

So wretched my soul, and so bleeding my heart.

And hurrying on o'er the shadow-hung lands,

1 stopped in amaze at a populous mart.

Its name was the City of Sorrow: a shade Fell over my soul as I passed through the gate,

Where ever and ever, the long shadows played,

And angels stood sentinel, early and late, How many veiled faces there were in the streets!

How many sad eyes, and how many white lips. Oh, lives of vain efforts and latter defeats! Will they never wheel out from their total

eclinse?

O. Mystical City! The paths are obscure Which lead our poor souls through thy

strewn sometimes with blossoms so sweet and so pure, We dream it is near unto Eden, they blow.

But suddenly looms on our wondering sight The City of Sorrow, as old as time's years— And in from the world which was cheery

and light We pass with our bardens, our crosses and tears.

SPIRITUALISM AND ITS PHENOMENA.

Discourse by H. W. Thomas, D. D., Delivered in the First M. E. Church, Aurora, Illinois, Sunday Evening, June 3d. 1877.

la foid the Abrora (Ex.) Hera(c.)

fornia one evening, in conversation with a group of his friends, he noticed one white-haired thoughtful man. The conversation haired thoughtful man. The conversation at length turned upon dreams, and the at-tention of the company was directed to this gentleman, and he was prevailed upon to relate to Dr. Bushnell what many of those present had heard before. He said that one night in the winter time he dreamed that he saw a company of travelers far up in the canons of the mountains. They had lost their way, and were struggling with cold, and snow, and storm, and night, trying to gather leaves to build a fire. He awoke, and thought it only a dream, and he went to thought it only a dream, and he went to sleep again. The dream came with in-creased force, and so deep was the impression that he got up and dressed himself. I

belleve he went to sleep, and again had the same dream, that night or possibly the next night—it is a long while since I read this;— the impression made was so deep that he sought out an old miner or traveler, who was familiar with the mountain region, and related his dream to him. The traveler said, "Why, the description of the place is so minute and vivid that I can go directly to it; I know it well." The dreamer was a man of wealth, and said, "I will fit out an expedition to go there and rescue any party that may be in distress." People said he was crazy, but he said, "It is my money, and I am able to do it, and will do it." The expedition started under the guidance of BU--IG IS A long while since I read this expedition started under the guidance of the old mountaineer, and at the very place and under the very circumstances that the dreamer had seen in his dream, they found a suffering company and brought them into safety. Many of them were yet living in that community when Dr. Bushnell was there. What will you make of this? Another class of phenomena that I may mention briefly is found in what is called mention briefly is found in what is called spiritual mediumship in our day. There are different kinds of mediums. There are physical mediums, who exert their force upon matter, moving tables, pianos, and all that. Then there are writing mediums, who claim to be in some way influenced or controlled by a higher intelligence, and who will write what seems to be, or what pur-ports to be, a communication from some mind that has passed from this world. Then there are those who are speaking me-diums, who claim to be possessed by some diums, who claim to be possessed by some intelligence disembodied—some one who has been a longer or shorter time in the spirit life. There are those also who are healing mediums, who claim to have the power of healing the sick by the laying on of hands.

parted souls may in some way reach and in-iluence human life. Doutless there are many people of this class who are hysterical and superstitious and credulous and easily deceived.

THE RELIGIONISTS.

Coming to the religious solution of the question, in the broad sense of religion, and you will find two or three schools here. All the schools, so far as I know, unite in the belief that in the Bible times and in the New Testament times there was such a thing as the manifestation of God, such a thing as the appearance of angels, such a thing as the coming to the world of the spirits of the departed. Thus they all believe that Samuel was raised from the dead; that they were angels that came to Abraham at his tent-door; that angels importuned Lot in Sodom; that Moses and Elias appeared on the moant of transfiguration and made themselves known to James and Peter and John. Now come in two classes of religionists. One is the credulous with the rest in reference to things account-ed miraculous in the Old Bible times, but ed miractulous in the Old Bible times, but incredulous in reference to the same kind of things in our own time. They will be-lieve, easily enough, that angels walked on the earth and talked with men four thou-sand years ago, that angels sang in chorus at the birth of Christ, that the angel appear-ed at the sepulchre, that Peter was taught in a vision that the anostles had nower to in a vision, that the apostles had power to cure disease and cast out evil spirits; but they are not willing to believe in any kind of spiritual phenomena now. They seem to think that such things are credible just in the ratio of their distance from the present time. They would accuse a man of heresy and infidelity who questions any of these old Bible accounts, but they are unwilling to believe in the possibility of such phe-nomena at the present time. They do not want to receive them; they do not want to see them or hear of them; they will not believe in them. Let it be reported that any man is cured by prayer, or by the laying on of hands, or that any one was warned in a dream of danger, or had heard from friends in the other life, and these people instantly cry it down, and they will bring on the doctors who will pronounce it another case of hysteria! Then there is a class of religionists who, holding to the doctrine of spirit and its manifesta-tion in the old time, believing in the miracles of the Old and New Testaments, hold also to the possibility of spirit manifestation^{*} and of things in ordinary language account-ed miraculous in our times. I belong to the latter class. I believe in spirit. I believe in angel-life and spirit-life. I believe in the miracles related in the Old and New Testager, or had heard from friends in the other miracles related in the Old and New Testaments as things not wrought out by the breaking of any law, but by the coming down of a higher power-just as gas will give a balloon the power to rise, not by breaking the law of gravity, but simply by the exercise of another force. I believe in the possibility of these things occurring now. I believe in the possibility of mani-festations and the reception of influences and impressions from above, and in the pos-sibility even of the sound of voices and the appearance of forms from the other life.

is no need of miracle or anything of this sort.

WHERE IS THE REAL TRUTH?

Let me ask this other question: Laying aside the different theories that have ob-tained, where does the real truth reside? I tained, where does the real truth reside? I can only speak for myself here, and I can only say, as John Welsey wrote in the pre-face to his sermons, "I am only a learner." In the first place, I must accept these his-toric facts, and I must accept the common belief of mankind. In the next place, I must confess that there has been and still is in the world a vast deal of superstition; that there are a great many deceivers; and that, as in the days of Moses, when the great necroimancers met him in the field of great necromancers met him in the field of necromancy, men by sleight-of-hand may be accounted for on the theory of nervous or uerangement

L am lest! I cried out as an old man went

I am lost1 but I can not stay here with you

all. Where the sun walks a mourner by day

through the sky, And the moon hangs at night like a bell on

a pall. I can not stay here! Oh, direct me away From this populous city! I pity you so, For I know you must dream of the sweet-ness of May,

And long for the lark songs and rivulet's flow.

"Direct you? I can not, my child; I am lost, And have hunted in vain for a road leading

I bought in this town at exorbitant cost, And here I must die, I've no reason to doubt.

Greed, conscienceless, hungry and lank as a

Had a lair in my heart, and grew into such

I found myself bloodless, unfeeling, unlov-

A prowling flesh eater in costly disguise.

A woman in black, with three children

came by, And bowing, she said, I am here earning bread.

I never can breathe easy under this sky, But my children must live though their fa-

ther be dead. The strong man who traveled life's high-

way with me, And cared for my children; a husband, in

truth.

Came not when our armies triumphant and free

Returned from their labor so blackened by rath.

But she were not wise, nor yet loving, who weens

In mournful inaction whatever ills come; But who, from mad anguish to brave action

leaps For love of the living, whoe'er lieth dumb. So aiming to be truly worthful and great, I turn from all helpers who fail how so e'er, Sufficient in hours of need unto myself, And unto my children as helpless as dear.

I passed by a palace all blazing with light, Wherein with a reckless profusion were

flung Fresh types of rare beauty, while men in de-

light Showered flattery's honey with dissolute tongue.

How brilliant! how glad! why are thy dwelling's here

In the City of Sorrow ?--- so gorgeously clad. Those flashing young eyes would not harbor a tear:

Those beautiful bosoms can never be sad.

But silent and wan from the shadowy hall I saw them steal, and in the blaze of the

With white lips, and eyes which would al-most appall

The ones who had drunken their brightness away.

Their partners at night were cold strangers by day,

Denying a smile or a nod of the head. " O bleeding hearts, dead are life's roses your

way, And 'twere almost as well if like them you were dead.

A hollow-voiced maniac, thin as a ghost, Walled down the cold payement with san guine stained feet.

Prove all things; hold fast that which is good .-Thessalonians, v. 31.

We are all of us learners in this world, The wiscst really know but little. We beine whest reary know but ittle. We be-gin without any knowledge, and we follow along the lines of thinking that others have followed. Each generation succeeds in pressing the lines of inquiry a little ways beyond where their predecessors left off. and thus there is from generation to gener-ation a slight advance in truth. 'The best ation a slight advance in truth. The best that we can all do is to be in the fullest sense the disciples of truth, and to be so truly in love with truth-that we prize it above everything else. Men should not be-long to any party but the party of truth and-right. Whenever a party disregards the sentiment of patriotism, then be a patriot, and let the party go And whenever any and let the party go. And whenever any party interferes with truth, then follow truth, and let the party go. It is in deep loyalty to this spirit that I would speak to you to night, as always. In our first discourse we laid down some general facts or propositions in reference to the world of matter and the world of spirit, and on last Sunday evening I attempted to bring out a general history of the thinking of mankind on the spiritual side of the subject, and I think we all of us saw with great plainness that there is a line of profane history bear-ing on the question of spirit and spirit man-ifestation, and also a line of sacred history, including the Old and New Testament, the early church fathers, and the most devout minds in the different Christian churches. now come to ask your attention to some of the spiritual phenomena, and the first is what I may call the common belief in reference to the existence of spirits and the phenomena of the manifestation of spirits

in this world, BELIEF OF THE COMMON MIND. There are cortain broad truth's that find a place in the common mind, that deserve a degree of weight even beyond the teachings of scholastic minds, or of the minds trained in the different schools of religion and phi-losophy-truths which seem to be common, to the best minds throughout the world and which have prevailed all the way down and which have prevailed all the way down through the different ages. If you will go to what I call the common devout mind; the mind that has not been trained one way or the other in the schools, you will find an almost universal belief in the existence of spirits and in the manifestation of spirits. I was talking the other day with one of the most devout women of this town one of the most devout women of this town, a woman lingering in the beautiful sunset scene near the close of life, one who has never given any thought or study to the philosophy of this question, and who is entirely foreign from the modern school of Spiritualism, and I asked how life looked to her, and if there was anything in her exher, and if there was anything in her ex-perience that seemed to assure her of the life to come, and if there was anything like the presence of angelic or spiritual beings along her way. She said: "If you only knew the experience I have had on that subject, you would not have any doubt." Then she related a number of instances where warnings and impressions had come to her. One of the best women in the city of Chicago, one who was deeply imbued of Chicago, one who was deeply imbued with piety, but free from the bias of the schools on this question, lost her husband, who died suddenly away from home. She was stricken with great sorrow, and she told me that she was lying in her bed one morning, she was fully awake, and was pray-ing for relief, when all at once her husband stood before her, as he had looked in early manhood. She attempted no explanation of the fact. It simply may a fact, and with

THE MATERIALISTS AND THE SPIRITUAL. ISTS.

Now, my friends, I ask this practical question: What are we to do with all these things? It is useless to deny the existence of everything I read in sacred and profane history last Sunday evening. We can not deny the fact of such histories existing; nor can we deny the fact of men, along down from the past ages to our time, be-lieving in the things that I read. There are two general ways, or three, of disposing of questions. The first is on the hypothesis of the Materialists. The Materialists, repre sented by such men as Dr. Draper and Herbert Spencer and Dr. Hammond, have a very easy solution of all these things. I very easy solution of all these things. I speak of them as Materialists on this side of the question of philosophy. They say the early ages of the world were the ages of faith, and in those times the human mind found many strange and curious phenom-ena, and as by the law of its being it must seek causation, and not knowing the laws of nature, it placed that causation in outside or supernatural agencies. This they call the childhood age of the world, and they say that nations and individuals may have their age of childhood. It is the superstitheir age of childhood. It is the supersti-tious age, when credulity is large, when people are easily imposed upon, and readily believe all kinds of statements, and reasily credit the supernatural. This same class of Materialists come along down and tell us of the age of reason, when men began to think —when men did not believe everything, but looked into it. It is a very easy, thing for these philosophers and their disciples to disthese philosophers and their disciples to dis-pose of everything that belongs to spiritu-al phenomena. Instead of a personal, living God, they give us the nature of nature. In-stead of the living mind, they give as some-thing that is evolved out of the brain, as the liver evolves bile, or the flower emits an odor. All this great world of phenomena they relegate to the unbreakable do main of

TESTIMONY.

Take and read a book written by Dr. W. W: Patton, the Congregationalist-not the other Patton, for he wouldn't write such a book-on "Remarkable Answers to Pray-er." He gives numbers of cases of the healing of disease in answer to prayer that are as thoroughly substantiated by testimony as unoroughly substantiated, by testimony as any of the cases in the Old or New Test-ament, We take a case in the New Testa-ment, say that of the man who was cured of lameness at the beautiful gate by Peter. We dealt bridge how the same the man who We don't know how lame the man was, the event occurred two thousand years ago, and there is no concurrence of a number of living witnesses in the story; yet we believe it because it is recorded in this book. Yet it because it is recorded in this book. Yet here are cases where the parties have been examined by physicians still living, who who have been under the care of the best physicians of the country for years, and who have finally been cured by the lay-ing on of hands and by prayer. There are recorded in Dr. Patton's book the cases of cures in this manner of Methodist ministers them-selves, of Presbyterians. Congregationalists selves, of Presbyterians, Congregationalists and Baptists, one after another, authenti-cated by testimony that would not be ques-tioned for a moment, if any other subject were under consideration.

giving the greatest credit to the age of reason and science, to the power of sleight-of-hand, and to sensorial illusion, and I cannot honestly account for all these strange phenomena on these grounds alone. There is such a thing as carrying skepticism to a point where it becomes as ridiculous as the greatest degree of credulity. Dr. Adam Clarke stands by me on this point. He says that to deny such things as the rappings and other strange manifestations at Epworth parsonage; is to deny the senses of mankind and the testimony of some of the best men and women in the world, and would over-turn every source of evidence on earth. Now when I say this, I am willing to admit an occult force, and in naming it I do not care for terms. There may be an undis-covered occult force that may explain everything that belongs to mediumistic phenomena. Prof. Huggins, after examin-ing these things, admits that there is some occult force that we have not yet got hold of. But that does not account for all the phenomena that are inspired. The some phenomena that are manifested. Take some of the facts that belong to the realm of mind. How are you going to account for such a thing as that dream of the lost company in the mountains. It is not safe to deny it. You might as well deny any statement of fact in the New Testament. If we are to put any trust at all in human testimony, we must believe that fact occurred as related. When Bishop Lee of Iowa fell from the top of the stairs, his son, living in Missouri, was awoke as by a shock in the midst of a troubled dream, and he got up and told his companion,"My father has fallen and hurt himself," and the next morning he received a telegram announcing the fact. What are you going to do with these things? What explanation do you have when one mind somehow reads another mind? How is it that the spirit may seem to go out beyond ourselves? You are going to visit some people, and when you get there they will say, "We were just thinking of you and expecting you." They had an impression of your coming through your wind going abard of your to they had mind going ahead of you. Is there not something in this that wants something more than an occult force to explain it? Can we account for it except on the theory of the mind traveling out of or beyond the body.

THE TRUE PHILOSOPHY.

I cannot myself, by any amount of skep-ticism—and I am credited with having enough for ordinary purposes—get rid of the fact that impressions come to influence candid men in the form of dreams and warnings. I cannot in that way get rid of the impression that many in this audience and thousands of people all over the land have experienced that there is a spirit presence about them. To explain that, I must call for more than superstition, more than hysteria, more than sleigh-of-hand. Mere. reason will not explain it all, and I love Teason will not explain it all, and I love reason as much as anybody, but we must not let even reason run mad. On the other hand, I take my stand fairly and squarely as a philosoper with the great spiritual school of religion. As a philosopher, I must stand with the spiritual philosophy as against the material philosophy, and with the realistic school as against the ideal school. I must equally oppose that philos-ophy which says there is no such thing as spirit and the philosophy which says there is no such thing as matter. I must believe s no such thing as matter. I must believe I am not only a world of matter but a world of spirit. I must believe that I am not only conscious of my own impressions of things, but that I know the things themselves out-

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RELIGIO-PHILOSOPHICAL JOURNAL.

MRS. ANNIE STEWART.

Materializing Scances at Terre Haute, Ind.

BY HENRY LACROIN.

[Constance] from hast week.] PRIVATE SEANCE OF 18TH MAY.

Marie Louise was announced by Minnie as coming out in bridal dress (!) and soon the lovely girl appeared, tout de bland habil-tee, all in white, her long vell of time soft fabrie was thrown about so as to display its size and beauty. A wreath of delicate white flowers rested elegantly on her head; at our request she took it off and held it in her hand. As she walked from the cabinet she spoke to us, for the first time, in English, saying that she could not through the influence of this medium talk French in any way fluently and preferred not doing it. She threw the end of her flowing yeil several times over our head, and at her desire we took hold of it and felt it. The lovely creature said she was happy in being able to please us, and with a right warm and full kiss proved her saying on our lips. After talking and exhibiting herself—and the medium also in her chair, by opening in full the two doors-for about five minutes, she

disappeared in the cabinet. Shortly after the exit of our daughter Minnie inquired of us, if we should like to see our darling's lover. This was an unlooked for event which we concluded not to dismiss, and forthwith we answerd—yes—de-cidedly yes. The wouldbe candidate for the hand of our dear girl seemed in a hurry to show himself and learn our impression; as he very quickly after opened the door widely, and in the then good light showed the regular, bright and intelligent features of a young man. Erectly he stood before us, showing to advantage a tall and well-shaped form, which balanced itself forward and extended to us a warm and well defined hand, which we took with pleasant feelings, as we were well impressed about him. As with any other actor in our material sphere. under such a circumstance, this bright spirit—all the way from another elime—seemed deeply moved, notwithstanding the evident air of mental strength which marked every one of his classical features with youthful but decided manhood. As if relying on himself and his love, and on previously ac-quired certainty as to the result of his present step, joyfulness soon pervaded and il-lumined his face, so much so as to render it sparkling. He seemingly could speak but at a disadvantage, as few words were uttered by him; but we learned that he was born in Montreal (Canada) his father being French and mother English, and that he had passed away when an infant. After delivering unto him such words as a father, in such a case, is called to utter (and which Minnie afterwards pronounced preacher words) and reverting to an occurrence that had taken place two days before, which we will further on detail, we gave him a hand of adien and he disappeared.

