbor will tell why it is not heard, and everybody and everybody's neighbor will say, "How foolish the Regents are!" but Satan will not reach the boys' hearts through their toes, and the President and Regents will all be as screne and pious as they cap, under the circumstances,-feeling a little foolish and ridicalous all the while. The unsectarian but pious Regents who will not grant the use of a room one night for a dance, allow the Young Men's Christian Association, a room to pray in the University by the month and teach sectarian dogmas in hymn and prayer, full of the atoning blood, the Trinity and Satan himself in his fiery home. Let these servants of the people obey the laws the people have made, under which the University is to be unsectarian. As for their ascetic folly about dancing, a remnant of Puritanic gloom and monkish penance, let them take lessons of Nature, see the dancing fountain, hear the singing of gay birds, watch the glad play of dear children, know and feel that grace and amusement make fit part of the Divine blan, and so get cured of this long-faced and narrow pietism. learn common sense, and/be more fit for a rational discharge of their duties, such as shall win the esteem and respect of students and people.

Watkins. A young man who gave his name as C H. Watkins, visited the office of this paper, last fall, pretending to be a materializing medium. He was thoroughly tested by us, but broke the fastenings which we applied to him, rung the bells in the cabinet, and exhibited himself as a spirit in a dim light. While at Aurora, Ill., he tendered his services to Rev. Samuel Paine as an expeser of Spiritualism. His services not being accepted, he again sought the patronage of Spiritualists He is now, we believe traveling in the East, and probably will resort to the same tricks that characterized him here. He is slim, of medium height, and while here had a light-colored mustache. His wife is slim. about medium height, has dark complexion. and black eyes. Should they offer their services to you in any capacity as mediums, place them under strict test conditions,

Children's May-day Party.

A truly satisfactory pastime was the Mayday entertainment given by the Chicago Progressive Lyceum, at Grow's Hall, made up of the most cheerful spirit of sociability, amid very choice and skillfully arranged floral decorations, together with exceedingly well rendered recitations by the pupils of the school; accompanied by an appropriate address and poem from our leading spirit and ever earnest co-laborer, Mrs. Cora L. V. Richmond; added to which were music and dancing, with an abundant refreshment repast, participated in with the utmost enjoyment by the large number in attendance up to the midnight hour.

Planchettes.

We have been unable to keep supplied with this curious little instrument, but have now a large invoice on route, and will, in a few days, fill all standing orders. Children's Progressive Lyceum.

The following extract from a report of the proceedings of the General Assembly of Presbyterians, recently held in Chicago, may be read with instructive effect by Spiritualists who sit in apathy regarding the necessity of lyceums.

Why shall not our children attend Theological Sabbath schools, if we neglect to provide them with something better?

"Elder Coyle, of Philadelphia, said Dr. Dulles told him that the plans of the board of publication are perfect, but they want a man. He had in his mind the right man, but he was in receipt of a large salary, and he didn't know how to get him. Mr. Coyle wanted the elders to authorize the board to get the best man they could for Sundayschool work, regardless of expense. He wanted the board to establish a bureau of Sunday schools. The Presbyterian church ought to catch up with the Methodist church. He doubted if at present the Presbyterian church could find any man to match Dr. Vincent, of the Methodist church, but they might get a promising man and train him up.

"Elder Mears spoke of the number of periodicals and the proportion of books for Sunday schools issued by the board of publication. The board has employed Mr. Tyler as superintendent of Sunday schools, but his health has failed.

"Mr. McKay, of central New York, spoke of the superior efficiency of the Methodist system of work. They send agents to every place, great and small. He urges individual effort as the only means whereby the work is to be done. The brethren must start Sunday schools wherever they can without waiting for some great body to take action."

Politico-Sairitualistic.

In a daily sheet issued in this city, we find a communication from Morris, Ill., evidently written by the companion of Doesticks, in which he says, "The Mayor, Dr. John Antis, is a homeopathic physician in this place, who, for many years, has been a strong believer in Spiritualism, but has been generally a supporter of those things which are for the best interests of the community; so much so that enough voted for him at the last election to elect him for the office of Mayor." Is it so wonderful, that a Spiritualist, whose code of moral ethics is most rigid and inflexible, should be one in whom the confidence of his fellow citizens can be placed!

It seems that in this instance, at a political contest, the Spiritualist not only received his party vote, but enough were found in the opposing party who preferred him to the regular nomince, yet Q Philander's attendant seems surprised that such things could be.

The head and front of the offending of Mayor Antis seems to be shown by the following: "He has read the new law on the subject of the powers of mayor, and claims the right to make all the appointments for the city offices and for the city official paper, which he has done." In the eyes of the defcated office seekers he has committed a most heinous sin, in executing the law according to the best of his judgment, and appointing those who have a right to expect the offices. We do not see that the interests of Morris or the cause of Spiritualism can suffer in such hands.

Laborers in the Spiritualistic Vineyard, and other Items of Interest.

LOTTIE FOWLER is having good success as a test and business medium, at No. 10 Oxford street, Boston. She did a good work while in Chicago.

WM. H. Eddy has returned to his home at Ancora, N. J., and is holding circles for materialization.

D. D. Home's book on the "Lights and Shadows of Spiritualism," gives the Re-LIGIO PHILOSOPHICAL JOURNAL account of the methods employed by impostors to "materialize" bogus spirits.

A revivalist minister of Springfield, Mass., said: "You're damned! Your're damned! Your're damned! Your soul is damned to hell! Hell is waiting for you! Some day you will feel yourself falling down, down, and find yourself a mass of flames! But one chance is left to you. Come up here (to the altar rail) and let me pray for you. The gate is still open, and I can save you! This is the last chance; this is the last night! To-morrow will be too late! Come up here now, or remain forever damned! Prepare for hell!" That is sweet talk, truly!

WE are glad to hear that Maud E. Lord's health is improving.

Prof. Wh. Denton has been lecturing at Rockland, Mass. He is a veteran worker.

Ir appears that Mrs. Addie L. Ballou, in combination with some spiritual gifts of a high order, of former years, has been devoting herself to the study of art in San Francisco, since her visit to California, with promise of a near ultimate of reproducing upon canvass the faces of spirit friends. Her studio is now open for the initiatory work; life-sized portraits in oil produced with the animated expression of life, from small, faded and defaced photographs taken before or after decease. Her address is 44% Sixth street, San Francisco, Cal.

SUNDAY Evening, June 10th, Mrs. Richmond will continue her last Sunday's evening discourse, vis: Spiritual States of Celestial Life from the sphere of Emanuel Swedenborg.

DR. MANSFIELD.—This writing medium is now on his journey West. He will stop a few days in Detroit and possibly at other points, arriving in Chicago about the 15th of the month, when he will be glad to see his numerous patrons hereabouts in person. The Doctor informs us that he has made arrangements to have his letters forwarded to him daily by express, so that there will be no risk and but little delay in his regular correspondence.

W. C. BURNETT, of Salt Lake City, speaks in high terms of Mrs. Emma Jeffries. She is an unconscious trance speaker, and at the close of her lectures describes spirits.

The South Bend Daily Register says: The lecture by Capt. Brown last evening on "Evolution" drew out an unusually large and appreciative audience, among which were many of our best and most respected citizens. In the handling of this, one of the most scientific of all the problems now occupying the attention of scientific thinkers of the day, the speaker showed himself equal to the emergency, and produced a most favorable impression by his depth of logic, the force of his utterances and the eloquence and beautiful language in which his ideas were enunciated.

MRS. E. M. HICKOK is lecturing in the East on the subject, "If a man die, shall he live again." To those who know that man dies, but are not certain that he lives again, the lecture will be of special importance. Our good brothers of the Investigator should hear her talk on the subject.

SACRED Scripture tells us that Joshua told the sun to stand still, and it did so, but if on earth to-day, he wouldn't have the power to stop the tongue of a spiritual lecturer. In his day the sun was probably young and easily controlled. Now, it minds its own business and "goes right along."

THE Rev. Talmage says that he did not wonder that so many editors were Infidels—that he rather wondered that they believed anything. This Talmage expects more homage than Deity himself ever thought of receiving. Jesus had not where to lay his head; this blatant theologian has \$10,000 salary to luxuriate on.

MRS S. Dick lectured in Milford, Mass., Sunday, May 20th; she would like to make other engagements to speak. Address her at No. 863 Washington St., Boston.

In view of the fact that David danced before the Lord, taking steps not dreamed of in our philosophy, it is not strange that the boys in the senior class at Michigan University have fallen into a state of right-cous indignation in consequence of the order of the faculty prohibiting dancing in the University Hall. They should overwhelm the professors with quotations from Scripture.

