

Ernth Gears no Mask, Bows at no Human Shrine, Seeks neither Place nor Applause: She only Asks a Bearing.

VOL. XXII

## CHICAGO, JUNE 23, 1877.

## CONCERT OF ACTION.

BY D. AMEROSE DAVIS.

Why stand we apart with our work in the vineyard Since God's every child has its mission to

Oh, why not go forward like brothers and sistora Forever united in carnest good will?

Are we not all in the hands of Jehovah, All the recipients of his divine care? Then why so ungrateful as not to be will-

To let every soul have its God-given share?

Oh, if we look upward for wisdom and guidance

How quickly the angels respond to our

Using forever their utmost endeavor, To make us evangels of kindness to all!

The trees of the forest have no altercation, But stand in their order as if they were one, Their roots and their branches make pro-

gress together, Until their great work of the temple is

The sunshine, the rain, and the dewdrops of morning, Are ever the same to the high and the low, For Nature we find in her blessed bestow-

Is always impartial wherever we go.

The star-gems that sparkle in beauty above

us. So many and varied all acting their part, Are seeming to ask us to be more fraternal, With shoulder to shoulder and heart-pulse to heart.

For the' in God's wisdom our missions are varied

Our heart's best emotions should still be the

And kindest favors from one to another Should always be known as our purpose and aim.

Rev. H. W. Thomas, D. D., on Spiritualism.

JNO. C. BUNDY, EDITOR. {

and devotion, under the thought of spirit, as being somehow above matter. If we once concede the fact of matter and spirit, I do not see how we can well limit their presence or existence to our own world. Indeed, we have, through the inven-tions of science, through the spectroscope, the most unquestionable evidence of the existence in the other planets of matter like the solid matter of our own earth. If you concede the fact of mind and spirit, I do not see how you are well to limit them to this world, because it certainly is not reasonable to affirm that all the other ma-terial worlds are without inhibitants. And if you accept the fact of matter and spirit, and if you concede the continued life of the soul, then you have this wonderful of the soul, then you have this wonderful vision rising up before you; matter expanding in innumerable worlds filling space and minds and spirits not only passing from our world to some state by us unseen, but rising perhaps to realms where live higher orders of intelligence and spirit, till you reach the abode of the archangels and even reach the abode of the archangels and even God himself. In the presence of what a world do such thoughts bring us! So the question is not narrowed down to some lit-tle question as to the rapping or tapping on a table, or a vision that some one may have had or not have had. It is the broader and deeper question as to whether the intelligen-ces of this world dwell in isolation from the intelligences of other worlds. It is the question whether there is any intercourse between minds in different states of being, between the minds that yet live in earthly between the minds that yet live in earthly dwellings and the minds that may have ex-isted in the millions of years past. Yes, it rises still higher, and asks whether the mind of man may communicate with the mind of God. Materialism, as a rule, takes the negative, and Spiritualism takes the affirmative of this question.

third heaven, and he knew not whether, in that state, he was in the body or out of it. He heard things not lawful to utter, and saw sights that bodily eyes do not behold. John tells us that he was transported to the Spirit-world; that he had visions of forms and lives of the angels dwelling there, that he saw their faces and heard their voices. Emanuel Swedenborg—and whatever you make of that strange phenomenon, it is a fact in history—claimed to have the power of transporting himself beyond the bodily conditions and going into the higher world where the invisible was present. It is not likely that there are any minds now that would call Swedenborg crazy. Crazy men don't write such books as he wrote. If he were crazy, well might many of us of this day wish we were crazy, if it would enable us to write books exhibiting such wonderful grasp and comprehension and such con tinuity of thought. No one questions his sincerity, his learning or piety. Intercourse with departed spirits may occur in another The intelligences of the higher spheres may come to our earth, by what means we may not know: but there may be some path over which they can travel to us-some means by which they can make us—some means by which they can make themselves present to our seeing, present to our hearing, present to our thoughts. Now if it be true that human minds can transcend bodily conditions so as to come into communion with the invisible, or if departed spirits can come to our world, we might expect that there would be traces of such fact. like the traces of any other such fact, like the traces of any other knowledge among men. And first I desire to call your attention to a brief survey of the field of literature on this subject. I have been looking it over, and find it to be almost endless. I may say, as a general statement, that all the old philosophies or religions accounted pagan had this thought running through them—that there were higher forms of life than those dwelling here, and that in some way they had to do with the forces of this world. This thought was in the Bhuddhist religion, and in the ancient Egyptian religion; it ran through the religion of India; it permeated the old Greek life, and in the Roman life manifest-ed itself in various Inverte ed itself in various ways. I would call your attention to a few instances. [Dr. Thomas then read numerous exracts from the writings of Herodotus, Plato and Socrates, proving that spirit intercourse was not only held as a theory by the ancients, but believed in as a fact. Pas sing from these, he gave a detailed account of the prevalence of witchcraft in the middle ages, and of the efforts of civil and religious rulers to extirpate it by the severest penalties, thousands and thousands undergoing execution for its practice. The facts going execution for its practice. The facts of the famous Salem witchcraft were also briefly outlined. Turning from this view of the question, he read copious extracts from the Old Testament, all tending to es-tablish the fact of communion between tween mortals and departed spirits. Then passing to the New Testament, he proceed-ed it

dwellers on this earth and spirits or angels, or whatever you may choose to call them. If we accept the Bible, we must accept the fact that spirits of angels came to this world in bodily form, and spoke to the peo-ple in the olden time. We come now to the New Testament, and there the whole scene is radiant with the light of angel life. The angel appeared and spoke to Zacharias and Elizabeth; we know that the angel of the Lord came to Josephiby dream; that the an-gels sang in chorus in the skies over the birth of Christ; and the whole life of Christ seems to have been largely a life cast into the upper realm, where in some way he was attended by spirit forces, and was ever combatting with evil forces of a spiritual nature. Take, as a single fact, the casting out of devils. People must have been pos-sessed of evil spirits, for Christ cast them out. He said that he had but to call, and legions of angels would gather to defend him. In the lines of the angels of the legions of angels would gather to defend him. In the lives of the apostles after Christ we find numerous instances where they came in contact with and under the influence of angels or messengers from heav-en. Taking up, as another branch, the in-formation, voice and experience of the apos-tolic days, the time-of the fathers of the church, running along down through the second, third, fourth and fifth centuries, this idea is still prevalent. They seem to have had communion with other worlds. They were familiar with phenomena that we would call miracles. They saw strange sights and had wondrous visions. The Em-perior Constantine was utged on to victory by the sign of the cross in the heaven, on which was written, "By this sign conquer." Let us look at the opinions of some other parties, still in the line of religious teach-ers. fluence of angels or messengers from heav-

ers. [Dr. Thomas now read an account of the wonderful phenomena at the parsonage at Hepworth, the home of the father of John affirmative of this question. Now, conceding in our minds and in our thought that there is this or upper life of intelligence and spirit, there are two ways in which we may conceive it possible for our world to come in communion with the other. One way is by our minds going out beyond ourself, and traveling to that bor-derland where disembodied intelligences or spirits may commune with us. There are indications of this in the scriptures. Paul tells us how he was caught up into the third heaven, and he knew not whether, in

Jesus Christ, I turn my back upon. I have accepted those teachings to live by and die by. I would not turn a listening ear to any

by. I would not turn a listening ear to any spirit that takes me away from those teach-ings. The safe thing to do is this: first and formost, give yourself to God. Seek inspi-ration first from the father of spirits, and then you will be able to withstand the in-fluence of evil spirits. To me this doctrine of the spirit-life, the imminence and presence of helping and guiding spirits, is a comforting thought. It brings me into the presence of the imum-erable host that people the spirit-land. It gives me somehow a consciousness of the great fact of immortality. It gives me a sweet consciousness that my friends live on the other shore, and that to me they will the other shore, and that to me they will come as ministering angels in the dying hour to receive the spirit, tired by work, weakened by sickness, wearled with years, pale from death, and bear it to the love and life above.

Michigan Notes.

BY CAPT. H. H. EROWN.

It is now six months since I began work in Michigan and I propose in this article to record my general impression upon the cause here, leaving local notes for subse-quent articles.

quent articles. During these six months I have had all the work I wished to do; could easily have arranged for treble the amount had I been physically able to do it. I have been better paid than during previous labors. During the four years that I have been constantly laboring in seven different states, I have never before struck a field so full of promise as this. "The harvest truly is plenteous, but the laborers are few." The liberal element is strong and if I can cor-rectly judge much stronger than I have rectly judge much stronger than I have found it elsewhere, while the avowed Spiritualistic element is much more plenti-ful. I also find a great and growing desire to know about our philosophy and phenom-ena. "More light! more love!" is the souls? cry, and coming to us it finds both in the angel's communion. There is very little trouble anywhere in drawing an audience. I have failed in only one town, and this because of the weather. A good degree of interest is awakened by all our speakers and in spite of hard times, where collections are depended on for pay, they have been suffici-ent to cover expenses. About such a proent to cover expenses. About such a pro-portion can be depended on in every town, if we can reach them, and I never fail in drawing my share. If I draw one person in twenty to my lectures, I feel it is all I can ask and I often do one hundred per cent better than this. In every way the ontlook on the Spiritual side is cheering. But when I turn to the material side, I find a great change, but did I not know the course of all things lies in the Spiritual I should be disheartened. The spiritual will yet work out into light in the material. In December the State association had a name, and that was all. At its annual meeting it reorganized on a plan that we were told meant work. There was plenty of talk, plenty of theory, but results as yet do not warrent us in predicting much from it. It has no executive board that has the cause at heart, but as yet it has shown more zeal than executive power. With re-spect for them individually and collectively can but feel that in attempting to organize the State, they have undertaken a herculean task, that only time and experience through many a failure can accomplish and if they do not succeed they fail as a prophecy to a future success. If they could strike some plan to raise funds and send out a person of intellectual, social, and above all executive ability as an organizer of local societies, they would do a much needed work. But where find this person? The "art Napoleon" is rare and a greater than Grant or Sherman is needed. But without executive falent any association will fail, and any cause will fail in practical work. The need of Spiritualism to-day is not more intellect, but more love to wield an executive ability to organize. Who is the coming man? Here's our hand and efforts to back him. As far as organization is concerned we As far as organization is concerned we might almost say we have none. I know of only one society over a year old that has had its regular meetings. This is the one at Battle Creek. There are a number that have reorganized in the last six months, and some new one formed but they have meet some new ones formed, but they have meetings only occasionally, when a speaker can e got, or one suddenly makes an appearance. I know of only two Lyceums: One at Battle Crrek and one at Sturgis. If there are other societies or lyceums, I wish the friends would report them to me and I would also like reports from all that 1 may mention them in these notes. Now, with the great interest there is all over the state, why is the condition thus? At the risk of offending the over sensitive ones, I will frankly give my conclusions: 1. Lack of confidence in each other, jealousy and envy. There are no leaders, persons of executive power (and thick skin to repel executive power (and thick skin to repel-instituations and slanders), who will sound the bugle call and plant the standard. There is a distrust of each other, first from lack of social minging, and secondly, be-cause of previous failures. These failures have resulted from the indiscretions, functicisms and diseased individualisms of these who would rule or ruin, being to day those who would rule or ruin, hence to day timidity as a necessary result.

ents, we have been cursed also with fanatics persons with hobbies, uncultivated, rude, sensual, selfish, mediumistic tramps, calling themselves lecturers until now, the friends are afraid of all new lecturers, lest they be again bitten. Thus is the cause retarded. This is the greatest obstacle in the path of all. good workers, and it is time to weed this ob-noxious class out, by demanding of unknown lecturers and mediums guarantees as to lecturers and mediums guarantees as to ability, character and above all common

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2. Both public and private workers are too combative. Living in the midst of Orthodoxy, they are ever ready to fight and orthodoxy, they are ever ready to light and strike indiscriminately, hiting friend and foe alike. The lesson of harmony is not learned. Of the many so-called Spiritualists few have learned the meaning of the first four syllables of the world. The combative element never welds. In the evolution from the old to the new, it is a necessary condition, but it is time now to outgrow it. It belongs to the era of force. Spiritualism to belongs to the era of force. Spiritualism ushers in the era of love. We cannot un-der angel love organize for fight. If we try we shall repeat the story of the past and have a spiritual platform that is one of dissension.

sension.
3. One of the most obvious causes of the present unorganized condition is the prominence given to physical manifestations by Spiritualists. These can never be used as a solder among us. Their only value lies in attracting attention of outsiders and in pointing the way to the philosophy of life behind them. They possess no power of welding. They arouse doubt of past conclusions, curiosity, or denial, and these are negative conditions. They are the primary lessons, and never make Spiritualists. They start many to growing, and through the philosophy, they may, in time, become such. One man convinced through the philosophy is worth ten convinced only by his eyes. is worth ten convinced only by his eyes. And I am convinced that however much we And I am convinced that however much we may as individuals value phenomena, and I as highly as any one, as a fact, even as I do a fossil or a star, yet as a society we must unite upon the philosophy (obtained through reason from phenomena) and practically ignore phenomenal Now before you rush to attack me here, be sure you understand me

me. 4. But my experience this winter has fully confirmed me in an opinion formed long ago and that is, that local societies cannot be made permanent and a power with our system of itinerant lecturing. We must settle our speakers. An organization must have some central point and some representative. It must not only feed the intellect but the emotional nature must also be met in the social and religious. Transient speakers are visitors and cannot bind you in social concord. They come to speak to your intellect and not to your hearf. We want more sociability, more love to each other, more harmony. Every time I speak to the same audience we become more harmonized, my inspiration is clearer. 1 speak first to strangers, then to friends, then to brothers and sisters. Those who do not at first understand, become familiar with my thoughts and grow to like, what at first repelled and I by centralizing their thoughts and their love, bind all together. I have left and ences all in sympathy with me and with each other and when T with me and with each other, and when I return find them scattered; some other speaker had been there, maybe my superior, but unlike me, and the bond had been broken, and disheartened I have gone to a new place to repeat the same experiment. I have had others tell me they experienced the same. If we do not organize and as a society rally around a standard bearer, our truth will be absorbed by the churches and with their old chaff our wheat will mingle. They have learned this lesson and build themselves into power by sustaining the ability of one man. A Spiritual society with a settled speaker, will become of equal power with a church. With a transient lecturer they have no social representative and no place, and very little local influence. One half my power in three towns where I have had my greatest success, has arisen partly from re-gular visits, but more from the friends puting me forward on all public occasions, as their representative, this giving them a local power that reacted upon me. Beecher, Swing, Murray, and Collyer have societies formed around them, and each sustains the other, and there is no limit to their influence. The success of the Chicago society in retaining Mrs. Richmond is an incontrovertible argument in favor of settled speakers, and I believe had the Boston Music Hall society settled either Davis, Tuttle, Prof. Britten, Denton, Mrs. Britten, Lizzie Doten or a speaker of that class, they would still be alive. A platform like that for exhibiting talent is greater for developing power in speakers, and giving them a reputation, but while it helps the general cause it will kill the society. I have not been in a town of 2,000 inhabitants this winter that cannot sustain regular meetings from once to four times a month, if the liberals will unite on a speaker and keep him or her, and allow no one else to come in till they have outgrown this one, and I urge the liberal element to unite upon the first speaker that comes to you, that can draw out and retain an audience, and whom you can pay. Form local socie-ties like these, then a state organization can be formed that will have power and posi-tion. Each speaker reaches a class none other can, does a work none other can, and when you find one to fit you, keep him or her. Our speakers average much better in Concissed on Righth Page.

### (From the Aurora (III.) Herald)

The announcement that Dr. Thomas would speak on the subject of Modern Spiritualism, brought a large rudience to the First M. E. church, of which he is pastor, last Sunday evening. The main portion of his discourse will be found below. He will take up the subject again next Sunday evening.

#### THE SERMON.

"Are they not all ministering spirite, sent forth to minister for them who shall be heirs of salvation."-Hebrews i, 14.

"Beloved, believe not every spirit, but try the spirits whether they are of God; be-cause many false prophets are gone out into the world. Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God."-I John, iv, 1-3.