As for the elucidation of the above incidents it becomes necessary to relate what had happened previously, through our own mediumship. We would state that on the mediumship. Oth of May, the day of our arrival at Terre Haute, we were made to draw a picture on a quarter size card, on the back of which we had got Mrs. Stewart, the medium, to Bar It turned out to be our darling's ognize. keness, which we had been unable to obtain before, and, therefore, nobody for Mrs. Stewart, as anticipated. As we were examining this picture in our room, a few hours later, it seemed to us that our sweet one had a strange air, which we intuitively telt, or somehow became assured, was not habitual to her, and somewhat distorted her liveliness and loveliness. Our son Henry, from his invisible stand, close to us, answered at once in our open ears: "It is not as tonishing; she is in love." That explanation; unasked for; strictly speaking, let the cat or secret out of the bag, and threw a clear light on the subject. That our sweet daughter should be in love at her present age of about twenty-one, according to our reckoning, although in the Spirit-world, that, in itself, had nothing extraordinary about it is an according to the spirit-world, about it in our eyes, and in no way aston ished us. Had she not gone, at about eighteen months of age, to a world just as progressive, if not more-scathan this our planet? Had not our Henry, two years ago, given us his spirit photograph, obtained in Boston, on which appeared also the like-ness of a young girl who had, he said, smitten his affections? Just one week after we had produced the likeness of our darling, as we lay in bed, she and her sister Celeste, also our father, announced their presence near us, and we had together a good conversation, mentally, or spiritually, carried on. After much coaxing, we prevailed on my darling to acknowledge—that she was in love-which she did with half reluctance and more than half pleasure. Turning at once to her grandfather who stood near by and as if pleading for his help, she said to himi: " Is he not, say, deserving of my love?" Whereupon our father answered, immediately; "He is indeed a fine, and deserving young man; in every way worthy of her love!" This conversation had the effect of quieting our mind, and we felt like dropping the subject for the future, or take no more concern about it. Before our three nightly visitors had left our bedside, Marie Louise sitting on our couch close to us, and Celeste reclining at full length with her charming head on our left arm, where she soon slum-bered for some ten minutes, we inquisitive ly inquired of the latter, whether she, as well, was in love. With a kiss she answered a decided no, adding as an explanation, that she was in love only with the public and the public in love-with her-as an actress or singer, on operatic and concert boards. We had noticed when she came and landed gracefully and at full length on our bed, that she wore a beautiful white gown, whose trail seemed immensely long and was lost sight of at the foot of the bed where it had fallen. This vision and conversation was referred to by Marie Louise -as wholly truthful-when she came at this seance and spoke at length for the first time-adding, I had on a dress just similar to that of Celeste, but you did not notice it. Confirmation, thou art a sacred friend, as well as a sacrament. Marguerite (eighth daughter, nine years of age) was now evolved from the mysterious depths and darkness of the cabinet and she walked down from the platform to salute her father with a hearty and sounding kiss. She then sat on a chair near us. took a bouquet which she put in her thick dark hair. That ornament of her head was in perfect harmony with her present age, and was clustered over her brow in a neglige style, that gave an air of roguishness to her delicately gathered features. Having passed the remark that she possessed an abundance of hair, she took hold of our hand and plunged it into the mass, topwise, and sideway. She spoke pleasantly in dis-

tinct tones, and rose from her chair to get a close look at the music-box. In a leisurely way she then walked about the room, and took a long turn to come behind us, kissing us again. Her face was sparkling with youth and joy, and she brought it in close contact with ours, so as to enable us to see contact with ours, so as to enable us to see all its details and sportiveness. To convince us of the perfect materiality of her dress, she pulled it about, lifted it, turned inside out one of its pockets, and rubbed it smart-ly over our hands and person. For fear of requiring provisions on her long journey back, she provided herself from our store with a second load of candy, and after kiss-ing us tenderly and sweetly walked away to the cabinet where she disappeared. Emma, (second daughter, twenty-five years of age), walked for the first time from the cabinet just as well materialized. She had the power to speak but few words, and as she saluted us with pressing hands and lips, we were able to see that she resembled somewhat her sisters, but differed with

somewhat her sisters, but differed with them in expression; she looked also taller. One of our bouquets was placed by her in her hair, and the inviting candy box was honored with her angelic touch. This interview was somewhat short, but its souvenir is fragrant and fresh.

Leon (seventh son and last of fifteen, seven years of age), came out bouncing-like, and after pressing our hands, he immediately proceeded to the candy box, spilling much of its contents on the platform; but he went on his knees and picked the stray ones up. Like his sister Marguerite he was attracted by the music-box, and gave it a close in-spection. We then learned that he was passionately fond of music. He was able to speak few words, but all his movements and expressive countenance told clearly of the bright animus which controls his boy-ish spirit. We found that the picture which ish spirit. We found that the picture which we had mediumistically drawn of him was a very close resemblance. Minnie said that his sisters, upon whom he played tricks, called him scamp, but that he was tolerated on account of his youth being the baby of the family: Before leaving he went about everywhere in the room and examined everywhere in the room and examined things, and after his "good-bye" and disap-pearance, we came to the knowledge that a file of papers and the candy-box had all disappeared. Minnie informed us that he had carried them away after his exit in his in-visible state—which must have been done as stated, because we positively knew that those said articles were on the table when he left. They were found after the seance was over in the cabinet, but the candy-box was quite empty. Our hat which we had left on the table at the other end of the room, was found pinned to the curtain on the door of the cabinet, on the ontside. It should have been mentioned before that when our boy proceeded from the cabinet his hands were clammy, but we told him to come better fixed ; at this he wheeled around, got into the open cabinet and there we saw him moving his hands in the immediate atmosphere of the medium, and he returned with perfectly warm and flexible hands.

To be Continued. From the Banner of Light.

An Open Letter to Prof. Swing.

PROFESSOR SWING: My Dear Str-A few days since I cut the enclosed all from the Banner of Light with a view to replying to Read what follows and the outcome of the trances I have quoted above, as re-corded in the Bible, from which you preach and you will find exactly the same results that you affirm come of the spiritual en-trancement have been avitable." trancement now, "eloquence without labor,"

You say, "Spiritualism is thus a new effort to leap over the great mediatorial laws, and to land into the energies and accomplish-ments of the Spirit-world." Reverend sir, is not this an inconsiderate assertion? is it a new effort as to time or divine ordering? The first entrancement named above took place 3,300 years ago. Is this condition of the human mind or mental functions a new one, tested by the very just realities that you ascribe to trance? you ascribe to trance?

Do you know that the faith you preach, and the Bible from which you take it, owe their existance mainly to some abnormal condition of the human mind, in some form or other, through prophets, seers and dreams? What the Bible teaches us of the invisible God, of the invisible angel hosts, or of the heavens, or the Spirit-world, is given by some invisible intelligence through some living visible mortal-he may be a prophet, a seer, an apostle, a Christ, as called; but in fact a medium of communi-cation between the invisible and the visible intelligences.

It is utterly impossible that any revela-tions of or by God, or angel, or spirit in the invisible world can be made manking, otherwise than through some medium of intelligence, if it be an intelligent revelation. And never a word of our Bible became there only as it came through some medium. You say, that it will utterly fail there can be little doubt, because God has given indications that no mind, no era, no civilization cations that no mind, no era, no civilization will ever come to Him except through the medium of his laws. The only point in this that I can comprehend, is, that Spiritualism will be short-lived, because, forsooth, in your conception there is no law for trance. Does not the same God and the same law exist to-day that did when Balack strove to have Balaam curse Israel, and Balaam was entranced and forbidden to do it? If not, when was that law renealed, and when did when was that law repealed, and when did God change his mode of communicating with mankind? and where is the evidence of the change? "Joining hands around a table" of itself is nothing, but as to producing conditions may be everything. Passing around Jericho six times was a simple at-fair, in itself considered; but the seventh time and blowing the trumpets brought down the walls. The minister's hands upon your head at your ordination may seem as weak as joining hands round a table to most persons, but all these things have their effeet. It is unwise to criticise matters that are above our compreheusion. Truly your friend. T. RICHMOND.

"Woodstock, Vermont, 1877.

A Month in the Field.

ED. JOURNAL:-Four weeks ago to-night I left my home in Detroit, to reach Bullalo the next morning, and the hills of Allegha-ny County at noon. A quiet visit and, a talk in the Court House one night to a full and the fourt House of allegh the audience of temperance folks, filled the week, and Sunday found me at Waverly, speaking twice to a goodly company in the Spiritualist's hall, and once in the week to a large audience in the Opera House; a meet-ing of the Blue Ribbon Club, of 2,400 mempers, in a town and vicinity or 6,000 pledged to total abstinence from intoxicat-ing liquors, under the motto, "With malice to none, with charity to all,"-a broad and unsectarian movement worthy of note and of great value so far. May it last! Another Sunday in the hall, and then a ride of ten miles north and up, far among the grand hills, past fine farms, deep forests and blooming orchards, and a day at a farm house, with an outlook from its South front, far away over a beautiful hilly region to the distant blue of the mountains. At night a church full on temperance, next day a dropping down for three miles of some 600 feet to the railroad, and an hours's ride north to Ithaca. A day at Cornell University, seeing its fine halls, its solid and ample buildings, its wonderful cabinet of shells arranged by Dr. Newcomb, its library of 50,000 volumes, its geological col-lections, its most valuable chemical laboratory, its mechanical and scientific tools and work shops, where students make the mechanism of which they have studied the the-ory, and the ample drawing rooms for me-chanical, architectural and artistic design-ing-practical and industrial education full of value. Six hundred students of both sexes are there, and it is broad and unsectarian in its ideal, a good place for the children of liberal people. The view from the western windows is fine; the city 350 feet below, the green fields and hills, and the Cayuga Lake stretching forty miles north-ward. Next day a delightful ride up the lake on a fine steamer, and a ten miles' rail-road trip to Waterloo, a day's rest. and then the two days' Yearly Meeting of Friends of Progress (the two the price of the store) The two days Tearly Meeting of Friends of Progress (the twenty-ninth meeting, perse-verence worth while) at Junius Quaker Meeting House, four miles out into the beautiful country. A house full of earnest hearers, Geo. W. Taylor, H. L. Green, my-self and others spoke. Spiritualists and Materialists gave their views freely and in peace, and all were the better for it. while peace, and all were the better for it; while pospitality to all comers made it pleasant, and the quaint old house and the shaded turf beneath the old trees in its yard were made the place for picnics and cheery talk; one of their best meetings they say, and a

walked out a little east to the Rural Ceme-tery, and saw the plain block of granite, some four feet long, two feet wide, and two feet high, at the head of the grave on which is simply carved the name "Gerritt Smith." His mortal remains rest beside those of his ancestry, and the neighbor and friends he loved so well. Close beside is a marble block of like shape and style, on which is cut, "Anna C. Smith," marking the place of interment of his lovely and excellent wife. His memory is cherished, his name spok-en with tender reverence by all; a good and true man; of large abilities, high sense of honor, rare kindness and tender fidelity in his home and with his friends. His life is being written by O. B. Frothingham, a fit and appreciative biographer. He was a friend and lover of religious liberty, and I well remember attending conventions here with A. J. Davis and others, and his saying, If to believe in the presence and return of our departed friends is to be a Spiritualist, I am one." To-morrow I speak in the Free Church, built by him, and Monday morning go East to Boston, and thence to Florence, in the good old town of Northampton, in sight of the blue waters of the Connecticut and the grand mountains that looked down on my cradle in far-away days. At Florence, a beautiful manufacturing town, with wisely generous men for managers of its useful industries, is Cosmian Hall, built at a cost of \$40,000, and used on Sundays by the Free Society that own it, where I will speak, and then come back to Moravia for a grove meating the 20rd and 24th and star grove meeting the 23rd and 24th, and stay in this region and New England until August is about over, to meet engagements already made. As we have no bishops or commanders to

report to, I make this volunteer report to show that the people still live, and that 1 have not been idle. Shall try to steer safe through the summer heats, but fear it will be hardly possible to always breathe such sweet air as sweeps over these hills-the elixir of life indeed. deen. Yours truly, .G. B. STEBBINS.

Peterboro, Madison Co. N. Y.

P.S.-Since closing this letter I learned of a matter your readers should know about. The last part of his life Gerritt Smith sometimes attended the Methodist Church and had a class in the Sunday school. Rev. Mr. Keppel, the minister, wrote a letter to the Northern Christian Advocate at Auburn, N. Y., claiming that Mr. Smith had been "converted" to orthodox views.

Mr. Smith's grandson, Mr. Miller, says he he had not changed his views, surely not in that direction if at all. Mr. Calkins, his business agent and intimate friend, says the same. At his funeral the family sent thirty miles for a Unitarian clergyman, and not for Mr. Keppel, close at hand. Rev. A. F. Bailey of Canastota, near here, a liberal Unitarian, a Free Religious preacher, wellknown as heretical, says Mr. Smith sent him a donation each year, and that a year before his death, hearing he (Bailey) might be obliged to leave, wrote urging him to stay, and offering to double his help, as he did in the year. These facts show the folly of the year. These facts show the folly of trying to make Gerritt Smith an evangell-cal christian. He advocated openly The Religion of Reason, the soul above creed or books, as I know by conversation and cor-respondence with him, the last not long be-fore his translation. Honest Methodists had better let such efforts to claim him go by

place to fact, knowledge takes the place of dogmatic belief; how, then, can the man whose every conscious thought rests upon a rock that can not be removed, prevent or binder these emotional feelings from taking

JUNE 30, 1877.

possession of his entire soul. But over all other considerations that fill me with spiritual emotion, is the glorious consciousness and assurance that I am never unattended. No, I am not alone when old earth friends desert me; not alone when persecution and bigotry pursue me; not alone when grief or care, or workly loss overtakes me; not alone when sickness prostrates me; nor yet am I alone when this earthly house of my tabernacle is dissolving. 'Oh, how I rejoice with an emotion kindred to that of the blessed angel visitors that move me as I write, as I think that I shall never again be alone; always attended by loving angel footsteps, through every varying phase of life, down to the moment when my feet shall touch the cold stream of the death change, I shall not then be alone; nor when this mortal shall put on immortality, shall I be left alone. Oh, the joyous, raptur-ous emotion that fills me with the thought that as I rise from the last Jordan, angel hands shall clasp mine, angel voices shall welcome me, and angel eyes look lovingly into mine. Reader, has Spiritualism no compensations? has it no emotions? Buckland, Mass.

CRIME DETECTED.

A Dream or Otherwise-"She has Hid it Under a Staal."

A singular incident happened in connection with a theft in a mansion on Van Ness avenue a few nights ago, which Spiritual-ists will immediately seize upon as an evi-dence that departed spirits are really wont to return to this mundane sphere and exercise their power for good or evil on the in-habitants thereof. In the elegant mansion referred to lives a lady who has recently been visited by a sister, one of those fortu-nate mortals who is the possessor of dia-mond jewelry and gold coin in abundance. Shortly after her arrival the lady of the house, for some good reason, discharged a female servant and employed another in her place. A day or two after this event the visitor, desirous to go on a shopping ex-pedition, took her purse containing a valua-ble diamond pin and a respectable amount of coin from its place of security in a drawer, and laid it upon the bureau. She went from the room several times in making her preparations, and when ready for departure the purse with its contents was missing, The alarm was at once given, and the two ladies, assisted by the new servant, made a thorough search. The house was swept, the furniture moved, and every possible crevice into which it could have fallen examined, but all to no avail; the purse had disappeared as completely as though the earth had opened and swallowed it. It was late at night before the search ended, and completely tired out the household re-tired. In the middle of the night the lady of the house was awakened by the entrance of her sister who was acting in the most of her sister, who was acting in the most singular manner and asking constantly for writing materials. Her nervous system seemed to be highly excited and she did not appear to be in her right mind, though it was not a case of somnambulism. Paper

he New Jerusalem Messenger of a recent date has the following: Prof. Swing, of the Alliance, puts the claims of Spiritualism in their true light, and gives the true reason why it must utterly fail:

"In Modern Spiritualism the mind falls into a trance, and is eloquent without labor, wise without study, clairvoyant without eyes, artistic without study or taste, geog-raphers without travels, readers of the strata of the earth without sinking a shaft. There are portraits that have been painted by those who have no art, and who never saw the face they have thus limned. Spir-itualisin is thus a new effort to leap over the great mediatorial laws, and to land into the energies and accomplishments of the spirit-world. That it will at last utterly fail, there can be little doubt, because God has given indications that no mind, no era, no civilization will ever come to Him except through the medium of his laws, and there certainly is no law by which a trance or a joining of hauds around a table can confer oratory, or impart valuable information, or engender artistic skill,"

I have heard you preach, and read many of your serinous with much interest and satisfaction. This, however, seems to me one of the strangest anomalies that creedal minds are subject to. That a student of the Bible, a teacher of its principles, a preacher of the gospel therein contained, and derived from no other source, should put forth to the world such thoughts, is one of the strongest evidences of the silly inconsistency of the clergy. Did you ever read or preach from John's revelation on the isle of Patmos? · By what law, reverend sir, was John in a trance on that occasion?

You will pardon me for criticising this article of yours somewhat briefly. Your utter repudiation of the condition of trance and revelations through' entranced persons, is strange, when you preach from the Bible texts more or less, given through entranced faculties, every Sunday, to an intelligent and large audience.

You say, "In Modern Spiritualism the mind falls into a trance," and again you say, "certainly there is no law by which a trance

"certainly there is no law by which a trance or,"etc., etc. Now, sir, will you please turn to Num-bers, 23d and 24th chapters, and read them, but especially the 4th and 5th verses of the 24th chapter: "4th. He hath said, which heard the words of God, which saw the vis-ion of the Almighty, falling *into a trance*, but having his eyes open. 5th. How godly are thy tents, oh Jacob, and thy tabernacles, oh Israell"

Please read Acts, 9th and 10th: "And there was a certain disciple named Annanias at Damascus, and to him said the Lord in a vision, Annanias! and he said, Behold, I am here, Lord. And the Lord said unto him." etc., etc. Again, Rev. sir, please read Acts 10, 10: "And he became very hungry, and would have eaten, but while they made ready, he fell into a tranes, and saw heaven opened and a certain vessel descending unto hìm."

Please read Paul, Acts 22, 17th: "And it came to pass that when I was come again to Jerusalem, even while I was praying in the Temple, I was in a trance. And saw him saying unto me, Make haste, and get the quickly out of Jerusalem, for they will not receive thy testimony concerning me."