Mns. Clatta A. Fueld has been lecturing in Lowell, Mass. She gives the ballot test before the audience—answering questions not visible to the eye of mortals. We hope she will give the West a visit. Such a medium would do splendidly.

T. B. TAYLOR, M. D., a well-known author, is now located in Trenton, N. J., and engaged in the practice of medicine. Bro. T. has done a good work for Spiritualism.

"Another clergyman in trouble," has become a stereotyped phrase.

DR. J. LATHROP, a prominent citizen of Detroit, and a well-known Spiritualist, was on the 27th ult. made the recipient of an elegant present, as a grateful token of appreciation. The select circle of friends who participated in the ceremonies were highly delighted with the Doctor's timely remarks and evident happiness.

THE State of New York still holds within her borders that most eloquent and earnest worker, Giles B. Stebbins. He will lecture at Peterboro on the 10th and 24th; at Florence, Mass., on the 17th; and at Phenix, N. Y., mass meeting, on Saturday and Sunday the 28th and 29th.

BISHOP A. BEALS engaged to speak in Cleveland during the month of June, and can be addressed at 57 Rockwell St.

C. A. Woodward, Esq., an earnest Spiritualist and a prominent citizen of Coldwater, Mich., favored us with a call the past week. He is on his way South in search of a new home that shall be better for his health. We bespeak for him a warm welcome.

MRS. P. W. STEVENS of California has been lecturing in the East during the winter with very good success; she will return to Sacramento in August, and would make engagements en route. She may be addressed until further notice at Richland Grove, Mercer Co., Ill.

J. R. BAKER, of Clarinda, Iowa, writes:—
"Among the ablest speakers in the liberal ranks, that have ever been in Southwestern Iowa and Northern Missouri, is the talented Mrs. Mattle H. Parry. May the brave little woman live long to work in the cause of humanity."

J. R. Dorr, M. D., lectures in Memphis during this month. Then he will visit Arkansas and Texas, after which he will go to Lordsians. Persons desiring to make arrangements with him to lecture, can ad-

dress him at Memphis, Tenn.

A PROGRESSIVE LYCEUM has been organized at Memphis, Tenn.

MAJ. THOMAS GALES FORSTER is now favoring Bro. Danskin and other fortunate Baltimore Spiritualists by his genial presence and sound and elevating spiritualistic conversation.

WM. GATHERCOLE, of Richmond, Iowa speaks in high terms of Mrs. M. J. Wilcoxcon, and her writings and lectures.

RELIGIO-PHILOSOPHICAL JOURNAL.

Zhiladelphia Department.

BY.....HENRY T. CHILD, M. D

Subscriptions will be received and papers may be obtained at wholesale or retail, at 684 Ruce St., Philadelphia.

The End of the World.

This is a subject that has been as little understood by the masses as anything that is left on record. Religious bigots have spent an immense amount of time in calculating when the end of the world should come, and the universe shall be rolled together as a scroll.

A singular computation was made by one of these, a man who believed in the physical resurrection of the human body, that when there had been as many human beings on this earth as would require the entire mass of matter in the globe to make bodies for these, then the end of the world would come, and all its material elements would be made up into these. be made up into these.

Spiritualism teaches that matter in its varied forms is the result of spiritual forces. and that so long as they exist matter will remain, and that the changes which take place in matter are not dependent upon it, but upon the forces which have produced it. Hence so long as the spiritual universe requires a physical one there can be no end

of this world, or any other. Shakers have a different interpretation of this text about the end of the world and of the resurrection. They believe that man was designed to have dominion over the beasts of the field, the fowls of the air; the fishes of the sea, and every creeping thing, and that his spiritual nature was to rise above these external material things, and this rising they call the resurrection from earthly things, into that spiritual condition which may be called the end of the world.

which may be called the end of the world.

Jesus gave a parable of a husbandman who after having sowed a field of wheat, and while he slept the enemy came and sowed tares, and when he awoke he found the tares were growing with the wheat. This sleep refers to a condition of indifference that will allow the seeds of wrong to spring up in the garden of the soul, among the wheat of truth and goodness which is therein sown, and when we become thus mixed up we cannot destroy the one withmixed up we cannot destroy the one with-out injuring the other, and so the command was to let them grow together until the harvest, which is the end of the world. How many there are that feel this to be their condition, and are longing for the end of this worldly state in which they can know a separation of these, and the spirit-ual obtain dominion and bring all worldly things into subjection to it. Then we will:

"Sow, and the reapers shall come in their And gather the ripe and the true; With a spiritual fire, the tares they will

And the heavens and the earth shall be

Spiritualism teaches that all things are good in their appropriate places, and that every faculty with which we have been endowed has its mission, and that in the divine harmony all these will work together and result in happiness which is heaven. It shows clearly that to be entirely engressed in the affairs of this world is not the means by which we may obtain true happiness, and that while the duties and labors of life are essential to our true happiness and progression, they should be in subjection to the spiritual nature, and that this should ever be in a condition to receive the divine in-

True Spiritualism developes the human spirit in all its faculties by opening the channels of communication to each individual, so that they may become the recipients of pure and holy thoughts from the celestial spheres, and while it has no controversy with communications which may come through others, its chief aim is to lead each one to come directly to the fountain where they may hold intercourse and communion with the loved ones who have gone before us to the higher planes of life, and who have access to wisdom that is profitable to direct us. When we thus cultivate this spiritual power in ourselves and become mediums for the reception of these heavenly truths, we shall know what is the meaving of the end of the world, as well as of the resurrection into newness of life. There are two kinds of resurrection, one which takes place at the change called death, in which the soul rises out of the body, and more or less perfectly severs its connection with the material of the external planes. The second resurrection is the rising up into newness of life, either in this life, or hereafter.

We proclaim to the world both these resurrections, and whenever there is a death, there is a resurrection which is spiritual and not physical, that the spirit having once escaped from the material body can never assume such a body again. We accept the declaration of Paul that there is a natural body, meaning the physical, and a spiritual body, and that it is this spiritual body, which is connected with the soul, and rises at the time of death. This presents another important truth that we are spirits now, and in the spirit world, and that just in proportion as the spiritual becomes unfolded the worldly and material is subjued. folded the worldly and material is subdued and brought into its proper place, and the communion with the angel world becomes a grand and living reality to us. This is the highest work of Spiritualism, and that which all should seek to realize for it will not only bless us as individuals, but will crown the world with peace and happiness.

OUR ANGEL GUARDIANS.

BY J. H. JOHNSON, MASS.

Beside us ever angels stand, With watchful eyes and helping hand, To lead us in the right; And oft as we incline to stray, So oft they point the better way Of glory, love and light.

When set with snares our onward track, Most lovingly they hold us back, Albeit with a rod; These shining ones who guide our feet, Though bitter struggles oft we meet, Will lead us up to God.

The path of peace before us lies: The kingdom and the heav'nly prize, Which truth alone can win, This shall our shield and motto be Until from sin and sorrow free, Triumphant joys begin.

Until the robe of angel love, Be ours to weer in realms above And ours the grown of life; Till we have found the healing balm, And mighty power, which tempests calm, Will never come the strife. A State Association.

MR. EDITOR.—I have been inquired of, and I have inquired of others, and I have licen considering for some time this ques-tion, if we of Illinois should not have a State Association of Spiritualists? I have been solicited to move in the matter; and partly from such solicitation, and partly from my own motive, and partly because no body else enters upon the work, I will, by your permission, through your valuable paper, call public attention to this matter. present the question then to each and all, shall we undertake to form such an association? and to those who answer in the affirmative, the further questions, when, where and by what methods; and for what purposes; what powers; what limitations? etc. Your permission being had, I would ask at least some expression of sentiment through your columns, and I will suggest to others who favor the project, but do not wish to make formal reply, that they write to me, if they will join me and others in a

call for a convention for such purpose?

Personally I will say, Mr. Editor, that the following sentiments prevail with me now (subject to modification by the superior wis-(subject to modification by the superior wisdom of others): I am in favor of a State Association of Spiritualists; and, of course, in favor of a convention for such purpose, and I will suggest next August as the time, and Chicago as the place of meeting. I am in favor of a declaration of principles; the opinions of to-day being subject to the better knowledge of to-morrow. I am in favor of limiting the scope and action of such convention and such association to the matter of spirit existence and spirit communion, and such questions as are intimately conand such questions as are intimately connected therewith; treating Spiritualism as a religion supported by facts and philosophy, and holding other questions not necessarily and not intimately connected therewith, whether of State policy, or science, or any branch of learning, as too remote for consideration except upon special permission. I think, too, that such convention should have a representative basis, thus: so many members from societies, and so many mem-

bers from localities having no societies, ect.
Enough for the present, Mr. Editor. I
will set the ball rolling, and I will express
myself mere fully hereafter; and shall hope
to hear from others as if their hearts were burning with a zeal to attain some higher good for themselves and for humanity than we have now; and yet a zeal that is according to knowledge, as if their "souls were lighted with wisdom from on high."