On last Sabbath evening I spoke in your presence upon the general question of mat-ter and spirit, and the forms of thought and philosophy that had gathered around that question. That was introductory or preparatory to what I want to say to night more particularly upon the spiritual side of the question, being an inquiry as to the pos-sibility of intercourse between the intelligencies of this and other worlds. The long-er I live, the more profoundly I am impressed with this wonderful world of matter upon which we dwell. In my earlier days, and in your earlier days, we accepted the great facts of the world about us without thought; but with riper years and deep-er reflection, we have all of us come to feel a certain reverence in the presence of the phenomena of nature. I have come to feel, some how, that I am very closely related to matter, and that the earth, in a sense, is my matter, and that the carth, in a sense, is my mother. A feeling has been growing upon me for years that I have a kind of poetic kin-ship with everything around me. And with this feeling I begin to look with deep questioning upon the great earth, the solid rocks, the silent mountains, the all-inclusive air, the bursting bud, the leading tree, the blooming rose, the humming insect, the busy bee, the singing bird, the patient ox, the wild deer, the sparkling stars, the light of day, the shades of night. All this great world is voiced to the attentive ear and the feeling heart. We may not, indeed, be able to discriminate very closely between where what we call matter leaves off and where what we call mind begins. As we come up into the world of instinct, and then as we not the workd of instinct, and then as we come into the great world of thought, with its creations, with its vast works indicating intelligence and design and things accom-plished for purpose, we may be able to speak only phenomenally of matter and spirit; and if it suit your taste or feeling better in say that it is all matter and no better to say that it is all matter and no spirit, why call it so. If you can conceive that matter can make a Bacon, Locke, or a Newton; that matter can make a Thomas A'Kempis or a Madame Guyon, a Homer or a Hesiod; that matter can give to the babe in the cradle its beauty, to your heart its love and its hope-then, if it suits you better to call it matter, I will not quarrel with you about terms. But in the great think-ing world, we have come to speak of these things that belong to intelligence, to reason

Thus, my friends, it seems to me, looking at this subject simply as a question of fact, that it we accept the Old Testament, we must also accept the fact that there is, or that there was, intercourse between this and other worlds-communion between the

Let me now ask your attention to this subject in the light of reason. Here is the great material school denying mind, deny-ing spirit, almost ruling God himself out of the universe, and relegating everything to law; taking away the possibility of prayer, and denying everything in the line of spirit manifestations. I affirm that it is not competent for any man claiming to be a philosopher to deny the fact of spirit, nor to deny the possibility of intercourse between the spirits that have left this body, and the spirits that remain on earth. He may say it can not he, but how is he going to prove that? I affirm on the other hand, as general reasoning from analogy, all the parts of God's universe seeming to be dependent and interdependent, the one upon the other, all co-operating to the accomplishment of one great end; death itself, as we call it, being the complement of life; the human mind, love, reason, memory, remaining untouched by it; the spirits in each state having the strongest desire to come into communion with the spirits in the other-reason. I say, stands by the Bible on this subject in teaching the communion and intercourse of thought and feeling between the two worlds. How fondly do we bend down the ear to the lips almost closed in death, if possible to get one more word of the dying; and how we treasure that word, never forgetting it while life lasts. How we linger over the bier of the departed, and go in the eventile to their graves, and sit down in the stillness there, hoping in some way to come into communion with them. They affy their loves over to the other side, and is it unreasonable to suppose that a mother who has passed from these shores should still seek to be the guardian angel of the children she watched over in this life? Is it unreasonable that the great hosts of life, column on column, world on world, that have gone out from this state, should seek to come with their higher wisdom and tenderer sympathy to minister to these they loved in this life, and help them to ching to the truth that saves? But, say you, there is so much evil about

But, say you, there is so much evil about this thing that we can not accept it. So far from that disproving the theory, it is an ar-gument in its favor. Do we not know that evil lives are ever passing over into the other state? And believing that no change is wrought in character by the mere fact of death, we might reasonably suppose that such lives do not at once rise to a higher such lives do not at once rise to a higher order of being. We might well, therefore, expect to see falsehood taught, to see evil taught, and destructive agencies set in force. You ask, what then are we to do? Take the words of the text: "Beloved, be-lieve not every spirit, but try the spirits, whether they are of God." I would not trust the guidance of my life to a spirit that came to me with exit promptings, any more than I would to a insu who came to me with curses on his lips and lust in his me with curses on his fips and just in his heart. We must discriminate between the good and the bad. Because wicked and ly-ing spirits possess the gervons organism of some persons, to the perversion of the sex-ual relations; I am not ready to east away the whole blessed doctrine that the great universe of thought and feeling is in sympa-thy with our poor world and wants to help us. Any impression that comes to me that us. Any impression that comes to me that is not in accordance with the teachings of

With many good and wise public expon-

#### RELIGIO-PHILOSOPHICAL JOURNAL.

MRS. ANNIE STEWART.

Materializing Seances at Terre Haute, Ind. BY HENRY LACROIX.

After witnessing materializations at Mr. John H. Moti's, Mamphis, Mo., as published in this organ, 5th of May last, and assisting also at Messrs. Bestian and Taylor's, we followed the wave which impelled us on to Terre Haute. Parental love made us seek

this opportunity of seeing again our dear ones who hide behind the screen rising from the tomb. Some of our "angelic" dozen, full of life, fun and higher occupa-tions, had been unable to make an appear. tions, had been unable to make an appear-ance before, and we heartily wished to give them an opportunity of doing so, hoping the retarding ones might this time accomplish the often difficult feat. We left Chicago on the 8th of May, buying a ticket at the Union Depot, where we were told that the best route was via Arcola, as connecting point. There we found no connecting train, as promised and proceeded to Mattoon, where promised, and proceeded to Mattoon, where the same drawback existed; so we were, through official misrepresentations, obliged to endure a disagreeable delay of a night and disburse about five dollars extra and superfluous expense. This is mentioned as a cen-sure and cantion to others.

At Mrs. Allan's boarding house we found a good and quiet home, at one dollar per diem. It is situated opposite Dr. Pence's office and drug store, over which are the se-ance room and residence of the medium, Mrs. Stewart. The spiritual organization here is under the management of a commit-tee composed of Dr. Allen Pence, and Messrs. James Hook and Samuel Connor. With a zeal and devotion to the cause which can not be too highly estimated; Dr. Pence is ever actively engaged in the con-stant employment of receiving visitors, presiding over the private day, and public even-ing materializing seances, and other mat-ters connected with the undertaking. The other members of the committee who act as helps to the worthy Doctor, attend the evening scances and do much of the correspondence. We learned somewhat of the history of this organization, and would insert it in few words in these columns oven server at his rew words in these contains even at the risk of being called a repeater. Dr. Pence, the heart and soul of the Terre Haute "Pandemonium," as many paper writers have styled this circle, informed us that the first scance held at this place through the mediumship of Mrs. Stewart, took place the 1st of January, 1873. In perusing many of the newspaper articles that have been collected into a scrap-book by the Doctor, we were struck at the evident want of good faith and candor exhibited in those writings, at their garrulous and gross style. For a whole year, during the first steps or developing process of the medium, in 1873, when the spirits could make but evanescent and unsatisfactory appearances, calling out the cutting and biting remarks, jests and jeers of assisting skeptics, the little Doctor limped not, as he physically does, through infirmity, but stood bravely, erectly, the charges and broadsides cast at him and the medium, returning the fire often with telling effect. His devotedness to the cause induced his generosity to give a good strong hand to the sensitive Mrs. Stewart, and provide her and her family with home quarters, also a large scance room, gas, etc., free of charge-that arrangement to last ad infinitum, or so long as Mrs. Stewart wishes to avail herself of it. The reputation of Mrs. Stewart has extended afar, and people from all parts are to be seen at her circles. This sensitive is young, about 30, and of very prepossessing looks and demeanor; her plastic nature and fine moral organization cast a radii around her person that befits her well for her saher person that befits her well for her sa-cred calling, and enables good influences to feel at home in her presence. The admis-sion fee at evening circles is 50 cents per person, and a member of the committee, Mr. Connor, who seems appointed by nature and otherwise to act as a herenlean guard over the cabinet, close to which he always sits, collects the amount, sternly gazing from underneath his heavy eyebrows, and hands it over to Mrs. Stewart. The charge for a private seance is five dollars. The committee derive no compensation whatcommittee derive no compensation whatéver for their services. At 8 o'clock P. M. the public circle commences; it closes generally about 10, and from 7 to 10 forms usually are seen under a light which varies in degree according to the frequency of the apparitions. As to the band of spirits that control the medium Charles Smith (of New York), Minnie, (a Sioux squaw), Geo. Powell (the medium's young brother), and Belle (or Allice Belle Purvis, of Quincy, Ill., who died 1870, at 17 years of age), the two latter generally materalize every night-Minnie acting invariably as the possessing and speaking influence, or factotum representative of the band and other spirit visitants. George and Belle, through long habit, are enabled to appear in the most satisfactory enabled to appear in the most satisfactory manner; they come out of the cabinet, walk away from the platform, and go either in the rear room or away to the large hall above; both speak in loud tones. These aerial visitors and Minnie particularly are foud of candy and partake of it with de-light. We always brought it to them as a matter of duty and pleasure. One of the matter of duty and pleasure. One of the peculiar features at these evening scances, apart from the materialization process consists in the pointed chatterings of Minnie, through the organism of the medium, who sits entranced within the cabinet. This takes place while the spirits are being tak-en down from the "nail," as the humorous squaw expresses, or take on a material coating. A host of her remarks and colloquies with assisting skeptics and others excite hilarity but carry at the same time vivacious truths and tests. She seems fond of giving to members of different secret societies, who may be present, the signs and pass-words belonging to their orders and degrees --doing this invariably, as we noticed, to the satisfaction of all. It seems a common place matter with most of the appearing "ghosts," after making themselves known, whether by speech or otherwise, to fling open the two doors of the cabinet, so as to show the madium in her chain and making show the medium in her chair, and who is then often influenced to ring a small bell. At other times the medium is seen standing alongside of the materialized spirit at the opened doors, and it became our good luck once to see two spirits alongside of the mo-dium, one a young child, who kept all the while a bell-ringing. The dematerializing fost, viz.: the disappearance or gradual minking through the floor of the spirit while its friend holds its hand within his or her grasp, is one which carries a heavy weight of evidence, and serves to stagger the muscularly strong who require such kinds of proof. The "elementaries" on this side proof. The "elementaries" on this side who try to nerve themselves against con-viction, or flap back their wings out of sight, as incommodities, are occasional visitors at this circle. We could not help feeling manual at their strange attempts, but at the same time grieved on account of the lowing open who can board with endage loving ones who came loaded with endear

ing tokens and had to sink out of eight, or be repelled quickly as if struck by lightning. That class of would-be inquirers reap as they sow, and leave dissatisfied even with themselves. It was not our good fortune to witness the dematerialization of the madium, which we were assured, occasionally takes place. Were this highly gifted sensitive less worked, we have no doubt but what her mediumship would gain much in power. As it is she gives when called upon a private seance every morning, from 10 to 12, and during afternoons slate-writing ones, which have a telling drawing effect on her organism, almost equal to the evening performances. There should be a decided resistance made against the pressing en-treaties which visitors daily make on the power of this medium, or else this valuable instrument will in some time be unit to serve the cause. It is no doubt hard to re-sist the sentimentalized temptations that inquirers get up to plead with, to stand proof against their repeated appeals, and the many reasons that they put forward, but it is better to do any as an invariable but it is better to do so-as an invariable rule-and reserve the forces of the medium to be used-as with other materializing mediums-but once a day,-rather than run her to certain physical ruin. We hope that these suggestions will receive due consider-

ation. A lock of hair taken from the head of Belle, a small bunch of wool from that of Bill (a colored spirit of the band) and a piece of a silk shawl, all materialized during a seance, are exposed in a frame in the circle room; also some knitting work done by Belle during seances. There is to be seen on one of the panes of glass in one of the windows of the same room, but from outside only, a good whole length picture of Belle. This picture, it is said, has been submitted to the action of soap, lye, and ammonia without any effect whatever. We have been informed by eye-witnesses,

that nude forms are occasionally produced at this circle-a phase of materialization which is, we believe, unusual in this country or elsewhere. There can be no borrow-ed paraphernalia about that. This phase of manifestation, we understand, is produced invariably at the unanimous request of the then assisting audience, and for the purpose of furnishing a test on a scientific basis.

One of the most thorough and convincing points in the evolving operations at this cir-cle is the complete absence of pulse in the forms that come out of the cabinet. We tested it several times, as well as others, and found it to be invariable. The temperature and found it to be invariable. The temperature of the epidermis felt, corresponds also with that of the room; but there are occasional exceptions, so called, to that rule, as we found to our pleasurable satisfaction.

#### SIX PRIVATE SEANCES.

On the 12th, 17th, 18th, 19th, 22d and 23rd of May, we had private seances with Mrs. Stewart—her husband attending at the mu sic-box—(there is no singing carried on at this circle as elsewhere). Our mother came to greet us with the same features and hair arranged in the precise manner as when she appeared to us through the mediumship of Mr. J. H. Mott, of Memphis, Mo., some weeks previously. She did not speak, but on her placid features, which emitted an air of tranquil recognition and love, we were made to feel that this interview bore no greater character than our daily onesindependent of any salaried medium. After joining hands and answering by signs a few of our questions and remarks she closed the

miliar sound, was now graced with a beau-teous shape which reflected itself tangibly, lovingly, and obediently—as the sequel will show and truthfully illustrate. When a child comes from the Spirit Sphere and calls on her earthly father his coment and ap-proval before performing one of the holiest of her womanly acts, and, furthermore, submits unmurmuringly to an unforecean and unexpected decision, which delays consider-ably the consummation of said act, that beand y the constraint atom heaven to earth, and rising above all legal and other conditions which emancipate her as the many would say, from the tutelage of her earthly father and guardian, that being can well be called, not only a child of her father's heart, but part and parcel of his very soul. But farther. will be read with some interest, likely, the reasons which made us halt in our ordinary path or common way of describing, and give vent to the above overpowering

musings. Of this first private seance, during which four forms were materialized fully, we can not give a thorough account as to many minor details which took place, having omitted to take notes. But we have endeavored to gather, with the help of our dear ones, the main substance of it, which we can present in all truthfulness as exact.

PRIVATE SEANCE OF THE 17TH OF MAY. Marie Celește, (șixth daughter eighteen

Marie Celeste, (sixth daughter eighteen years of age,) immediately opened the two doors of the cabinet, for the purpose of showing that she was not the medium, or Mrs. Stewart—but herself, *in propria per-sonna*—the medium, meanwhile could be seen stirring in her chair at one extreme end of the cabinet. This our loved and lov-ing daughter, who had previously, at sev-eral public evening scances come to us with eral public evening seances come to us with caresses, had furnished us with a most valuable sourcentr of her tenderness while we were laboring Sunday, April 8th, or some-weeks before, at Keekuk, Iowa, under a heavy, almost unbearable load of moral depression—which souvenir wo hold to our heart as most inestimable. That was a well executed and truthful (as we have found) pencil picture of her sweet face. And what made and makes that picture all the more precious are the three following words, in French: Je taime, moi, which translated in their whole sense mean: "If others fail to love you, I'll love you," which godly sent words merged us instantaneously into a most blissful state, and scattered with their holy magnetic influence the dark and dreadful throcs which unmercifully were strangling our inmost feelings. Those three words were given us to be inscribed under the pretty expressive head and the open mouth which spoke them with such sweetness, and there they blaze. The lovely child who had given us such proof of her affection had at her first at

proof of her affection, had at her first atempt at materializing succeeded remarkably well, so much so as to elicit the admiration of Dr. Pence, the director of this circle. She could walk away under good light from the platform and exhibited an assurance of power which every one of her motions and gestures illustrated well. Celeste or the *Celestial* being never came at any seance without showing the musical strain of bright notes, which every one of her features express, and this time she exerted herself and performed a delicious feat which we shall ever remember. Refurning hurriedly to the cabinet, whose doors she closed, she greeted our enchanted ears with loud pearly notes that quivered through the cabinet and our whole being. They spoke of the joins of heavenly bane, and of the 10:1 VAN IS love of its beings for their mortal brothers and sisters. This was so unexpected and beautifully poured that it moved us deeply. There was a verification of her fine powers as a singer, such as we had been told of long before. She, as well as her sisters, when walking out of the cabinet, always appeared plainly dressed; it being necessary to draw heavily on the medium to produce elaborate costumes. A few exceptions to this, however, took place. Our Celeste was not satisfied with doing her best, but at the utmost she wished to arrive. She came and sat alongside of us patted us with caresses, and taking some candy, which we always brought, she show ed us the power of her teeth by eating of it with delight. Rising from her low seat she sat in a chair to a table which we had placed on the platform, and on which we had plated flowers, fruit and candy, also the pencil pic-tures of our twelve spirit children. After inserting a small bouquet in her hair in a coquettish way, she proceeded to examine the pictures with seeming interest, but all the while without talking, as if to use up as little power as possible and remain long er out. Her own picture she picked out of the lot and peered at it closely, then laying them out in proper order according to the age of each one, she, at our request, made in French, took our pocket scissors and cut a lock of her hair, which she laid on the table We were so sure of the possession of said lock that while our dear child remained with us we did not try to secure it on our person. After her exit, shortly after, to our astonishment we found it had disap-peared. To our inquiries Minnie said it had "walked off," and she added that Char-lie Smith, the principal control of the band said, that the power at present was not strong enough to produce that kind of per-manent materialization. So we had to be satisfied with what could be done. Marie Louise followed her sister and wel-comed us as usual. She came on a passing visit which lasted but a short time. She also went to the table, examined all the things on it, took some candy, and put a bouquet in her bosom, after which she re-tired. It may be as well, however, to insert here her second visit on that day, at the public evening scance, when she came most beautifully dressed, with a large and beautiful lace collar, which covered a large portion of her bosom. Her hand went to our head, which she patted tenderly, after which our beard was caressed for awhile with both her magnetic hands. To assure us of the reality of her new dress, which had claimed our particular attention, she opened quite wide the door, so as to afford us a good look. She then signified her de-sire of leaving—which was done in a novel way, at our request. Leaving the door but half open she proceeded to disappear down-ward—holding on to our hand all the while —until her head touched the floor of the cabinet. The same phenomena occurred al-most every night during our stay? perform-td for the benefit of others, by their spirit friends, but we had not before witnessed it for our personal gratification, and, we aver us of the reality of her new dress, which for our personal gratification, and, we aver that in this case the sinking of the beauteous form through the floor was as real to our wide-awake sense of sight, as any thing we ever beheld. Joseph, third son, seventeen years of age an elegantly shaped, boyish-looking young man, dressed in white shirt, short trousers reaching to his knees, came out to us unhesitatingly, shook hands with us and sat slongside of us. His gait as he walked on the platform and about the room, seemed

that of one sure of himself, and showed much clastic power. This was the first look we had had of this our son, who resembled a good deal his brothers and even sisters. He was unable to speak, but answered our queries made in French, gette segrectly by signs, and as he set alongside of us on the edge of the platform, we asked him to lat us feel his shoes, his fast being in the shade, but he drew back splotty, seeming reluc-tant to do so. About this we got an expla-nation later from his hother Heary, who told us he was abseless at the time, this be-ing done to economize power. The whole appearance of our boy disposed us well in his favor, but we felt sorry in being dehis favor, but we felt sorry in being de-prived of his conversation; it was a drawback to him, likely, as well as to us. After an interview of about ten minutes he withdrew, shaking us warmly by the hand before doing so.