And again, 2d Corinthians, 12th, 2d, 3d and 4th verses, and onward: "2d. I knew a man in Christ above fourteen years ago. (whether in the body, I cannot tell, or whether out of the body, I cannot tell, God knoweth;) How that he was caught up into paradise and heard unspeakable words, which it is not lawful for a man to utter. Of such an one I will glory, yet of myself I will not glory but in mine infirmities."

good promise for another year. Next day an hour's ride East to Auburn, a glimpse, in passing, at the State's Prison and the Presbyterian Theological Seminary, which are the two chief "means of grace" in that city, one imprisoning the body a few years, the other rettering souls for life, and teaching that God punishes the majority of our race in forment forever.

A ride south, twenty miles by rail-to Mo-ravia, two meetings there with good audi-ences and a call at Cascade on my return to see Mary Andrews, the well-known medi-um for materializations. She is but four miles from Moravia on the Southern Cen-tral railroad; owns and carries on a pleasant hotel at the south end of the lovely Owasco Lake, which reaches northward from her grassy yard twelve miles. The railroad station is near the door, and all conspires to make it a delightful spot for pure cool airfor boating and fishing, and for spirit man-ifestations as well. There still occur in daily seances materializings and healing by spirits, interesting and valuable as I was told, and may see more of, with more time. Dr. Weaver, an excellent magnetic healer, is there, too, and highly commended by his patients.

natients.

By way of Auburn and Syracuse I reach-ed Canastota on Friday, and came up the sloping hills a thousand feet to this quiet and pleasant village. Here is the old homestead of Gerritt Smith, pointing south on the village square, with its ample grounds, old trees and fine gardens now occupied by his son, Green C. Smith, Last evening I

Is there any thing Emotional in Spiritualism i

BY REV. WM. ALCOTT.

The question has often been asked me since I left my old Methodist home, "What compensation do you find in your new faith, for the loss of the old, warm blessing you so richly enjoyed when under the influences of prayer or class meetings? In leaving the warm atmosphere of faith, for the cold abstractions of reason and philosophy,have you not bartered away the only source of comfort in your hours of affliction-the only hope left on earth for strength and joy, for the weak and sorrowing? Do you not often miss the friendly hand-shake of your old Christian associates? Your new friends in the spir-itual ranks are proverbially cold and unsocial. To one of your warm temperament and social proclivities, your new home must be dreary and cheerless."

Well, yes, I do often miss the warm hand clasp of olden times. I many times sigh for the friendly look and encouraging word, and the cheering stimulus of friendly brotherly faces; for my lot since I embraced the new philosophy, has too often been one of isolation. I often liken myself to Elijah of old, standing alone amongst the four hundred prophets of Bael. But still I do not lack compensation; true,

when I am favored with a casual visit from some of my new brethren and sisters, we do not, as we did in days of yore, seek our en joyment in shouting ourselves into a delirium of excitement, yet we find something that better compensates for the old wild phrenzy, in the calm, gentle breezes of assurance that sweetly blow over us, as we calm-ly realize the glorious truth that knowledge, not faith, is the basis of our joy. When we gather in our little circles, with the world and its cares shut out, we often feel, as did the disciples in the upper room, as did Peter James and John upon the mount of trans-James and John upon the mount of trans-iguration, like exclaiming, "it is good for us to be here." Yes, when we find in our cir-cles, after a wearying day of toil and annoy-ance, that the friends who left us years ago, are still alive, still about us; still seeking to minister to us with their loving presence and soothing influences; when we listen to their words blended of wisdom, cheer and strength; when we feel (as we know we do) strength; when we feel (as we know we do) their loving touch, and feel the strengthening magnetism as it flows from them to us how can we be incapable of feeling thrills emotion passing over, and through us When, as sometimes, happens (for we are but mortal), we have failed in some duty, or made some wrong steps in daily life, or al. lowed some lapses of temper to escape us. we hear these friendly monitors pointing out our errors with friendly, loving, truthful words, admonishing us to go in peace and sin no more; or when borne down with the tide of affliction or sorrow, we hear their words of loving sympathy and strengthens ing, cheering counsel, how can we help feel-ing emotions of gratitude swelling in our souls. But when, under blessed instructions of our trance influence and teachings, we feel wave after wave of magnetic sympathy rippling over our inner natures. "we do feel a tide of emotion, rich and glorious, surging over our souls, such as we never felt under the old influences of the olden faith: and this emotion abides with us; it does not fluctuate; it is the same thing next morn-ing it was last night. How can the true Spiritualist help but feel joyful emotions? The doctrine of spirit communion rests not on helief alone; to the convinced mind who has sought its truths through the channel of calm, truthful investigation, faith gives

and pencil were given to her, and she immediately covered the former with scrawls which were hardly decipherable. She soon quieted down and lapsed into her normal condition, when the ladies set themselves to work to decipher the writing, in which they were finally successful, finding, however, it all to be a repetition of the sentence, "She has hid it under the stool." They dccided that "she" meant the new servant, and proceeded to the latter's door they knocked for admittance. The girl soon unlocked the door, when the ladies informed her they could not sleep, the loss of the purse made it impossible, and that she must dress and assist them in further search. She grumblingly obeyed, and as she came out of the door the ladies entered.

At the foot of the ladies entered. At the foot of the bed stood a covered stool, the cover reaching the floor. Highly excited the ladies rushed to it, tipped it over, and there lay the lost purse, with its contents intact. The servant from the outside of the door had closely watched the ladies' movements, and as they placed their hands upon the stool she turned, ran down stairs, unlocked a door, and rushed into the street and away before she could be apprehended, and she has not been seen or heard of since. So far from being a Spiritualist, the lady is very positive in her disbelief of any such agency, and, moreover, is an Old School Presbyterian, and in accordance with her religious doctrines is opposed to any such theory as spiritualistic influence. She ascribes the incident to the fact that her nervous system was very much overwrought; that she had been thinking and dreaming about her loss, and as there was no one else upon whom the blame could be charged, she accused the servant of the crime, though an apparently unexplainable ircumstance is the fact that she had never been in the servant's room and knew nothing of how it was furnished. The facts oc-curred, however, precisely as above stated, and Spiritualists and anti-spiritualists will each undoubtedly be able to furnish a satis-factory explanation.—S. F. Chronicle.

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RELIGIO-PHILOSOPHICAL JOURNAL.

D. D. HOME'S NEW BOOK.

JUNE 30, 1877.

Lights and Shadows of Spiritualism.

This long expected work has at length been issued simultaneously in New York and London, and from a careful perusal, we venture that expectation will not be disap-pointed. The author is one of the most remarkable mediums, and his career has been one of strange vicissitude. He writes of

one of strange vicissitude. He writes of what he knows, and his wide experience gives weight to his conclusions. His unsparing exposures of follies and frauds may at times shock the charity of the devout. Yet he will pardon when he recognizes that Mr. Home is as devoted a believer as himself, and that his unsparing-ness is the result of his sincerity. Mr. Home, rapidly yet exhaustively, re-views the Spiritualism of ancient times. As-syria, Chalder, Egypt, Persia, India, China, Greece and Rome surrender to him their

Syrac, Onance, Egypt, Fersia, India, Olline, Greece and Rome surrender to him their spiritual knowledge, and wisdom. He then takes up Spiritualism in the "Jewish and Christian Eras," treating of it as manifest-ed in the Bible, the early Christian church, in Catholic ages, among the Waldenses and Comjeards at the Reformation, by contain Camisards, at the Reformation, by certain great seers, like Bohmen, Swedenborg, Jung-Stilling, Zschokke, Oberlin and the seeress of Prevorst.

Having completed this survey of ancient Spiritualism, he turns to that of modern times, dividing his subject with the following chapters: Delusions, Mania, "People, from the Other World," Skeptics and Tests, Absurdities, Trickery and Exposure, The Higher Aspects of Spiritualism, "Our Father,"

With the first two parts of the work, no one can take exception. It is exhaustive in its way, though in no way original and traces the golden strands of Spiritualism through the history of early times. Of itself it is a no-ble contribution to the literature and study of Spiritualism.

The third part, treating of modern mani-festations, from the well known position of the author, has been from the first announcethe author, has been from the inst announce-ment of the work regarded with distrust, and Spiritualists have feared that revela-tions might be made damaging to the cause. This is an idle fear. The truth needs no support from error. In the end it always gains by being outspoken. If there is any-thing about Spiritualism which will be in-jured by a whole-souled bonest statement jured by a whole-souled, honest statement of facts, we may rest assured that whatever thus is injured should be not only injured but destroyed. No man is better qualified to write on this subject than Mr. Home, both by intuitive knowledge and experience.

A medium himself who has hardly a peer, he may well be pardoned if he speak as one having authority. Spiritualism is as dear to him, as to the most zealous. He says: "I can not too strongly reiterate my conviccan not too strongly reiterate my convic-tion that between Spiritualism and the ma-jority of abuses by which it is disgraced, there is just as little in common as between the precions stone and the mud which may happen to cling to it. Perceiving this, and guided by promptings altogether apart from my own mind. I determined to write a work in which while the heavity and radiance of in which, whilst the beauty and radiance of the truth were sufficiently dwelt upon, the corruptions ever striving to darken and degrade it, were in the interests of that truth analyzed and exposed. As a duty I accepted the task, and as a duty I shall endeavor to dispassionately and unshrink-

ingly fulfill it." It is not with a spirit of severe criticism he proceeds to narrate some of the wild va-

new philosophy. Yet some one must pre-sentrits other side. The shadows are deep, but they will disappear when the light streams on them.

We are standing at the dawn of a new era in Spiritualism. The day of the wonder-worker, of credulity, and rascellity is fast closing, and Spiritualism will take its place as the Science of Life, to be investigated with calm deliberation.

with calm deliberation. The wandering medium, who insists on his own conditions, and these of fraud; who objects to anything having the least value as a test, will be discarded. The cause has been dragged down-to the dust by these, and their gross impositions have made even the name of Spiritualism a reproach. Mr. Home has sounded the key-note in this new advance. He speaks, and with un-mistakable emphasis, the demands of the best thinkers in the cause; as a basis for our

best thinkers in the cause; as a basis for our religion we are to have a science, and not the bungling tricks of montebanks.

We can not understand how any genuine medium can complain against Mr. Home, or his methods. If genuine, the more complete the test conditions, the more valuable the result. Their objections cast doubt on their mediumship.

Our anthor by no means forgot the Lights of Spiritàalism. The pages he devotes to this phase are pleasant reading, and replete with instruction. Especially is the closing chapter of great interest, being the narra-tive of a scance with Mr. Home, written by Madame La Comtesse Caterina Lugano di Pagigai, of Florence, Italy. While Mr. Home himself is too self-conscious, and sometimes offends by his extreme egotism, he yet im-presses the reader with his integrity as a Spiritualist. No reflections upon the author cân lessen the force of the truths he tells, or blunt the scalpel he so-unsparingly applies to festering corruption.

The book is an exhaustless magazine whence friend and foe will draw material for offense and defense. Had we not implifor oncase and defense. Had we not impli-cit confidence in the power of truth, we should hesitate, as so many have done, be-fore pronouncing it best to publish many of its chapters. Our faith, however, in truth is supreme, and therefore we regard the body as a public force which comes in book as a purifying force which comes in season of great peril, like a thunderstorm in the sultry heat of a summer day to burn up the foul exhalations with lightning, and blow them away with fierce tempest. DUFF.

Items of Interest-Gems of Wit and Wisdom.

I fondly thought of happier days, whilst it denoted nothing else than my death. To the dead there are no tolls; they drink purer draughts, and continually ascend higher .--Sophocles.

But the good, enjoying eternal sunshine night and day, pass a life free from labor; never stirring the earth by strength of hand, nor yet the crystal waters of the sea of that blessed abode, but with the honored of the gods all such as lived true lives, and took pleasure in keeping their faith, spend in the heavens a tearless existence.—*Pinder*.

The past has been an age of intolerance in which true righteousness has been cruci-fied between two thieves—the king and the priest-who have equally shared the wealth and power, which their combined energies could extort from the people, who became their helpless victims.-James Monroe, Peoria.

A Providence deacon, a few evenings ince. at a waver meeting in that city, arese l prayer meeting in and expressed himself as follows: friends, with great sorrow and regret I have just learned of the decease of our beloved brother Jones. Let us now sing "Praise God from whom all blessings flow."

Pestilential backbiters are the most in-famous smiters. They steal the livery of heaven to serve the devil in-the devil of sellishness. Beware of them.

"I say, Paddy, that is the worst looking horse you drive I ever saw. Why don't you fatten him up?" "Fat him up is it? Faix, the poor baste can hazdly carry the little mate that's on him," replied Paddy.

When death, the great reconciler, has come, it is never of our tenderness that we repeat, but our severity.—*George Eliot.*

The Theosophical Society failed in their project of importing a live Fakir from In-dia, for the cause they ought to have known from the beginning; the Fakir can not cross the black water-the ocean-without losing the black water—the ocean—without losing caste. This result is deeply to be regretted, as the Spiritualists would have been delight-ed to have seen the remarkable feats descri-bed by Madame Blavatsky, of a Fakir throw-ing up a ball of twine, holding the end in his hand, and the ball going out of sight; a boy then climbing the string out of sight; a boy then climbing the string out of sight, and the Fakir climbing after the boy out of sight; killing him and throwing him down in pieces; then descending and putting the pieces together, and the boy appearing un-harmed! That would be as good as J. M. Peebles' dancing dervish, who ripped open Peebles' dancing dervish, who ripped open his abdomen, and hacked his arm with a knife into kindlings, and then with a pass of the hand was restored. It would have been an excellent substitute for that "clementary" spirit appearing in a column of vapor! Alas, "elementary" or Fakir will not come. Even the Theosophical Society can not materialize a Fakir! and for the present, the stories about their doings at which credulity itself grows sick at the stomach, must be accepted on hearsny.

Has religion fostered learning? Countless martyrs at the stake and on the rach, whose only crime was extending human knowledge beyond prescribed limits, cry to the pitying Heavens. For a thousand years it sat on the prostrate form of a great civilization, and attempted to guide the course of events. What were the results? Read the chronicles of the Dark Ages. With blanched face and trembling nerves call up its scenes of fiendishness, where the representatives of this religion, clad with their power by God, wrought the work of fiends incurnate. The morality of Europe sank below that of the Empire even under Nero and Caligula. Morality, manly self-reliance, and nobility of character disappeared as the new religion gained ascendency. We now witness its blasting effects on Spain, a fos-sil of the Dark Ages, where the priest is more powerful than the king he faithfully supports. The poison of unquestioning faith entered deep into the vital current of Spanentered deep into the vital current of Span-ish life and paralyzed the intellect. It is this same faith that supports the Hapsburgs, like evil birds preying on the people, who detest, but dare not move for fear of the terrible power unscrupulously excited by the priesthood. Napoleon held his throne, and Louis—his villanous shadow—kept up his position on the slack rope of French pol-itics by the same aid. Italy, fairest land on which the sun ever shone, became the stronghold of the hydra—a nation of brig-ands and beggars.—Hudson Tuttle.

And she so cool and practical,

- Thus wrote she in reply:
- "I see you wrote about a kiss,
- And lying down to dies

Bathe in hot water, love, yoar feet, Crushed ico put to yoar head: And then a mild cathartic take-



Hinstene I by Marsinike tof Forty five Drawin mand Writings, the Direct Work of the spirite. One of the most curious and interseting books in the interature of Spiritualism.

garies and follies which have fastened themselves on Spiritualism. The Mountain Cave Harris-Scott Movement, the J. M. Spear Motar, and Kiantone Society are re-viewed plainly, but not harshly, unless the

viewed planny, but not narshy, anters the truth be harsh. When Mr. Home comes to the Kardee Spiritualism which has taken wide hold in France, be is more severe in his language, yet still no more so than the case demands. While Spear, Scott, Harris and their like groveled on the earth, and sought only to apply their partial theories, Kardee sought to found a system of philosophy, and as he soared to greater heights, he becomes a more conspicuous mark. He did not understand the first principles of clairvoyance and hence Mr. Home justly says: "Under the influence of his energetic

will, his clairvoyants were simply so many writing-machines, that gave his ideas as he desired to have them." He was not a me-dium, he only psychologized sensitive sub-jects. The doctrine of re-incarnation receives thorough refutation.

The "Occultists" were greatly alarmed for fear their "secrets" would be disclosed. They ought to have inquired of their "ele-mentaries" before they came out with their "card," for Mr. Home treats them only with the ridicule they so richly deserve. He evidently thinks it will be time to reveal secrets where "Mr. Felt." exhibits the promised "elementary" in "a column of vapor." In treating of Mania, he says: "I am not aware that in England, or on the continent of Europe, any instances of suicide have been plainly traceable to Spiritualism. Even in America the number of victims has not been large."

With this conclusion we fully agree, but we can not endorse the following: "Of the suicides by professed Spiritual-ists which have been recorded, there is not one in which the theory that death was brought about by the evil suggestions of disembedied heaves can be supported by a brought about by the evit suggestions of disembodied beings, can be supported by a fragment of anything deserving the name of evidence. The hypothesis is, I have ad-mitted a possible one, but I do not think it in general, at all probable, nor will the testimony be found to bear it out."

Although it is difficult to separate the workings of the diseased mind from impressions from without, yet we think numer ous facts in the experience of many Spirit ualists confirm the belief in the power of spirits to work evil as good under proper conditions.

A chapter of scathing criticism is devo-ted to Olcott's "People from the Other World.'

"This book is emphatically a weed, and one of the worst, perhaps the worst of its species. Other productions of the kind in-fest spiritual literature; but there are few which display such an utter lack of princi-ple, such happy audaeity in falsehood, or so complete a discovered of facts" complete a disregard of facts."

The fraud and rascality practiced in dark circles, calls forth strong denunciation, and the "Punch and Judy" shows of "material-ization are dissected with unsparing hand.

For all of this Mr. Home merits the thanks of every lover of genuine Spiritualism. The true medium will thank him for his urgent demand for light instead of darkness, and test conditions at every seance. But there is a large class of who play the confidence game with their gifts, or live by foulest imposture, who will at once cry out against what they will call persecution. Mr. Home what they will call persecution. Mr. Home has undertaken no enviable task. It is more pleasing to speak in glowing adjec-tives of the beauties and grandeur of the cons with a full hand of clubs.

All the sects differ from one another be-cause they are of man; whereas morality is everywhere the same, because it proceeds from God.-Voltaire.

"WE ARE WISER THAN WE KNOW." Thou who in the noontime of brightness Seest a shadow undefined.

- Hear'st a voice that indistinctly
- Whispers caution to thy mind; Thou who hast a vague foreboding
- That a peril may be near,
- That a peril may be near, Even when Nature smiles around thee, And thy conscience liolds the clear; Trust the warning, look before thee, Angels may the mirror show, Dimly still, but sent to guide thee; We are wiser than we know!