E. S. Holbrook.

Chicago, Il., 66 Metropolitan Block.

GROVE MEETING.

The Northern Wisconsin Spiritual Conference will hold its next Quarterly Meeting in Bro. Scovel's Grove in Princeton Green Lake Co., Wis., June 8th, 8th and 10th, 1877, commencing June 8th at 10th, 1877, commencing June 8th at 10th o'clock A. M. Capt, H. H. Brown and Dr. J. H. Severance are already engaged; other speakers are expected to participate. Committee appointed at last meeting to co-operate in raising funds previous to meetings. Mrs. Burch, Appleton; James Slover, and Mr. Sanford, Nechan: Elsako Orist, Oakfield; J. R. Talmadge, Fond du Lac; Mrs. Slade, Glen Boulsh; A. B. Severance, Milwaukee.-H. C. Rich, ardson and Mrs. L. Jones, Omro; Mrs. Telbott, Waukau; Mrs. Hazen, Ripon; J. F. Hamilton, Berlin; Mrs. Jane Beatley, Princeton; Dr. S. Woodworth, Oak Grove; M. F. Cesse, Lowell; Mrs. George Gunn, Beaver Dam, A grand time anticipated. Let all true Spiritualitis be in attendance.

Dr. J. H. Saverance, Pres't.

Dr. J. C. Phylles, Sco'y.

Orato, May 7, 1877.

GROVE MEETING.

The Progressive Association of Spiritualists of Tama Co., Iowa, will hold a grove meeting near Tama City, Iowa in Columbia Tp., Tama Co., on the 16 and 17 of June, 1877. O. H. Godfrey, State Missionary, and other able speakers will be present. The President of the Association, Mr. James B. Merritt, is arranging for a grand basket dinner. Come one and all, and have a good time.

J. T. McKer, Sec. y.

Meetings in Minnesota.

The Spiritualists will held a two days meeting at Vernon. Bine Farth Co., Minn, June 9th and 10th; at Good Thunder, Blue Earth County, June 16th and 13th. Also a three days grove meeting at Fast Cliain Lakes, Martin Co., commencing June 28th, and holding over Sunday. Come one, come all, expecting to have a foretaste of the "Sweet-by-and-by." The meetings will be conducted by John Crapsey and Mrs. Lura A Crapsey.

Grove Meeting in Summet Co., Ohio.

The annual Meeting of the Friends of Spiritualists will, on Sunday, June Soth, in the grove of Dr. A. Underhill, two and a half miles north of the city of Akran, to commence at 10 A. M., and continue through the day. The invisation is to all; good speaking may be expected.

A. Underhill, Sec'y.

Grove Meeting at Brady Lake.

There will be a grove meeting at Brady Lake, three miles west of Ravenus, Portago Co., Unio, Sunday, June 10th, Good speakers and a good time is expected. This is to be the first of a series of meetings to be held at this place through the summer. We want all the friends to turn out and show orthodory we have wintered through, and make it a success.
Yours truly.
J. E. Manax.

To the Spiritualists of the North-West.

The undersigned propose holding a series of grove insettings wherever the friends will furnish a grove properly scated, and make the necessary arrangements, circulate notices, etc. They are both old workers in the cause, and will give good meetings to all who will do their partin making arrangements for having agood time, relying on the generosity of the friends of truth, for remuneration.

C. W. STEWART, Geneva Wis. J. O. Barrett, Glenbeuish, Wis.

Anniversary Meeting.

The annual meeting of the Sturgis Harmonial Society will be held at the Village of Sturgis, on the 16th, 16th and 17th of June, commencing on Friday, at 1 o'clock, P. M. Able speak-ers from abroad will be in attendance to address the meeting, 22:14:15 J. G. Walt.

Business Aotices.

The Wonderful Healer and Chirveyant,-Mrs. C. M. Morrison, M. D.

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Twelve years' experience with the Powders have, if possible, increased my confidence in them; and I, therefore, earnestly renew my most urgentex hortations to the diseased and the afficient of all kinds, ages and sexea, to lose no time in meless experimenting with pallistives and temporizing medicines whose only recommendation is, that they will do no harm if they do no good, but to be deed d and send at once for the Great Spiritual Hemedy which has such a glorious record of twelve years' incessant trimph over diseases of every imaginable kind to which the human system is her to. You with say that I am a little enthusiante. Well, I admit that. I am not merely a little so, but a great deal so. I have a right to be so. Truth always fashes more or less fire over the motions, even when it strikes the coldest and most finty intellect. Mine is not enthusiasm of fait, into the even when it strikes the coldest and most flinty intellect.

Evelve Years' Incessant triumph over diseases of every imaginable kind to which the human system is here to. You will say that I am a little enthusiastic. Well, I admit that, I am not merely a little so, but a great deals of. I have a right to be so. Truth always flashes more or less fire over the emotions, even when it strikes the coldest and most finely intellect. Mine is not enthusiasm of faith, but the enthusiasm of fact. I take the Kowlers myself. I give them to my friends, I give them to my friends, I give the fire them to my consider the public in general is to proclaim their real merits, so loud and so long, that every one shall be aroused to blsown true interests enough to follow my crample and take the Fowders blusself, give them to his friends give them to his servants, and heartly recommend them to everybody else.

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THE POSITIVE POWDERS CURE Neural-THE POSITIVE POWDERS CURE Neural-gim, Hendache, Karache, Toothache, Ekamumatiam, Gout, Colic, Paims of all kinds; Chastera, Diarrica, Bowel Com-plaint, Dysentery, Names and Yomiting, Dysensia, Indigention, Flattlence, Worman; Suppressed decatroation, Paimful Menatruation, Failing of the Womb, all Femaie Wesknese and Perangements; Cramps, Fits, Hydrophobia, Lockiaw, St. Vitus' Dance; Intermit-tems Fever, Billons Fever, Yellow Fever, the Fever of Smaall Fex, Mexics, Scarlains, Krysipelas, Pucumonia, Picurisy; all Indiamamations, acute or chronic, such as Indiamation of the Lungs, Kidmeys, Womb, Blandler, Stomach, Pressate Glamd; Casarria, Committee, Bronchille, Coughs, Colds, Servefula, Nervousnes, Bleepleamers, &c.

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Poices from the People.

To a Bunch of Flowers.

Little firstlings of the year, Have you come my room to cheer? You are drooping some, I think— Stand within this glass and drink. Stand beside me on the table, Around my books; if I am able I will find a vacant space For your bashfulness and grace. Daffodils, Violets and Daieles, Let them live upon their praises; Radiant as joy o'er troubles past, And whispering, "Spring is come at last!" See how the liles clustered spray Has blossomed out and looks so gay. Prim Roses will have their glory For they are a fragrant posy; Their pure affections, sweetest token, Choicest hint of love unspoken!

Let the rich with heart elate Pile their table with costly plate; Richer ornaments are ours-We will trim our home with flowesel Though your life is but a day, Precious things, dear flowers, we say, Telling that the Being good Who bestows our daily feed, Deems it needful to supply Sweet Spring flowers for heart and eyo; Eo, though your life is but a day, We grieve not at your swift decay. He who smiles in your bright faces Sends us more to take your pieces? Tis for this you fade so soon So the others may have room That kindness often may repeat These mute messages so sweet: That beauty may be rained from heavon New with every morn and even— With sweetest fragrance sunrise greeting, With sweetest fragrance surrise greening. Therefore are you, flowers, so fleeting; God's last gift to the fainting heart, With a voice of promise come and part; Loved flowers soon fadeth in their glory, Brief life, like ours, how transitory! Happy the angels who wing their flight To a brighter home in the spheres of light— Mid roses that never shall fade or fall, One blossom in heaven outblooms them all. Though mine are flowers of garden or les, But the stars above have buds for me, Waving me on to fairy land bowers, All lovely with angels, music and flowers! -Miss. E. M. Atwater.