Josephine (seventh daughter-eleven years of age) next made a "big show" as Minnie says, at the door of the cabinet. With a proud head, peculiarly cocked up to her right, such as she is represented in the picture which we had been made to draw of her, she began immediately to announce herself by singing aloud and beautifully well, part of a song, which lasted several minutes in its rendering. This was some-thing new and exceedingly pleasing to us, which we appreciated to the fullest extent, and as she came to us after with extended hand and pouted lips, we left on both an impress of our pleasurable feelings. This youthful scioness of ours, who bore an un-mistakable resemblance with other mem-bers of the family, apart from a most decided elegant bearing, which she sported with a sans souci air, quite becoming her, ap-peared much attracted by the music box, which she examined with an apparent lively interest, and at our bidding she set it go-ing after it had stopped playing. After a rambling tour about the room, she came and sat alongside of us, previously putting a bouquet in her fine thick locks, and taking some candy to eat." To our great sorrow she spoke to us but a few monosyllables but the buoyancy of her whole being even as she sat close to us, touching us, supplied in a measure her lack of speech, and was almost speech of itself. Montreal, Canada.

#### To be Continued.

### Communication from Judge E. S. Holbrook.

EDITOR JOURNAL :--- If I should succumb to the provailing disease, "ichtnes scribendi," should write upon several subjects, some of which have been discussed at length in the spiritual papers, such as "The Spiritual Situation"; "Who's to blame "?; "Organizations;" "Christian Spiritualism;" " Creeds;" " Materializations;" " Exposures," etc., etc. But this disease is not quite uncontrollable with me, however much your astute readers may have thought otherwise once. For I have this to say, and I take much pride in stating it, that I have not troubled you, nor them, since the August days of 1875, when, under the influence of the raging dog-star, L expressed wild thoughts about the Dubuque Convention, and the Phunny Phellow (E. V. W.) and his fantistic gyrations, from the centre clear around it,-but let that go now with the dead past. Oh, let me see; I did pay my respects to a call (by direction of that convention) for a national convention of Spiritualists at the Centennial; but then so little came of it, that a la Rip Van Winkle, "I won't count that this

time."

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too, though it be commonly deemed selfevident. Such is often, if not always, self-evident only to those who look along the evident only to those who now along the straight line, the tangental line, and exclude all else of the universe. Herein one-idea-ism-a disease fatal to good reasoning, --but a disease by which, such is the limit of our knowledge, and the extent of our pride, we are all more or less affected. Conservatism and radicalism, --conserv-

stism treasures and preserves the old, rad-icalism reaches forward to the new. A proper rational conservatism brings forward into the present all that is valuable in ward into the present all that is valuable in the past, and makes while basis or aid of new acquisitions. A state or misguided conservatism brings for ard the errors of the past as well and gives worship to them. A misguided radicalism lets go of the past, while it seizes hold of the future with a single eye. It neglects the rich lessons of the past and casta the horoscope of the future without its aid. The connection that gives continuity and solid strength fails. Hence it is as we are moving along and solving the problem of life, its facts and its philosothe problem of life, its facts and its philoso-phy, that the too conservative and the too radical are both alike in the wrong. The mariner at sea that neglects his log-book, can not tell how far he has gone. If he fails to look at the changing skies or the break-ers ahead, he goes blindly into danger. It is only he that by some method keeps the firm land in view, and looks ahead with a calculating continous eye that looks around, that looks back, that looks forward, that looks upward to the stars, that keeps his reckoning, that maintains the proper relareckoning, that maintains the proper rela-tionship between ballast and sail, that is the true and successful mariner.

Herein is the doctrine of noxious extremes made manifest. The man that pays too great respect to the past, too conservative and excludes the consideration of the new, is a one-sided man. He that treats the past too lightly, that catches all the new indiscriminately and runs along the line of one idea, is a one-sided man. He is the sound, well-balanced man that unites the two, giving to each its true value. A disposition, aptitude and power so to do is called common sense;--common sense, and yet, as it sometimes seems, the most uncommon to be found. The man that boasts of his own conservatism or his own radicalism convicts himself of folly; announces his own unsoundness, proclaims his own Weakness. Insoundness, proclams his own wearness. I mean, of course, when he speaks from his own stand-point; for each one to be reason-able, must maintain the proper poise. One may pronounce as to another an extremism, too much conservatism, too much radical-ism; for he is speaking from his own standpoint, and hence by a criterion, or a judgment not adopted or recognized by the other. But one for himself should pronounce for neither alone; but for both in equal balance, and hence for harmony; else he condemns himself as angular, erratic and inharmonious.

This correlation of all things that makes it so difficult to express abstract truths, makes it alike difficult to express absolute errors. So it is that we are often compelled to admit, when one is maintaining a proposition that is most palpably wrong in the general, yet that it is not all wrong; there is nevertheless some truth in it, some grains

of truth, perhaps, in mountains of error. As we can not then in human action—in our relations one with another-depend up-on mathematical truths, that we positively know, nor yet upon absolute truths, we are then limited to relative truths; truths that. are found by a due consideration of all facts,

oor and disappeared. We perfectly understood why she made her visit so short; she wished to let our children come to us, and therefore made way for them. Henry (our eldest son, twenty-three years

f age), next made his appearance just as he had done also at Memphis, with the same features and lively expressions—so that we could not help recognizing him at once. Behis gestures corresponding exactly sides. with those exhibited in another cabinet left us no choice for doubt as to his identity. He also showed a disposition to leave the way for his sisters and brothers by making a short visit. After shaking hands with us and responding to a few questions by nods and shakes of the head, he left.

and shakes of the head, he left. Charles (second son, nineteen years of age), followed his elder brother, and with a hearty grip of love, told us what his tongue, stiffened by first materialization, could not utter. He bore but a general resemblance to his brother, and was taller. Less viva-cious he seemed also of a graver disposi-tion. From a likeness of him obtained through our controlled fingers, we were able to see that the original correspond-ed with the copy. In this case as in others the hand of this our son felt wet, clammy, or "unnatural," as is often expressed. This is owing to the imperfection of the make-up, to use a current saying, and we found up, to use a current saying, and we found later that this unpleasant feature disappeared altogether after a few visits of each spirit.

Marie-Louise, (fourth 'daughter, about twenty-one years of age). who had already welcomed us several times at public seances, protruded her lovely head in the light, showing the lively impressions which dance and has fast that make ed on her features. With a kiss that rush-ed from heart to her lips and our own, she sent through us a thrill of unspeakable joy. The darling one, whose "death," at a time when infidelity inspired our brain with darkness and doleful picturings, had almost driven us to despair, now stood before us, grown in beauty and sweet womanhood, throwing her smiles and sacred filial love over our whole person and soul. It was a moment in the immense sea of time which transfixed our feelings so strongely as to leave us almost speechless before the child of our heart—the lost and found. Were we to give complete yent to the rolling and soul stirring impressions that took possession of stirring impressions that took possession of us at this and other interviews, tears of joy would start from their deep recesses and obliterate these characters. Manhood, we claim, is made better by association with tenderness, and the furtive tear which trickles down a brawny check has a brillian-cy and anlendor for surpassing those that cy and splendor far surpassing those that flow easily over smoother and clearer epi-dermis. This darling child, whose name was ever on our lips, whose cherished mem-ory outlived her and caressed our fatherly thoughts mean characteristic out our care thoughts, when adapp closed not our eyes could now come to the fatherly bosom and rest her sweet head on its throbbing frame With angelic eyes over which beamed ten-der filial love-that darted and caressed our inner and nobler nature-she could now, in her own name and that of others absent, her own name and that of others absent, throw a glow over our existence which can never be dimned by any circumstance in the future. She, as the cherished repre-sentative of the whole of our girls—as our own son Henry is toward his brothers— whose selfhood and ours are closely alike and linked in virtue of every law, can pene-trate within our incorment faelings and the trate within our innermost feelings and aspirations, and gather there without hinderance what is necessary for her development. Marie-Louise-that echo which pealed ever tenderly from our lips, as a sweet and fa-

Yet I perceive now again that I feel some Yet I perceive how again that I feel some tension to say a little, while others are say-ing so much on these topics. And yet I feel a retraction as well, for, if I ask, "Who's to blame "? that implies blame; and if I should proceed to state it, what an unwelcome of-fice would I then assume! So I don't know what I will do; but, Mr. Editor, if I ever should attempt to apprach such questions should attempt to approach such questions and answers, then, I should commence with a preliminary proposition, and consider the proper relationship of Radicalism and Conervatism, (and herein of -truths, approx imate truths, errors, falsehoods, etc., etc.)

This is a very great question, Mr. Editor, mentally to solve, and practically to act. A proper regard to each is growth, strength advancement, perfection,—a disregard fails herein. Some affect a very great disregard for conservatism—and they affect as well to be reformers. They are all *radical* (accord-ing to their own estimation even) or noth-ing. There is no victory to them but a vice ing. There is no victory to them but a vic-tory for radicalism. What is the right of ing. this? I have an answer for myself. I can not fully express it, but only approximate to it, as I will proceed to show with reasons.

As it seems to me this world is constructed on the principle of involution (if you will allow the expression) ever continuous convolutions, never-ending correlations, so that every one thing is connected with and dependent upon every other thing in the whole universe, in degree more or less infi-mate, more or less remote. Nature deals mate, more or less remote. Nature deals very little in lines absolutely straight, nor in perfect circles, nor in perfect angles, nor in perfect points. Mathematics, its definitions, rules, bases, superstructures, and inferences are man-made. They apply but very little to the physical world as it is, even not at all that I can discover. Go into the woods --you can not find a straight stick, nor a round one. The sharnest, amothest razor has a one. The sharpest, smoothest razor has a ragged edge. The sting of a bee is the sharpest point in nature, yet it is a tube through which pours sufficient poison to destroy life. No planet or star stands still, nor moves in a circle, or straight line, but all are compromise lines as they are attracted or impelled, by various forces on every hand. If but one star should move in a straight line, it is plain it would not keep us company long, nor would it find a home, or compan-ions—any where. Nor would it be of use, but a continual disturber, out of harmony and out of the world The measured the works and out of the world. The nearest approach to this is the comets whose use has not yet been discovered, nor yet perhaps their point; so light, so gaseous, as to be incapable of aught but to excite the folly of stupid starers—the fears of the superstitious.

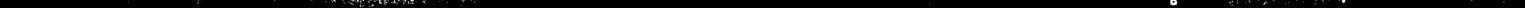
Much less are mathematical rules ap-plicable in moral reasoning—to man, polit-ically, socially, mentally, spiritually. Here are no straight lines that run independent of all others, no exact angles, no perfect points. Here all is in involution, all in combina-tion, all in correlation, in a never-ending net-work that reaches out and around, com-bining each to every other by leagues and bining each to every other, by leagues and number from the infinite to the infinitesimal. So that I doubt if we can seize hold of any principle, giving it even the clearest expression of which our language is capa-ble, and maintain it as absolute, run it, as it ble, and maintain it as absolute, run it, as it were, on a straight line, irrespective of other principles. It will disturb -- it will impinge upon something else—some other principle, which is as true as this, and will bring ruin if we proceed. It will be like putting a can-non-ball through a forest of interlacing trees. It will hit somewhere and always do damage. Such is the working, some-times, if not always, of abstract truth, even the most worshiped abstract truth, and that

circumstances, conditions and relations. One can find and express them only approximately. In such inferdependence, such mutual interlacing of sentiments and princi-ples, there is no place for extremes; as I would say for straight lines, or acute angle sentiments, aphorismic embodiments of that which we can accept as truth under all circumstances, conditions and relations, for instance, the most common of the kind in use in our country, the so-called self-evident truth that "all men are created equal"— if we would, after close reflection, accept this as true, it must be further limited, qualified and defined.

The most considerate of the world have. ever passed judgment against extremisms. The wisest searchers, as a mass, have pro-nounced their conviction that the truth lies between the two extremes-that is to say, the extremes do not have it. All along the ages men have praised the golden medi-um. Aristotle devoted several chapters of his philosophy to the maintenance of this proposition.

"Well, what are you going to do with all this?" this?" I apply these sentiments and prin-ciples to the Spiritualists and the questions moted among them; but as this communi-cation is already too long, I must reserve the application to some future day. Lest, however, I should not recur to it, I will now briefly say, that I have ever regarded the Spiritualists as especially subject to this criticism—a too little regard to the harmo-nization of all principles—a wild, enthusiastic rush from one extreme to another, with the rush from one extreme to another, with unnecessary, unnatural and illogical con-clusions. Because there are new facts seem-ingly against established science, that must be believed upon the fullest proof, forthwith other strange facts will be admitted with-out going through the formula of an exam-inction, and the more strange the more ination; and the more strange, the more welcome. Because sometimes a holy breath is felt upon the brow, forthwith every passing breeze is from spirit presence. Because sometimes there are spirit impressions, and perhaps inspirations, forthwith every thought is from that source. Because some-times some item of the future is forecast, or some business aid is given by spirit in-telligence, forthwith all business matters are surrendered into their hands, and no motion is to be made without consulting them. They surrender as to fate, and liter-ally live, move and have their being in them. Or, again, because something is wrong, and some betterment is desired, forthwith they enthusiastically run across lots, tear down the fences, make straight for the goal, and do not thigh to put up to prove to provent inju-

the tences, make straight for the goal, and do not think to put up fences to prevent inju-ry. Because, under the old *regime*, personal liberty has been too much restrained, and now more independence is desirable, forth-with they will stick their elbows into every body's bowels, as an evidence of their indi-vidualization. Because for much regard her vidualization. Because too much regard has been paid to fashionable sesthetics, forthwith the women make themselves ridiculous by short dresses, and the men make themselves hideous by long hair, and both vie with each other in a rapid return to unceremonious uncivilization. Because the Christian Bible has some false history in it, therefore they throw the whole away. Because the Christian Church has some errors in it, therefore they make an assault upon all, and cast the members beyond reach, Because church organizations have been too close, and they have felt the friction, there-fore they will have no organization at all. Because the unchangeable creeds of the Church have held them in thrall, therefore they will have no creeds, not even the changeable. Because evils exist, notwith-



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standing governments, and their police and courts and fines and prisons, therefore they will abandon all these at once. Because there are instances of hardship under the marriage laws, therefore there shall be no marriage laws at all, but social freedom, unrestricted license, with its thousand evils in its train-all of which is very absurd; all of which is not reform; all of which is not growth; for this comes by indiscrete de-

The spiritual forum is the most difficult place that the careful reasoner ever occu-pied: so many old landmarks of truth to be abandoned; so many new ones to be set up; so many new facts, new principles, new evi-dences and methods of proof. When the unseen may materialize and become firm, and the solid may dematerialize and fade from our gazing eyes, it is time for us to proceed with care and to pronounce with doubt. Then as to all facts and all princi-ples found, they should be woven together into one web of unity and harmony--no ex-tremes or loose ends to stand alone upon the ragged edge. If, however, there be some angular individuals that, according to the law of their being, must hug some extrem-ism, shouting either revolution or reform, my advice is that they take the extreme middle and there abide for once within the precincts of truth.

EDMUND S. HOLBEOOK.

Chicago, Ill.

#### Universal Daluge.

BY C. M.

Modern Science says that a universal doluge was impossible because we cannot con-ceive of any "efficient cause;" and not forty, nor forty hundred days of any number of inches of rain could raise the sea-level by an inch, because rain is but the recondensed evaporation from the sea, and having come from it cannot increase its volume by re-turning to it. "No doubt but ye are the people, and wisdom shall die with you." The Scripture does not say that it was the rain that swathed the world in deluge; nor does it say that the earth was wholly sub-merged at every part at the same time. The rain and accompanying meteorological disturbance were secondary, and attendant on the immediate cause—the breaking-up of all the fountains of the great deep. How? By what anterior cause? There is an efficient cause not only conceivable-"Science" to the contrary nothwithstanding --but also very expressly indicated in the Scripture itself, in the traditions of time immemorial, and lastly in the latest discoveries of Science itself. Science is so far right at least that there is but one conceivable efficient cause; to wit, sudden violent change of large amount in the inclination of the axis of rotation of the earth, with reference to the ecliptic.

