

VOL XXII JNO. C. BUNDY, EDITOR.

CHICAGO, JULY 7, 1877.

TRANSLATED FROM THE GERMAN BY N. H. BAYLEY.

The Angel of Death and the Angel of Slumber Lize brothers entwined, walked over the earth; At ove they reclined on the green scented hillside Not far from the gay habitations of mirth.

A sweet melancholy reigned above and about them, Unbroken by e'en the faint note of a bird; And the low pealing in the dim distant village Grew silent, and naught save their voices was

From his low, mossy couch, the Angel o slumber

Galekly arose and with soft, gentle hand, Invisible, scattered the sweet seeds of slumber— The Evening wind carried them over the land.

On the low, quict hut of the poor, tired pecsant They iell like the dew, and a sweet sleep stole oter

The old man with his staff and the babs in the cradle.

And pain, care and sorrow flew out at the door.

Eo, when his mission of healing was ended, Ecslde his stern brother he lay down to rest; When the morning red broke he cried in this ce cent:

"To do good, all silont and unseen, how blest!

"How truly are we the glad angele, my brother, "Of the great and good spirit! how happy our part." Eat the Death-Angel's face grow silent and

thoughtful, And a tear in his eye told the grief at his heart.

"Alasi you are loved, but the world hates me ever; "I'm called the destroyer of friendship and love." But the good, he replied, when they waken im-mortal,

Thou, to them, will their truest and decress friend prove.

Are we not guardian angels of one loving Failter, Our mission of good to the fast failing race? Then the eye of the Angel of Death shone like

And they folded each other in a tender embrase. Chicago, Ell.

say good morning, and adieu, to the infatuated madcaps who sought me in private life. To quiet all these (amours) and to give myself more to the realities of my profession, I madly leaped into matrimony. From that time I became a failure: I was enough in myself without the man. I found I had made a wanton mistake. In maternity I lost my freshness; the monster of that maternity did not elevate me; he crushed me by small things; he perpetually grasped what I flung to the winds, and teazed me with my wantonness. I became desperate in my madness. I had lost my reputation. * * * I was in fact a victim and I indulged in the knowledge of it. When my poorneglected child grew to show me that she inherited genius beyond my own it aroused me into new ambition. I lavished the love upon her that I once had for myself, and I fear I was too ardent in my en-

sen, and I fear I was too ardent in my en-deavors to bring the bud to maturity. "I did not let her rest day or night. La-bor, labor, you little Bijou, labor to your death. Butit was not so; the hand of Provi-dence arrested me, she was saved; and I sent upon angel's wings to the brightest sunshine that ever shope upon mortals that ever shone upon mortals,

"Within this glorious sun I see myself-myself and I are one now. We know our myself and I are one now. We know our perfections and our imperfections, and as we talk, all the clouds of our past life are gathered together, and carried off by the winds, to leave the clear blue ether for our deeper meditation. I shall say no more of earth-life, only that I am thankful my offspring has, so good a protector; that my offspring has so good a protector; that many must follow so fair and so rare a gen-ins. The kiss now of a guardian saint, soius. called by her sweet lips, continually fresh-ens me in her memory, and we live as of yore, one life. I have never been the indi-vidual, but the character of the individual. I am not one self, but many selves. I am like the chameleon, changeable to a remarkable When I camo here, I walked out of degree. the cloud that enveloped me, dressed like a goddess. The golden sun shone upon me, and I knew at once I was at home. tinued to walk in the sunshine, and admired the beautiful flowers growing on every side of me. I grasped this hand and that, kissed and embraced old associates, loved ones, and kindred, clasped the child of my bosom to my heart [Matilda has a first daughter in the spirit-world], and wept tears of real joy. I at once became conscious that a free hand at once became conscious that a free hand and a free spirit was mine and that I had lost nothing by my blunders in my earth career; rather I had gained. The truth of a true spirit stood before me, and rescuers armed with love bathed me in their affection, until I was cleaned of all sin. In fighting for my back of the store of the sin. In fighting for my love I fought with sin or the incomprehensible circumstances which surrounded men; and in battling with incongruities, my love vanished, and I became a virago. Tush! tush! why will those starts of memory spread themselves before me, when now I am so happy? Is it that I am still Comilia: that I am now it that I am still Camille; that I am now in my garden home only to grasp at happi-ness for a short duration? Camille and the play were not only my creation, they were my existence, they were my life long act. Now I would banish both Camille and the play from my thoughts I would not wear a flower so beautiful, yet so frantically frail. It turned my wits. I can go no further with this communication until I rest from