That Wonderful Lamp.—After this Williams went into the cabinet. The power was so strong that the cabinet was violently shaken before he got into it at all. Peter afterwards squeaked out to us that it was he who had done that. He said that was his house and he was ofthat. He said that was his house and he was of-ten there. John King came out with his lamp, and showed himself to us. Much to, my delight, he then said that he was going to foot over the table, and that meanwhile I might go into the cabinet and satisfy myself that Williams was really there. This I did. I felt Williams, and nearly woke him out of his trance by doing so, for which Pater afterwards remonstrated with me. Then as Peter afterwards remonstrated with me. Then, as I stood intercepting the narrow entrance to the cabinet, John King floated towards me from the outside and inquired if I was satisfied. Immediately after this he spoke with me inside, the volce Immediseeming to come from a level with my face while the medium lay at my feet. John King appeared very much pleased at the success of his exertions. and at the same time apologized for not having been able to present his features more dis-tinctly. But I saw well enough to convince me that it really was the face I had so often seen and believed for want of proof to the the contrary, to be William's own. I can now testify, in Mr. Williams' case, to the distinctness from the medium of a speaking apparition. It remains that I should feel both forms simultaneously under unexceptionable circumstances before I can declare myself to have had full proof of the stupendous fact of materialization. It seems to me preposterous to ask belief in such a miracle except on evidence which niere is no rainsaving.—Longon apiricucius,

We have heard a great deal about this John King's lamp, and nothing would gratify us more then to have him transport the same to this country, and exhibit it at a circle. Phosphorus plays an important part in the formation of this lamp, and perhaps the mediums of England have a superabundance of that material, and he is able to utilize the same in producing peculiar phenom-

Prismatic Lights.—Sometime in the past I commenced the study of the various primitive colored lights, and their effect upon the human system, and soon came to the conclusion that colored lights and shades might, as an agent, produce both harmony and inharmony, according as they might be arranged, either harmoniously or otherwise. More attention should be given to this subject of lighting all occupied rooms, and especially those to be used for apiritual demonstrations. Accordingly during the summer of 1871, I arranged a portion of the addition to my of two stories, expressly for that purpose; and if I did not hit upon the right principle, I have most assuredly made an additional improvement for spirit control, the concentrating of spirit power and intercourse. The peculiar formation of the two rooms—one directly above the other—and the arrangements of the white and colored lights in the windows, together with the blinds, for lighting both stories, the upper as a healing room, and the lower as a circle room and free public hall or lecture room, and for materializations, is, to say the least, a success. When sitting for material-izations, a medium securely confined in our cabinet to a chair which was firmly fastened to the floor, the marifestations were not checked, but a much stronger light could be used more satfactory to all, and apparently aiding the mater: ializations. A common scarlet, red, railway light was used in these mysterious scances, with the most happy results.—Solomon W. Jewett, of Rutland V. land. Vt.

If the experience and deductions of others are worth a cent, then there is a potency in certain combinations of rays of light, that is truly remarkable, and which calls for further investigation. Dr. Ponza, a resident of Alexandria, Piedmont, and who has charge of the lunatic asylum located there, has been experimenting to determine the peculiar effect that solar rays have upon the brain, when suffering under certain diseases. He tried the red light on one who had been affected with morbid taciturnity, with astonishing results—he became gay and affable after being under its influence for three hours. Indeed the results are such that it will not do to cry hambug! humbug! What effect light may have on any of the manifestations of Spiritualism, must be left to those who investigate the matter to determine.

Sau Francisco, Cal.—A Subscriber writes: There is a wide apread desire here for light and positive proof on this subject of Modern Christian Spiritualism, or, rather let me say, proof to the materialist of the immortality of the soul; yes, we need here occular demonstration and physical phenomena that will satisfy the people; things that mortals can not in any way produce or imi-tate. We have a number of good mediums here, who are as anxious to see the heavens opened by these angel spirits, as the weakest believer in the land. If thousands went out to see the miracles in the days of Christ and the Apoetles, and believed, why may we not believe that the phenome-na which you describe, are likewise true? If you prove to us that they are true, why may we not believe that this is the second coming of Christ, which was then fortold? We want the higher phases of mediumship now; raps, tips and writing fail to satisfy our deep needs. We want positive materialisation. Please ask your materializing mediums to take a trip across the continent to this our loasily Pacific Blops. If a whole campmenting of them comes, the excitement would not be a supermeasure the material and all transitions. copularise the enterprise and all would do better. Let pure souls come to us and our hearis and homes will welcome them. We would like to introduce those materialized spirits to our clergy, who are like Paul, "almost permaded."

You are the Merrymen, Dwarfs of soul, Can get your hand through the tinicat hole To lingle your bell outside of the show; Prove life behind, and up we go! The trying to find ourselves more near To you than to those we hold more dear. But I think they back you all the while And benignly down on our efforts smile, As we strive and find ourselves unable To shake their hands with the leg of a table, Rub-a-dub, rap-and-ring, show them how

You can wake up the world with your rowdyđow.

Some of us, now you have built the bridge, Prove it by crossing from ridge to ridge; Others go gropingly day after day. From pier to pier, in their skeptical way, Proving their bridge by the feel of their hands; Their support the pillars on which it stands,—That's you, Diakks, stuck feet in the mud, And you must stick feet to stem the flood. Never mind. Diakks, you halld the bridge. Never mind, Diakka, you build the bridge
That men may travel from ridge to ridge.
Rub-s dub, rap-and-ring, show them how
You can waken the world with your rowdy-

Many a fathom under ground Souls like toads in the rocks may be found Waiting the resurrection sound Of the crack of doom, to break their bound! Nothing short of an earthquake kick Will send them heavenward soaring and quick. Spirits far off, unseen and mute, Can no more reach to the rocky roof, Than we on the earth to the moon can shoot,

Or open oysters by playing a flute. Rub.a-dub, rap-and-ring, let them see how You can rip, you can rend, with your rowdy.

They say you are devils; then act as such, Give them a touch of the devil's clutch, In times like these 'tis a comfort to know There really is a devil or so! Preve to them how the lusts of old For women or wine, for gore or gold, Will not be quenched by their burning breath, In the wintry waters that drown in death, But still live on and crave to be fed In the old life still, with the Haunting Dead!

Enh-a-dub, rap and ring, let us see how You can wake up the world with your rowdy

-Gerald Massey. We are glad to hear Gerald Massey honor the Diakka. The right of discovery, however, belongs to Bro. A. J. Davis. He says that the inimitable Dickke "knows (by feeling) nothing of what men call the sentiment of gratitude—the ends of hate and love are the same to him; his motto is often fearful and terrible to others-SELF is the whole of private living, and exalted annihilation the end of all private life. One said to a lady medium, signing himself Swedenborg: Whatsoever is, has been, will be, or may be that I am; and private life is but the aggregate phantasms of thinking throblets rushing in their rising onward to the central heart of eternal death." After A. J. Davis had unveiled the Diakka, then the occultist stepped forward and presented to the world the Elementary Spirits, who, too, are destitute of conscientious scruples, and as ready to do a had act as a good one; indeed there is apparently no limit to the number of spirits that walk the earth unseen. Mrs. Hardinge Britten says: "It would be impossible to do justice to the immense multitudes of those beings who crowd the elements, and exist in all grades of semi-spiritual, semi-material bodies. from such progressed, but still rudimental conditions, as almost impinge upon the perfection of manhood, down to the 'Pigmies,' who emerged from rude, almost inorganic life, evolved from minerals, plants, water, earth, atmosphere and fire. There are luxuriant and enormous growths, gigantic forms, exceeding the proportions of hu-manity, who abound in forests, mountains, hills, and desert places; stunted, dwarfish beings who frequent mines, caverns, and the deep recesses of earth, corresponding to the undeveloped elements of inorganic nature." We tell you that between the Disks of Davis, the elementary spirits of Oc-cult, and the strange evolutions of matter as set forth by Mrs. Britten, poor, weak, vacillating man must necessarily have a hard time, unless he has individuality enough to counteract their mischievous actions. It would be supremely foolish to say that the statements of A. J. Davis, Col. Occult, or Mrs. Britten are false, so long as we don't know absolutely that such is the case. The poor Iudian would 'pooh' at you should you state that in water there were millions of animals invisible to the naked eye, therefore it would not be wise to re-enact the Indians' method of dealing with others, in case of the different orders of spirits which scers say exist.

The Short Boute to Spirit-life.—In Paris, hanging is the most popular mode of suicide, and drowning comes next; in London, one is as fashionable as the other, and throat-cutting, which is seldom practiced in Paris, ranks third; in New York, poisoning is the favorite form of selfmurder, and shooting is the second, choice, with hanging, throat-cutting and drowning further down in the scale. A sensational form of suicide, very common in France and very rare in England and America, is jumping from public buildings. Charcoal burning is also a favorite mode of death in Paris. During 1876 there were 298 cases in London, 915 in Paris, and 150 in New York. The death-rate from suicide, in proportion to popula-tion, is double in New York what it is in London.