La Place, that prince of philosophy and science, had the conception of this, when he wrote a century ago of the "consequences of a sudden shock to the earth." "Its axis of rotation and its diurnal motion would be abound. the accurate would heave their changed; the oceans would leave their levels and rush towards the new equator; the majority of men and beasts would perish in the universal deluge; entire species would be annihilated; every monument of human industry be laid in ruins."

Why may the effects not have been produced rapidly by the returning action of the "oceans, which would leave their levels"

the change of climate which had taken place over the polar area." So, then, the last words of Science quacks are that, the axis has shifted, and apparently not by slow secular motion, but by a change extremely rapid. So, then, at even when the sand is near run out, Science begins to find that the Word written 4,000 years ago was "more or less" true.

In the Book of Facts we have: "All the Fountains of the Great Deep were broken up, and the windows of heaven were opened. And the waters prevailed to the extreme upon the earth; and all the high hills that were under the whole heaven were covered. And all flesh that moved upon the earth, and every man, all in whose nostrils was the breath of life, all that was in the dry (land) died. And Noah only re-mained and those with him in the ark."

Our main object is to destroy the want of confidence in the Biblical history narratives given in time long ago, and so strange-ly preserved, and now by us as a nation used for examination and confirmation. The historical narratives have been assailed, because they were interwoven with the narratives of spirit communion and help. If the one could be found untrustworthy, the other was also untrustworthy. To-wards the great main object we have of proving the immortality of the human race, we desire to buttress our position by ancient ovidences sacred and secular-evidences which can not equitably be rejected.-London Spiritual Magazine.

Items of Interest-Gems of Wit and Wisdom.

I am republican; I am for giving Honor to him who earns the laurel

wreath: Great acts to count, must be of one's own

living; They're nothing if we take them like a thief, —*Emma Tutile*.

He had just been converted, and he paced the depot at Toledo, with long and solemn facesinging "Heaven is my Home," when an apple boy called out, "Then you mustn't take that train for its bound for Chicago."

Human Nature, published by J. Burns, London, Eng., for April, is a splendid number. This magazine is rapidly winning favor, and is destined to become a power in the ranks of liberal and reformatory thought.

Scene-Table, medium on one side, old

lady on the other. Old Lady.—Is the sperit of my darter Jane here? [Two raps.] Old Lady.—If you are the sperit of my darter Jane, please rap five times. [Five raps.]

raps.] Old Lady,-Lor' what a tester!

Every bird pleases us with its lay-capacially the hen.

Silent contempt is sharpest reproof.

Drinking water neither makes a man sick, in debt, or his wife a widow.

Dependence is a poor trade,

A lady who was about giving a party, sent for a caterer to assist in the preparations. He asked if she intended to give a dancing party. She replied that it was to be mainly composed of clergymen. "In that case, madame, I would advise you to provide bountifully. These plous folks cat dreadfully."

The Rev. Paul T. Valentine, Ph. D., D. D., LL. D., was sentenced by Recorder Hackett in General Sessions to ten years' imprisonment in state prison for the most revolting and despicable crimes in the whole calendar, committed in what he called his "College for Homeless Children," where he pretended to teach them useful employment and to give them food and clothing; but where, in reality, he practiced the grossest and most abhorent crimes.

What have I to do with the sacredness of traditions, if I live wholly from within?" My friend suggested. "But these impulses may be from below, not from above." "They do not seem so to me; but if I am the dev-il's child, I will live then from the devil." No law can be sacred to me but that of my own nature. Good and bad are names very readily transferable to this or that: the ony right is what is after my constitution; the only wrong what is against it.-Emerson.

An old black woman reciting her experi-ence, said she had been to heaven. "Did you see any of de colored ladies dar?" ask-ed a younger one. "Oh, you git out, you 'spose I wont in de kitchen when I was dan?" dar ?"

Boston, the smart town where girls are reared on Greek roots and baked beans, and the women all have the look of astronomers, has a sensation in a seven-year-old murderhas a sensation in a seven-year-old murder-er, who deliberately went home and secured his father's revolver, returned and shot his six-year old playmate dead. Boston has one consolation—both families were "highly respectable."

Charles Lamb was once riding in a stage coach in company with one of those symnathizing souls who are ever on the lookont for an opportunity to compassionate afflic-tion. "What a bad cough you have, sir," said the sympathizing one, after Lamb had recovered from a violent fit of coughing. "I know it," replied Lamb, "but it is the best I can do."

Nitrous oxide was once administered to Sir Humphrey Davy, the accomplished chemist and physicist, at the Royal Institution; he says that his thoughts began to flow with lightning-like rapidity, and many of the deepest secrets of nature were unveiled to his view, and problems which had long perplexed him were solved. He ex-claimed, "Nothing exists but ideas." Grad-ually he returned to his normal condition; all that had been revealed to him in a state of supersensuous perception faded from his waking memory, leaving for this lower world but the single utterance, "Nothing



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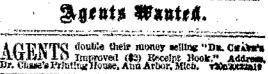
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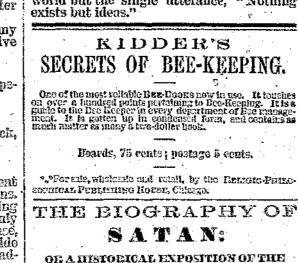
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-the breaking up of all the fountains of the great deep-by a sudden change in the direction of rotation? Cuvier, another philo-sophic scientist (as distinguished from the mere "specialists" of the present day.) was so sensible of the overpowering evidences of an immense catastrophe having produced a violent change in climate conditions, that he concluded with reference to the glacial and other theories which involve slow secuand other theories which involve slow secu-lar motion, that "they are altogether inade-quate to account for catastrophes which must necessarily have been sudden;" and that "it is of no importance whether they be true or false, for they explain nothing, since no cause acting slowly could possibly have produced sudden effects." But in the meantime, science, though it

But, in the meantime, science-though it has not quite found out that the axis shifted suddenly, or only by slow secular change -nevertheless, has found out that it has shifted. Most people wonder what was the advantage of the late Arctic Expedition, and what they got by going. They brought back what was worth ten expeditions, the verification of Holy Writ, and the confu-sion of the "Science" that maintained that "all things continue as from the beginning of the creation."

of the creation.". The naturalist of the Expedition, Capt. H. W. Feilden, reports:— "Miocene beds, including a thick seam of coal, were found to exist as far north as 81 deg. 44 min., and the shales and limestories of this formation violded abundant areas of this formation yielded abundant examples of the flora of that epoch; thus proving the existence, at a comparatively recent geological period, -- (mark this) -- of a temperate climate within 500 miles of the Pole. Carboniferous limestone beds from the promontory of Joseph Henry. Post-plio-cene beds of great thickness were found, some of them at a height of 1,000 feet above the sea-level, showing that a great and rap-id change in the elevation of the land must have occurred.

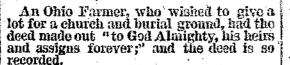
This rappid elevation of a large area of the crust in the northern hemisphere may have coincided with the sudden extensive depression, as already indicated, at the An-tipodes. This aggravation of the displace-ment in the distribution of the earth's ex-ternal mass, would still further affect the angle into which the polar axis would be angle into which the polar axis would be thrown.

Another officer, Mr. H. C. Hart, reports that "no less than from twenty to thirty species of flowering plants were obtained between 82° and 83° N."

In a lecture on the results of the Expedition, Mr. Clements Markham summarises reports on this part of the subject as follows:---

"It has long been known that at Disco, ten degrees further south, there has been, in a comparatively recent geological period forests growing with fifty or sixty different species of arborescent trees, some ever-green, though mostly deciduous. The ex-pedition discovered excellent tertiary coal in 82° N., and brought back impressions of leaves, showing that luxuriant forests had leaves, showing that huxuriant forests had once grown so near the Pole-as that. The wonder did not stop there, for unless there had been such a change in the axis of the earth as astronomers declare to be impossi-ble-(Where wast then when I laid the foundations of the earth? said the Lord)--those forests must have been expension-no matter how warm the climate at that peri-od-to a darkness extending to 140 days out of the year. of the year. of the year. Other explorers had discovered wood in the now frozen re-gions of Bank's Land and Prince Patrick's island, with the bark on, and which had evidently grown where it was found, show-ing how extremely rapid must have been

- 10 years



REST. Rest is not quitting

The busy career; Rest is the fitting Of self to one's sphere.

'Tis the brook's motion Clear without strife: Fleeting to ocean, After this life.

"Tis loving and serving The highest and best; "Tis onward unswerving,

. And this is true rest. [After Goethe.

It is estimated that the machinery of Great Britain performs the work of four hundred millions of men.

Oh, luil me, lull me, charming air! My senses rock with wonder sweet, Like snow on wool thy fallings are; Grief who need fear That hath an ear!

Down let him lie, And slumbering die,

And change his soul for harmony.

A child on being shown the picture of Dan-iel in the lion's den, began to cry. "Don't cry, pet," said the mother, "God won't let them harm a hair of his head." "Oh, I aint crying for that, but just see that little lion, Donial is so small be wont out a testo" Daniel is so small, he wont get a taste."

A minister having learned his little girl

the Lord's prayer, was surprised to hear her repeat it with the following variation: "Give us this day our daily bread, or bis-cuit and honey, if you please."

A man that keeps riches and enjoys them not, is like an ass that carries gold and eats thistles.

Better trust and be deceived,

And weep this trust and that deceiving, Than doubt one heart that, if believed, Had blessed one's life with true believ-Fannie Kemble. ing.

A Hillsborough Methodist brother had entertained a half dozen ministers during the conference, on the last day of which his son entered the room which they were all

seated in, greatly excited. "What's the matter, isaac?" asked the father, " you seem excited. Don't you know it is wrong to become excited?"

"Wrong or not wrong, it is enough to make any body mad but a preacher. Here's every chicken on the place eat up except the old rooster, and just now he happened to eatch a glimpse of you fellows, and sung out, 'Oh, must this fee-ble bod-y d-i-e,' and dropped dead as a stone."

"Somebody's going to die," said a know-ing little fellow. "Why, my son ?" "Cause the doctor's just gone by."

"Humboldt's last words, as the sunlight streamed into his room, were, "How grand these rays! They seem to beckon me to heaven."

Ladies are like violets, the more modest and retiring, the more they are loved and sought after.--Bx.

This is quite obsolete.

At a recent Methodist camp meeting in Connecticut, a minister prayed: "Ob, Lord, humble us, break us all down, and smash us all to pieces."



The Pagan Origin of the Scripture, terms, "Boltomicss Pit," "Take of Fire and Brimstone," "Keys of Hell," "Chains of Barkney," "Casting out Bevilz," "Everiating Parishment," "The Worm dist never Dieth," etc., etc., all explained.

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## RELIGIO-PHILOSOPHICAL JOURNAL.

## Keligio-Bhilosophical Journal

JNO. C. BUNDY,	-9		÷	Editor.
J. R. FRANCIS,	•		Associat	s Editor.
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#### Chicago, March 19th, 1877. TO READERS AND SUBSCRIBERS.

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CHICAGO, H.L.; JUNE 23, 1877.

### The Religion of Spiritualism.

For almost a generation the forces of the Spirit-world, in conjunction with mortals, have been laying the foundations of the new spiritual temple, into whose broad portals all mankind might freely enter, and under the refreshing shadows of whose heaven-enveloped dome all might worship, after the dictates of their own conscience.

In the performance of the Herculcan task, which has necessitated the removing of the accumulated rubbish of countless ages, there has been opportunity for innumerable workers, each after his own sense of duty. The most humble medium, whose broken geblet held but a drop of truth, and the gifted seer, whose profound utterances poured forth like a mighty river; the child who allured the tiny rap, and the worldknown medium for almost unbelievable wonders; the physical medium, and the elairvoyant, all have had their tasks, and have each in their own way well performed them. Even the fraudd, the exposures, the rescalities which have grown like rank and. unsightly weeds, have had their uses.

Without facts we can not have a philoso-

gether. It has quickened the selfish antagonisms in order to rend asunder and shake loose the bigotry and superstition which oppressed mankind. Now an earnest demand has been awakened for a higher life, a catholic system, which shall harmonize and unite all contending elements.

The Spiritualist who overlooks the present life in his eager gaze into the future. builds his castle in the air, beginning at the summit instead of the base. The very fact that we are immortal spirits after death, proves that we are spirits now,-flesh-clad but spirits nevertheless. .We are in the courts of heaven as much now as we shall ever be in the remotest future. Thus it becomes evident that our progress should date from the present moment. This life has its infinite responsibilities and duties, and to none other than the Spiritualist have they greater moment. To none other is a true, pure and noble life of more unspeakable value, for he relies on himself, and not on a vicarious atonement. His morality must become the stronger and puper by this high ground on which it rests,

After becoming convinced of the truthfalness of the manifestations, we involuntarily ask what is their significance. If they only make the after-life a reality, they but prove what has long been believed. We think a great mistake has been made by many investigators in resting at this stage.

Spiritualism has little value unless it reacts on the conduct of life. This reaction makes it a religious power which draws its invincible strength from knowledge or science. We need not pause to discuss whether man has a religious nature, or religious wants or not; whatever be his nature or legitimate wants, they will be answered in a perfect manner.

On this ground all Spiritualists can unite. The new system needs no assistance from the old threadbare forms of religion as expressed by church machinery. Its new wine can not be confined to the old bottles

-no phraseology patched up from the religious forms of the past will be tolerated. There must be a plain, straightforward statement of principles—not dogmas—selfevident or demonstrated, couched in unmistakable language.

The religion, ethics, or morals,—as you please, of Spiritualism, is as superior to that inculcated by the churches, as the latter is superior to the fetish worship of the African. Let it be brought to the front; let us one and all rally under the pure banner of ethics based on knowledge. Let us show the world what Spiritualism is in its highest aspect, where manifestations are secondary to principles.

Let us proclaim Spiritualism not as a wonder show, but as the sublime *Philosophy of Life*, built upon the bed rock of science. and healthy boy who set fire twenty times to the furniture of his room. He knew it was wrong, but his besoin to see bright things overcame him. He was cured. Dr. Buck, of Canada, recited the history of several cases of clearly-defined moral insanity which came under his observation. Dr. Buck was of opinion that a moderate moral aberration is criminality; an excessive aberration, moral insanity.

It is important to inquire how these con-flicting opinions are likely to affect criminal jurisprudence. According to Dr. Buck, the boy who steals an apple is a criminal; the wretch who ditches a railroad train for the purpose of robbing, is morally insane. On the other hand, moral traits being as clearly subject to the laws of heredity as physical deformities, and diseases, and mental defects, why should a kleptomaniac's son be punished for stealing, if a man insane through and through his brains is superior to all legal penalties? Practically considered, the doctors' views, whichever division of them is accepted, lend justice nothing but confusion. The incendiary lad who set fire to the furniture twenty times was of perfectly sound mind, and was ultimately cured of moral insanity: but had that lad's insane impulse driven him to fire his neighbor's barn, a practical jury would never have thought of sending him to an idiot asylum for medical treatment. Hereditary mental disease has always been recognized by the courts of every country; a number of these eminent physicians consider hereditary moral disease entitled to the same benevolence and like immunity; but the drunkard's son and the prostitute's daughter are treated as criminals not entitled to any charity arising from the misfortune of descent.

The subject is intricate of itself, and the doctors have succeeded in making it more so; and all that can be said about it is how amazingly little doctors know, anyhow! No witness affords so much difficulty to the lawyer who calls him as a doctor does; and the opposing counsel always rubs his hands with satisfaction when he observes one of this humanest of professions-raise his palm to swear that he will tell the truth, the whole truth, and nothing but the truth,for no observation is more frequently made in legal practice than that dectors know less and will tell more under oath than even women. The science of medicine is still in its infancy; and the debate alluded to is but a new illustration of the untrustworthiness of medical experts in difficult legal CASES.