- Countless chords of heavenly music. Struck ere earthly time began, Vibrate in immortal concord
- To the answering soul of man;
- Countless rays of heavenly glory Shine through spirit pent in clay— On the wise men at their labors,
- On their children at their play.
- Man has gazed on heavenly secrets,
- Sunned himself in heavenly glow,
- Seen the glory, heard the music,
- We are wiser than we know! Charles Mackay.

It is useless for newspapers to assert that hair dyes are poisonous, because when a woman wishes to use them she will do it. She is brave enough to brave anything but a boil on the nose.

Nine women have taken the degree of Doctor of Medicine at the University of Zurich since its opening in 1867, and at present there are five, or whom the correspondent is one, American ladies, students there for that degree, and who had previously been refused admission at Harvard.

I have a belief of my own, and it comforts me, that by desiring what is perfectly good, even when we don't quite know what it is, and cannot do what we would, we are part of a divine power against evil, widening the skirts of light, and making the struggle with darkness narrower.—George Eliot.

The saloon in the basement of the Capitol is furnished with fifty-four kinds of stimu-lants, but no Congressman ever takes over thirty kinds at one sitting.

The man who can't eat more warm biscuit now than when flour was selling at a beggarly price, must be some man who can't get 'em to eat.

The English revisers of the New Testament have reached the eighteenth chapter of Revelations.

Pennsylvania has decided that medical students attending her University must study harder and remain longer. No more diplomas will be granted till the students can tell the difference between baking powder and quinine.

"But I pass," said a minister in the West End, one Sunday, in dismissing one theme of his subject to take up another. "Then I I make it spades!" yelled a man in the gallery, who was dreaming the happy hours

And go right straight to bed."

I beseech you to treasure up in your hearts these my parting words: Be ashamed to die until you have won some victory for humanity.-Horace Man.

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Informal Reception to Andrew Jackson Davis at the Banner of Light Publishing House, Reston.

Andrew Jackson Davis, whose name has become a household word throughout the United States and various parts of Europe, was lately in Boston, and his friends there were awakened to a just spirit of recognition of this worthy apostle of Spiritualism, and an informal reception was given him at the Banner of Light office. Mr. Davis' works, numbering more volumes than those published by all the other writers in the Harmonial Philosophy combined, have endeared him to the Spiritualists of the United States, and all will rejoice to know That his friends in the East have given him a cordial reception-a welcome which his merits so justly entitle him to. What Jesus is to the Christians, Buddha to his Eastern devotees, Mahomet to the Moslems, and-Confucius to his numerous followers, Andrew Jackson Davis will be to many Spirituclists, except, he will never be worshiped like them, but held in much higher esteem

with ecclesiastical organizations which are arrayed in the interests of Superstition, I do not consider or receive this meeting as a personal visitation on your part paid to me, but rather as a remembrance bestowed on the the common cause in which we are all engagesl.

So far as our venerable brother, the chair-man, has referred to me, my thanks are due to him for the expression of his good wishes. As regards my work, I will say that I recognize by spiritual inspiration the incom-ing of truth from unexpected sources-the dawn of the spirit of lightand life, of knowledge and wisdom from the unnoted crevices of human society and human understanding. I can look back upon myself as existing in the days of childhood, and compare with pleasure and gratitude the bright outcome of the present from the dark outlines of the past. I said to my friend Giles, as today we together walked along Tremont St.: "It you could look back a number of years [which I mentioned] and see a boy sitting on a doorstep there who would present to your gaze a *rac simile* of myself at that age, you would say: "There is an urchin whose body will never survive the struggle necessary to his development into manhood, and whose mind would not be worth the trouble of any effort toward an unfoldment in a parallel direction." And I don't know but I have thought so myself under certain cir-[Laughter] To this my cumstances. [Laughter] To this my friend Giles, being a legal gentleman, and always careful not to commit himself, made no reply. The only piece of gold with which he presented me was silence! Be that as it may, I had to appear on the stage of earthly being, it was no choice of mineand I beg everybody's pardon. With regard to my subsequent career I may safely say after "I came," "I have seen a great deal; and I have never been conquered." All things which I have never been conquered." things which I have seen have gradually

became part of me—an education. I begun with the eyes of the spirit, as we all shall when we disrobe, but it became necessary to broaden that power of vison in me by practice before it could reach to reliable results. I began, for instance, first to see the watch and the hour_it marked when in the subject's pocket, at Poughkeepsie, then a clearer development enabled me to look beyond the extraneous circumstances of the metal time-keeper and gaze upon the workings of the vital time-keeper, the heart which beats beneath it. This process was all an astonishment to me; the first time I saw the human heart I reported to Mr. Livingstone that it was a tumor-and after all mayhap I was not so far out of the way, for every selfish heart looks like an indurate tumor! [Langhter.] When I got to understand that a great shadow meant disease, and that a disturbance in any part of the system showed that nature was trying to disperse the cloud, a new idea came to me, and then came the language, and then came the explanation necessary to lead people around to know what was being said.

A little further on in time I saw the human brain-the human head. I remember how it appeared. The brain of one subject. a well-balanced man, gave to my sight the appearance of a mountain-top full of little cones, which were like volcanic peaks (as marked on maps) from a quarter to half an inch high, disposed with all the regularity and mathematical precision seen in the like them, but held in much higher esteen as a philosopher, a seer, and a truly great and out of the koneycomb. This view did not last long; the points disappeared, and good man. The following from the and out of them came little flames of light and the blending of the little gleams that came from these small centres formed a watched the formation of thought. thought till the lesson was closed. After I had seen this process three or four times in one week the lesson was closed finally, and was not repeated till I began to deliver that book* of which the chairman had spoken to When Mr. Livingstone asked quesyou. tions, or desired explanations on any topic leading out of the suggestions thus given, the reply would invariably come: "These queries will be answered one of these days through the lectures I am going to give." These things repeated to me when in a more natural condition were very perplexing, and nothing seemed more unreasonable to me than the delivery of the lectures mentioned. But the time came, the change of magnetizer became necessary. and the book concerning which the chairman has spoken in such complimentary terms was one of the results. I cannot say that it affected me on reading it as it did him. On the contrary to use a latin term with which my friend Giles is familiar, it "olifusticated" me entirely. I was totally unable to apprehend or appreciate any-thing about this book. I have never yet had a sensation derived from that volume of a nature approaching anything like what the chairman has avowed concerning it for himself; what I have experienced of received of value has been from Nature in her varied forms, not from these volumes, or any other; I have read the book of Naure as far as it has been accessible to me in the bounds of space; and the books to which Mr. Putnam has referred to so kindly have been the production of these experiences just as grapes come through the vitality of the vine that springs out of the ground. I never sat down deliberately to do anything that would ultimate in a book for any human being. Therefore I have taken a course that has been marked out by the Guiding Power, teaching that I have received—faithfulness to which has been my only religion. Faithfulness is the word, and integrity to what I understood to be my path, my duty, and the work to be done, And whatever good has come out of it, has come because of faithfulness and integrity, which I am thankful that I have been able to practice, with many excep-tions, from the time I started to the present

some extent, the order of the expression of its spirit, but over the spirit itself we have no power; just as we can dictate the way this meeting shall be conducted. This piece of paper [referring to the minutes on the chairman's desk] contains the names of some speakers and singers, and the order in which they shall appear, but that does not effect the spirituality of the matter. But if, on the contrary, that maper said "Mr. if, on the contrary, that paper said "Mr. Putnam," or "Mr. Davis, you must say just so much and no more, in the course of your remarks, or day after to-morrow, after a meeting of this organization, you will receive a letter of dismissal, and you shall go out where there is weeping and wailing," that would be an interference with the spir itual freedom of expression. Spiritualism contains nothing of that kind; it is like an undefinable rain from the sky-here and there are torrents, at another place only drops, at another no rain at all, nothing but an arid waste, at another a rushing flood of the people full of the uncontrollable waters of life, perhaps jarring and dissonant in expression, like so many wheels in the mill, turning they know not for what, and making a remarkable noise they know not how or why, but delivering delicious grists that can be made into bread for consumption by the needy. And Spiritualism is like that shower; it

is the Pentecostal age: it is the rising from beneath of the waters of life through human nature in the form of hope and aspiration, and descending of other waters of life from the eternal sources to meet and mingle with them in a flood that shall float the great stranded ship of humanity, and lead doubting souls skirting its margin to fearlessly embark on its beautiful waters. But some people may be said to lose their lives in these waters, because they lose their po-sition, and their neighbors say, "There goes a man, there goes a woman—their feet are going from under them; they are growing into discord with the world thrilling about them, and also into discord with themselves." But in this case how true the declaration of one of old that "he that loseth his life shall save it." We are not the choosers of the form and shape which Spirtualism shall take in our midst. We can build a wall around a spring, and can say, "Here is Jacob's well; it shall be stoned up and a grand temple built above it," but the fact of the spring will be the same; the extraneous masonry, to use a trite expression, "will last as long as it continues," but the spring, the only thing of real value, will continue forever, and will, if left free to show its natural characteristics, be unchanged in its crystal manifestations. So, even, of the flow of the spirit in this our day and age.

I will now close, with the hope-expressed informally-that the season of harmony now being enjoyed may be utilized, that if you and I have had any bau feelings toward one another [laughter] we may shake them off as we shake hands, and that all may, in years to be, experience a true and joyous life. [Applause.]

Remarks were made by Allen Putnam, Esq., Mrs. Jennie S. Rudd, A. E. Giles, Esq., Mrs. Emma Hardinge-Britten and others. The event was one which will long be remembered.

Praver.

Prayer is certainly manifested in a great variety or ways, and expressed in an innnitely diversified manner. There is the Roman Catholic prayer, that comes forth from the lips of the divine like cold water from the hydrant; the Presbyterian prayer that is stiff and formal, putting one in mind of a fashionable reception, where forms and outward ceremonies exclusively rule; the bigoted Methodistic prayer, coming forth with spasmodic jerks of the lungs, strikingly suggestive of a long-eared animal; the Baptist prayer, expressed with the same moderation that a physician would go to work to amputate a limb: the Universalist prayer, making one fall naturally in love with Deity on account of his manifold goodness; the Shaker prayer, that reminds a person of a song that is sung minus the essential key; the young convert's prayer, that in sound is midway between the lowing of a cow and the bleating of a calf; the blackslider's prayer that in tone is asdolorous as the first rude blasts of winter; the 'get up and get" prayer, that manifests its goodness by carrying on the shoulder a good ham to some poverty-stricken family; and the spiritual prayer, that is full of sweetness, simplicity, goodness, and innate grandeur. In fact, we could write for a week in innumerating the different kinds of prayer uttered with a view of influencing Deity. However, the most important prayers uttered in this, the 19th century, were those that were directed against the iron-clad grasshoppers in Minnesota and other Western States. Those prayers, however, uttered with finely-accented words and in rhythmical sentences, had no effect yshatever. Now, what is a prayer but a wish, the asniration of the soul going out for the accomplishing of some object, or for the subservience of some end. Read the following from the pen of A. Cleveland Coxe, Bishop of the Episcopal Church, and the reply from the pen of W. A. Croffut, formerly editor of the Chicago Post.

To new Crusades let Faith inspire; Down with the Crescent to the mire! To arms-to arms, To vengeance dire!

Forward the Cross. That night recall, Of ravished maids and wives withal, With blood that stained Sophia's wall, When Christians saw the Cross down fall To arms-to arms, Ye nations all!

To high Stamboul that Cross restore!

Glitter its glories of yore. Down with the Turk. From Europe's shore,

Drive back the Paynim drunk with gore. To arms—to arms. To arms once more.

Forward the Cross. Uplift that signal of Joy cometh with its morning shine, Blossoms the rose and teems the vino; The olive is its fruit benign. To arms—to arms! Come Peace divine!

REPLY TO THE PRAYER.

In reply to the above, from the New York Graphic, we present the following.

What a fine looking thing is war! Yot, dress i as we may, dress and feather it, daub it with gold huzza after it and sing swaggering songe about it —what is it, but murder in uniform? Cain taking the sergeant's shilling?—Dougles Jerre!d.

Thou man of God, who thus implore Thy brother's sacred blood to pour In hateful tides of turbid gore From Dardanelles to Danuba's shore, Be still-be still!

Blaspheme no more!

God help the babes! God bless the wives! Shame on the priests that whet the knives Shame on the church whose altar thrives By wrecking peaceful peasant's lives! Be still—be still i 'Tis Hell that drives!

How long, O Lord, before thy shrine Shall men pray, "Vengeance, God, is thine," Then worship Moloch as divine, And drink the battle's bloody wine? Be still-be still! O, heart of mine!

Forward the Race! Let creeds impart-No barb of poison to the dart That flies from Mammon's bow, or start Tasmanian devils in the heart? Be still—be still!

Love sits apart.

"God bless the.Czar?" Beneath his eye Poor Poland writhes and cannot die, And as the bandit's minions ply The knout, to Heaven ascends her cry. Be still-be still! O, Infamy!

Put up the sword! And ne'er again Let the grim Crusades' fiery train Drag o'er the earth its awful stain— 'Tis branded with the curse of Cain! Be still—be still! Let Morey micro Let Mercy reign.

Come Holy Peace! May Muscovito And Moslem end their wretched fight; Women with congs shall hall the light, And children flock with flags of white-Be still-be still! O, sacred light!

How easy to pray, but how difficult to atract the attention of Deity. This prayer for

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believers, one of two things must come to pass, namely, elimination or absorption. Either these persons must come out and form centres of organic action around which they can tally, or they will be absorbed byorganic agencies already existing. That they should remain nebulous or incoherent is contrary to one of the first laws governing matter.

We heartily commend in the main the declaration of principles set forth. Of God, the futility of finite grasping the infinite, is admitted; of the Son of God, all are regarded as such; as to the adoration of one person, all should be adored according to their goodness; as to the fall, it is "relative"; of original sin, it is declared "the sum of man's efforts is good"; for religious dogmatism, rationalism is substituted; for belief in immortality, demonstration; prayer is recommended for its rollex action on the individual. "To discover, to apply, and to teach the laws of life, and the relationsand duties of man to society, are acts and purposes, and are essential to societary action. We believe also that there is religion of the affections and emotions, that manifests itself in acts of devotion, in prayer, in praise and in song; and that the soul of man is thereby elevated, chastened and sweetened." It will be perceived that, this declaration is negative as well as affirmative. We should like to see the banded Spiritualists boldly affirm the grand truths wherever they all stand together, and cast aside the fear that a statement of truth can form a fettering creed; dogmatic opinions, not the truth, are the stuff creeds are created out of.

This able document may be obtained of the President, Dr. A. B. Spinney, Detroit, or of the Secretary Mrs. L. E. Bailey, Battle Creek. S. B. McCracken, E. C. Manchester, and Geo. W. Winslow are the Directors.

Not his Wife, but his Aunt.

Some persons in England who should have a medal for their mendacity, are circulating the statement that Mr. William Richmond the husbarid of Mrs. Cora L. V. Tappan, Richmond, was the husband of the Mrs. Richmond who was with Mrs. Tappan in England. For the information of the general public we state from our own knowledge, that the present husband of the lady known in England as Cora L. V. Tappan, is a nephew of the husband of the Mrs. Richmond aboye alluded to. Mr. William Richmond was a single man living with his mother at the time of his marriage with Mrs. Tappan. He is a young man of sterling integrity, well known in this city where his grandfather, Hon. Thos. Richmond, a hale and hearty, genial old gentleman of eighty years, still lives, after having been actively identified with the growth of Chicago and the West, for half a century.

Banner of Light explains itself:

The arrival of Mr. A. J. Davis in Boston was the signal for the awakening in this community of a spirit of pleasant recognition both of the unswerving character of this veteran apostle of the Harmonial Philozophy, and of the ever-increasing value of the works which he has from time to time been inspired to give to the world. Such being the case, nothing was more fitting. than that spirit should find, fitting manifestation, which was consummated by an informal meeting convened in the Banner of Light Building, Wednesday afternoon, June 6th; at 2 o'clock, under chairmanship of Allen Putnam, Esq., who is so widely known as a genial gentleman, prolific author and scholastic thinker.

As a preface to the meeting a number of cards of invitation, of which the following is the text, were sent out from the Banner of Light Office to subscribers and friends generally, resident in this city and vicinity:

> BANNER OF LIGHT OFFICE,) JUNE 4TH, 1877.

Μ

Andrew Jackson Davis, of Orange, N. J., who has been rightfully termed the seer of the Ninetcenth Century, is now enjoying a season of repose and recreation as the guest of Alfred E. Giles, Esq., Hyde Park, Mass.: Happy ourselves in being able personally to welcome at our office his genial countenance with its interior backing and manly devotion to conviction-we have felt that there are many in this community who, either through old-time acquaintanceship or the perudal of his valuable works, cherish a lively collection of what Mr. Davis has accomished for truth in the past, and will conler it a pleasure indeed to meet with bim iably; to listen to his voice, and to clasp his hand in friendly remembrance or appreciative recognition.

In accordance with this conception on our part, we have arranged an informal recep-tion to Mr. Davis, to be holden at the Banner of Light Publishing House, at 2 o'clock, on the afternoon of Wednesday, June 6th, at which you are respectively invited to be Fraternally yours, COLEY & RICH. present.

day.

Notwithstanding the day selected proved to be one of the most unpleasant of the present "rainy season," a goodly num-ber of the friends assembled in the Public Free Circle Room at the ap-pointed hour. The place of meeting had been tastefully decorated with the banners and flags of Children's Lyceum No. 1, of Boston, the work being accomplished under the direction of Messrs. J. B. Hatch, Conductor, and G. A. Downs, Assistant Conductor of that flourishing school. On the platform table was placed a fine basket of flowers.

Mr. Andrew Jackson Davis being introduced, spoke as follows: I am very happy to be here with these ladies and centlemen. whom I believe are brothers and sisters in our common cause, the cause of human happiness and human progress. I was notified that this occasion was to be informal in its character, and that I was to meet at these Reception Rooms with friends and well-wishers, and I am happy to be here and exchange with you all the spirit of goodwill which has brought us together. I am very glad that we have a common cause, a ersal feeling, and to which I desire to give the fullest expression; to do something in a real and kindly way towards testifying to one another that we are engaged in the front of a very great and almost endless battle with Error on every side, a conflict

Now with respect to the spiritual experi-ences that have burst upon the world since that volume was given I shall not say much, because this is an informal meeting-and please regard everything I say, also, as informal. I wish to say of Spiritualism only a few words. It has burst out of these un expected places in society, through lips that before were dumb, through the avenue of minds that might, in some cases, rank with the imbecile and weak, through the humble and unregarded of earth. It has come through those who were adapted for its expression-whether strong or the oppositeand, unfortunately, through some who were not, and to its standard have flocked those alike who were prepared by Nature to take command of the various legions of our great army of truth, and those persons also fitted or the back seats, who could but shout "Amen!" when they thought the proper point had arrived! Now this Spiritualism, will say has been always, to my concep tion, utterly informal! and not only so, but it is unformable. I am glad that it is, It is utterly superior to form or shape, beyond the grasp of any ambitious system of organization. I know that we can dictate, to

"Nature's Divine Revelations.