The Journal has always taken a decided stand againist suicide. Among all nations the crime—for it is a crime—is more or less prevalent; the suicide is probably oftener met with in China than any other country. They have a very singular method of severing the vital chord. It is frequently the case when the wife survives the hushand, she proceeds with remarkable nonchalance to take her own life. Many take oplum, and occupying a position by the side of the dead body of their husband, under the effect of the poison taken, pass to spirit-life. Others resort to water, or abstain from food, or introduce a potent poison into the system, or hang themselves in public, so that all who desire, may behold the act. In China, however, the deed is not regarded as a crime, but in many instances is looked upon as a commendable act. There never was a suicide committed that the deed was not regretted when too late to recover. An exchange gives an account of Miss Pixely, of South Lee, Mass. She jumped into a river to drown herselft, then pulled herself out by the bough of a tree, under which she floated She writes an account for the newspapers, saying, "If there is any one who reads this, foolish enough to want to die before God's chosen time, don't jump into the water where there are trees with limbs hanging in the water, for if you do, no mat-ter how determined you are to leave this world, you will either have to make up your mind to stay a little longer, or else try it again, which lat-ter you will not be likely to do." There are crimes that one can commit against self as well as others. If you wish to take an advanced post-tion in spirit-life, do not commit spicide. Let the life obb away as naturally as it was given to you, and all will be well.

Immense Meiermatery Job .- The Pres byterians of the United States assembled together in convention, have sent forth the following: This assembly reaffirms the resolutions adopted by the synod and presbytery (of Allegany) setting forth the binding obligations of the fourth com-mandment as expounded in the standards of the Presbyterian church and in the reported deliver-ances of the general assembly, and also the de-clarations of synod and presbytery that any volun-tary and responsible participation in the publication and sale of a Sunday newspaper is incommis-tent slike with obedience to the law of God and with membership in a Presbytarian church."

. In olden times it was said that a man was debarred from Kissing his wife on Sunday by certain rules of action denominated Blue Laws. One man a few years ago was fined for driving a nail into his house on Sunday; another for sawing wood. Only a short time ago an editor in Missouri was ar-

rested for working in his office on Sunday, but was acquitted. To compal the people to observe any particular day of the week, and keep it holy, in accordance with the rules of the church, is the worst of tyranny. If it is right and proper to do so, it would be equally right and proper to insist that each one should attend some particular place of worship, bend his knee in a certain manner, give his eyes a particular pions turn, and groan solemnly for a religious awakening among the people, in accordance with established laws and usages. The fact of it is, the liberal class of people consider that Sunday is no more sacred than any other day of the week.

Unvarnished Coffin.

The Shaker, hating vain display, When their beloved ones pass away, Make short and simple preparation, Void of all worldly estentation, In simple robes, but without stain, In codin nest, unvarnished, plain, They bear the whilom house away, Wherein the spirit used to stay: And singing a sweet song or two They bid their friends farewell, adieu. The traffic of the undertakers, Would not pay well among the Shakers. -The Shaker.

The Dead. What, then, shall be the disposition, Most in accordance with provision Of nature, bestfor the public health And for the country's greater wealth? By every grave plant we a tree, From forest or from nursery; Its shades will cool, its fruit will cheez, And the departed ones, so dear, From their abode the work will bless; That tends to human happiness. While thus the dead we most respect. The living ones we don't neglect. -The Shaker.

It is well to be economical; the industrious and frugal housewife will carefully gather up the erumbs and make them into a delicious pudding; bones that each one has carefully picked, are consigned to the pot, and from them nutritious soup is extracted; odd pieces of meat fluely cut, are mixed with potatoes, and make that much abused, but highly palatable dish, known as hash! Such economy in these stringent times is demanded. The Shakers, however, top the climax, crown the lofty pedestal of human economy, by rendering each dead body serviceable. By planting a tree over a grave, the roots descend downward, are nourished by the noxious gases constantly rising from the body, and which, to a certain ex-tent, is transferred to the fruit, and when partak-en of, the person indulging in the luxury can de-clare that he is eating his father, mother, sister, or grandmother, as the case may be. Economy is essential, but when the dead bodies of our relatives are to be appropriated to nourish apple and peach trees, the fruits of which are made into pies, it may be a question whether all classes are prepared to indulge in such a diet. For our part, give us fruit, free from the blood of our sucestors.

Fort Seneca, Ohio, -- Mrs. Susan G. Wagner writes:—We like the Journal. We think it sound and philosophical, and to my idea is pre-eminent. We have some very pleasant and delightful seauces. Our numbers are augmenting. and we are becoming a force ourselves, of carrest and zealous workers. United we stand, divided we fall. Let us endeavor to have unanimity of feeling, to work in accord, and co-operate with one another, for truth is mighty, and must prevail. Our lamented Brother, S. S. Jones, has given us some beautiful ideas since his departure from the world of matter to the world of thought and pro gression.

A Strange Vision.—Jason W. Macy, of Searshoro, Iowa, writes:—I want to send you a little bit of history. One of my near neighbors, grandma Plerson, was living in Burlington during the rebellion. She had a daughter married to a certain Mr. Gant. This daughter had by this mar-riage three little boys, and died when the youngest was a baby. Some time after the death of the mother, Mr. G. was married again to a second wife, by a Rev. Mr. Striker. This second wife had one child, and both wife and child died, leaving Mr. G. again a widower. Mr. G. then left his three little boys with their grandma. 6. went into the army, and sacrificed his life battling for the Union. Grandma P. employed an attorney to secure a pension for the three little orphan boys. The lawyer could find no account of this second marriage, as the Rev. Mr. S. had moved to parts unknown, and had failed to return the marriage certificate, and as a matter of course, such loose proceedings could not satisfy the agents of the government. Grandma P. was sorely troubled about the much needed pension, as her lawyer had told her that he could not do a single thing towards procuring it unless he knew where to find the Rev. Mr. Striker, and clear up this matter about the second marriage. Grandma P. says, that one evening she retired somewhat early, and as she lay brooding over her deep troubles, a sort of lethargy seemed to steal over her, though she was intensely conscious of all that was passing about her, even the ticking of the clock, and other familiar sounds were heard and noticed. She says that while she lay in this (to her) unaccountable condition, her son in law, Mr. G., appeared to her, standing at the room door with both hands holding the sides of his vest, a habit peculiar to him in life. He said to her as he turned away, "You will find S.at Wilton's Junction." Grandma P. says that she arose immediately and examined every part of the house, and is positively certain that no one could have left the same without her knowing it instantly. Next morning grandma P. called on one of her neighbors, a German lady, and asked her if there was any such place as Wilton's Junction. Her friend said she did not know Grandma then told her all about the strange vis-ion the night before. Her Dutch friend said, "I pelive dese tings. I keepsh te pabies; you go to te express man and see if dere ish any Wilton's Junction." Grandma took her friend's advice, and Junction." Grandma took her friend's advice, and the express agent said, "Of course there is a Witton's Junction," telling her where it was. She then returned to her friend, who said, "I keeps te babies; you go to Wilton's Junction's and hunt dish old S." Grandma took an early train, went to the Junction, and sure enough, there she found the troublesome itinerant, who wanted to charge have heavy for for the cartificates but she in her a heavy fee for the certificate; but she informed the brimstone peddler that he was liable to a fine and damages, so he hustled out the document. Grandma got the pension, raised the boys, and saved a little home for herself and them.

Dreams are often prophetic, and such must have been caused by spirit power. In all ages of the world prophetic dreams have been common. It appears from Harper's that there is in Swaffham Church, in Norfolkshire, England, a monument to a thinker who died two or three centuries since. This man dreamed thrice that if he went to London and stood on London Bridge he would receive information of value. Struck by the dream he packed up a few clothes, journeyed to London—a severe undertaking in those days—and took up his station on London Bridge, where he kept watch three days. At the end of the third day he was accosted by a passer-by, to whon, in mortification of soul, he imparted his dream. The stranger smiled and said: "You had better go home, and hereafter pay no attention to your dreams. I myself, were I disposed to put faith in such things, might even now be making a jour-ney to a place called Swaffnam, in Norfolk; for I dreamed three times in this week that under an apple tree, in a garden on the north side of that town, I should find a lot of money; but I have something better to do than to pay attention to auch faucies. Better go home and attend to your business, my friend." The tinker went home, re-paired to the spot indicated, dug, and uncarthed an iron chest full of money. On the chest was an inscription, which, being deciphered, read: Where this stond

Is another twice as good." It is needless to say that the tinker dug again, unearthed a pot twice as large as the first, full of good coin, became a leading citizen of the place,

Piega, Me.-W. J. Atkinson, M. D., V. D., writes:—The spirits, seven white men who were physicians while in earth life, and seven Indians, paysicians while in carta-life, and seven indians, medicine men in earth-life, constitute the executive committee in spirit-life who gave to Dr. Andrew Stone, M. D., the statements and principles contained in his book entitled, "The New Gospel

and built a new chancel to the church.

of bealth." This is not a work of theoretical imaginings of some rectiess spirits, but is a book of facts; principles as true as God are presented, and that, too, in so plain and simple a manner that any one who can read the English Isnguage, can not fail to comprehend its meaning.