#### The Slade Case.

The Boston Herald in speaking of the foolish waste of money, more foolishly subscribed and paid for the benefit of Slade, says: "As a result £874, or \$4,300, was received by the grand treasurer of a fund known as the "Spiritualists' Defense Fund." Of this, America furnished 2370, England £470, and Russia £50. Dr. Slade came to trial instead of Spiritualism, for the subject was barely alluded to in the hearing of the appeal. The highest counsel had been engaged and he discovered a legal technicality that set Dr. Slade at liberty. The doctor stood not on going, but went-left for a foreign country, and was not on hand to answer the new summons. The Hamlet in the play being thus left out, it became a farce, and an attempt to have the case heard merns was uism for the treasurer to pay the bills and close the show. Seventy pounds was allowed the Dr. Monck's committee, and \$72 in behalf of Mr. Lawrance, both of whom went to prison sacrificed to the high feeling engendered by those who saw Spiritualism on trial. Even in these cases the subject was almost tabooed. The committee say, in speaking of the appropriations: "Other considerations apart, your committee was moved to make these payments on the ground that these cases would furnish valuable opportunities for the display in court of much general evidence favorable to the cause of Spiritualism. But as the presiding judges permitted no digression, these important expectations were unfortunately frus-trated." Of the remainder of the fund, \$600 was spent at the Bow Street Court, \$2000 at the Appeal and \$150 for subsequent expen-Slade and Simmons received for their ses. own private use-"to mitigate the evils to which their families were exposed," is the committee's language—\$550. Advertising and petty expenses swallowed the rest, and the committee has closed its labors and dissolved. It is to be hoped that Spiritualism has had \$4,500 worth of trial. It is quite evident that Slade has been well cared for: He had more business than he could attend to in London, the gratuitous advertising awakening a perfect mania to see him. He charged large prices and got his money And now he is at a fashionable watering place in Holland. A London editor asks what practical good has been accomplished.

#### Tramps.

There is a class of wandering vagabonds traveling about the country, and calling themselves Spiritualists, who are a disgrace to humanity. They seek out the homes of thrifty, hard-working Spiritualists, and sit themselves down at their ease to live upon charity until their presence becomes unendurable, and they are told in emphatic language to "move on." It is time this nuisance was abated and we trust that every subscriber who may be approached by any of this incorrigible crew will deem it his duty to take such summary process of law as is necessary to relieve the community from further imposition.

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

MRS. R. T. ALLEN, an Inspirational speaker from Pennsylvania, is desirous of making engagements to lecture on the teachings of spirits, relating to the Attributes of the Human Soul and kindred subjects.

She will also lecture in her normal state to classes of Ladies on the Science of Life and of Human Development. Mrs. Allen may be addressed at Fifty-six South Ann street, Chicago.

MR. MILTON ALLEN will respond to calls to lecture on *The New Cosmogony*, as indicated in the following:

The Creation and Placement of matter.
 The Birth of Worlds.

3. Our Earth. Its first Inhabitanta. The Deluge.

Spiritual Cosmogony.-The Origin of Man. Paradise, Garden of Eden. The Temptation. The Fall of Man. The Origin of Evil. Early Religions. Revelation, Inspiration, Bibles of the Nations. The Jews; their Sacred Writings: The Bible. Spiritual Unfoldment. Spiritualism as a Science. The Science of Sciences. Spiritualism as a Religion. The Religion of Religions. The Religion of humanity. The Brotherhood of Nations. Science of the Divine Order of Cooperative Living.

The first three lectures will be illustrated by diagrams and illuminated charts. Mr. Allen's address is Fifty-six South Ann St., Chicago.

GILES B. STEEBINS sends his appointments as follows:—Union Springs, New York, June 25th and 26th; Marengo, N. Y., July 1st; Phœnix, N. Y., July 23th and 29th Walcott, N. Y., Aug. 17th, 18th and 19th.

REV. J. O. M. HEWITT is fairly settled over the "Free Church" of Broadhead, Wis., and our correspondent from that point speaks with much enthusiasm and hope of great good this liberal organization is likely to effect.

MRS. M. C. ALLEE, (formerly Mfs. M. C.

JUNE 23, 1877.

DR. DANIEL WHITE and wife have left St. Louis for St. Paul, Minn., and vicinity. Dr. W. is known as a successful physician in curing obstinate chronic diseases of every description. Mrs. W. is said to be an excellent trance, test and business medium.

MRS. DR. M. LEWIS, the magnetic physician, has long been located at 30 Willard Place, Chicago, corner Randolph St.

E. D. BABBITT, M. D., author of the "Guide to Health," may be consulted at Science Hall, New York; our readers are familiar with his name as a correspondent of the JOURNAL.

The seances of Mrs. Anna Stewart at Terre Haute are to be discontinued for a time as will be seen by notice in another column. We are in receipt of a package of eleven photographs inside from negatives taken at Terre Haute, and referred to by Mr. Henry Lacroix of Montreal, Canada, whose history of his attendance at the seances is given in part, in another column. These pictures will be placed on exhibition in our circle rooms.

MRS. HOLLIS is now fully settled at 24 Ogden Avenue, giving seances, as will be seen by advertisement in another column. Hours 10 A. M. to 4 F. M. for private sittings. Monday, Wednesday, Thursday and Saturday evenings public scances. Other evenings private scances by special arrangement.

MRS. THOMPSON, 272 W. Madison St., has never announced herself as a public medium, vet she has made many remarkable cures as a healer, is a fine clairvoyant and elegant lady.

ADVICES from Boston assure us that Mrs. Potter, the celebrated test medium, is convalescent.. She undoubtedly requires rest for the physical, and should take it.

DR. WITHEFORD, whose address may be found in our Directory, is holding seances daily, for independent slate-writing, and every evening, except Tuesday and Saturday, for materialization. In a dark circle there a few evenings since, a friend of the JOURNAL received a communication in writing, containing about one hundred words, signed "fraternally thine, S. S. Jones," which he is sure is genuine, as it was written in total darkness with the slate lying on his lap and the medium sitting, with his back toward the slate, and in reach of the feet of the holder-the lines are perfectly parallel, and the contents of a personal nature.

IT is Unveiled. A. Master Key to the Mysteries of Ancient and Modern Science and Theology, is the striking title of a work from the pen of the irrepressible Madame Blayatsky. It is to be published in September by J. W. Bouton of New York, in a large volume and gotten out in elegant style. B. F. UNDERWOOD is resting in the quiet of his own home at Thorndyke, Mass., after a year of arduous and highly successful labor. He comes West again in July. MR. SYKES, a gentleman from Ohio, who has been investigating Spiritualism in this city, recognized the spirit of a relative at Bastian and Taylor's circle; she gave him tests in the German language, and spoke of incidents only known to himself. He also got some splendid tests through the mediumship of Mrs. Blade. JAMES KECK, trance and inspirational speaker, has a temporary engagement at Aurora, Ill., at Music Hall. He holds a Grove Meeting at Montgomery, Rufus Grav's Grove. June 17th. His permanent address is at Montgomery, Ill.

phy. Without facts, in the present thinking age we can not have a religion, for we can not receive on blind faith. Having the facts as a foundation we can build our temple. To supply these, like massive blocks of stone, which can be comented into appropriate place by generations, and all together grow up into a beautiful structure, whose foundations rest on the adamantine, forces of the physical world, and whose spire pierces the heavens, is the object of spirit phenomena.

The inestimable value of mediumship, depends on this fact-yielding quality. We do not disparage its lowest phase." But are we to rest with the phenomena? When we witness a table move without visible contact; when the raps identify some dear friend who has departed into the darkness of the grave, are we to say, "I believe!" "I am a Spiritualist!" and then rest content? As well might the builder when the brick, the mortar, the huge cut blocks of stone were drawn together, declare this prophecy of a dwelling sufficient, and content himself with the protection furnished beneath them. He would say, These are essential, but are nothing until each is put in its appropriate place, and out of this chaos of

disorder, order, beauty and use shall spring. So we say of the facts of Spiritualism; its chaos of phonomenal manifestations, physical and mental, we are not to rest with them. They are the work of the quarryman, of the stone-cuttor, and await the talismanic word which shall quicken into life. Having the facts of spirit communion, it is not the part of a wise man to sit down content. satisfied with the knowledge that he is to live on after death, the same identity. He can not do this if he desires, for the reception of this knowledge awakes infinite desires and aspirations. Not only is his curiosity quickened as to the spirit-life, but to this. He has unconsciously been elevated to a mighty headland overlooking the universe, and the waves of an unfathomable, shoreless sea breaks at his feet. He finds that Spiritualism signifies the science of life, which is the embodiment of all knowledge. It reaches from the granite rock to the throne of infinite forces; from monad to man; from man to the ideal of spiritual perfection.

Aside from knowledge, or what may be called science, or rather reposing thereon, lies the realm of human relationship, and the relationship of man to higher intelligences. This is the field that has been designated as religious life. Religion should be synonymous with ethics, with true and pure morality, and freed from every taint of dogma. It grows strong in the companionship of congenial spirits, who seek the good of others in preference to their own.

Thus far Spiritualism has of necessity been phenomenal. The world demanded facts, and the demand has been answered. It has been a disintegrating force, which has driven apart instead of comenting to-

## Mental Medicine.

Chicago has been blistered and nauseated mentally, during the past week by some two thousand adventurers, styling themselves Doctors of Medicine, congregated here from all sections of the country, knowing that they would be well fed and accorded the fullest liberty to make themselves as ridiculous as their abilities would permit. The action of this motley gathering has been to the non-professional observer most ludicrous, as well as sickening. The remarkable unanimity with which the two thousand learned members disagree, upon subjects which have had the earnest study of the profession for hundreds of years, is very encouraging (?) to those who are still foolish enough to suppose they must employ such men when sick. On every question of vital importance there were great and irreconcilable differences and on some questions, more opinions than members; like the Rev. Van Dyke, they claimed the right to hold two antagonistic opinions upon the same subject at the same time. The preacher could do this and be "Orthodox," the doctors can do it and still be "Regular." A certain Doctor-Black. of Obio. lectured against Evolution, presenting statistics to prove his position that are upon their face apparently incontrovertable Yet in the face of Black and his proofs, a majority of American physicians are believers in the theory of Evolution. Any person of common intelligence, who will carefully read the proceedings of this medical convention, will be apt to ask the same pertinent question which heads an able editorial in the Chicago Times, of last Friday,

viz.: Do doctors know Anything?

#### Under this head the Times says :--

\* \* \* The accumulation and transmission of disease alluded to by Dr. Black, has much to do with the essence of another important paper read on the same day by Dr. R. J. Patterson, of Illinois, on the recognition of moral insanity as a distinct form of mental disease. Dr. Patterson does not be lieve that any such thing as moral insanity exists. He affirmed that no case of mora insanity can exist while the mental facul ties are sound. A lively discussion ensued which showed that doctors will disagree Dr. Gray, superintendent of the New York unatic Asylum, stated that the rec-State I ords of that institution showed two thousand cases. Dr. Gray was disposed to be skeptical, and threw the onus of the record upon his predecessor. But he admitted that persons who suffered from moral taint transmitted by parents might be held to be morally defective. Dr. Knight mentioned the fact that in reformatories there were perfectly healthy boys who would rather do wrong than right. (They are not all in re-formatories.) Dr. Seguin, of New York, called attention to the fact that children were received in idiot asylums who were worse than idiots. He alluded to a bright

## State Organization.

We have been repeatedly asked of late if we were in favor of a State organization of Spiritualists, and in a previous issue of the JOURNAL, Judge Holbrook calls on us with others to express our opinion. We are, in general terms, most emphatically in favor of such an organization, provided it is originated and carried forward with the single purpose of advancing the cause of Spiritualism. We shall hail with pleasure evidences of active interest and earnest co-operation in the movement among the many representative Spiritualists throughout the length and breadth of the State.

We know there are large numbers of true, noble-hearted and intelligent Spiritualists in the State who will cheerfully identify themselves with the movement.

Let those interested communicate with Judge Holbrook, (his address is 66 Metropolitan Block, Chicago,) and together arrange the preliminaries-then come together prepared to harmonize; without Abating their independence, to work together for such benefits as can only come to a cause from a perfect working and honest organization. Let it be distinctly understood that the organization is not to be used as a machine for the selfish interests of any individual or clique. That no individual can wield it to regain lost prestige or to gather fresh eclat. That the first sign of such a disposition will be summarily dealt with and quickly stamped out. That the aim and object of the organization is and shall be to advance the knowledge of the science of spirit communion, and the ethics of Spiritualism.

Rundlett) the Inspirational speaker, will continue to answer calls for her services. Address, Derby Line, Vt.

FROM Alabama comes a voice ready to be heard in explanation of the facts and theories of the Spiritualistic faith and knowledge. Mrs. A. P. M. Davis, (how do these lecturers obtain so many initials? our devil inquires), Inspirational speaker, may be conferred with by mail at South Lowell, Ala.

THE New York *Graphic* company has recently been organized with the Messrs. Goodsell in charge. The *Graphic* has been a high-toned illustrated daily, worthy the the patronage of all who can appreciate and afford it.

A CEMEBRATED healer in New York. in a personal letter speaks sharply, because we have noticed him in the kindest manner; he may lose his property, and then will be willing to be known publicly, though we trust he may have better things in store, for surely the life of a healer is not one to be envied.

MRS. A. G. WOOD, the celebrated New York Healer, is having continued success at her residence 222 W. 37th street. Many a one in Chicago misses her pleasant face and the presence of Menominee.

FOSTER, the widely known test medium, is in Lowell, Mass.

SPIRITUALISTS at the east pay much attention to camp meetings, where all are largely benefited—while the mediums are specially so. An opportunity offers itself for some enterprising Chicago Spiritualist to benefit his fellows of the West.

IF a medium, so called, sits behind a curtain, entirely hid from view of the audience and one or more forms appear, claiming to be materialized spirits, what evidence has the ordinary investigator that it is not the medium ?—Boston Herald.

If mediums for physical manifestations would insist upon sitting only under absolute test conditions, they would not only do themselves great credit but be spared the mortification caused by such pertinent inquiries as the above.

W. H. ANDREWS, M. D., whose P. O. address was formerly Louden, Iowa, is wanted. Any person who can give us his present location will confer a favor by so doing.

An esteemed correspondent writes that. M.-Colville of England "the new trance medium" desires to visit this country. It is also stated "his principal guide gives thethe name of George Rush of Chicago--was the son of a merchant and died in 1857 at the age of 27." Though we have diligently sought information of the former existence here of the aforesaid George Rush, our efforts have been fruitless. Will our "old settler" friends speak?

DR. AND MRS. SEBRMAN, Adrian, Mich., are devoting their time to their respective phases of mediumship as heretofore. See Directory. SPEAKERS desiring their movements noticed, should notify us promptly of the same.

DR. S. A. THOMAS, of New Madison, Ohio, would be glad to receive calls to lecture through Indiana and Michigan. He will treat chronic diseases wherever he is called to lecture.

THE Grove Meeting at Chain Lakes, Minnesota, will be June 29th.

#### Complimentary.

R. K. Townsend writes as follows from Maryville, Mo.

"Mrs. Mattie Hulett Parry came here a stranger, but went away leaving many warm friends. She gave us five lectures: "Evolution of Thought and Ideas," and "Cause and Cure of Crime," were her two first lectures. She then gave two lectures upon the subject of "Theology versus Religion," closing the course with a lecture on "Woman's Equality before the Law." We have only to regret that her stay in our place was so brief. She spoke every night to crowded and appreciative audiences; the last night, the hall though larger, was filled to its utmost capacity. Mrs. Parry is an advance thinker; she lives in mind far in advance of the times. Poisessed of much culture and grace, together with her almost inexhaustible store of knowledge, she wins the admiration of nearly all who hear her.

DR. J. V. MANSFIELD has arrived in the city, he will remain but a few days and will receive professional calls at the scance room of this paper.

MRS. RICHMOND'S next lecture will be on this subject: "The Order of Spiritual teachers on Earth compared in their gifts with the Ancient Spiritual gifts of the Christians.

Wy call the attention of our readers to the able address on our first page, delivered by H. W. Thomas, D. D., in the First M. E. Church of Aurora, III. It shows a liberal and progressive spirit.

SEE advertisement headed, "To All Whom it May Concern."

## JUNE 23, 1877.

## RELIGIO-PHILOSOPHICAL JOURNAL.

Subscriptions will be received and papers may be obtained at wholesale or retail, at 634 Race St., Philadelphia.

We are having one of those tidal waves of temperance now rolling over our land, such as have always been common in the various reforms. This movement began inthe central states, and has extended West and East, and is producing a strong impression on the community.

Murphy, is a man of powerful physical form, and a kind and loving temperament, which produce a strong magnetic influence on his audiences. He calls the poorest vic-tims of the bowl, dear brothers and sisters, and does it in such a manner that they feel he is their friend and thus he is winning he is their friend, and thus he is winning many from the downward path of vice and crime.

glass of any kind of liquors, yet we frequentglass of any kind of liquors, yet we frequenc-ly sign the pledge with any one whom we think it will help, and have often been well pleased with the results. There are five classes of persons, all of whom we think, should sign the pledge to abstain from all intoxicating drinks; first, the drunkards, those who have become so thoroughly the slaves of interpersons. slaves of intemperance, that they have lost all sense of refinement and morality, so that they will take the bread from their children, and their clothing in order to gratify the cravings of this morbid appetite. Every one will admit that these should sign the pledge and be assisted in every way to keep it theorem is a most franch at ways

in danger always of getting beyond the power of abstaining. The position of these was represented by a lecturer, who said, he was represented by a recenter, who said, no saw a sign placed on a narrow road on the sea-shore with these words: "When the water is four feet above this sign it is dan-gerous to travel along this way." This class should certainly sign the pledge if they would escape danger. Then there are the rum-sellers, or as they prefer to be called, "The liquor dealers," they should sign the

of the infoxicating beverages; some suppose there is no need of these, signing the pledge, but we believe it is of the highest importance, for they have the very moral influence that is needed to sustain all the

rest. If we were obliged to hold up a

## DIRECTORY.

can be had in the Medium's Advertising Column, at nominal rates. It should be understood that the Journan in feo publication of this directory essences thereby nothing on the part of these named below as to ability, integrity or development, but any information in our possession will be cheerfally communicated on application, personally or by letter. The name of any person found negligent, in advising us of corrections which should be made, will be summarily dropped; all are invited to make use of this column, who op-

Mediums-Physical Manifestations.

ment of the West, and under the care of Dr. G O. Somers and Mrs. Somers, hundreds of persons suf-fering with chronic diseases are receiving permononi benefit.

organs necessary to continue life are not destroyed.