A PRAYER IN VERSE-THE ORUSADE:

In the days of the voice of the seventh angel when he shall begin to sound the mystery of Ged should be finished, as He hath declared to His servants, the prophets.--Rev. x, 2

Trump of the Lord—I hear it blow Forward the cross; the world shall know Jehovah's arm's against the foe. Down shall the cursed Crescent gol To arms—to arms)

God wills it so.

God help the Russ! God bless the Czar! Shame on the swords that trade can mar! Shame on the laggards, faint and far, That raise not to the holy war. To arms-to arms!

To Cross our Star.

How long, O Lord!-for thou are just; lengence is Thine-in Thee we trust Wake, arm of God, and dash to dust Those hordes of rapine and of lust. Eo arms—to arms! Wake swords that rust.

Forward the Cross. Break clouds of ire! Break with the thunder and the fire!

ruin. came forth from the lips of that divine like noxious gas from a putrescent mine, and possessed no more virtue than that. It is this general bloodthirstiness of the clergy in manifesting a spirit so foreign to that exhibited by the gentle Nazarene. that disgusts thinking people.

The prayers that have been uttered for the extermination of the grasshoppors, if in print from type used in the JOURNAL, would make a column long enough to encircle the entire globe, and then extend half way to the Moon. If the voices of all uttering them could be united in one sound. they would make a noise more terrific than one thousand peals of thunder combinedin fact it would be perfectly appalling and deafening. Still, all those prayers availed nothing, and it was not until genius brought forth an invention made of sheet iron, that the conquering of the grasshoppers was considered possible. Tons of sheet iron have been sent West for this especial purpose.

That prayer manifested in daily life, in thoughts that are pure, in acts that are charitable, or in deeds to the poor that are crowned with ham, flour and other substantials of life-that prayer we say causes rejoicing in the spirit world, and angels bow down before the shrine of the Most High and with feelings of gratitude give thanks for the only perfect expression to Deity.

Address to the Spiritualists of Michigan.

The address of the Executive Board of the Michigan State organization, to the Spiritualists of that State, is one of the most able and timely documents ever issued from the Spiritualistic press.

It briefly gives a view of the whole ground, the reasons why organic effort has been discarded and why it should be supported. It presents some aspects which were they not easily remedied, would be indeed appalling. The decline of local societies, the retirement of writers and speakers who "twenty and even ten years ago, were of national reputation;" the attendance of the children of spiritualists, from a social necessity to the orthodox Sunday schools, and of adults from the same cause to the churches.

Yet it is truly said that the number of Spiritualists constantly increases. Yet most admirably is it expressed: "There is a wide difference between a simple belief in spirit communion and Spiritualism. The churches, as before remarked, have the first already, and to multiply evidences of it; if we go no further. simply serves to strengthen them. Persons may be believers in spirit-communion, and remain in the churches if they would be Spiritualists. A belief in spirit-communion or even in the philosophy of Spiritualism by its members, does not alter the creed of the church."

To this large class of silent or expressed | extended comments.

war, for bloodshed, for devastation and No-family in this city is more respected than is that of Thomas Richmond, including his numerous descendents.

Make No Combinations with Quacks and Humbugs.

There is just now in this State a wonderfully friendly feeling exhibited-by all the quack doctors and specialists-wolves preying upon the credulity of humanity--towards the spiritualistic healers. The former fear the law, and are sharp enough to see the immense influence of Spiritualists, and to try and enlist their co-operation. To all spiritualistic healers we say most emphatically, have nothing to do with these low fellows, but stand on your own merits, and you will come out triumphant. Nothing is ever gained by consorting with or countenancing evil. Such a compromise of honor and purity must always be atoned for. Rely upon the justness of your cause and the inalienable rights guaranteed by our constitution, and you will suffer no harm.

The Voice of Truth.

Such is the name of a weekly paper which our esteemed friends, Mrs. Mary Dana Shindler and Annie C. Torrey Hawks, contemplate publishing in the interests of Spiritualism. These ladies have the good of the cause entirely at heart, and no doubt will make an interesting and useful paper. Should they put it on a paying basis without first sinking fifty thousand dollars, they will show either that they are better managers than any of their male predecessors, or that the angels are more propitious. If our readers will send their names to these ladies at 344 Jefferson' Street Extended, Memphis, Tenn., they will be favored with a specimen copy when published. Success to the enterprise.

Dr. Slade and Prof. Lankester.

Dr. Slade is aggressive, and is willing to satisfy even Prof. Lankester that the manifestations presented through his mediumship are the direct results of spirit power, He will, if the Professor so, selects, visit London, sit at any table he may desire, and give every opportunity to test his powers. He will give him the benefit of six or more seauces, charging him nothing therefore: the only restriction being that the Professor shall not commence, or encourage others to do so, any legal proceeding against him, if he is satisfied that the manifestations are not the result of trickery.

"The Doctors' Law"

As the Act to regulate the practice of medicine in this State is happily dubbed; need give healers and physicians but very little uneasiness. We shall in our next issue publish the full text of the law with



JUNE 30, 1877.

RELIGIO-PHILOSOPHICAL JOURNAL.

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

MRS. RICHMOND will lecture hereafter at Occidental Hall, on Madison street, between Throop and Elizabeth.

THE Philadelphia Times publishes a statement that Anna Dickinson first began public speaking as a trance medium and controlled by the spirit of Col. E. D. Baker. It may be, but those who knew that wonderfully eloquent gentleman while in the body, will be slow to credit it.

. A MISS PARKS, of Boston, has been recently developing at Boston, as a musical medium. The Banner says "Miss Parks sings in a very pleasing manner, accompanying herself on the piano," and the music is said to be inspirational.

DR. FARNSWORTH the well-known writing medium has gone to New England for a short stay.

DR. DAKE has gone to Jackson, Mich., on a short professional visit. He is a great favorite in Michigan.

NEXT Sunday Evening Mrs. Richmond's lecture will be on this subject: "The new Religion and new Temple," by the principal guide of the medium.

IN CAPT. H. H. BROWN'S ROLES, NO. 15 of present yolume, he is made to say, when speaking of the Executive Board of the Michigan Association-"It has no Executive Board that has the cause at heart;" the "no" should be "an."

G. E. Rogens, Esg., a prominent Spiritualist of Milan Ohio, has been in the city.

A. J. FISHBACK, of Webster Grove, Mo. is now speaking in Sturgis, Mich., to large audiences. He will lecture at South Bend, Ind., on Sunday the 24th of June. Subject at 10:30 A. M., "Spiritual Christianity; or the Only Gospel." Subject at 7:30 P. M., "The Genus, Scope, and Mission of Modern Spirualism."

MRS. T. D. MUNN, of St. Charles, Ill., a trance medium, in addition to giving tests in private sittings, is lecturing at Dixon, Ill., twice each month. The mediumistic powers of this lady are highly commended by those well calculated to judge. She should be kept constantly employed.

WELLA ANDERSON is at 489 West Madison St. Some of the pictures made by his controls are very pleasing; for example, one in the office of the Editor in Chief of the JOURNAL.

FRANK T. RIPLEY, the trance test medium and lecturer; may be addressed care Danner of Light, Boston. His phase of mediumship, in the giving of tests in public audiences, after lectures, is pleasing and often convincing. He writes us that at pres-ent he is disengaged until 1st of October which depends on unity of feeling and

Philadelphia Department. great heart of humanity, and see there, be-neath all its gloom, the germ of a soul more radiant than the stars **Y** BY.....BENBY T CHILD, M. D

at wholesalo or retail, at 624 Raco St., Philsdeiphia.

low and servile condition of mankind.

isted that was justly entited to the condem-nation. Has it been the advanced thoughts

of the various reformers of the past that were entitled to condemnation, and the in-

iquitous persecutions of body and mind, or the benighted and ignorant conditions of

those who inflicted the punishment that

It is the prejudice, ignorance and super-

stition of this age which is brought to bear

against the noble men and women who have

linked their inspiration to the angel world.

and brought therefrom the riches of spiritual communion, that deserves the condem-

nation, and not the individuals, nor the in-

the bigotry that has caused the sufferings.

spirations; and it is the former and not the latter that has severed families, and it is

In all ages of the world progressive minds

have been called upon to suffer from the con-ditions that have surrounded them, and it

was necessary that this should be so, in ord-er that they might be used to utter new

their mission was an important one. These

things may seem strange but they are true, and all earth's reformers have been forced to

wander alone and dwell in poverty, so far

as external comforts were concerned. Why is this? is the important question.

The only solution we can give is that it is the

leads him to grasp after earthly possessions.

and to be satisfied with me and mine; this ever has, and ever will bring to man a lim-ited conception of the highest and grandest

aims of life, and of the necessity of recog-nizing the "still small voice within," that

speaks to him of a life corresponding to

that of the Nazarine, devoted to those principles that elevate and unfold the

We would add to the above communica-tion, that history, both past and present, con-firms the fact that the path of the pioneer

in reform is always painful and rugged, and

spiritual nature."

should be condemned?

Self-Deceived.

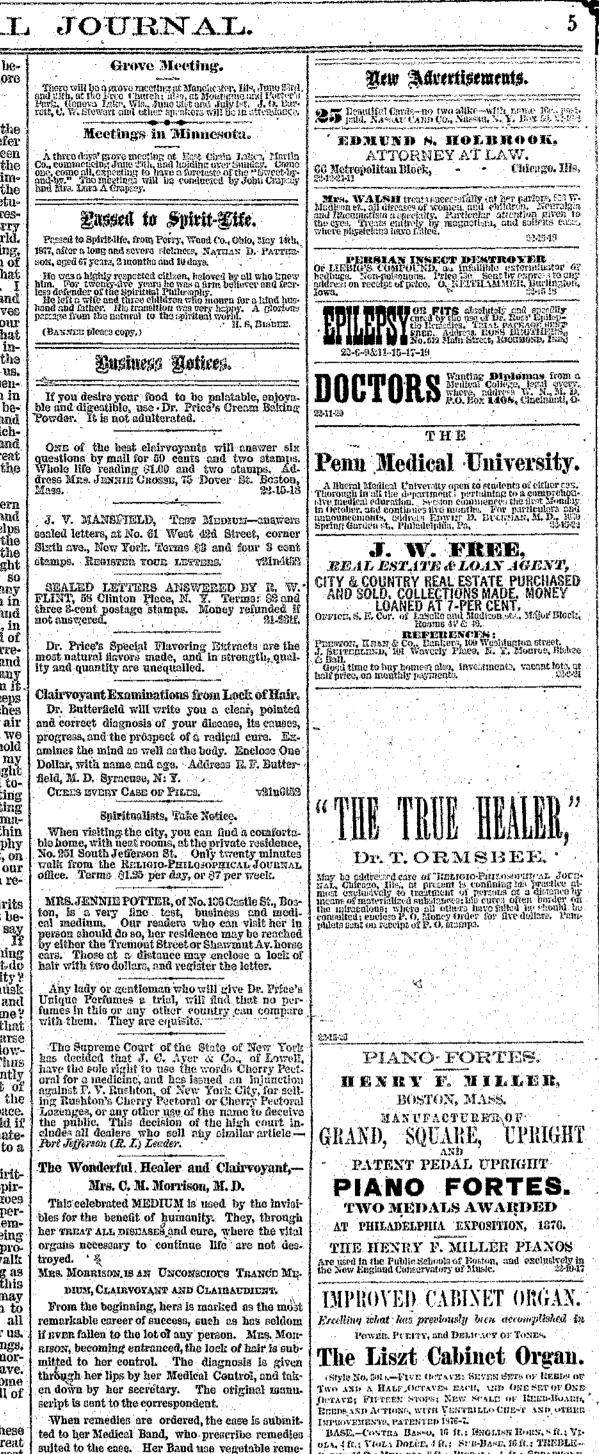
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side of the mind. Facts that come to the Subscriptions will be received and papers may be obtained human mind from without, I must refer to outside forces. If a thing is seen with the eye or a sound heard by the with the eye or a sound heard by the car, I am conscious not only of the im-pression of what is transmitted to the mind through the eye or ear, but I actu-ally see the object that produces impres-sion; I actually hear the sound. I carry this philosophy into the spiritual world. Hence I believe in a great Spiritual Being, in whom is bound un every conception of In the editorial for the 2nd of June, you refer to the tacit admission of the London Spiritualist, that Spiritualism has done more than any other progressive idea to separate families. Through a trance medi-um who had read your article, we received in whom is bound up every conception of power, of wisdom, of love of sympathy, that the following: "The London Splritualist has given a superficial view of the case. If call God. I believe God spake to man. any one will take a retrospective view of the progress of human thought, which has believe in an immense world of spirits, and that these spirits may make themselves always been in advance of the age, they will see that opposition has come from the present to us; that they may influence our lives in impressions and in dreams; that their love has not grown cold, that their in-terest in this world has not died out in the Wherever such ideas have appeared, not only have families been separated but indiyears that have separated them from us. viduals have suffered martydom in various Say that these impressions are simply a sen-sorial delusion, and I am simple enough in Was it the progressive ideas that Jesus Was it the progressive meas that desus gave that caused them to crucify him, or was it the murderous spirit of ignorance and bigotry that cried out, "Crucify him?" Was it the scientific idea of Galileo presentmy childhood age, if I may so call it, to believe on this subject with Dr. Clarke, and John Wesley, and Mrs. Fletcher, and Richard Watson, and Horace Bushnell, and Henry Ward Beecher, and all the great spiritual philosophers and thinkers of the ed for which mankind persecuted him, or was it the servile condition which then ex-

world. MODERN SPIRITUALISM.

If you ask me for my opinion of modern spiritualism. I think there is both good and evil it it. I think that in so far as it helps to call attention to the immortality of the soul of man, in so far as it lifts up the thought of the spirit and the thought of the future, it is valuable. In so far as it makes the future life, real to many minds that might not reach conviction in other ways, in so far as it has in it truth and goodness, it is good. On the other hand, in so far as spiritualism would cast a cloud of infidelity on the Bible and inculcate irre-licion in so far as far to make to compliant and ligion, in so far as it tends to carnality and sensuousness, as it certainly does in many cases, so far it is an evil. There is in it both good and bad. In so far as it keeps free from carnality and lust, and teaches that man has soul, and that the whole air may be full of divine forms and voices, we have nothing to fear from it. Let us hold on to the good there is in it. I tell you my truths; of times the home circle has been en-tirely broken up, and there was no place for them to lay their heads in peace, where their minimum and there is a start of the s friends, there is a great battle to be fought here. Take the philosophy of England today. The scientists as a class are drifting squarely into blank materialism, relegating this whole world to the domain of fixed material law. In so far as we come within the influence of this materialistic philosophy and lose our grasp on the idea of spirit, on the thought of a personal God, we lose our power over ourselves and over others in reresult of man's selfishness, the feeling that ligion.

ligion. I believe, then, in a vast realm of spirits —in a spirit world as well as in spirit be-ings. Some may ask, "Do you mean to say that the world is in no sense material?" If you mean to have me say there is nothing material about it, I answer no. What do you call light, and heat, and electricity? What do you call it when one grain of musk-will scent a room for a bundred years, and will scent a room for a hundred years, and suffer no appreciable loss in all that time There may be a world of matter so fine that we may call it spirit. Out of the coarse reck and the lifeless earth comes the flower; from the flower comes the odor. Thus the seen forces of the world are constantly producing the unseen. Take the light of the sun. What a vast proportion of the sun's rays are pouring into unseen space There is this vast psycho-material world if you want to call it so, a world whose material is that which is refined carried to a point what our senses can perceive. I believe that in all of us there is a spiritual being, and that when we die that spiritual beings escape from the body, and goes out into this Spirit-world. It is a real person, endowed with feeling, volition, memory, affection, and all that belongs to being here. This spirit realm is not simply a projection of fancy, but a deep reality. I walk the earth from day to day with a feeling as near to me as my own nature, that this spirit realm is near us. My dull eyes may not see them, but it is a deep conviction to me that not only is this Spirit-world all about us, but that spirit forms are near us. They live their life, they sing their songs, and they have the same thoughts, memor-ies, feelings and affections that we have They are angels ministering of mercy come back to help you, to help me, to help all of us.



next, and that his terms are reasonable.

DR. D. P. KAYNER, of St. Charles, Ill., is at present engaged at Crawfordsville, Ind. Reports come to us of a lively interest being manifested in his lectures. Friends in the vicinity can during the present month address him as above.

DR. E. W. STEVENS, of Janesville, Wis., has sent us a communication which will appear in the following number. We trust his inspirational lectures will occupy his entire time.

CAPT. H. H. BROWN will speak at South Bend., Ind., on the 24th inst., and at Plainville on July 1st., probably remaining the rest of that month in Eastern Mich.

HON. ROBT. J. INGERSOL is lecturing on the Pacific Coast: a correspondent says. "To immense audiences, and well received,"

THE picnle party consisting of Bastian and Taylor and a few friends, at DesPlanes, Ill., on Wednesday last, was an occasion long to be remembered by each individual "picnicker." If mediums would seek more such opportunities to renew their vitality in the open air and sunshine, physical and mental, their controls would be greatly aideđ.

THE public developing circles held at 272 West Madison St., on Monday and Friday evenings, are said to be of great assistance to passive and sympathetic attendants. Our informant states that some of the best mediums he has ever met, though not wishing to be known as public mediums, have been developed in these select circles.

MRS. KATE BLADE has been visiting Milwankee professionally, and will in the future divide her time between the two cities. Independent slate writing is one of the most satisfactory evidences of spirit power. and we see no good reason why Mrs. Blade and Dr. Witheford may .not with proper conditions become developed to give as fine tests as are given by Dr. Slade.

LECTURERS, healers and mediums everywhere, are respectfully referred to our remarks at the head of our Directory column.

AT a recent meeting of the National As sociation of Spirifualists in London, Mr. Parkinson Ashton said that with Mr. Adshead, "A few years since he attended one of Bastian and Taylor's seances, and he believed the honesty of those mediums had never been questioned; that a face came to the aperture of the cabinet, and was stated by Mr. Adshead to be of the late Mr. Guppy, and as he (Mr. Ashton) had never seen 'Mr. Guppy, he took particular notice of the features. On the following evening at a Spiritualistic soirce at the Cavendish Rooms, he, for the first time, saw a portrait of Mr. Guppy, and distinctly recognized it from the features he he had seen on the previous evening at the seance."

mutual progression, is very seldom realized. As a rule the married life is not what these who have entered it desire and hope for, "the unity of spirit in the bond of peace. This is particularly the case in regard to reform movements, and men and women are very apt to travel at different rates, and feel different degrees of interest.