"The Heathen Chinee,"-It appears that Ten Wing Tre Way Shin Shuo Shing Tre Way Shing Show Tan Tie Way Keo Ton Ye Che Poh Kow Shu Yu Lee Yeh Wong Chin Foo is the sonorous name of a Chinese savan who has lately been holding forth to intelligent audiences in New York City, lecturing on the subject of Buddhism, Christianity, the Immortality of the Soul, etc., and who seemingly sustains his side of the question against all opposition. He enthusiastically says: "The Chinese invented the art of printing, made the first compass, the first porce-Isin, the first gunpowder, the first cannon, the first system of laws. You must not judge the Chinese from those who emigrate to America. They are the lowest part of the Chinese population. There are ten times as many murders in the United States as in China with ten times the population. The best and most highly educated men are sefected for rulers. They are not selected by ballot, but are trained for their places, and are chosen only after a thorough competitive examination which climinates all the inferior material. The religion of China is not heathenism; it teaches immorfality and obedience to a supreme spirit. It has all the essentials of Christianity. There have never been any religious persecutions in Chiua, while thousands of men, women and children have been slaughtered in Christian countries on account of differences in religious belief. 'A tree is known by its fruit.'" We rejoice that Ten Wing, etc., is making an effort to reform this country. In China the best and most highly educated are selected for rulers, while in this country, the bummer, the gambler, the knock-down politician and disreputable saloon keeper are often placed in a position where they can swindle the people. We hope that Ten Wing Tze Way Shin Shuo Shing Tze Way Shing Show Tan Tze Way Keo Ton Ye Che Poh Kow Shu Yu Lee Yeh Wong Chin Foo will come to Chicago and catabilish a missionary society. He should have a tabernacie erected at once, and should go in like Moody, on his voice and muscle.

Was He Controlled by a Spirit who on Earth was Dumb?—It appears from an exchange that a remarkable case has occurred in Baltimore, which defies the best medical skill to explain. The patient is Capt. J. Frank Lewis, a city councilman, who was selzed with a sudden and mysterious illness, and is still unconscious. Lewis is a young man of stout physique. He entered the Knights of Phythias ledge room one expering apparently in parfect health ends during evening apparently in perfect health, and during the session was observed to rise suddenly and re-main standing until the body adjourned. Upon being approached and accosted he made no reply, fixing only a vacant stare on those around him. and refused to move. His power of speech was gone, but all his other faculties remained. Efforts were made to get him out of the hall, but he resisted vigorously, and with superhuman strength hurled those who approached him away. He re-mained standing in the same stitude more than two hours. Main force was finally used, and after a desperate struggle he was gotten out of the hall, but not before chairs and tables had been upset, and the furniture badly wrecked. He was lifted into a carriage and driven home, where physicians examined him, but could not explain the case, and were powerless to render aid. Physicians pronounce the case one of the most remarkable they ever experienced. 'Capt. Lewis is a highly respected citizen and a man of most temperate habits. At latest accounts his condition had grown much worse, and arrangements were made to send him to an insane asylum.

Probably he is obsessed by one who was dumb on earth. A powerful magnetic healer could relieve him at once, undoubtedly. Obsession is more common than generally supposed. Those who will read carefully and critically the series of articles that appeared in the Journal, under the title, "Is the Devil dead?" will arise from their labor with a knowledge of the fact that there is a dark side to Spiritualism, as well as a bright

A Transfiguration.-A gentleman of our acquaintance, who is investigating Spiritualism, gives the following in a private letter: "On Thursday last I was the subject of a curious experiment. Five persons were setting at the table I am now writing on. I was sitting a little way off, with the gas burning within two feet of my face. One of the sitters exclaimed, 'How black uncle is getting. Oh, there is a black man!' My wife described it as if a flexible mask had been drawndown over my face. She saw the nose, a flat one, form up under the skin! and there I was a veritable Indian. Over the hands and arms, as far as could be seen under the eleeves, was a shiny black. One of the sitters said, 'It is an Indian chief.' I replied in broken English, 'No, no, medicine-man' -so I am told. The person who said it was an Indian chief was suffering from asthms, and desired to know if he could have some relief. The medicine-man replied through a medium. Immediately the person who first saw the black man was seized with a very violent fit of coughing, and on her restoration the asthmatical person said he had totally lost all pain." He concluded by asking what does it mean. Perhaps some of our readers have had some similar experiences,-Medium and

We have an account in the Bible (Matt. 17-2) —if its statements are worth anything — that Christ was transfigured before them, and his face did shine as the sun, and his raiment was white as the light." In Mark 9: 2 it is also said. "And after six days Jesus taketh with him Peter, and James and John, and leadeth them up into a high mountain apart from themselves, and he was transfigured before them." 'The same power exists today, even in an intensified degree, that did in ancient times. If Christ could be transfigured, why not Mrs. Stewart, Mr. Bastian, and hundreds of others? If substance can be extracted from the medium by which an entire new form can be temporarily created, would it not be easier to modify the same, within the medium, and make, as it were, another person out of him.

Bishop Simpson,-The following is an extractirom a sermon recently delivered by that eminent divine, Bishop Simpson, of the M. E. Church: "The very grave itself is a passage into the beautiful and giorious. We have laid our friends in the grave, but they are around us. The little children that sat upon our knee, into whose eyes we look with love, whose little hands have clasped our neck, on whose cheek we have imprinted the kiss—we can almost feel the throbbing of their hearts to day. They have passed from us but where are they? Just beyond the line of the in-visible. And the fathers and mothers who educate us—that directed and comforted us—where are they but just beyond the line of the invisible? associates of our lives, that walk along life's pathway, those with whom we took sweet counsel, and who dropped from our side—where are they but just beyond us?—not far away, but now it may be very near us. Is there anything to alarm us in this thought? No. It seems to me that sometimes when my head is on the pillow there comes when my head is on the pillow there comes whispers as of joy which drop into my heart thoughts of the sublime and beautiful and glorious, as though some angel's wing passed over my brow, and some dear one sat by my pillow and communed with my heart to raise my affection towards the other and better world. * * * * * The invisible is not dealy it is plorious. The invisible is not dark. It is glorious. Some-times the veil becomes so thin it seems to me that I can almost see the bright forms through it, and my bending ear can almost hear the voices of those who are singing their melodious strains. Oh, there is music all around us, though the car of man hear it not; there are giorious forms all about us, though in the busy scenes of life we recognize them not. The vell of the future will soon be lifted and the invisible shall appear."

Progress.—Bro. J. N. Blanchard writes to us that the Spiritualists of Delphos, Kauses, are about to establish a library. There are two organice in the county.

The Young Arch Duke of Austria, says much that is complimentary to Spiritualism.

New York City has two halls used for Spira itual lecturers, conferences, etc.

"The Mey! The Hey!! that opens the door to the Temple of Nature"—where is it? Has it been found? W. M. Campbell, of Belmont, Miss., writes: "I desire a test medium and a lecturer to come to

this country. F. A. King, of Stockton, Cal., writes: "Col. H. A. Manchester died on April 30th, aged 64; heart

"Ma, look at the angel store," significantly re-

marked a little girl, as she passed the marble works. "Ged bless dear papa and mamma, and oh, dear Lord, please make us very stylish!" was the prayer of a little New York girl whose parents were "fashionable."—Home Sentinel.

B. Sturdivant, of Marion, III., writes: "You may consider me a subscriber to the Journal, so long as it is conducted on the true principle it now is.'