From the beginning, here is marked as the most

States and Canadas.

<u>Addrezs</u>,



With the sector of the sector

#### JOURNAL. **RELIGIO-PHILOSOPHICAL**

Poices from the People.

Idnes to Bereaved Friends. Nay, touch it not, that precious thies; That lieth cold and silent there; The mind, the soul, to us so dear Hath fied, but left the caskot here. Nay, touch it not, nor bitter tears Let fall upon the slient face In whose soft lines of comilness The image of the angel trace.

Touch not the glossy tress of hair Save love or reverence guide thy hand; Death stoeped and kissed that showy brow-Our darling's in the Summer-land. Far is it to that Summer-land? Nay, 'tis not far, but near, most scar; We need not mourn our darling lost, For she will still be with us here.

Nay, tones it not, but tenderly In pains co cold and passionless The wildwood bloseoms which she loved Entwine, and revorently place Fit crabients of her purity; Nay, touch it not, nor wildly weep, How softly rest these wild flowers there, How peacefully, how sweet she please.

Asleep? ab, no! death is the grand Awakening! The mystic key Unlocks the prison house of clay, And lets the prisoned bird go free. Nay, touch it not, nor only think The one we love in now in Heaven But near us still. Come let us kneel, And bless God for the lesson given. Unia Elercas.

A Good of Spiritualism.—Mrs. M. Palm-er, of Elebeville, Ohio, writes:—If you have an extra Journan on hand of May 9th, would you please do me the favor to mail it to C. A. Louns-bury, Elemarch, Dakota Territory. He writes:— "I incline more and more to the thought that while satisfuedies has uraclead many a mind it while Sylvitualism has wrecked many a mind, it has given relief to thousands more than it has unsettled, and that it has modified to a certain extent religious sentiment, and made the world more charitable. I wish I could accept this faith fully, for I know I could and much comfort in it. Did I not tell you how, lying on the Bull Run batthe field, wounded, suffering, and a prisoner, my spirit mother came and southed my pain, and that I rested for many hours during the night without discomfort." I, too, saw him that self same night, and avoke suddenly saying, "C is wounded or dead." The vision or glimpse my angel sister (his mother) showed me, did not continue long enough to enable me to decide which. I noted the time, and soon tidings confirmed what I al-ready mew—that he was burt.

Organization.-G. W. Carpenter, of South Bend, ind., writes:--How dare you advocate or-genization, when all the world of Spiritualism, mediums and spirits, for twenty-nine years have been continually declaring for individuality and iconoclosm? How dare you? And yet I think you are right. It is true, whither we organize or not, our bellef and knowledge of spirit return will continue to increase. But that is not enough, because a few kernels fall from the load as it is being carted over the high way, take root and bear fruit, is that any reason why a well organized plan should not be made and put in operation for fitting the coll, and cowing a greater breath of the pre-clous seca? A large army well drilled and ably commanded, is much more efficient for Invasion or defense than many times more in numbers an-drilled and led unskillfully. Individuality is very good, and go is the individual stone in the quarry, but to be useful, it must with others be brought and comented in the building. We all feel that we are necessary and of importance, but it is best that we do not think more highly of ourselves then we ought.

Without organization nothing whatever can beaccomplished. Water ceases to be water when the oxygen cecedes from the hydrogen; neither can quench the thirst of man then. Man as an isolated being becomes taciturn, morose,-devilish! Organized with others, in carrying forward come humanitarian project, his nature widens, his mind becomes more comprehensive, and his aspirations assume a healthier tone. Give us organization ta the morel world the same as in the physical, and all will be well. Spirit-Life .- The acts of this life carry the ets thereof into Spirit life; not as rewards and effe punishments, but as results of our lives as moral and spiritual beings. To be happy in spirit-life is but to be happy in this. What is called death, is but a birth into spirit-life. The man lives on the came individualized being he was before the death of the body. It can not be otherwise, for death only destroys the body; it has no purifying quali-ties to fit a man for more noble or higher enjoyment than now. He must appear the same moral being he was in the body. If not, then the future is naught but obliviou. The moral and spiritual of to-day has demonstrated beyond possibility of doubt, that all pass into spirit-life the same as here, and there as here, occupy their place in the society of spirits, sustaining the same relations to spirits, in spirit-life, as when in the body to spirits in the body; therefore, in a moral sense the Spirit-world is like this. It must be so, for it is made of the same mortal material, and, of course governed by similar laws. Men and women everywhere act out their real selves. Then may we not expect to find the society in spirit-life as here, but in a more advanced state. All, however, commence in spirit-life just where they left off in this. Does it not then seem more probable that every one fixes his own destiny by the acts of this life.-R. H. Thurston. As a newspaper full of letters expresses the thoughts of others, so does the spirit when ushered into spirit-life, express not only the result of its own thoughts on earth, but acts also; in fact, your spirit in one sense is a newspaper, wherein all the acts of your life are plainly inscribed. There is only one issue of that nows teller, and that is enough. It would be well for all while pasting through life to always bear in mind that their acts—the results thereof—are transmitted to the spirit, and no one can conceal the same. The Temple of Juggernaut.-The great Temple of Juggernant at Pooree is threatened swith imminent destruction. Reals, vegetation has taken root in the earth deposited in the cracks and cranics of the edifice, and by its growth is rapidly breaking up the structure. The foundations are everywhere plerced by roots, and the walls, are in every part interlaced with fibers and branches of trees. Other Hindu shrines are suffering similar fate, and applications have been made to the Government to arrest the process of decay, and, in the case of the temple at Pooree, to restore the build-ing to its original state. "The petition," says the Alhenaeum, "is cautiously urged on non-religious ground, that by Government uid alone India will be saved the loss of an important historical landmark. On the other hand, the rebuilding, under the patronage of the British Government, of one of the leading shrines of India, would offend all but Hindus," The question of how far the Indian Government is responsible for the preserva-tion of ancient Hindu architecture is thus forcing an Immediate decision. The ground on which the Temple of Jugger naut stands is considered holy; so are churches altars, etc., in this country viewed in the same light. In Poorce, where this sacred temple is located, the principal street is composed of religious establishments, all of which are very satisfactory to the Delty of that country. But decay-decay-tears down the temples dedicated to God in that laud, with the same impanity that it does house of licentiousness. There God expresses a outward preference for the Temple of Jurgernant. Neither has he ever expressed a decided preference Notifier has he ever expressed a decided preference for the houses of worship in this country. But then, as houses of worship decay-dic-so do Gods. Jove, Juno, Apollo, Mercury, Venus, the Gods of ancient Greece, have no votaries in the world to-day. As they have parted away, so will all the Gods of the present generation vanish before the onward march of science and progress of the hu-unan mind. Nearly all uncount have a different. man mind. Nearly all persons have a different God, but like the Gods of ancient Greece, they will vanish and give rise to others better adapted to the wants of the mind. There is only one God, and no one can correctly define his nature.

Be True. Be true and thou shalt be forever strong To labor for the right, and evercome the wrong; Be true, and wrong will fly from out thy sight, Or change its dusty garb to robes of light: Be true, and thy soul shall grow strong and grand And on the mountain hight securely stand; Bo true, and all that earth can give is thine, The seal of wisdom ou thy brow shall shine; Ba true, and love shall glide from heaven down, To place her choicest jewels in thy crown; Be true, and on thy soul no stain will rise, Be true, and on thy som ny manner. To be reflected in thy brother's eyes.

No Mere Misfortune can over call for exceeding bittor sorrow. Man uncontaminated with that which is foul can not reach any very low dopth of wee. By his own act and desertion of the true aim of life, and only by that, is it possible that a man should drink his cup of miscry to the dregs.-Juvenel.

There are analogies between the life of a nation and that of an individual, who, though he may he in one respect the maker of his own fortunes for happiness or for misery, for good or for cvil,though he remains here or goes there, as his inclinations prompt,-though he does this or abclinations prompt, though he does this or ab-ctains from that, as he chooses, is novertheless held fast by an inexorable fate—a fate which brought him into the world involuntarily so far ea he was concerned, which presses him forward through a definite career, the stages of which are absolutely invariable—infancy, childhood, youth, maturity, old age, with all their characteristics, actions and passions, and which removes him from the seene at the appointed time, in most cares against his will. So it is with nations, the valuntary is only the outward semblance, covervoluntary is only the ontward semblance, cover-ing, but hardly hiding the predetermined. Over the events of life we may have a control, but none whatever over the law of its progress. There is a geometry that applies to nations, an equation of their curve of advance, that no mortal man-can touch.-Dreper.

The Earth.-There has been ideas expressed in reference to its origin, location, shape, founda-tion, durability, and also of its destruction. Go back into the annals of antiquity, and you will find a time when this earth rested upon a solid founda-tion, and it was unknown what made the change in the seasons. There were Summer and Winter Gods, always contending for the supremacy. These Gods were located in the heavens; there-fore there was war in heaven. This belief was the natural outgrowth of the inquisitive faculty of the mind; and similar theories would have always continued had not the light of science dawned on the world. It has enlightened the intellect sufficiently to demonstrate these theories on scientific principles, and arrive at trath founded in the immutable laws of nature. Hence as far as science has shed her divine and holy light, the theories of the past have disappeared, and knowledge has taken the place of ignorance. By geology we learn the corth to have been many millions of years in attaining its present state of develop-ment. Science, so far, has mastered all the theories of the past, and can accurately compute the size, shape, and distance of the planetary worlds from our earth; and while all people everywhere believe in the immortality of man, it has been left to spiritual science to demonstrate that immortality. The theories of past ages recorded in books in reference to man's accountability and responsibility in a future life, has faded away like leaves in antumn. Instead of rewards and punisliments, every one with pen of iron writes his own present or future destiny .-- R. H. Thurston.

Detection of Criminals by Spirits .-Will you kindly permit me to say a word in refer-ence to that ably-written article signed "K. H."? In answer to "K. H's" question, let me first ask him the following question, When you have thrown off the material body and are in full pos-session of the spiritual body, would you make it your special business to communicate to this earth all increases information to detect the action earth all necessary information to detect the orlininal and bring him to justice (so called) that men might hang him? Surely you do not agree with "vengeance is sweet?" If you hold that murder-ers are "guilty monsters," the spirits do not. The spirits know that suitable conditions will make guilty monsters" of any one. I am sure you will egree with me that to have a man is "evil for evil." To tell a bad man that he is had will do him no real good, but to surround him with mercy and love will bring that "true repentance," and "transform the devil into an angel of light." To prevent murder should be our aim, and not to lock the stable-door when the horse is gone.-C. Baker, in Medium and Daybreak, Yes, "suitable conditions" will make a monster of any human being, and spirits who fully realize the surrounding of each one, always regard the eriminal as merely sick, and they minister to him in a manuer to overcome that, the same as a physician tries to cure the physical ills. When hu-manity more fully realize this fact, they will not ask the question, "Why don't spirits point out criminals?"

#### Sound on a Dead Linact.

Dear dead pet bird, thy soul of song has flown-That is if spirit e'er thou hadst? And why Should not the lovely forms of life that fly On wings, possess that which man claims alone? In thy sweet ways intelligence was shown. And intellect is soul that ne'er will die, For soul is God who lives eternally; Yet to the finite limited, so prone To err is human mind on things beyond Its comprehension clear, however real A thought or theory may seem, ideal It is, and founded but in fancy fond. Thou heldst me yesterday under song's control, 

Important Inquiries.-J. B. S., of Doug las Grove, Neb., writes:--I have for some time been interested in the development of Modern Spiritualism, but must confess my inability to accept the great principles of this problem, as taught by the advocates of Spiritualism at the present time. But this uncertainty would probably, or might disappear, could I avail myself of the advautages necessary for conviction. I would be pleased if you will be kind enough to answer the following inquiries through the columns of the Rouleio Philosophical Journay. Do Spiritualists accopt the theory of the orgin of mankind, as taught by Prof. Darwin, to be correct? Do Spiritualists recognize the fact that an animal has an immortal Soul Y

As to your first question, we can only say this: Some do, others do not. Hudson Tuttle is one of the ablest defenders, perhaps, of the Darwinian theory, while J. M. Peobles is one of its bitterest and ablest opponents. We say to you that even Darwin cannot demonstrate his position with mathematical certainty, for if he could all controvercy would cease at once on the subject. Sir Wyville Thompson has well caid. "The great stamblingblock, from the natural history side of the question block, from the natural-history and of the question in the way of an acceptance of the evolution hy-pothesis, was, that any such passage from one species to another is entirely outside our experi-ence. The horse has evidently been the horse since the earliest hieroglyphs were engraved upon Assyrian monuments and tombs; and the same held for all living creatures. There was not a shadow of evidence of one species having passed into another during the period of human reford or into another during the period of human record or tradition. Nor is this all. We have, in the figsil remains contained in the rocks, a sculptured rocord of the inhabitants of this world, ranning back incalculably forther than the earliest chisel-mark in-seribed by man,—incalculably further than man's existence on this planet; and, although we find from the record that thousands of species have passed away, and thousands have appeared, in no single case have we found the series of transitional forms imperceptibly gliding into one another, and uniting two clearly distinct species by a continu-ous bridge, which could be cited as an undoubted Instance of the origin of a species.<sup>22</sup> You must think for yourself on this subject. In regard to your question have animals spirits—on that point "the Doctors disagree." Tutile, Peebles, and Dr. Growel claim that animals have no spirits, while others, equally as prominent claim they have. John Wesley, that noted divine in whose house dishes waltzed, raps were heard, and other pho-nomena manifested, by some mishap lost his dog Carlo; and he claimed that he would "wag his tail" before him in glory. Wesley might be good anthority on that question, but on others, he was weak—decidedly foolish. Robert Dale Owen claims that one of the source of the more of claims that animals have spirits, and if human evi-dence is worth anything, they have. Home, the spirit medium says he has seen birds in Spirit-life, but no dogs. Georgina Weldon, of Eng. her nurse and a pupil walking in the garden saw the spirit of her old dog walking fowards its grave. John the Revelator saw animals "with many horns" in heaven. In France, especially these parts where the Celtic blood predominates,—in Morbiham and Finisterre a gigantic and luminous or pursues these who are late in their homeward read on stormy nights. Rev. J. G. Wood quotes three

lectic college, of gross unprofessional conduct. One specification is the holding of a bogus state convention. The main allegation is the safe of diplomas. From McClanaban's statement it appears that a job was put up on the rival college. A man named J. E. Dunbar was engaged to go to the St. Louis Eclectic college and attempt the purchuse of a diploma. His affidavit was read to the association, in which he declared that he visited association, in which he declared that he visited the St. Louis Eclectic college once, about a month ago, and brought away a diploms signed by all the faculty, making him out a qualified physician, for which he paid the sum of \$25. He affirms that he has no medical education whatever, and that he never attended a lecture in the St. Louis college. Whether Mr. Dunbar's statements are true or false it is a notorious fact, that it has not been a diffi-cult matter for the ignoranus to purchase a di-plema of certain colleges outside of St. Louis, and a few states are passing laws allowing such to "practice" on the infirmities of others, while mag-"practice" on the infirmibies of others, while mag-netic healers, who never use poisonous drugs, are ignored altogether. Prof. St. John, of the New York Medical colloge, says, "all medicines are poisonous." Prof. Joseph M. Smith, M. D., of the New York college of Physicians and Surgeous, says, "All medicines which enter the circulation poison the blood in the same manner as do the poisons that produce disease." Prof. Alonzo Clark, M. D., of the same school, says, "All of our curative agents are poisons, and as a consequence, gvery dose diminishes the patient's vitality."

The Key, the Key .-- Samuel Demon, of Ripton, Vt., is anxious to find a key that will solve the mystery of Organization ! He says "that some Spiritualists are very uneasy, thinking that Spiritualism is going to destruction for the want of organization; they are like the Jews under the enree of the Judges, wishing to have a king that they might be like other nations of the earth! Spiritualism is intended to cure the evils of society by equilizing the positive and negative forces thereof, rather than by counterirritants." Bro, Demon claims that manking is growing worse under the treatment of these M. D.s. ste, who be-lieve in counterirritants. He is opposed to organizations on such a basis. In conclusion he says, "Oh! do give as the right key." Those to whom he refers are organized for the propaga-tion of an error, and see how successful! If Spiritualists would organize for the dissemination of truth, what grand results would be accomplished.