How shall these things be remedied? We perceive that in the progressive states of the higher life, where selfishness and sensuality have been laid aside for pure and progressive conditions, the grand pioneers are free from these petty trials and annoyances, so that they can give forth the rich and grand revelations that are continually coming to them, without any re-straint or suffering, but these are only given to those who are near enough to their plane of life to have an appreciation, more or less perfect of these truths.

One great cause of suffering which must continue for a long time on earth, is, that when a truth is presented there are so many different classes of persons who hear it, some of whom are) so far below the plane of it, that they mannot appreciate it, and will turn and rend those who present it. Though this frequently causes suffering, it is not without its good effects; for instance, there are thousands of persons who hear some of the grand truths of Spiritualism, but are not all prepared to receive them, or investigate them, but may ridicule and oppose them, but when they find themselves in different conditions either in this life or the hereafter, these truths will open to their minds with the clearness of true conviction, and furnish a beautiful foundation on which to build, and by which they may much more readily progress, so that while we are laboring to spread a knowledge of truth among man-kind, we should not be discouraged if we do not see the fruits of it here and now. The seeds of truth may lie dormant in the soul for a long time, but cannot be destroyed, and sooner or later, the soil will be prepared and the seed will begin to grow and produce a living conviction, which is really the only practical manner in which truth can become valuable to any, one. Those who have thus sown these seeds of truth, though they may have thus lost sight of them, will find their reward in a knowledge of the fruits thus produced. Let us then scatter the seeds of truth wherever we may have an opportunity, knowing that while "Paul may plant, and Agollus may water, God alone giveth the increase.

The proper means to change the present condition of society are to be found in the general diffusion of light and knowledge by the constant reiteration of those truths which are clearly revealed to us, and by that liberal and generous education which shall lead us to respect the rights and opinions of others, however much they may differ from us; but the most essential thing of all is that we may individually live up to and follow our highest inspirations in every department of life, for, without this, education will fall to produce the desired results, but with it a new order of things will be brought about, and the social questions which now agitate the world will find a so-lution, and the sufferings which oppress society will be done away.

"O, mortal, wonder when the Divine life and image are felt within the depths of thy being; and when thou hast contemplated the universe around thee, when the shin-ing heavens bend above thee as a vail of glory, reflecting in their calm grandeur the brightness of the eternal, then look into the

CONCLUSION.

Thus, my friends,' I have tried in these discourses to bring out these great facts, and I appreciate greatly the interest you have shown. I wish I could have gone into the subject more thoroughly. I shall some time take it up again, if not here else-where, and try to group all its facts and bring out all its phenomena. I want to help keep up the balance of spirit-life against this all-crushing materialism that is driving the thought of spirit and even of God out of the human mind. I believe the spirit-life is a real and actual life, and what we want is that the churches and the people should hold on to the idea of (fod as a spirit, to the idea of angels as spirits; hold on to the doctrine that our friends who have passed from earth have not gone to some land unknown, never more to come back to these shores, but that they are still living to carry out God's purposes, and helping souls here on earth.



The undersigned pronose holding a series of grove meetings wherever the prends will furnish a grove properly seated, and make the necessary arrangements, circulate notices, etc. They are both old workers in the cause, and will give good meetings to all who will do their part in making arrangements for having a good time, relying on the generosity of the friends of trath, for remaneration. Address, C. W. STEWART, Geneva Wis. J. O. BARBERT, Glenboulan, Wio,

Basket Meeting.

There will be a two days' religions meeting held in J. Hanshey's grove, at the center of North-west Township, in Williams County, Ohlo, on Saturday and Sunday, the 23rd and 24th of June, 1877. Rev. Naturalel Crary, (Universalist), and Prof. T. H. Stewart, (Spliritualist), will be the principal speak-crs. All are invited to come and bring their baskets well filled with estables.

JACOB HAUGHEY, by Order of Com. 22-14-16

Grove Meeting at Akron, Ohio.

The meeting announced to be held theist Sunday in July, at Dr. A. Underhill's grove, two and a half miles north of Akron, will be postponed to Sunday, July 15th, when O. P. Kollogg will be present and address the meeting. A. UNDEBULL, See'y.

10th Annual Festival.

Of the First Roligio Philosophical Society of Hillisdalo Go., will be held in Patterson's Grove, ClearLake, Steuhen Co., Ind., Saturday and Sonday, June 23rd and 24th, 1977. The Instand House with all its spachows hall, fine parlory, and all the grounds belonging there to, are engaged by the Society for the meeting. A cordial invitation is artenied to all to come pre-pared for a grove pitchic, (weather permitting.) and to hear some of the most radios and advanced questions of the day discussed by able speakers. Hole solutions of the day discussed by able speakers. Hole solutions, Friends from a distance will be provided for to the extent of our ability. A bus will run from State Line, and Montgomery stations in connection with the trains. WM. Bayaw, Becy.

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RELIGIO-PHILOSOPHICAL JOURNAL

Poices from the People.

A Mother's Prayer.

With eager arms a mother pressed A laughling babe against her breast, Then thus to Heaven she cried in prayer: "Now, even as his face is fair, Oh, Lord, keep thou his soul within Oh, 1.0Fd, Keep thou his you whith As free from overy spot of sin." From Heaven the Lord an answer made: "Beheld, I grant as thou has proyed." Within the door the darkness crept, And habe and mother gently slept. From heliries rang the midnight bell, The watchman answered: "All is well." The mother at the craille side woke to find the babe had died. With grief to seta woman wild She caught and clasped the marble child Eatil her heart against his own Was broken-beaten on a stone. "Oh, God!" she cried, in her despair, "Why hast thou mocked a mother's proyer" Then answered He: "As I have willed, Thy prayer, oh, woman, is fulfilled; If on the earth the child romain, His coul shall gather many a stain; At thy behest I stretch my hand And take him to the heavenly land." The mother heard and bowed her head And heid her check against the dead, And cried: "Oh God! I dare not pray, Thou answerest in so strange a way." In shadow of a taper's light She moaned through all the lonely night, But when the morning brought the run She prayed: "Thy will, oh, Lord! he done." odore Tilton.

The Power of the Will-Elementary Spirits,—and Psychological Ellects.— As an evidence of the possibility of one mind having the ability to control another, the following incident was related at the last meeting of the National Association of Spiritualists in London. The narrator is a prominent English barrister, a gentleman of wealth and leisure. He cays: "About the year 1812 Dr. Buchanan of Cincinnati, came to New York with some new facts in physiology or psychology. I was present at a scance, held at the house of Henry Inman, the Artist (at that time the first American artist). There were present Tuckerman the poet, Fenno Hoffman, the poet and editor, Irving (nephew of Washington Irving), and I forget who else. In the course of the evening I was asked to take the seat and submit to Dr. Buchanan's experiments. He pressed his fingers upon certain organs of the brain, and I was asked what I saw. I described, or rather said. "Repativerses told, and the doctor continued his experiments.—What do you now eee?" I hesitated to say, for to me it was nothing extraordinery: I always had had imaginings, and I could not think so silly a thing was what they were looking for, but upon being pressed to tell, I replied: 'I see a beautiful park in miniature, and paths in every direction, and an immense number of little people about three inches high, all dressed out in knee breeches and cocked hats, like the old Knikerbockers!' At this there was a general ozciamation of pleasure, the thing demanded of Dr. Buchanan being that he should, by the force of his will and imagination, impress this picture on me."—Baston H-vald.

May not the author of Ghost-Land attribute his wonderful visions to the will power exerciced upon him by spirits, and is it not possible that the beings he saw only existed in the imagi. nation of the controlling spirit? He cays that he haid himself down in the deepest recess of the wood he could find, to take his last, long sleep. Then it was that a sweet and restful sense of dying stole over him. Bright and wonderful visions tao, gleaned before his eyes. In every department of being he saw the spirits of nature. With involun. being he saw the spirits of nature. With involun-tary lucidity he gazed down into the earth beneath him, and beheld whole countries peopled with grotesque forms; half spiritual and half material, resembling in some respects the animal and hu-man kingdom, but still they were all rudimental, embryotic and only half formed. He saw the soul-world of earths, elays, metals, minerals, and plents. In those results were hance of all shows plents. In those realms, were beings of all shapes, sizes, and degrees of intelligence, yet all were liv-ing and sentient. In moistening his hands and face with the dripping boughs he seemed to be brought into rapport with the countiess myriads of watery spirits, and throughout all departments of elemental life, recognized a sort of caricature representation of the births, deaths, kindreds, families, associations, and wars that pervaded the human family. He saw sweet and lovely lands filled with sweet and lovely people mirrored in the shin-ing air and nestling amidst the flowers and grasses; in fact the air became translucent to him. He saw immense realms filling up the space of our gross atmosphere, which were permeated with a wonderful number of countries, each formed of finer and more sublimated vapors gasses, aromal essences, and ethers than the other. In some of these realms, the flowers bloom, and essences of earth become spiritual emanations, which crys-tallized into far rarer and more beautiful flowers, blossoms, and airs than any which earth could disploy. The lower strata of these aerial regions were filled with very small, sometimes grotesque, but generally beautiful people. Some of them were no taller than the daisies and buttercups of the field, some were as high as the bushes, and some towered up to the tops of the forest trees. Most of them were fragrant, flower-loving, merry-belogs, whose incessant habit of singing, dancing, leaping, and consting in the support and sporting in the sunbeams, filled me with joy. Many of these were short-lived races bubbling up with the ecstacy of a life which began and ended with the power of the sunheam; others lived long vegetable lives of many centuries, haunting the woods, groves, and forests, and seemed especially interested in all that belonged to sylvan lives and pursuits. These elementary tribes were divided off into different strata of atmosphere, or inhabit-ed different parts of the earth, filling every space from the centre to the circumference, where new planetary existences commenced. All were en-dowed with varying degrees of intelligence, special gifts, powers, and graduated tones of life and purpose, and all appeared to him first as a spark, spear, tongue, or globe of light, pale, ruddy, blue, violet, or of different shades of the primal hues, and all at length assumed the forms of pigmies, plants, animals, or embryotic men, according to the particular grade they occupy in the scale of erection, or the tribe, species, and kingdom to which they corresponded. Such are the state-ments of the author of Ghost-Land. Is it not possible that these "fairy people" were merely subjective fancies, induced by the will power of a spirit, the same as those produced by Dr. Buchanan; or, in other words, were they not merely psychological effects? in view of the fact that he saw races of people that spirits claim have no existence, we are inclined to believe such might have been the case. We are looking for "Keys" to unlock the doors of nature, and we think we have found one here; perhaps not, though. Musical Medium .-- Mrs. Em. Verity, of Ottokee, Ohio, writes:--We have been highly enter-tained by the musical wonder, Prof. Silas Arthur. He gave an entertainment in the M. E. Church of this yill are placing of the second s this village, playing on six musical instruments at once, in perfect time and harmony. He also reads from any book or paper at the same time; not only reads but commits to memory what is held before him. Also plays on five instruments with his hands tied firmly behind him. He plays, two tunes on two instruments at one time correctly, and in perfect harmony; but the best of all the music is produced by him with the musical goblets. On listening we think it emanates from the Spirit-world, produced by angels, it is so deli-cate and sweet. Ho is continually surrounded by a band of the grandest of musicians from the Spirit-world, there being French, Italian, and others. As an inspired musical medium he stands high in the ranks. He always delights and astonishes all who hear him. He is cheerfully recom-mended to the public by all true Spiritualists.

are now popular in some quarters." says the correspondent, "I would like to make suggestious drawn from an instrument which is admired by many of my friends. Those who are favored with an old-fashioned fireplace, closed by a fireboard, with a quarter of an inch of space left around or over it, should drive a smooth tack near one corner; then attach a fine double and twisted silk thread, well-waxed, and draw it across to the opposite corner; there attach it to another tack. The string must pass mildway along the space, without the least friction or obstruction. The constant draft through the chimney will produce perpetual music, of sweetest strain, to be heard all through the house." It is said that the running streams in spirit-life produce the most soul-enchanting music. Even the "sea shell" sings, and the cause thereof has heretofore balled the wisest philosopher. The telephone is also a novel musical instrument. The catfish has been known to sing, as beautifully set forth by Dr. Charles C. Abbot. Integrard to Prof. Arthur, we have had no opportunity to speak of him from observation. If he will visit Chicago, we will give his chims our personal attention, and report to the public.

"The . Kolian Harn." He says: "As scollan harps

Missionary Labor.—A gentlemen who visited the Society Islands lately returned to San Francisco, California: He says: "The native population are lazy and ignorant, and it must be remembered that this is in the face of the gospel light which has been shining on them for nearly a century. After carefully viewing the results of the missionary labors, I have come to the conclusion that they are a failure. I can not discover that they have succeeded in incuticating any real religious ideas among these people. It may be claimed that some of the Islanders were cannibals, and that now they have dropped the habit, but if careful inquiry were made, it would be found that English powder and balls have had a very conservative inluence in this matter, and have contributed very materially in persuading them out of the habit."

He wants a Key.-W. K. Henderson, of Onachita City, La, writes:-I like the JourNAL though I now have no strong belief in Spiritualion. I know that it is something,-comething, too, that we don not rely on. If a question which is known by any one present is asked, it is almost invariably answered correctly; but ask one that is known by no one at the sitting, and my experience is that nine times out of ten, you either get no response or an erroneous answer. Give us the "Key" that we may understand.

The experience of hundreds of others is right the reverse. You must remember that spirits are not perfect, and are liable to make mistakes.

An Aged Reformer.—In conversation this morning with an octogenarian brother, he related to me his experience. Pointing to a tobacco-box in a pigeon-hole over his head, he said, "For seventy-one years. I chewed tobacco. For the last five years I have not taken a particle." Opening a drawer, he handed out a large can, halt filled with what he called the best quality of tobacco, saying: "I left off using the narcotic voluntarity. It did not injure my health. But it was a great act of self-denial. In the Spirit-world, I shall not be afflicted by a desire for tobacco. It is far easier to break a had habit here than there."—*R. W. Exans.*

Bad habits on earth, of course pervert the spirit, and incluse the same in the general direction of the babit itself. The opirif is invariably *inclined* in the direction of the cets of life. If they be of a debesing nature the spirit is invariably debased. If the acts are dark and diabolical, the spirit will assume a dark dress adapting it to the lower spheres.

Christ.-There is a paper which might have contained an account of the crucifizion of the Say. for hed there been correspondents at the time of that great event. The Gazitie of Polin, China, was started 713 years before the birth of Christ, and is still a journal in good standing .- Skrevyport T_{imes} , Bro. W. K. Henderson desires to know if we can tell him anything in reference to the above. At Pekin, (or Peking) China, a species of newspaper has been published for a long time-perhaps the above figures may be correct. It is called the King Chan, ("Court Transcripts"). Europeans call the same the Peking Gazette. It is compiled from the papers presented before the general council of the empire, and constitutes the principal medium of news. As China was then even more isolated than now, the probability is that no news of the denth of Jesus was published in the Gazette. Prayer and Science .- On Sunday evening. the 6th instant, a most remarkable and successfu seance for materialization was given through the mediumship of Mr. Robert Brunskill at the house of Mr. James White, High Grange. The medium having entered the cabinet, the meeting was opened by singing and prayer. The conditions ware becautifully harmonious and as the conditions were beautifully harmonious, and as the scance partook of a truly devotional character, the requisite element was accordingly manifested, which contributed to the success of the meeting. Considerable time elapsed before sufficient power was collected to enable the form to walk out into the circle, but eventually "Katie," one of Mr. Bran. skill's guides, appeared outside the cabinet. She cautiously advanced up to a little round table which stood in the center of the circle, upon which was placed a tamborine, bell, and take, and manipulated all the articles in turn, beat the tambourine, rang the bell, and passed round and touched all the eltters with the tube. She then retired into the cabinet, took control of her medium, and informed us that Mr. DeMain's guide, "Don Juan," would endeavor to materialize. Ac-cordingly, after singing a hymn in the "Spiritual Lyre," entitled, "Music from the Spirit-shore" we were gratified by perceiving our esteemed friend and instructor appear at the curtains of the cabinet. There was sufficient light to distinguish the movements of every sitter. He advanced to the table, took up the tube, and touched each sitter with it. He then placed the tube to my ear, and in the audible voice said—"Can you choose a sub-ject?" This is his usual request to me previous to the delivery of a discourse at our own circles. He also turned to Mr. DeMain, and addressed to him the same words. Returning to the table, he took therefrom a pair of scissors, ellipped a portion from his whiskers, placed it in the tambourine, and handed it to me, which I have now in my posand handle it to me, which i have now in my pos-session. He also took a penel, and committed his autograph to a piece of paper on the table. After having clapped his hands, beat his head with the tube, and shown his dark skin to assure us he was perfectly materialized, with a very graceful bow he retired into the cabinet.-Medium and Daubreak. Observe the above: "She cautiously advanced," etc. There is a deep meaning in all that 'expression. She had just come from the spirit side of life, and entered a new sphere of existence entirely foreign to her nature, and as a consequence, she was cantious; hence it is true that snirits. when materializing at a circle, need encouraging -need stimulating by kind words and wishes. They have assumed temporarily a new life-ventured into a new field of action, and they must come in rapport with the friends of earth, or they can accomplish nothing. The Soul in Dream-land.-W. J. F. Jones, of Clarenden, Ark., writes:-On one occasion I was thirty-five miles from home and a stranger to all save a few. I saw in a dream a lady destitute of clothing, going towards the lake to drown her-solf. The sight caused me to use every effort in my power to save her from so horrible a fate. My efforts were unavailing, and being horrlifed at the sight, I began to call foully for help, which swoke agentic in began to call fourly for help, which awoke a gentleman that was sleeping in the room with me, but before he had aroused me the lady had reached the water, and without hesitating, pressed forward until she could wade no further, and then forward until she could wade no further, and then came the struggle that one undergoes. In drown-ing, which is as vividly before my mind now as then. I saw her die and settle to the bottom. About this time my room mate succeeded in waking me, and after inquiring into the chuse of my troubles. I lay there on my bed and related to him what I had seen. When the morning came, it was ascertained that there was a lady of the town missing. Without thinking of the dream, myself and friend

joined in the search. After half a day's search, it was ascertained that she had gone towards the lake, and we soon found where she had gone into the water. I found her myself precisely as I had seen her in my dream, even the long hair lying on her back. I had never seen the lady, nor heard of her until I learned that she had mysteriously disappeared. This happened at Indian Bay, Monroe City, Ark., in the month of August, 1874. The name of the lady was Mrs. Bunger, wife of Jacob Bunger, formerly, of Illinois.