The Lancaster (Penn.) Express gives an account of the cure of a perfectly helpless young man, by being thrown in a trance by a powerful magnetizer

The Society of Progressive Spiritualists of Rutland, Vt., meet Sabbath mornings at Jewett's Free Hall, No. 2 East st. Doors closed at

Mrs. Cora I. V. Richmond says that "the first sphere of spiritual existence, like the first sphere of material existence, is througed with humen beings in pursuit of self-interest." The Mediums of Chicago meet at the hall near the corner of Wood and Lake streets, each

Tuesday evening, for development and manifesta-tions. The meeting is orderly, and as now con-ducted will no doubt result in good. Frank A. Way informs us that the Holmeses, mediums for physical manifestations, have located at West Burke, Vt., where they propose to hold scances for materializations. West Burke is situated three miles from the Dopot, and the same distance from Willowship.

distance from Willoughby. Spurgeon, the great English divine, insists that angels have more to do with us than we imagine. He is bitterly opposed to Spiritualism for all that. Sometimes this hifalutin, hombastic admirer of old Orthodoxy, claims "that he has

admirer of old Orthodoxy, claims "the thoughts with come from God himself." Confucius is to the Chinaman what Jesus is to Moody-a savior. In China the oldest male descendant of the Confucius family recently died. This family holds the highest place in the king-dom, except the throne itself, and has retained it for 200 years longer than the Christian era.

H. H. Wheelock is located at Utics, N. Y., and is delivering some fine lectures there. The spirit—when on earth, Judge F. P. Tracy—delivered a lecture through his organism on the subject, "What is Spiritualism, and what is its Mister."

Dayton, O.—George Rall writes: I am glad the Journal is to be continued. In time, it and other similar publications will modify very much the Orthodox doctrine, as we get it from the pul-pits at the present day; indeed, I think it is having some effect already.

A man by the name of Everett is in London, Eng. He halls from America. He is holding se-ances without explanations. He calls the manifestations "Everetism." It appears that there is a ghost in England in great danger of being hurt. He is molesting the sentries, frightening some of them badly. In all Buddhist temples a tall and broad-

leaved lify stands directly on the front of the altar. Its idea is as beautiful as its workmanship. It represents that just as the pure white flower may grow out of the mire and filth, and blossom into loveliness, so may the heart of man raise itself above the corruption of the world into a state of spotless purity. About three years after the revivel of 1779,

Mother Ann said in one of her states of exaltation and inspiration: "The next opening of the gospet will be in the south-west," stretching her arm forward in that direction, she continued, "It will he at a great distance, and will be a great work of God." Then turning to one of her people standing near, she continued: "You may live to see it; I shall not." In reference to these remarks in the Journal-

"Spiritualism has a higher mission than giving more tests or aiding selfish schemes. Tests should only convince one of the truth of Spiritualism, then should come the fruition, the better life, prepreparatory one, enabling a person to take a higher position in the next"—the Boston Herald says: "If this were impressed more strongly upon Spiritualists there would be fewer exhibitions of foolish creduity concerning spirit-manifestations.

Dr. T. T. Williams, of White Cottage, Pa, writes: "I would have been pleased to have seen the end of "Well, what of it?" I was much interested in that serial. Perhaps we may yet get more of it from him from higher life. I will just say that Bro. Jones must certainly be well pleased with the present conduct of the "JONENAL." It seems to me it is as near the same as it is possible for another man to make it. We wish you much prosperity."

At a Seance in London, D. D. Home, medium; the music stool raised up and made obelsance to the Bible. The question was asked, "Is this to indicate that music is to be the handmaid of devotion?" At once it howed quickly three times, and then floated off the table and descended to the floor. That's what we are in favor of. We always mix our devotion with lively music, and by and by when the world is prepared for it, we propose to anner dancing thereto.

Improvement on the Lord's Prayer. -J. A. Snodgrass writes: "Our Father, who art the spirit, the power and the force of all things, hallowed be thy name; may thy kingdom, as express-ed by the laws of universal nature, be manifest and have its desired effects among us here upon earth, as it is in all nature. May we obtain our bread according to thy will, and as we forgive, so may we be forgiven; may we shun all temptations and avoid every appearance of intemperance; for thine is the kingdom, and the power, and the giory, amen."

The London Spiritual Magazine says: "Spiritualists are they who sfirm: 1. God is a spirit. 2. Angels are 'spirits sent forth to minister,' visibly and invisibly; the joint action of those intelligent powers produce the family and national incidents called special providences. S. A know-ledge that man passes out of his body a living intelligent substance. 4. A knowledge that under such conditions many can and do visit, and also as 'ministering spirits' assist the families they are connected with by ties of affection."

The Bible bowed to by a music stool. The editor of the London Magazine says that the incident occurred in his room. D. D. Home was the medium. On the table was the family Bible; at a distance was the harmonium, and in front of it the music stool. While chatting as a family, we all saw the music stool float away from the harmonium up to the table, between me and Mr. Home; it then rose in the ar, no one touching it; and continued to rise till the feet were above the table. The head of the music stool then made obeisance to the Bible. That is all right—the Bible is a musical book—it contains the Pasims of David and the Songs of Solomon, and we claim there was nothing improper in the music stool doing as it

The Mediam and Daybrenk says: "Some Spiritualists think they have done well when they have stared at the most recent manifestations, listened to the most celebrated, trance speaker, had another more curiously devised test, attended the coirse, gossipped over the newest news, and paid the subscription to which they have been accustomed." In commenting thereon the same paper says: "These things are all very well in their place, but they are only a mitigated form of selfishness; there may be an excellent degree of Spiritualism without them and very little with them. Spiritualism is not an excuse for individual indolence and the nurture of a new race of self-seeking professionals, who talk at us, manifest at us, write books and papers for us, and leave us nothing to do on our own part but to feed them and defend them. It is the realization of man's spirituality, and that he may somer or later commence in his individual self the conscious life of the spirit, and make his daily existence subservient to his spirit-

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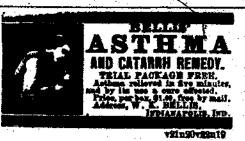
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AN ABSTRACT OF A LECTURE DELIVERED BY MRS. CORA L. V. BICHMOND

[Reported for the Ruligio-Philosophical Journal].

Christ said, "I come not to bring peace into the world, but a sword." Just so soon as any nation has made up its mind that it is to its interest to go to war, that nation's prayers call upon Deity to take part in fighting its battle. The God of the Christian is supplicated, whether it be for the Roman Catholic, the Greek or Protestant churches. Allah is supplicated, for the Mohammedan church seeks success, too, in battles. Eastern devotees have their offerings for the prosperity and success of Oriental nations in time of war. The aborigines have their war feasts and dances, and consider that. undoubtedly, the Great Spirit will give them success. Whether it be kindred tribe of Indians or Christian barbarians, they are to have victory. These are the methods by which the wershipers at the shrine of Mammon seek to inveigle their foes in meshes, and justify their inhumanities to one another. Christian America makes war upon Mexico, and the result is a dismemberment of her territory. Christian England for centuries has invaded nearly every country beneath the sun; has sent her fleet and warriors abroad for conquest against whatever nation of people that could in any way benefit her exchequer. India has been invaded until she yielded up her treasures, and this for the purpose of christianizing the heath-

en world. Constantinople is now the center of interest to the whole civilized globe, known at one time in the world's history, about six hundred years before Christ, as Byzantium. From that time forth, there has been incessant struggles beneath its shadows for victory. The commerce of this city for at least five hundred years, has been the coveted treasure of the nation now making war upon Turkey. All the tendency of her legislation has been towards this city; the one great treasure in the eyes of Russia to be possessed. Russia has taken but little part in European politics. Her interests have constantly been towards the acquisition of territory, and to strengthen her internal power. The barbarous people of the North have augmented her strength, but it is only of late that she has been able to vie with the other nations of Europe. Her chief conquests were under Catharine II.-Catharine the uncerapulous: but since devoted Christians do not hesitate to praise great warriers, there is no more reason why she should not be called great like Alexander, Gesar, and Napoleon. Since the reign of Avon the L. down to the present time, there has been one constant acquisition of territory: constant accumulation of power by minion of Russia. It would be well, if more enlightened nations had followed Russia's example in this respect: Whenever her government has extended over certain tribes, their interests have been protected; they have been given a portion of the earnings of the ground. The serfdom of Russia was less of slavery than that which exists in England to-day: hence the release of the serfs from servitude was a greater act of magnanimity on the part of the Czar, than the release of our own slaves in this country. The nation can thus steadily pursue a given line of policy, having such immense strength to sustain it.

Russia stands in an enviable position, a position that any nation might covet. Her strength has not been exhausted. Her internal improvements have been steadily pressed forward. She has allied to herself the strongest nation of Europe. She watched the various points of interest with only one idea in view; she has gradually made herself master of the situation to earry that idea forward: whether it shall be to successful issue now, it must come sooner or later, for her strength is on the rise. 44,-000,000 of seris are gradually being educated. 44,000,000 released from servitude are grateful enough to remember their opportunity; besides, this slow-moving people have other strength and power. One of the first princes of this government formed an alliance with a Grecian princess. Is there not retribution in view of this, possessing what might be called an ally in Greece? Rome hates the Greek church. Is not Russia the legitimate descendant of Greece?