New Madison, Ohio.--S. A. Thomas, M. D., writes;-I send the Journal a standing proposi-

 Description of this country.
 Resolved, That the old and new testament scriptures, King James' translation, teaches Modern Spiritualism, and sustains it in all and every phase. of its manifestations, from the lowest physical to the most sublime of mental manifestations.

Resolved, That the Bible, old and new testament, teaches the immortality of the soul; so also does Modern Spirituallem.

The above propositions I am willing to affirm in debate with any minister in good standing in his church. The last question is put for the benefit of Adventists. Come now, brethren, as you love to be about your master's work, send in your names. I will see that justice is done to you once in your lives; don't be bashful, but hold up your hands and say: I am the one.

Jesus was a successful debater. Those who opposed him, did so at their peril, for he was always ready with his arguments. Confucius stood ready at all times to discuss any moral question. Why not, then, Bro. Thomas find some minister of the gospel ready to meet him in debate.

Your Spirit Home .- Do you wish sthat your spirit-fiome should be bright, that the scenes sound be glowing and beautiful? Do you desire that you should enter the Spirit-world as one of the bright ones, and take your place amongst the bright and shining ranks. of those whose occupation is purity and whose thought, are love? You can so live that you shall be enabled to enter these bright and beautiful abodes, and the message of God and the angel-world to yon-the very purpose communication between earth and world is that you may be enabled to enter without delay those bright and beautiful states of exist-enco.-W. J. Colvillo, Medlum. The only poverty in Spirit-life, Mrs. Richmond says, is poverty of the spirit. Imperfections, selfishness, and meanness of all grades, are manifested upor the spirit-shine forth there in a man-Ber that reveals the true nature. There are thousands here on earth possessing wealth and position. who in Spirit-life will become subordinates, and find themselves beneath those who were povertystricken, and whose soiled hapds and dust begrimmed features on earth ranked them with the lower classes. It is certifinly gratifying to us to know that the almighty dollar does not give to any person a position or influence in Spirit-life. Poor Singer, dying with millions of dollars in his hands, returns to earth to tell how poor he is and how beautiful his spirit might have been, had he pursued a different course in life. Spiritual Communication.--Halloo boss my name is Bill Davis. I'm drupker than h-I was on my way to Melbourne, Australia, a long time ago, 1846. [Is this the first time you have come back to earth-life]] I've always been in earth-life. There's no difference. I'm a h--- of c spirit, I am! An angel? That's pretty good. I don't care a d----. I've got a little daughter here, trying to lift me up. She's a nice little thing. She's the only angel I ever believed in, she always hange on to me. Little Annie, God bless her! I'll tell you how it was I was aboard the "Paul Jones," from New York to Melbourne. I went overboard in the storm. All hands busted up, ship and all. We got stavin' dronk. She says, "Futher, don't swear." I left her with her mother. She came over in an hour. She has a smile on her face. Her old father would never hurt Annie. [Would you like me to pray?] If you want to. [After a short prayer for this poor spirit, the med-ium was controlled by the daughter.]—Spirit in Voice of Angels. In the above communication we have a fine example of spirit influence-not, of course, of a high order, and not one which any refined mind would desire to receive, yet highly characteristic of the man, who on earth life was a habitual user of intoxicating drinks. Throw over him the yell of charity; he represents himself, poor weak man. Within his soul are capabilities of a high order held in abeyance by his strong passions and the dissolute tendencies of his mind. It is not the high and exulted spirit, towering in intellect, lofty in his pursuits of knowledge, and ever delving into the mysteries of nature, that demand our attention, but the low and depraved, who are in a prison-bound down by the shackles of their own passions -they are the once who need our sympathy and love. Light is Breaking .-- W. C. Bowen reviews Beecher in the Investigator (Boston.) It appears that reverend gentleman said in a recent sermon:-"Let a man ally himself to the noblest and purest currents in life, and then let death plant him, and we will trust for the aftergrowth." W. C. B. from a materialistic stand-point considers that the expression "Is a nugget of pure gold taken from the land of Liberalism into a Christian pulnit, so that perchance the coin of it may be used in the business and conduct of life. Some Christian ministers and many of the laity are beginning to realize that "the gold of that land is good." This allying one's self to the noblest and purest is This anymig one's sen to the houses and purces is that which develops true manhood, within us, and, as Emerson says, makes "the voice of the man who walks with God [or Good], sweet as the rustle of the corn and clear as the murmur of the brook." Doing this is the best for the "life that now is," whether there be a future life or not. Russian Priests.-Russian priests are disgrace to Christianity. "He has priest's eyes," is a proverb which means that the person so charac-terized is lustful, greedy, and self-seeking. More-over, they are in a drunken nation, the most dranken, A friend of mine, who stayed several months at a Russian country-house, says it was a common sight to see two priests lying in a cart, as pigs do when they are driven to market. One saint's day, he tells me, the priest came to the chapel too far gone to read the service .- All the Year

### JUNE 23, 1877.

#### The Baby.

A jewel of a little girl One luscious summer night,

- The angels dropped by chance, I guess, Into a nest of white, Beauing from dainty head to heart
- In heaven's transcendent light. What could they name so fair a thing
- If 'twere not Little Pearl? Her hair was like a mist of gold---
- Each little line a curl!
- One watched unconsciously to see Two hidden "wings" unfurl.

"Wings" have always been considered the useal appendage of angels, and such being the case, it would be perfectly natural for a poet to suppose that "two hidden wings" might unfurl. Times, that two moden wings might minut. This, however, are gradually changing, and angels are no longer considered as winged creatures by a large portion of the people of this age. The word angel, in both the Greek and Hebrew languages. signifies simply a messenger. The orthodox churches will boldly assert that our knowledge of such loings are derived wholly from ancient revo-lations, as set forth in the Bible, while the Spiritualists will assert that modern revelations plainly demonstrate the existence of disembodied spirits designated by some as angels. By reading the designated by some as angels. By reading the Bible you can easily learn the ancient view of them—their appearace and employment—their number—their strength—their inconceivable ac-tivity, their being "Angles of the Lord," "Angels of the Church," "Angles of Light," etc. The an-cients innocently supposed that the angels had wings on account of the rustling of their gar-ments ments.

J. M. Peobles is to visit Queencland and New Zealand.

Calumny is the shadow of merit, and though it over follows, it never overtakes it.

Death is considered by the best cuthorities to be painless. Many have even died of joy without a struccie.

What's in a name? Some are anxious to change the term "insterialization" to that of "form manifestations."

A Committee of the House of Commons in England have been investigating the acture of writing mediumship.

Dr. Monck of England is out of jail, and is holding scances. We hope that in the future all of his acts will be above suspicion.

When Mrs. Emma Hardings Britten returns from England, she will resume her labors in the lecture field.

Cedar Falls, Iowa.-Charles Clark writes: -These dull times it is hard to pay for the Jour-NAL, but harder to do without if.

A piece of materialized drapery is in possession of Rev. Stainton Moses, of London. When first handed to him, it was as coarse as a towel, but now it resembles the finest fabric.

Lottle Fowler .- This celebrated trance medium, whose name is a household word, is still located in Boston, at the Sphritnalist Home, No. 46 Beech St.

A Beautiful Image.—A deaf and dumb person being asked to give his idea of forgiveness, took a pencil and wrote, "It is the sweetness which flowers yield when trampled upon."

Lena, Oregon.-Jas. S. Vinson writes:-"While the JOURNAL remains true to truth and progress, we intend to stand by it." Then you will be among its patrons during your natural life. It appears from the Boston Herald that one

materialidizing medium in Boston, uses a rag baby to work upon the sympathy of those who had last children. It was finally caught "fully materialized."

Prince Emile Von Wittgenstein, a very prominent Spiritualist, has accepted a com-mand in the Russian army on the Danube. His official runi: is Lieutenant-General, Alde do Camp General de S. M. I. and de l'Empereur Russie.

Tobacco.-Bro. John Vivian uses tobacco, and having read Z. T. Griffen's article on the "Dress of Spirits," he is somewhat alarmed. "Think for yourcelf and express that thought," applies in all cases where there is a difference of opinion. The Orientals are very trusting to each other. "Are you not afraid to go away from your shop without locking it?" a traveler asked an Egyptian up the river. "Oh, no," answered the man coolly, "there is not a Christian within three rallee" miles!" New Pittsburg, Kan.--Sarah Briggs writes:--I have taken the JOURNAL seven years. I feared when I heard of the death of Bro, Jones, that it would be lost as food and comfort to my weary spirit. When I read Bro. Francis' remarks, I could not help thanking God and the angels. Never harbor asimosity towards a friend for a mere hasty expression. Forgiveness is a God-like quality, and a true friend is so scarce that he should not be repudiated on slight grounds; but those who injure from "malice prepense" should be shunned as you would a tiger .--Skaker.

In Business; we rarely meet a man, who in every act of life is governed by a clear perception of justice and an enlightened sense of moral obligation.-S. B. Eritran.

In other words, he does not turn himself inside out so that you can take an undue advantage in business. The many little eccentricities of trade beget a carelessness of expressing the exact truth every time, and that is why we do not meet more business men who are strictly true and honest with regard to themselves as well as to others. It is the force of habit. But with the novelist Dickens, we are inclined to think that the sharp bar. gains driven here will be reversed in the next world.

Monthly Report of Missionary Work in Minnesota.--We have the following state-ment of our missionary labors in Minnesota for the month of May to submit. We spoke the 2d, 3d, and 4th at North Branch, receipts \$800, expenses \$4.20; in Minneapolis, Sunday the 6th twice, receipts 94 cts; in Ossee, 7th, 8th and 9th, receipts \$4.12, expenses 50 cts; Minneapolis, 13th twice, reccipts \$1.10; Soules' school house, 17th, receipts 30 ets., expenses \$2.25; Minneapolis,20th once; Ex. celsior 25th, expenses \$1.80; Minneapolis 27th, two lectures, receipts \$8 cts. Whole number of lectures fifteen, total receipts, \$15.30, total expenses, \$8.75; net receipts for the month of May \$6.55. light showing, truly, from a pecuniary point of view, yet in a spiritual way perhaps more has been accould like a than in any or either of the previous months of our labors in the State. Going and coming to and from Minneapolis, where we gave Sunday lectures during the month to increasing audiences, enhanced our traveling expenses, and our lectures were free each Sunday in Minneap. olls. And though little pecuniary profit has re-sulted to the association, we feel with many friends of our cause there, that the interest awakened fully justified the sacrifice made.— Thomas Cook, State Lecturer and Missionary.

Dr. A. R. Barflett, writes :- Dwellers in the mundane sphere, are aware that he who devotes himself to the service of others in earth life, will often be so environed and weakened by their animalifies which he must penetrate and even ab-sorb, diverting the forces of his spirit into the side-issue of self-protection, and his intended work in consequence is only half accomplished, and his power to work is exhausted. These things, I am laught, cannot accompany me to the next sphere where the soul follows, not the laws of temporary organization, but the laws of spirit-life and the guidance of the highest attained knowledge of its own asture, and therefore works out its true self. hood. Here, I work in atmospheres poisoned by the animalities of those who largely live the life of animals. There, I shall select the atmosphere that suits me, if not create it, and carry it along with me, as my projection against conditions and conventionalites which I may wish to correct, but which conditions would otherwise soil and weaken me as they do here.

However, as coal tar, dark to the sight, nauscous to the taste, and possessing a disagreeable odor. has potent qualities within itself, which can be awakened by a subtle chemistry that brings forth an innate brilliancy, showing that in the darkest mass there dwelts polent qualities that can be made to scintilistclike the stars, so animalized human belogs, however dark their conditions, have enough of the angel in their vature, to enable them to assume the highest position in Spirit-life. That thought should always encourage us when suffering from the depraved influences of others.

hundred cases to show that animals have souls. The world is fall of strange incidents on this sub-ject. Emile, Prince of Wittgenstein says: "I was told on one occasion (in reference to the appearance of a dog,) that an evil sphit which bore great hatred to the lady, had momentarily succeeded in assuming the form of her dog, hoping to be able If she touched it, to get possession of her, and that her guardian spirits had averted the design by foreing the sham dog to clude her touch." That spirits can, under certain conditions assume the form of a dog, we have no doubt; just as a theatri-cal performer can so dress himself as to exactly resemble a monkey.

Salt Lake City, Utah .-- W. Burnett, writes: The cause of truth is having quite a revival here at present through the ministrations of Mrs. Emma Jeffries, formerly Mrs. Low, of San Franclece, who has been giving a series of lectures and public scances at the Liberal Institute in this city and adjoining towns. She is an unconscious trance speaker and to judge from the flow of eloquence, logic, etc., which comes from her lips, is controlled by a highly progressed order of intelli-gences. At the end of each lecture she describes spirits, at times, mingling with the andience, giv-ing wonderful tests. She is often controlled to speak German, French, Gaelish, Hebrew and other languages of which, in her natural condition, she is entirely ignorant. We are requested to state that she is on her way east, via. St. Louis and Chicago, and will promptly answer calls to lecture and hold seances on her route, if addressed in care of Prof. A. P. Barton, P. O. Box 773, Salt Lake City, Utah.

If successful in giving tests in the various languages you enumerate, she will find an extensive field of labor in the east. But few public speakers can give tests, and those who can, are always in demand. New mediums are now being rapidly developed in all parts of the United States. Different phases of mediumship are being brought forth in a manner that astonishes oven spiritualsts themselves

Good or Bad .- "Good" and "bad" are but relative terms. In that sense, one may appear better than those below him in development, but infinitely worse, comparatively speaking, to those farther advanced; the same as one might say, when speaking of a building, "This is a large house." "So it is," says another; "but it is very small compared to such an one." Thus it will be seen, that really there is no high or low, only in Purdce, in Voice of Angels.

Good and bad are two words, just as much as black and white, or red and blue, and just as different in their meaning. If no good or bad, then our lexicographers have errod seriously in inserting the same in dictionaries. If what is, is right, then why have the word wrong? As well say that there is no darkness or no light, as to assert there is no good or bad. They are very con-venient words to us and we couldn't get along without them. It would be superb nonsense to say that the murderer is good ; bad expresses his con-dition from a human stand-point, and the word is essential. Good digestion and dyspopsia never exist in the same individual. The positively bad man can not be positively good, hence it is noncense to suppose that good and bad are interchangeable terms. If no high nor low, what about the wise sage in Spirit-life and the miserable idiot groveling in the dust! How shall we express the difference between them without language to do so? True the bad may result in the good, as the secri may re-sult in the sour. But you might as well designate sweet as being sour, as to say that had is good.

A Medical Muss,-It appers from a special telegram from St. Louis to the Times of this city, that the medical achools of medicine there have succeeded in the past few days in working up a serious row among themselves. There are rival colleges of Eclectic schools in St. Louis, one known as the St. Louis Eclectic and the other as the American Medical college. The faculty and partisans of the St. Louis college met in what they called the ninth annual convention of the association, and expelled from the association all the faculty of the American college. Another ninth annual convention was held at the American col-lege, and Dr J. P. McClanahan preferred charges against Dr. Georgo H. Field and Dr. Henry. Schwariz, the principal men in the St. Louis Ec-

Washington, D. C .- Geo. White writes :--You will soon hear the cheering news that we have reformed our society of about fifty members on a declaration of principles that repudlates the observance of morality and virtue as the only means of a progressive life.

The Boston Herald says: "Gilt-edged paper is required by the 'materializing' mediums of doubt-ful reputation in this city-three or four good names as an indorser of the reliability of the proinisor who engages not to attempt to catch the me-dium when 'Aunt Mary,' or the 'sailor boy,' or any other of the stock in trade spirits make their ap. pearance."

At a recent revival in a Western city, a gawkaled wood vender arose in his place, and gazing at the sinful (?) portion of the meeting, delivered himself thus: "My friends, I have known Christ a long time, and I can recommend him to you." A fellow in the background replied: "Well, I shouldn't think your acquaintance was very flat-tering to him."

Curious Phenomena.-Mrs. Jane Daily writes:-Sitting passively, a bird seemed to flutter over my head, aithough I could not see it, and at three succeeding meals, we heard distinctly the singing of a bird in our tin safe. There was no bird visible about the house. I can't describe the singing. We have a daughter who is a good medium

Infant Damnation.-The very emphasic declaration by Dr. Van Dyke (Prosbyterian) of his belief that "no infant, dying in infancy, baptized or unbaptized, Christian or heathen, is excluded from the kingdom of heaven," but that "they are all saved," was a significant manifestation of the growth of unbelief in the accepted religious dogmas of a previous age.

New Madison, Ohio.-S. A. Thomas, M.D., writes .- Two weeks ago I lectured to a full audience one mile west of Montpeller, Blackford Co., Ind.; last evening, for the first time, I lectured at this place to a fine, full, and intelligent audience. There is here a fine spiritual element. I return my thanks to the Universalists of this place, for the use of their church wherein to lecture.

Marriage .- Dr. J. B. Campbell sonds us a form of ceremony for solemnizing marriagos. We don't think a sterotyped ceremony advisable. Let him who officiates at mariage ceremonies arrange his own method, only let it be in accordance with law and good sense. All graduates of Dr. Camp-boll's institute, are also ordained as ministers, and if they desire, can solemnize marriages.