Yours, indeed, was a curious experience, yet not unaccountable. The soul often leaves the body during the hours of sleep, visits distant places, hears the volce of others, sees their movements, and learns the various incidents transpiring, and the same is impressed on the brain. In your case it may have been a dream vision impressed upon you by your gnardian spirits, yet none the less real to you. We are living on the confines of two worlds, one spiritual and the other material. Sleep is a negative condition, and it is then that spirits can often place themselves in rapport with different ones, and the thoughts *utimate* in a dream, just as their thoughts of a psychologist find expression in the mind of his subject.

Glasgow, Scotland, Painting Medium.-The tame of Mr. D. Duguid, the painting medium, having reached the Antipodes, made it a matter of interest with two Australian Spiritualists to witness the phenomena. After some friendly conversation with Mr. Duguid, the medium became entranced, and with closed eyes opened the box of paints lying before him. Take ing up the palette, he examined it, mixing some of the colors on it, and putting on others in addi-tion. All being prepared, a piece of cardboard 14 x10 inches was taken, on which in twenty min-utes he painted an oval picture of a Highland land castle, with a loch and mountains fully portrayed. Our eyes were never off the medium, who never opened his, and yet his touch was as free an if he had been using his organs of vision all the time. While the painting and preparations were going on the time passed very pleasantly, as a running conversation was kept up with "Jan Steen," one of the controlling spirits, between whom and the usual sitters the most friendly conditions evidently existed. Being asked if he (Steen) could give a direct painting, he said he would make no rash promise, but would try. The dre was put out; and the medium, who was still entranced, selected two blank photograph cards from a few others lying on the table, and tearing a corner from these, he handed the pieces to the strangers. The medium then sat back from the table fully a yard when Mr. Bowman proceeded to tie him down to his chair. This was most effectually done-five silk handkerchiefs being used for the binding of his ankles, clows, and crossed wrists; and so firmly were the wrists bound that the close of the sitting the arms were observed to be much swollen. We continued to sit thus in total darkness for about ten minutes, sometimes conversing and sometimes singing. The cards conversing and sometimes singing. The cards with their corner bits torn off were lying on the spot where they had been laid down, and on each .was painted a reat miniature landscape; of course executed directly by the spirits. The corners torn off were found to fit exactly to their respective cards. While thanking Steen for the favors he had granted, he told us to put out the light. This was done, and we arranged ourselves as before, sitting for a few minutes engaged in friendly conversation, when the signal was given to light up. But on looking to see what had been done, there was nothing to be seen on the table in the way of card paintings. "Has there been anything done, Steen?" "Oh yes," he said, making at the same time the medium toss his head backward-the only part of his body which he could move. A was made, and a portion of a card was search the wall. It required a chair and the tallest gentleman in the room to reach it; and which when brought contained enother fine little oil painting. While admiring this unlooked for product of epirit power, Steen sold, "Oh, there's more yet," and indicated by head motion to look at the other side of the room, and there behind some books we found another eard painting.

time of scarcity, and I knew you lived six or seven miles from the mill, and have no horse." "That is an answer to prayer," said the noble woman; and the husband belleved it though not a praying man. When, at night, the oldest son came in, the mother said to him, "God has answered our prayers, and sent a bag of fiour." It is believed that, while this was not miraculous, it was as directly the interposition of God, as feeding Elijah by the ravens; and it was in direct answer to prayer for that special blessing."

The above is from a new work just published by Henry T. Williams, author, New York. It contains about 400 pages, illustrating in a beautiful manner the *pewer* of prayer; an influence however, that we ascribe to guardian spirits, who act upon the minds of sensitives, and thereby bring a response to the petition to God. It is a book well worthy of perusal, for when rightly interpreted it sustains the spiritual philosophy.

God and the Potato Bug.—The Colorado potato beetle, or patato bug, as we generally call it, has at last found its match in the shape of a mite parasite. Prof. Elley, at a meeting of the St. Louis Academy of Science, exhibiting a potato bug which was so completely covered with a mite parasite that the point of a needle could not be placed on any part of the beetle's body without touching one of the parasites. He estimated the number of mites at 800. The bug had been attacked by these enemies and killed. The potato bug seems to have a number of natural enemies, such as the toad, the crow, the rose-breasted grossbeak and domestic fowls. There are no less than twenty-three insect enemies that attack and hill it. The bug has also been migrating eastward across the continent for several years, until it has now reached the Atlantic ocean. We hope it may find a watery grave, and let the waves sing its requiem.—Rocky Mountain News.

The question has often been asked, "Why don't God kill the Devil," but no correct response thereto, has ever been given. The farmer, notice the often wondered why he gave life to the potato bug. The author of the potato bug, must have fully comprehended the situation, and known that he would serenely adjust himself on a poteto vine and sap its vitality away. If we are to accept the orthodox theory of special providences, God must have some special object in view in thus punishing the honest farmer.

Dreams .- James Monroe, Peoria, Ill., writes: was pleased to see in a recent number of the JOURNAL several communications from corres. come under their notice. I have also frequently heard persons relate cases in their personal ex-perience, and otherwise, which proved the reality of prophetic dreams. What most astonishes me is the fact that these who experience or observe these things, treat the matter lightly and consider one who feels interested in the subject as possessing a weak mind. I consider this field of investigation the most fruitful source of evidence of man's immortality which is before the world. I belive it to be a very important part of the spiritual philoso phy, and therefore a proper subject for discussion in the JOURNAL. The Israelites, Jews, Gentiles and heathens of Bible ages, were believers in the truthfulness and importance of prophetic dreams, and both Jews and Christians of the present day regard those ancient dreams and visions as true revelations, but they make an inconsistent and un-reasonable distinction between the ancient and modern ones, by denying the truthfulness and im-portance of the latter. The historical evidence in scripture proves that prophetic dreaming was not confined to any age or nation, or to those professing extreme parity, but it came alike truthful to the heathens, to Pharaoh, his butter and baker, and to King Nebnehadnezzar, as well as to the pious Joseph, Daniel or John who belonged to a race claiming to be especially favored of God; therefore we must suppose that dreams and visions are governed by the laws of mental philosophy, which reach up into the principles which control the relations existing between the human and angel world. and conceanently the truthful and important in one age of the world as in enother. But, Mr. Editor, in your remarks following my article in the JournaL written April 18th, in which the results of the present Ea war was predicted, you stated that you "had but little confidence in floating prophecies," and I udge from your remarks made in connection with the same subject, that you deny the possibility of foreknowledge of future events except so far as ean be known through the medium of the material organs of the brain, and if that is your position I most respectfully beg leave to differ with you on that point, and my conclusions are based on a careful examination of certain records of dreams and visions both ancient and modern, and also on personal experience in dreaming. You said nothing in your provious communication in reference to prophetic dreams. Of course we believe, in fact know that there are prophetic dreams. They generally emanate from spirits. As the psychologist can cause his subject to see anything he may desire, so can spirits when conditions are favorable, cause a person in the hours of sleep to have certain dreams or visions. We believe that prophetic dreams present to the thinking mind, the best of evidence that there is a power or intelligence outside of the mind itself that causes them. A Babbit Brought into a Circle .-- John A. Hoover, of Philadelphia, writes :- Mrs. Thayer has given us her farewell seance, antecedent to her departure for Boston, and from thence to Europa. She has been with us now for over a year, and held circles, on an average, twice a week, and the lan-guage of the venerable Mr. Case is: "Mrs Thayer has been my guest now for months, and I say that I never saw her bring a flower into the house, and I have seen bushels taken out." This is the verdict of all who had Mrs. Thayer as their guest. Her last scance was profuse with flowers, canary birds, and a rabbit. May the angels attend her. Yet skeptics will not believe that she is a genuine medium. The presence of the rabbit, flowers, birds, etc., would not convince them. If Mrs. Thayer's controlling spirits will bring a lion from the jungles of Africa and place it down by them, or an elephant, the impression made would undoubt-edly last until they had time to prepare an elaborate argument to show the phenomenon was produced by sleight of hand, etc. The Spiritual Magazine says, that Mr. M. D. Conway's 250 page book is called *Idols and Ideals*. Like an active hodman, he can pull down, but has no constructive talent to erect. All matter is to him in a state of fermentation, and the Ares is mind, as small is from the dung heap; re-move the heap, and the mind is Oblivion. He boldly affirms there is no primary First Cause to create the matter; no primary intellectual con-structive personal engineer to think out in idea the locomotive. The internal self-productive power fashioned the curious within mechanism, and in self-defense crusted itself with the skin or cover of iron. - The idea of an engineer other than the compound metals is simply to him incomprehen. Grove Meeting. D. P. Kayner, M. D., writes from Crawfordsville, Ind. -- Thave just arrived here from Stone Buffs, where I have been to attend the Grove Meeting, of the Fountain County Spiritual Association. Netwithstanding the rain poured in torrents Saturday, the clearing up Sunday morn-ing brought with the hour a goodly number of seekers after truth to the meeting. As the grove was very damp, it was daemed best to hold the services in the church—a 'very flue edifice on "Osborne's Prairie," creeted and owned by the As-calcular to the fources of the services and the four services and the fources of the four services and the four services of the four services of the four services and the four services of the four services o sociations. In the forencon, siter a spiritual confer-ence meeting of an hour, Bro. Wilson, of Danville, Ill., delivered a beautifully worded, logical, and philosophical discourse on the foundations of religious beliefs. After some excellent music by the Association choir, the meeting adjourned to the Association choir, the meeting adjourned to half past one. Tables were at once spread in the church grounds and covered with the best of food, and all were invited to partake, "without money and without price." From half past one to half past two was devoted to conference, when, by re-quest, I delivered the alternoon discourse and answered these two questions—showing the differ-ence between the Christian religion and Spirit-ualism—and, explaining the true God. The large audience listened with marked attention, and our inspiration flowed clear and distinct. It was an occasion all and in all long to be remembered.

The May of life only blooms once. **Opposition** inflames the enibusiast, never

converts him. It is not flesh and blood, it is the heart that

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makes us fathers and sous.

He noble-minded! Our own heart, and not other men's opinions of us, forms our true honor. The Spiritual Magazine calls Peter the swearing medium of Jesus.

Miles Heyes, of Ai, Ohio, writes: "I feel that Bro. Jones is still with us in spirit and in truth."

M. D. Conway, a free thinker of London and correspondent of the Cinclunati Commercial, vigorously denies the truths of Spiritualism.

• **Happy** child! The cradle is still to these a vashspace; become a man and the boundless world will be too small to thee.—Schiller.

Pope Pins is an old man, but he has not held sway so long as Queen Victoria, or Dom Fedro, Emporor of Brazil.

Richmond, Wis.—E. W. Austin, writes:—I feel that F can not do without the Journaz, as I have been a constant reader and subscriber cince its first publication.

Marsfield, Orcgon.—Mrc. Stella B. Roinor writes:—I am a new subscriber, but have been reading the JOURNAL for several months, and consider it a necessary part of my existence.

Worthington, Minn,—M. B. Soule writes: There are no outspoken Spiritualists here, but a number of us are investigating and are getting some very satisfactory and convincing tests.

Deflorgile is virtually the ruler of France, and he is ruled by Jesuitism and the Vatican. Ho will kick up a general muss before he is out of power too.

Dr. Samuel Maxwell.—E. W. Boyman, of Pennyille, Ind., writes:—I esteemed Dr. Samuel Maxwell highly. I loved to be with him. His medium powers were grand.

Mr. Mott.-E. E. Chesney, Bushnell, Illinois, writes:-I have intely seen Mr. Mott and have been so completely astonished, convinced and confirmed that it has become hard for me to withhold my pen.

Exposers.—Dr. S. A. Thomas writing from New Madison, Ohio, speaks of one Beaumont, who pretends to expose Spiritualism. Such "exposing" only serves as an advertisement for Spiritualism.

J. Wilson eass, "Spiritualism is a rising sun to drive away the dingy gloom and teachings of those that thought, like St. Paul, they ware doing God's will when acting in a different direction, but now come back and tell us of the many very great mistakes made when in flesh life."

A Vision.-J. E. Brown of Elmira, N.Y., writes: Three weeks before that noble spirit of Bro. Jones was compelled to leave his material body. I saw him in his office, in a vision. He was standing stooped over by a desk, dressed in a long black coat.

The death of six cardinals within the last six months laaves only six members living of the "saored college" who were appointed by Gregory XVI. The other fifty-eight were appointed by Plus IX. Poor Cardinals, they died just like a common person, and in Spirit-life they will be no higher, if as high.

A narrow-minded minister of the Gospel, as enunciated by Bigotry, Ignorance and Superstition, lately refused to give notice in his church of the funeral of Judge Jilsum, of Kenosha, Wis. His foolishness is too great to be tolerated; everybody when passing him should look vacantly in space.

A Wish Gratified...On Thursday, the 25th of Jan. 1753, Ruth Pierce of Potterne, Eng., "wished.she might drop dead if she falsified?" She rashly repeated this awini wish, when, to the consternation and terror of the surrounding multitude she instantly fell down and expired, having the money concealed in her hand, which she denied possessing. Sensible Talk to Deity...The late President Finney's prayer on the Franco-German war is now appropriate. He lifted up his voice and said: "O Lord, how long? how long? Bring this war to a speedy clase. Oh! Lord they go on killing women and children and burning villages; and they call this civil warfare. Oh! Lord, did you ever hear anything so ridictious?" An Inquiry...Some one is anxious to know where, among the old Methodist hymns, or in what collection, these eminently pious lines may be found?... The world, the Devil, and Tom Paine Have tried their best, but all in vain; They can't prevail, the reason's this... The Lord protects the Methodists.

As musical mediums are not very plentiful, nor those who are masters of music, a correspondent gives directions for manufacturing the sweetest music imaginable, and he designates the same as "There's more till," eried Steen, pointing towards the noor.—Spiritual Magazine.

No doubt Mr. Daguid is a wonderful medium, as daily set forth by "J. C." in the *Epiritual Megazine*. Spirit artists are appearing in various parts of the world. Prof. Anderson of this city can't be excelled in his particular line. Bro. Cooley, of Mattewan, Mich., is also a spirit artist of great merit. Mrs. Blair, of Rock Bottom, Mass., in painting bouquets and giving tests, has no superior. Mrs. Addie L. Ballou, of 44% Sixth St., San. Francisco, Cal., is a highly cultured and well trained artists in her normal state she sees the spirits and paints an accurate likeness of them. She differs from all other artists in this respect. N. B. Starr, of Port Huron, Michigan, has also achieved a fine reputation as a spirit artist. So has Fayette of N. Y., and many others in this country, whose names are not fresh to our memory.

Spiritual Clothing, etc.-Bro. Z. T. Griffan took the position in an article published a few weeks ago in the JOURNAL, that bad habits in life had a deleterious effect upon the spirit. Bro. John Vivian a user of tobacco, evidently thinks his position a curious one. He don't like the idea of appearing in the Spirit-world in delapidated garments. As set forth in the Medium and Daybreak the writer claims that the food not only "serves to support the animal body, but the finer or ethereal particles of that food tend to elaborate or develop the spiritual body. Hence, if the food be of a gross nature, as a natural law the spirit-body must par-take of that grossness, and just as a man has lived within the atmosphere of sicholic liquors and the fumes of tobacco retards his spiritual development instead of soaring away on the spiritual atmos-phere when he passes to Spirit-life, he finds him-self attracted to the earth, where he must remain until every stain is eaten out. The writer draws a comparison. Two individuals dwell together on earth; they are both possessed of natural gifts very much similar to each other; one obeys the laws of nature, and endeavors to live up to the highest dictates of the Divine principle within; the highest dictates of the bryine principle wishin; une other acquires morbid tastes and appetites perni-clous to the development of his spiritual being. They both pass away into Spirit-life. One is bright as the sun, and is borne aloft on the spiritual atmosphere to higher regions of existence, and seems to swim in an ocean of life, and gravitates to the society of the great and good-those noble souls whose unselfish labors for the emancipation of the human race have been crowned with a glor-ious reward. The other is surrounded with an atmosphere from which he cannot extricate himself. and when he feels destrous of ascending buoyant-ly on the spiritual atmosphere, instead of soaring to regions of transcendant beauty he is dragged down to earth, and there he must remain until he has paid the uttermost farthing. Therefore live purely, live nobly, so that when you lay aside your material easket you may soar upward into the realms of light and glory." It certainly is true that diet and the habits of life must have an influence on the spirit, either good or bad.

God. Sent the Bag of Flour. -- In about the year 1839, in Central New York, there was a time of great scarcity of provisions. Grain was very high, and difficult to be obtained at any price; and, of course families of limited means were very much streightened. In one family, the wife and mother of six children, a Godly woman, worked at her trade (tailoress) to the extent of her ability, and prayed earnestly that God would deliver them from pressing want. Husband and children all knew of their need, and of the fervent prayers of the wife and mother for their supply; but no one knew by what means the supply was to come. Every day, as their scanty means were being consumed, the prospact grew darker. On the farm was a large quantity of pine timber. Four miles from there, in the next town, lived a man who needed some shingles; and, casting about him to see where he should obtain a supply, thought he would go and purchase a pine tree, and himself and man go into the woods and work it up into shingles. As he was about starting, the thought occurred to him. "Perhaps they may be in want of wheat flour-a bag cannot come amiss in this time of scarcity." So, putting two bushels in a bag, he proceeded to the next town, sutered the house, and made know his errand, saying. "I have brought along two bushels of flour towards paying for the tree, thinking you might be in want of it in this **Balthmore, Md.**—Wash. A. Danskin, writes: It has given me great pleasure to see the prospect of a continuance of the JOURNAL, with the increased power and improved conditions which you seem to be throwing about it. You have the broad and ever expanding field of the Great West, as the immediate scene of your labors, and judicious efforts must be crowned with corresponding success.

Salt Lake City.--C. J. Johnson writes:--Mr. Jones has in days gone by did me had my wlfe great favors, and, although prompted by spirits to do many of the kind deeds he did for us, the channel through which nobility flows, must of necessity be noble. Our first cognizance of the presence of this staunch old reformer, since we left Chicago, was to-day. Would that all of earth's children could by their work enable themselves to obtain and wear such raiment and inborn glory, as this, our noble friend presented himself in to us this day.

Brief Mention.—The President of the Royal Society of Great Britain, Dr. Hicker, regards Spiritualism as the prevalent superstition. Dr. Monks' mediumship was improved by his incarceration. The Rev. Canon Gilbert of St. Mary's Church, Eag., claims that neither odic force, spirits of men or the devil had anything to do with "spiritual experiments." It is claimed that Cape Town, Africa, is as far advanced in Spiritualism as London.