You are aware somewhat of the condition of Europe. France is prostrate in consequence of the recent war, and can not enercetically pursue any line of foreign policy. Germany, overstrained by the recent confliet, can't well afford to march in any contest. Besides, she has enough to do to watch her own augmented power. England, growing cowardly; can't afford to proceed in any contest alone. The threatening leader of Lord Derby, can't mean anything. Besides, England can't afford to make war upon one with whom her own family is allied, no more than she could take part with Germany against the French. The condition of affairs have altered since the Treaty of Paris,

It is the fashion in England, especially among the pious people, to cry against the invasion of Turkey. Russia is an old-time enemy of England. They hate each other bitterly. The growling of the bear and lion toward each other, has become proverbial. But Mr. Gladstone's administration was along enough in power to show that En- religious sprung up in answer to a need | erd in this issue.

gland can't afford to go to war. While there is a good deal of cant and dreaming in the party which Gladstone represents, and which is against Turkey, still there will be no joining of hands with Russia. If D'Israeli can't make war on Russia, he will not aid her. Other complications are liable to arise. This year the Pope celebrates his fiftieth anniversary. This year the solemn tribute and respect of Catholics are offered at the shrine of the Holy See. This year the church of Saint Peter tests its strength in various ways. If there should be an opportunity to lend its strength in order to perpetuate its influence, no doubt, it would attempt it. If there should be a complication in Europe that would take off troops, then would it not be an opportunity for the Catholies? Could there be anything lost? Would not France be comparatively weak in consequence of the absence of her armies? It is not time, perhaps, for them to strike. Surely such time will come. I have not coveted it. The war between Christianity and Mohammedanism is an unseemly war, because one civilization is incompatible with the other. Trade may cause the bitterness to disappear, but there will come a time when an antagonistic feeling creeps out. The foundation for it exists somewhere in both nations. The Czar is presumptuous in supposing that he must be the especial defender of the Christian church. The Almighty is accustomed to look upon such blasphemy with leniency, or all rulers of rations would

have passed into obliviou. The Emperor of Germany constitutes himself the defender of the Protestant Church. The Czar to-day considers himself the especial instrument in the hand of the Infinite to protect the Christians, and that means to take possession of Constantinople. The Deity never coveted one-half the tribute the earthly monarch claims as a right. Christianity has fulfilled the prophecy of the Master. . It has brought the Sword instead of Peace; bloodshed instead of harmony; devastation and ruin to many countries, instead of the reign of peace and prosperity. The Mohammedan religion. though having influences that are in themselves meritorious, is still a material religion; it appeals to the material instead of the spiritual nature of man; it gives to him material promises instead of spiritual. It makes common the possession of earth; the good name of Allah, the coveted treasure. And whether Turkey fight on behalf of Allah, the strong tendency of this line of education has followed wherever Mohammedanism has left its deadly sting. The Tartars who came from the North of Asia, possessed the savage element, but took with great fervor the Mohammedan religion, and instead of destroying the same, augmented its power, by becoming its ready followers and defenders. The milder portions of the Mohammedans came from Arabia and Persia. The Tartars were Turks, and from them the name was derived. Besides, the Sultan is in himself the embodiment of the worst thoughts of his religion. Not that incorporating different tribes into the do- he wishes to have a war-he prefers peace. but what kind of peace? It means corruption; it means the same kind of lethargy he has created through Turkey, and this is the reason of the present war. Had Turkey been in possession of a different Sultan, or any portion of her intelligence been absorbed in the Territory over which the Sultan reigns, the present war could not have taken place now. It would have been delayed: but whatever time, however delayed whatever the excuse, the inevitable destiny of Russia is into Turkey. It may be deferred; the threats of Europe will not eventually prevail against it. The Czar counted the cost; he knows the weakness of his enemies. He knows that against all the power and bigotry of others, equally as much sullen bigotry can be called to his aid. If other powers enter into the conflict, then the very next step will be the Roman Church against the Protestant. Look out for that result, if any one or number of the European powers shall offer to engage in the present conflict; but look for that result eventually under any consideration. Look for it when the Pope will strike the blow for the salvation of the temporal power of Rome as well as the spiritual power. It is said by the Optimist that it is impossible to-day. The danger of a religious conflict is nearer now than at any other time. It must come. I decry all warfare. and am sorry that human ambition causes ambitious men to go to battle. Seeds when sown in the wind, the harvest is reaped in the whirlwind. The bloody fields of forthcoming battles will not fail to make that known. The policy of the Roman Catholic Church is historical. Russia may be the hand of the avenging Nemesis. Will you remain unmindful of this influence? You would uplift your voice for peace. In warfare, a warlike spirit is stimulated. You have not yet forgotten the war that brought about the liberation of your slaves. Unlike Russia, you were not wise enough to liberate your slaves without a struggle. Now, at this period, you can stretch the arms of your intelligence, take in your historical situation, make yourself master of

> grateful. Meanwhile, I bear no ill will towards Mohammedanism. I consider it one of those

> all the intelligence that the great lessons

before you will give, and in so doing you are

fortunate. America alone remains too far

off to enter the struggle; can watch and

see; but if a lesson shall be learned that

shall bring more peaceful intentions, if

there shall be less desire to covet the pos-

sessions of others, and greater effort to bene-

fit the human family, I for one shall be most

Mahomet was the promised prophet. Still I believe the spirit of Christian civilization is destined to reap the full reward of all this blood sowing, and when out of this a peace shall spring, it will be, when Christian nations are washed pure and clean from injustice. When the proper lesson shall have been learned, and out of this conflict which I see impending above Europe, there shall spring into active life the thought that humanity is first and nationality afterwards, then will be the advent. or beginning of the advent, of the Prince of

So long as Americans believe America is first, and Englishmen that England is first, and Frenchmen that France is first. and other nations entertaining a like opinion of themselves, there will be serious warfare and collision. When once it does come, and emperors, kings and rulers of the people learn that humanity stands first, that the earth is for their use, that all national lines and barriers shall be abolished if human life is in the scale, and human justice sacrificed, then the world will stand on the right basis. We wish for peace; but so long as human conscience is regulated by geographical boundaries, so long as a knowledge of England is her pretext for the forcible civilization of others, so long as dominion on the part of Russia is her excuse for protecting the weak, there must rise up a protest against this, and by and by the Roman Church will expire, the Protestant Church will be dispersed, freedom will prevail, and the Church of Humanity will exist in the world!

Organization.

Throughout all nature, organization in a multitudinous sense, prevails. Within man's organization are oversixty primary elemental substances, and see the wonderful results flowing from their union. Brilliancy in his eyes, elasticity in the step, strength in every muscle, and untold potency in the various departments of the brain! Without organization, he becomes, as it were, a nonentity. The union of oxygen and hydrogen produce water; combining oxygen and nitrogen we have the atmosphere we breathe. In union there is strength-a positive force that can displace mountains, remove obstructions in the path of progress, and reform and elevate the world. By the combination of active minds, working harmoniously together, as great results can be produced in the moral world, as are daily seen in the physical universe by the uniting of different elements. Without organization there would be no scintillating stars and worlds-in fact, in one sense nothing in all of God's vast universal See the results that flow from organization among the Mohammedans, Buddhists, Methodists, Hardshell Baptists! If organization can propagate an error, will it not have ten-fold more potency when truth alone is involved? The New Hampshire State Society of Spiritualists take a rational view of this subject in the following: "That we believe in organization as an essential law of nature. Religions are not exempt from the influence of this law. Only through organized and systematic effort can Spiritualism be established in this State, and regular meetings be sustained."

Passed to Spirit-Life.

Dr. Dupuis, the editor of Gallileen, a spiritual paper published at Ostende, Belgium has passed to Spirit-life. In life his motto was, "Without charity no salvation," using that evidently in contradistinction to the Roman Catholic motto, "Out of the church no salvation." Though only thirty years of age, he had served as an Assistant Major in the French army, and when at liberty to do so he commenced the publication of the Gallilcen, and he passed to Spirit-life while endeavoring to present to the world the glorious truths of Spiritualism.

DR. J. K. BAILEY has been laboring of late in Wisconsin. He spoke at Princeton, April 20th; at Markesan, in the Universalist church, on Sunday, April 29th and the evenings of May 1st and 2nd; at Fox Lake, Sunday, May 6th; at Pardeeville, 9th and Sunday 13th; at Leon Valley, Sunday, 20th; at Lewis Valley, Sunday, 27th; at Salem, Sunday, June, 3rd. He goes thence to Winona, Minu. Friends of the cause desiring his services, may address him immediately at the latter place.

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