Organized.—The Spiritualists of Moravia, N. Y., have organized themselves into a society of Progressive Spiritualists, with the motio that our late dear editor gave birth to-"Think for your-self and express that thought: free thought will self and express that thought; hos thought whit give us truth." Officers: President, L. F. Kil-borne; Vice President, B. P. Freelove; Secretary, Mrs. S. E. Comstock; Tressurer, H. H. Baker; Trustees, G. R. Huff, E. V. Chandler and W. H. Curtis.

Brief Mentions. John Grimealey, of Gor-talis, Oregon, asys the Journar. is his favorite paper. Mrs. M. Mead, of Eureka, Cal., says the Journar. comes laden with glad tidings. W. H. H. Sayers, of Gentile, Idaho, speaks in high terms of the JOURNAL. Dr. C. D. Henry, of Scotville, Ind., thinks Bro. S. S. Jones can do a good work in apirit-life for Spiritualism. W. Archibald, of Long Lake, Minn., thinks the JOURNAL teaches the most rational philosophy.



#### RELIGIO-PHILOSOPHICAL JOURNAL. JUNE 23, 1877. New Gorpel of Realth. A. Stone, M.D. Clo, 2.00 18, pa. 1.25 12 Native & Splrit, by A. Putnam. Cloth 1.00 00, Paper, 50 04 Nature's Laws in Ruman Life, an Exposition of Spirit-tablian FRANK BAKER. S. W. OSGOOD, NOTABY PUBLIC, LIST OF BOOKS Hew Advertisements. MEDIUM'S COLUMN. BAKER & OSGOOD. autor a Divino Rovenations, by A. J. Davis. 1.59 10 Nature's Divino Rovenations, by A. J. Davis. 1.59 10 New Physiognanor, 1.000 Hustri's. S. R. Woltz, Plain 5.69 21 Nerves and the Nervins. Dr. Hallok. 1.69 66 UM Theology turned Upside Down, by T. B. Taylor, A. A. Cloth 1.25 69, Paner. 75 69 FOR SALE BY THE and a second ATTORNEYS AND COUNSELORS, S 1 2 e day at home. Agents wanted, thitle and terms, free. TRUE & CU., Augusta, Maino. MRS. L. O. BUCKLIN. **RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE** BOOMS 15 and 18, The sift of healing, by laying on of hands, and private devel-optics, at 550 W. M. dison street, C. Caga. Hours from 0 s. s. to 5 P. 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I mu well aware that this is saying a great deal, for well attested facts inve always compelled me to recommend them in no measured terms; and, indeed, the recommendations which I have given them, have green them addressed to me by patients whom the Powders had restored to health. Twelve years' experience with the Powders have, if possible, increased my confidence in them and 1, therefore, earneasity enew my most urgent exhortations to the discussed and the afficient of all kinds, ages and sexes, to lose no time in melicus with general chart and send at once for the great Spiritual itemedy which has seen a glorious for the integral indice kind to whee the human system is heir to. You will say that I am a little entimisation. Well, I admit that. I am not merely a little so, but a great defres. Just a mat i interimet, is not always fashes more or less fire over the emations, even when its trikes the coldest and most ality intellect. Mino is not entimed and the give them to my strong in the little entimisation. Well, I admit that, I am not merely a little so, but a great defres. I have a right to be the theorements ality intellect. This do no keen its great before and most anged a single to be so. PREPARED BY York, by T. R. Hazard, Does Matter do it All? Sargent's Reply to Tyndail, Douate, Burgess and Underwood, Cloth 1.00 00. Paper Diakkalsm, Decknee of Spiritualism-Wallace, Dictionary, Webster's Unabridged (by express), Pocket, Hexibio pover, Dyspejsia, its Treatmont, etc. Descent of Man, by Darwin, Davenport Brothers, --their Remarkable and Interest-ing History. CONSULT WITH A. B. SEVERANCE, THE WELL-KNOWN 05 00 60 00 10 02 Dr. J. C. AYER & CO., Lowell, Mass., Practical and Analytical Chemints. Psychometrist and Cairvoyant. Psychometrist and Cisfroyant. 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### **RELIGIO-PHILOSOPHICAL** JOURNAL.

### JUNE 23, 1877.

#### VIEWS OF THE SPIRIT.

Temperaments Defined, and Important Questions Answered from the Spirit Side of Life, by Mrs. Cora L. V. Richmond, at Grow's Hall, Sanday, May 20th, 1877.

## [Reported for the RELIGIO-PHILOSOPHICAL JOURNAL].

Onestion :-- What are those causes in the surrounding elements, that produce mental depression or irritation before the coming of a storm; is it an influence that produces crime?

Answer :--- The human organism is a finely balanced magnet, varying in its positive and negative manifestations according to the temperament of the individual. The spirit, Dr. Rush, has divided the temperaments into two distinct general classes: Magnetic and Electric, with a third which is the Temperament of Balance, called the Vital. Between these grades lie, all the various temperaments with their many modifications. The Magnetic Temperament he defines as that having the most positive strength, the greatest amount of will-power in the nervous structure, endurance and tenacity in certain vital ways. The Electrie Temperament is the most sensitive.

The Vital temperament-persons possessing it, are, not easily disturbed by any fluctuation of the earth's atmosphere. All persons parinko of this temperament more or less. There are some few decidedly Magnotic; others decidedly Electric, and there are a few who possess a strong Vital Temperament. The earth is constantly creating and throwing off magnetic and electric currents. Space is a reservoir for these great currents. Their contact with the atmosphere and atoms produce their release. One form of the electric or magnetic currentwe may term it the electric-proceeds from space in a direct current from the North Pole, passes around the surface of the earth and returns again in the form of magnetism. There is a constant flow of these currents. Of the polar current, the true magnetic line is often diverted from its usual course by different influences in the atmosphere. In a thunder storm the telegraphic wife is disturbed, caused by a divorted line of electrical current. All electrical action is liable to be disturbed.

The human form is a very much finer magnet than the earth. It certainly is much more easily unbalanced in its magnetic and electrical relations. The greatest care and thought should be given with reference to the disturbing causes in the atmosphere. in surrounding magnetism which frequently affects a human being more than the external atmosphere. Persons susceptible and mediumistic, feel this change in the atmosphere before a storm. The currents of elcetricity have been so reversed, the magnetic force so changed, the system so surcharged with particles of the electric fluid, which | perseverance-sometimes great sternness. ally pass away and leaves the system free. In sleep this current passes off at right angles. In storms which comes on in day-time, the system adapts itself to it. There are persons to whom the approach of a storm is a source of great terror; a passion of fear is caused by the singular physical effect. You should be exceedingly lenient to such persons. It is the result of physical depression which is unaccountable. Children are more sensitive to this influence; it produces constant agitation of the nervous system. All such cases are effected more or less by-spiritual influences. Frequently the change affords an opportunity for depraved spirits to approach. and the magnetic and electric conditions become so many batteries, or different forces or grades of influences. If the mind is well balanced, there will be no danger. arising therefrom. The physical state only invites these depraved spirits, when the mind is negative. But to understand the laws truly, you must become acquainted with the electric current, and all those subtle psychologic or physiological laws connecting man with the great electrical elements surrounding the earth, which science has not yet fully studied or comprehended. The electricity of the atmosphere and of the human system, is not studied by the scientist. Psycopathy has not made this study a portion of its regular analysis. The primary thing to be considered is the disturbing influences in sensitives--in the organism itself. Their organizations should be kept well balanced as possible by well regulated will-power, and strong magnetic persons should surround them. The disturbing influences will then be overcome. If a real depression, then there should be magnetic treatment at once. This is the only way to prevent great disasters. Often the cessation of life is another result of this vital current. To study these laws, is the duty of physicians, especially of those engaged in magnetic treatment. On these forces they depend for their success-the elements surrounding the human system, are the leading agents. The great electric belt proceeds from the North-Pole, forming a current floating low down, and enveloping the earth, but returns in a higher strata of air-the returning force being so great as to cause the Aurora Borealis. This Aurora Borealis exists in other portions of the heavens where the electric current rises from the earth. This current should be well studied. Persons of strong Magnetic Temperament may sleep with their heads to the north. Those of the Electric Temperament, should ward off the current by sleeping at right angles, reversing the position of the body. If you are restless at night, there is something wrong in the position of the body, By properly adjusting your bed, you can place yourself in the right position demanded by your peculiar temperament. Persons

of the same temperament vary, and oftentimes their condition is negative and temperament positive. Persons of a positive temperament become negative and should change their position accordingly. Electric persons should never wear silk preceding a storm; it produces nervous prostration by retaining the electricity that should escape. Leather shoes also prevent the active escape of the electric fluid. Woollen garments are best for electric persons, for they allow the discharge of the electric currents and retain the magnetic. Magnetic persons are heavy, slow, and require the electric current of the atmosphere to quicken the circulation, and hence they should guard this in every possible way, and retain the electric current and throw off the magnetic. Of course it is impossible to give distinct direction.

Dr. Rush defined these temperaments in his lectures last winter. Spirits, especially those remote from earth, are not affected by either the electric or magnetic currents, by the approach of storms or atmospheric influences, but are sometimes enabled to approach persons by the change made in the physical condition of the medium; sometimes through depression of vital forces are prevented entirely from coming near them; as the depression prevents the creation of the aura which is employed by. spirits in their manifestations. This is not the case with mental manifestations; always the case, however, with the physical manifestations; the electric current being inverted and causing great depression in the forces employed. You will soon be enabled by the study of this vast realm of inter-vital force which connects the two worlds, to understand the subject better. You should consider the same more, guarding yourself against this irritation, not the result of temperament or unbalanced mind, but the entire result of physical forces not understood.

Question: - How may we distinguish between these forces? How tell which force?

Answer :--- Easily. Generally the magnetic .Temperament is very distinctly defined by preponderance of iron in the system, by dark complexion, and dark hair. The Electric Temperament is generally cool; has a fine penetrating atmosphere easily detected. The person who radiates magnetism, is aware of it. He has a visible surplus of physical vitality, which is distinctly magnetic. The Electric persons radiate that which is quickening to the mind and to all persons with whom they come in contact. They have fair complexion and great quickness of mind, and are somewhat excitable, and. under certain circumstances are easily irritated. Whereas the person who is equable and strong, is largely magnetic, having great positiveness and will-power, great The Vital Temperament is easier distinguished. Persons generally, possessing the Vital Temperament sometimes merge into the Electric; they possess auburn hair; sandy complexion and require neither magnetic or electric forces, unless prostrated by disease. Nearly all the greatest and most active minds have possessed the Vital and Electric temperaments. Nearly all persons of great physical endurance-warriors engaged in physical conflict of the world have been of the Magnetic and Vital Magnetic. Question :- What about the action of different foods? Answer:-The food which the system requires is generally that which is appropriated by it. Too great amount of food taken into the system, is injurious to it; more injurious, if it is not the kind of food required, or is not wholly assimilated. The study of hygiene is not so much to adapt food to the temperament as to take the kind of food that assimilates with the system. Every human system if left to itself, detects and prompts the kind of food most required. The systems of some are so strong and vigorous that any kind of food can be assimilated. There is food often taken into the system which entirely prevents the proper action of the vital forces. The study of these laws becomes preeminently necessary in endeavoring to understand the adaptation of each one to the laws of life.

wrong. And among all classes of people and nations, that one thing is wrong which does injury to another; that one thing is wrong which sacrifices principle to passion; the spirit to the outward man. Therefore it is generally the case that consciousness is rarely followed, but a compromise is made between the inner and outward nature.

Question :- [About the source of consciousness. Question given indistinctly.] Answer :-- This is a question that involves the whole problem of the universe. Nothing outside of the universe but what is the property of the individual soul, if it possess it. Nothing in the soul that is not the property of the universe, since the soul is in the universe. The attributes of the spirit is like any other essence. The individual soul possesses that which belongs to the soul of the universe. Consciousness of the monition of the spirit, is the property of every individual, and is fed and kept alive by the visible flame of the Infinite and intermediate spirits. All forms are kept alive by the assimilation of kindred substances. The body is sustained by food, the mind by thought, the spirit by spirit. The soul itself is fed from the invisible.

Question :- The hope of the world's future from the history of the past.

Answer :- I cortainly cannot give a history of the past in answer to the question; but if the past is a criterion, judging from a spiritual stand-point, there would be but little hope. Experience is a dear school, but fools will learn in no other way: in that case the whole world are fools. The experience of the past will not suffice for any human being. The world is neither profited, benefited, nor advanced very largely by the experience of the past; that is by the experience that others have had. The only palpable advance seen is from the spirit side of observation. If I was a Materialist, judging from the standard of history and taking into account the inventions, improvements and discoveries of modern science, I should say the world has made but little advance; not so judging from a spiritual stand-point. Science declares the gradual attraction and tritucation of matter, producing a higher result. Science is slow in producing results. Spiritual science perceives the effects underlying all things, the gradual change, the gradual uplifting, the gradual expression, more and more of the spirit of man beyond the more surroundings of dust. The physical horizon, great and overshadowing in the past, and the grand umpire in all contests, is no longer the highest standard of the world. Every thing that tends to the elevation of man's spirit has been on the increase gradually with the advent of the christian dispensation and the christian religion; previous to that the beginning of other dispensations. The result of to-day is in the aggregate more general | Mr. H. R. ETEVENS: provements are brought about by the sciences, in the facilities for passing life, in the instruction given greater possibilities for the expression of the spirit. It has been said that the physical perfection of the race declines with man's spiritual improvement. If that were'so, why the armor used by the soldiers of England in olden times, too small for the modern warrior? Modern armies endure greater fatigue and hardships than those of ancients; do it under less stimulus than ancient armies. The result shows that while there are not races of giants as formerly, and those who are distinguished for athletic feats and developments of muscular strength, still in the aggregate, in this the 19th century, the anglo-saxon race have greater strength, greater endurance, greater amount of power, and greater spirituality we trust. The history of the pastis written in bloodshed; but judging by all the past and present indications, we believe that each cycle in the world's history, leaves humanity in a somewhat improved condition. Gradually as changes go on the races of earth will be augmented in their possession of a finer susceptibility, and consequently will be distinguished for a more lofty advance. Question :- In reference to the action of

Question :- Prof. Lyon, an eminent scientist, claims that the interior of the earth, instead of being a mass of fire, is a fine country adapted to the habitation of man. The entrance thereto is at the North Pole. What is your opinion?

Answer :-- Persons in referring to the interior of the earth, as a fine country, make a mistake. The statements of Prof. Lyon are wholly untrue.

### Concluded from First Page.

talent, culture and magnetic power than the reverends of any church; why should we not learn the lesson that has made the we not learn the lesson that has made the section a power and has welded them into social centres? Let us go and do likewise and hasten thus the "new departure" Spir-itualism is now taking; that is, out of non-sense intosense; out of science, into religion and science combined; out of the position of an outcast, into that of social respect out of the region of pure intellect into that of intuition, tempered with intellect; out of force into love. Battle Creek, Mich.

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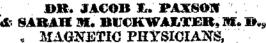
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Question :- Is conscience the best arbiter of human action.

Answer :-- It would be clearly necessary to define what conscience is, since many persons mistake inclination, education and bigotry, or even religious instruction for consciousness. The accurate measure of consciousness is the highest measure of the duty of the individual mind. If the education be perverted, the consciousness will be also. If the education be high, the consciousness will be high; spiritual education we mean. If the moral standard of the individual be low, the consciousness will be low. So that if consciousness be taken as standard, the idea of right and wrong in an absolute sense, must be modified. Authority will not do. The child is wise to follow the parents' advice since the child has confidence in their love and wisdom. If the child deviates, it is its duty to follow the guidance of the consciousness instead of parental rule, provided always that upon rigid examination the conscientious idea is not based on passion, pride or any external attribute. We believe there is an inward monitor of every spirit, even the most degraded, that warns if the act be selfish or unselfish. We believe there is a power, if heeded, that would guide all correctly. The trouble is, they bribe their consciousness with policy, with the rule of outward life, and call it consciousness. Narrowed down to the strict limits of the spirit, the consciousness determines what is right or of it.

the sun, etc. Answer :- Through its stabile influence the earth became more refined, and adapted to a more refined order of beings. The immense forces of the universe are held in solution by the laws of light and motion, and these act on all intelligences of mankind, and will finally produce a better atmosphere for the further development of life, and I trust it will be much better than that found in our large cities.

Question :- Is it public sentiment or love of humanity, which actuates us most to the performance of charitable deeds.

Answer:-That depends upon who the person is. There is probably a commingling of both feelings in most acts of charity. It is rarely the case that true charity expresses itself in its pure and unadulterated form. Where it does so, it is unselfish. He who performs charity unselfishly is not influenced by public sentiment. If there be any such persons you may know them, but they don't themselves. Those aware of doing a kind deed, do so for the approbation of the public, or a limited public, which is themselves. To elevate themselves in their own estimation is quite as much a matter with them as to elevate themselves in the estimation of others. It is only another kind of pride that prevents you making your acts all known. True charity is like a flower springing up because it must, growing alike in desert and wilderness or blossoming unseen unless the weary traveler passes that way to be gladdened by the sight