The Editor of the *Rock*, England, says:—As to physical aspects it by no means follows that because there is no light in Hades its occupants are therefore unable to see. Even on the surface of our present earth certain creatures are so constituted that their eyes are of no use to them except in the dark. And the case of departed spirits is probably not dissimilar. Evil spirits at all events are in Scripture associated with darkness (as in Eph. vi. 11.42). And it is also noteworthy that in those foul Spiritnalistic scances the more striking manifestations can only be had in the dark.

Take Note.—The next time "Meggie" materialized was at our fourth scance, when she seemed to have acquired—much more confidence, going boldly out into the circle, taking up and handling various articles, and touching some of those in the outer-circle with her hand instead of the tube previouely employed:

This has reference to a seance that occured in England. "Acquired more confidence;" that is curious, but true. Spirits at a circle can not easily materalize unless the affections go out towards them; as well expect them to do so, as to make the fire burn while you sprinkle water upon it.

The Will-Power is one sense a Spiritual force, and accomplishes wonders. "St. Paul," says a writer, "was bitten by a viper and felt no harm. The scrpent charmer can disarm the power of the reptile by heing possessed of well-balanced willpower. When its influence is unbroken rapacious wild animals are subdued by it. In order to develop this power you must never get angry. There is a law in nature called action and re-action. When you wish to injure your fellow-man something is emitted from him which thwarts your purpose. When the influence is thwarted you feel revenge, and when you perceive the prosperity of the individual you tried to rain the influence you exercise for evil will recoil upon yourselt." He careful how you wish others ill. Mine times out of ten you receive the come yourself. If you wish to be happy make others so--Kx.







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RELIGIO-PHILOSOPHICAL JOURNAE. JUNE 30, 1877. JESUS AND CHRIST. of any nation depends upon the proper aptent of spiritual utterances, but Christ's Controlling Influence:-The spirit can take **DUMONT C. DAKE, M.D.,** plication of truth; in Christendom truths life, example and moral teachings, stands care of the questions. Mrs. Cora L. V. Richmond Answers Im-PRACTICAL PHYSICIAN. alone in crystaline completeness of both Question :- In reference to what Paul are known but rarely practiced. Chronic Discusse Incident to both Sexes. Magnetism a Specialty. Office, so Wahash Avc. Entrance, 15 Hubbard Court. 21-25-tf portant Questions at Grow's Hall, Sunthe spirit and fervor of truth. says of Jesus, his succession, Melchisedeck, day, May 27th, 1877. SEE advertisement headed, "To All Whom This understanding of Christ is far away etc. It May Concern." from the dogmatism of church laws, reach-Answer :-- It was in direct succession. Mrs. Mary J. Hollis' ing to the essential contemplation of his The order of Melchisedeck represented an-EGETINE spirit, and from that condition of ministraother line of thought, drawn from the an-Question :- As Jesus claimed all power in World Renowned Seances-"Independent Voices," tion alone can man enter the Kingdom of cient secret societies of Egypt, and as it re-Heaven. Those who expect Christ will ap-24 OGDEN AVENUE, ferred to all special secret orders of priestpear to them, robed in any form of the na-Strikes at the rost of disease by purifying the blood, restoring the liver and kidneys to healthy action, invigorating the nerv ons system. hood descending through the line of Abra-Detween Randolph and Washington streets, Chicago, 2244-17 ture of life, must be disappointed. The ham, it would of course require a separate discourse to illustrate what is fully meant same spirit is there, but no one of whatso-Ansusr :-- We must commence by_deny-DR. JACOB L. PAXSON Vegetine ever creed or dispensation, or whatsoever by this, since Paul was initiated into the & SARAH M. BUCHWALTER, M. D., form of study, can contemplate the divine | mysteries. The Order of Melchisedeck was Is not a vilo, nanecous compound, which simply purges the howels, but a cale, placeant temedy which is cale to purify the bland, and thereby restore the health. MAGNETIC PHYSICIANS, record, the internal purity, the perfection more of a spiritual nature. The Mosaic law HAVE returned to their former office. No. 1937, Mount version st., Philadolphia, where they are prepared to receive partents delivery on Sto the closes. Persons treated at their homes when deliver. The combination of the nextthat charms, the closely cut and distinct or order was for external government. The Vegetine lines of his moral nature, without being Order of Melchisedeel: was an order of onl the two makes the me tive and negative forces from the ful hittery for the cure of disease. : nower 10:11:23 aware that there is an essence of divine huprieschood instituted on a spiritual basis; In now preseried in each of Scrofuln and other discuss of the blood, by many of the bass physicians, ewing to its grade success in ouring of discuss of this nature. manity, and those who enter the Kingdom the spiritual culmination of these two ord-MINERAL RODS. of Heaven, must do so by a perfect line of ers was Christ. Important to minery and treasure creaters. For particulara, price, etc., address E. A. COFFIN, No. 49 Briefol press, Basten Mess. 221216 Question :- Was that spirit born in Josus? thought and action. Vegetine You may have cast aside all theology, and Answer:-No spirit is born in any man. Baca not deceive invalida into falso hopes by purging and era-ating a fletitions appetite, but assist naturo in electric and purifying the whole system, leading the periods gradually to general isolets. The "Chicago Progréssive Lyceum " a single line of simple law remains as clear-Spirit is life, essence, entity; it takes upon belds his cessions regularly each Sunday, at half-past twaivo o'cloch, in Grow's Opera Hall, at 317 West Madison sirest. All are invited. ly out and as finely chiseled as though the itself the outward clothes, and expresses divine sculpturer had been there; this is the itself in the human form. As spirit it Vegetine Spirit of Truth which Christ's work presentabides forever. W. HOPKINS. MAGNETIC HEALER. Room C. 22) West Mailson circet, Chicago, Ile. Has cercoinl success in the treatment of Dicesses of the Blood and Nerv-ousEsstein. 2010. Question :-- In the 28th chapter of Mathew ed. The successor he promised was to re-Was looked upon as an experiment for some time by some of our best physicleus, but these most increduleds in regard to its merit are now its most ardent friends and approved. veal more. Christians have daily waited it is said Jesus had all power in heaven and the advent of that Christ, but they do not carth. IF THE SICK, know whether he will come as before; Answer: - We have to controvert that, the Vegetine Who do not obtain relief, would realize how little discase and its origin is understood, and that most persons who pass through a long expensive course of modical treatment never permanently recover, would send to me, (inclose photograph, if possible.) I would impart holormation to them of their cass and the origin of discase, and the philosophy of life, founded on a new discovery made by myself, which is unknown to the medical profession, which will enable them to recover their health, avoid subsequent discase, and no very much to their sidvantage, free of charge. Address Mrs. Lacrech Bradloy. Hubbell, Box 1,413, Norwich, Conn. 22-12-14200 Scripture sayings that he had no power, the whether in a cloud of fire he will proclaim Capoe Boston physician, "has no equal as a blead purifier. Hearing of its many worderful cures, after all other remedica had failed. I visited the laboratory and convinced myself of its require morit. It is prepared from barks, reostand herbs, each of which is blighty effective, and they are compounded in cuch a manner as to produce astonishing results." Father having all power. For nearly every himself and his kingdom on earth; still they wait with apprehension, while he has statement in the Bible we have a counteralready come and taken up his abode in statement. *Guestion* :--- Whence comes the Spirit. many hearts upon earth. Question :- In reference to his mission, Answer :-- From the Spiritual Kingdom. Vegetine [Here followed aperfect shower of ques-· ----etc. Is acknowledged and recommended by physicians and anothe-conies to be the best purifier and cleanser of the blood yet dis-covered, and thousands speak its purise who have been re-stored to keelkh. Answer :-- Ohrist know the essential spirtions, that the reporter didn't take; coming **NEWGOSPEL OF HEALTH.** The nature of Christ, the spirit, has been Containing seven sections on Vital Magnetism and Ulustrated manipulations, by Dr. STONE. For sale at this office. Frice \$1.35; cloth bound copies, \$2.50 23-15-21-44 it of his mission, since he came not to defrom all parts of the audience, and as they stroy but to falfill the prophecy of himself; were not relevent to the subjects under since he knew he came not to bring peace discussion, somewhat annoyed the control.] THE FAMILY WASH BLUE. D. S. WILTBERGER, BARLOW'S PROOF. but discord. He did not know his particu-Question :- What is the relation of the INDIGO BLUE, 233N. Secondst., Philadelphia. lar relations to other Messiahs of earth; un-Finite or Individual soul to the Infinite or Universal soul, according to the Philosophy doubtedly this was clearly established to WHAT IS NEEDED. those who have the power to study that of Hegel? WE GOODS TO DALLES ON A TOP THE SALES OF THE STATE OF THE SALES OF THE Answer :-- We-understand Hegel to differ particular portion of Spirit-life. BOSTON, Feb. 13, 1871. from other metaphysicians in this regard: Mp. II. R. Stevens: Question :- You hold, then, that Christ air, i. i. STEVENS: Dear Sir-Aboit one year since I found myself in a feeble condition from general debility. VEGETINE was strongly recommended to me by a friend who had been much benefi-cil by its use. I produced the asticle, and after using several bottles, was restored to health and discontinued its use. I feel quite condition that fince is no medicine superior to it for those cruptaints for which it is especially propared, and would cheerfully recommend it to those who feel that they need something to rectore them to perfect health. Respectfully cours. perhaps even more transcendental than was re-incarnated in Jesus? Kant, more metaphysical than his contem-Answer :--- We did not say re-incarnation ; WORK DAYS OF GOD poraries of the German school, he perceives we now say incarnation, which means that the spirit has had a previous existence hethe consciousness of the Universe, and claims that the finite bears the same rolafore. Respectfully yours, U. L. PETTINGILL, Firm of S. M. Pottingill & Co., 10 State et., Boston. tion to the infinite that a drop of water does Question :-- Well, upon some earth? 7 Science, St 1 it with dallo plain, clear and as And all real it with delight. Strongest common attain for Circular, Terms and Sample Illustrations. Address, J. C. MCCURDY & CO., Chicago, Ill. Answer:-Or upon heaven. to the ocean, the single drop possessing the Question :- Then there are spirit ontities quality of the whole in a finite degree, but 22-10-22 not the quantity. All finite qualities of ab-CINCISTATI, Nov. 20, 1872. in other spheres that never existed upon ME. H. F. STEVENS: solute perception, of recognition of truth, of ACENTS this earth.

There there was some dissatisfaction manifested in the audience on account of irrelevant questions.]

The speaker continues:

The exact truth is, the souls of Messiaha are perfected and come to earth in the capacity of saviors just as you pass through When a Savior is to come to the world, it | school or college, and return therefrom to | of any spiritual truth in his thought such as teach what you have learned. The principle is precisely the same, except the schools | that the student would mistake his imaginare so far removed from earth. Question :-- Well, then, you admit re-in-

intuition, of what Kant names a priori merge into that superior existence and belong to the infinite and of which the finite is a small representative. We can not trace in Hegel's Philosophy any other prominent quality than a fine esthetical imagination. We can't see that there is a comprehension entity throughout eternity. It was only here ation and finely cultured intellect for intuition itself.



[Reported for the Religio Philosophical Journal).

heaven and earth was given to him; and as such is the teaching of the Scriptures and Christian teachers, we should like you to explain the extent of his power.

ing the premises. We believe that is the opinion of Christian teachers, but that Christ claimed it for himself, we don't think, since he distinctly asserted to his followers that he had no power; the Father in heaven had sent him; that no one was good but God. In the two-fold character of Jesus, the Christ must be taken into consideration. We would say of Jesus of Nazareth: the spirit that controlled him, that directed his footsteps and carefully watched over him, was Christ, and when speaking of his power, his spiritual name, Christ, was always uppermost. Christ signified truth teller, and Messiah the principle of all-power. When Christ claimed no man could come unto the Father except by, and through him, it does not altogether refer to him as an individual man. When he declared to the woman that he had no power, bat of and from, God, and when to another he calls himself good master, he considered himself only the potent instrument of divine power, and as such instrument he was to work directly, and bring salvation to all.

revealed previously by us. For the information of others we will recapitulate. The Spirit of Trúth is eternal; the Infinite expresses that truth through certain messengers, sagar, and angelic ministrations to earth or earths. They being temporal in the expression of truth to these earths, they must partake to some extent of the temporal or physical state in which man lives. By direct order of succession, as perfect in its workings as the laws of nature in the material world, are the laws governing the spiritual kingdom of the universe, and this kingdom through the various accompanying powers, delegates messengers to earth just in the order of succession required. As the earth's material nature or organization has been developed by gradual succession of laws, by evolution, trituration, attraction, aggregation, and segrogation, until each form of life, long in preparation had been fully developed, so in the spiritual kingdom, the Avater, messenger and sages. are long in process of preparation, and the inhobitants of earth long wait for their coming.

is of course known in the spiritual kingdom. and other states of spirit-life wherein those angelie beings have specially existed, fitting them for their earthly Messiahship, the angelic state being perfected previously to their coming. When this is the case they come as teachers or Messiahs, representing the Spirit of Truth. The Spirit of Truth may be represented in a finite as well as infinite degree; the finite presentation, the same in quality, but different in quantity. The perfect angelic soul comes to earth representing the essential Spirit of Truth. Christ came here predicated on this, that he was the culmination of the Spirit of Truth that commenced with Moses. The particular Messiah whom the Jews expected, was one who should possess great temporal power. Christ, however, represented the truth in a manner best adapted to their understanding. He did not communicate all truth: the inhabitants of earth were not prepared for it: he claimed that another should follow him; that the Spirit of Truth would succeed him; that the consciousness of the Spirit of Truth was what led him to declare that oneness with the father.' The thought that he had all-power in heaven and allpower on earth must be taken in a multitudinous sense. Christ never overstated his mission. The influence of Christ is the influence of truth. Jesus of Nazareth presents the man; the external portion must of necessity be considered in some degree that of the outward expression of valued thought. The Spirit, Christ, must be considered as a leader, the exponent, the teacher, the divine benefactor of that portion of earth's history which comes under his dispensation; hence in the spiritual heavens to-day, side by side with the great Saviors of past nations, Buddha, Confucius, Osiris and others, Christ stands as the leader of his bosts; not at war with other Saviors, but taking his place in the succession of spiritual dynasties. We will only take the standard of spiritual truth for the earth's children to follow. Christ is still leader of those who through the essential Spirit of Truth have passed into that kingdon of eternity where he abides. A certain number of souls belong to him as followers; a certain number will follow him when the Christian dispensation has been fully succeeded by another. In the special heaven, however, away from earth, they will abide as the attendant angels of that Spirit of Christ who had his abode upon earth for his particular dispensation. This is the experience we have in spirit-life concerning Christ. He holds sway over a portion of heaven-the especial heaven he referred to, was not a locality or kingdom, but a state of man which is the essential kingdom of heaven, and is found within, and represented the Spirit of Truth, and can be fully realized by all when possessing a feeling of humility, and becoming of a divine nature. You may go far and wide; you may traverse the entire ex-

carnation. Answer :-- It is not necessary to ask us to admit anything.

Question :- In reference to results produced by incarnation or re-incarnation.

Answer :- Influences can produce results with incarnation or re-incarnation, but influences can't exist in the semblance of human being without being a human being. Question :--- 1s it necessary for an angel to be incarnated in order to demonstrate its existence?

Answer :- Not necessary.

Question :- In your experiences as a spirit have you ever tested the facts of re-incarnation.

Answer:-You are wandering from the subject which was first? presented for discussion. The subject of re-incarnation is entirely-different. If re-incarnation be true, you will all find it out.

VOICE FROM THE AUDIENCE:-You might apply the same argument to the entire subject of Spiritualism.

Answer :-- Of course we might. The subject of re-incarnation is not under discussion.

Question :-- Why mooted at all?

Answer:-- The questioners were the first to introduce it, .

VOICE FROM THE AUDIENCE:--We believe it is generally known that the spirits controlling this medium, are especial advocates of this subject.

Answer:-There is a special lecture on that subject; it is before the people.

Question :--- Was Christ the spirit at any time in the man Jesus, or did he influence Jesus?

Answer :-- Christ's spirit was at all times in Jesus.

Question :- In reference to Jesus having been Abraham and Melchisedeck.

Answer :-- He don't say he was Melchisedeck or Abraham; he said he was with them.

RESPONSE:-That don't answer the question.

Question :- Was there such a man as Jesus?

Answer:2-The man Jesus was an expression of human life in a perfect degree. The Christ, spirit, presented a higher standard of truth to the world.

Question :-- The body of Jesus must have been buried, and that was all of him.

Answer :- The spirit part abides still. AN IRRITATED AUDITOR :-- When one or

two individuals take up the whole time in questioning, it is wrong.

Answer :-- That is for the president to decide.

PRES'T:-The controlling spirit should attend to that. I saw no irritation produced, hence let the questioning proceed.

Question :- Do all human beings have spirit bands around them, or are such bands

only found with mediumistic persons? Answer :-- All human beings have ministering spirits. These usually maintain their relation through the whole life of the medi-Their intermediate guardians are um. sometimes substituted, and frequently a person is accompanied by a band of spirits for an especial purpose, but this is not permanent. Persons are usually surrounded by influences most like themselves. Those who are mediumistic have a special work. to do; are surrounded by a band of spirits for that work which does not in any way interrupt the regular guardianship of other spirits. Sometimes two or more bands combine for a certain purpose; so if there be a number of mediums their representative bands unite for some spiritual work. They may combine for materialization, inspiration, etc., the object being to carry forward a certain duty. All bands so organized for controlling mediums, are subject also to higher councils, to larger bands who study the principle and philosophy of spiritual manifestations, and give instructions to them accordingly. So when you see mediums controlled by a familiar spirit, one ignorant of the laws of mediumship, this is simply the most external of all spirit controls; the one who can the easiest manipulate the external substance. Behind is the band that controls, and behind them is a School of Philosophy. All spirits are more or less swayed, as you will be, by the companionship or society in which they find themselves. The band of spirits may move the guardian spirit to do an especial work; the guardian may not be aware of it more than the person moved on earth. The band taking possession of a medium, develop to the highest use. Mediums are often developed by relatives and friends who finding themselves unable to comprehend the situation, ask the higher spirits to take charge of their medium. The medium often exhibits idiosyneracies which the controlling spirit does not understand ; has tried experiments but does not know how to act. A band of spirits is then formed. This is constantly taking place in your midst. All workers, all persons great in any one direction-politicians, lawyers, reformers, teachits, etc., have a certain band of spirits surrounding them. They avail thomselves of the organization of workers to impress their truths upon the world.

Question :- The future of the United States morally compared with other nations.

Answer:-That depends upon the morality of the people. As that on the average is probably as good as that of any other nation, we trust it will continue to improve. But certainly any one can see that the morality

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