actress could not play the flirt, nor stoop to | not know the first rudiments of my being. I abused every faculty which would have given me strength. I dropped out of sight the highest ornament any one can possess, that is, of knowing one's self. This now is my confusion. You see I am confused—a child again wordering urban and how to he child again wondering when and how to be-gin. This communication speaks for itself. One who had ever heard me talk, can see me through the characteristic evidence I give of my former self, always flying in air, not knowing where to land; yet you know not how gratified I feel, and what a relief it is to my mind to let my friends know that I am yet a sympathetic mad-cap, interested in their welfare, and watching with a mother's love, my noble child—my Bijou child—of many gifts and the rarest of virtues. To see her happy, all successful, is yet my pride. Should she fail, I would turn from my birthplace, never more to look back upon it. In an artistic point of view in my present posi-tion, I am not a leader, yet I have my claims, and am recognized as an original and ac-quired artist. Therefore, I am enriched by the presence of true talent. I am the invi-ted guest of great actors and actresses; all the advantage of starting and practice are given to me, and I have already won their applause for my quick intuition in passing from one passion to another. The fault I have to mellow down, is the extreme of act-ing. I will leave my future success in my profession for another communication. I feel the good old time is returning to me, and I am lifted to the skies by it. I have had many desires for a home, and an artistic point of view in my present posi-I have had many desires for a home, and

home life; now I have one just to my liking. It is not a great cumbersome house with large grounds, but a lovely grotto with shady walks and drives - a sunny little cottage overgrown with vines and flowers in this spot. The rain-drops fall, and the balmy breezes which hug and embrace me with their health-giving powers, make me, I know, more pure. To make myself sensitive to the ther passions, I have taken children as my companions. They amuse me, and throw a hind of love element around me, which tranhilizes me in fo a quiet, l dave never known before. With these dear children, and the many friends who call to see me, not for-getting my studies and my rehearsals for getting my studies and my renearsais for the coming out of my second self, my time-is pretty well occupied. Your old friend, Charles Barras, has just come into my dom-icile, and with the greatest sang froid, asks, what I am doing. "Writing a letter to my mother south " soid I what I am doing. "Writing a letter to my mother earth," said I, "The devil you are, and to whom do you address your letter." "None other than my old friend, Judge Carter. I have known him years ago, and now I make him my proxy through whom my dear ones may hear from me." "He is also my friend," says Mr. Barras, "and if you can write to him, why can't 1?" "You can, I have no doubt of it. Just try your hand at impressing the medium." "Let me see, what shall I say?" "JUDGE A. G. W. CARTER-Old Friend. This is unexpected, quite; for after all I have said so much against spirit-force, and spirit communications, I am compelled to yield and let you wear the competent of yield, here in this world long enough to know it is the only live place I have ever seen. There is always a freshness about it that makes a man forget his misgivings in the fact of knowing he is a man-not a fool. Now that I have become a gentleman, I wish you to understand I have no grudge against you; that I look upon you as a truthful lawyer, as well as a man of sense, and I implicitly rely upon your judgment. What you have done in my case, I endorse. [I am the attorney here in New York for the Barras estate.] I think I am a poor hand at these impressions, as this is my first attempt, but I shall practice often and then give you some of the information I have ained since I have been here. Love to my friends, and believe me yours,

Michigan Notes, No. 2.

BY CAPT. E. H. BROWN.

I will commence with a practical illustra-tion of the organization I advised in my last, and I do this as a suggestion to friends elsewhere, that they may go and do like-wise, for there is many a lecturer sadly wait-

wise, for there is many a lecturer sadly wait-ng for the call to be sounded. "The Independent Society of Plainville," is the result of my labors in that town, still but for the efforts of a few earnest women stimulated there by Mrs. Daniel Earle, all I could have done would have been abor-tive. Owing to the causes that I mention-ied in my last as operating elsewhere this ed in my last, as operating elsewhere, this once noted Spiritualistic town was as silent as the grave upon spiritual topics, for two years. Attemps had been made in the line of lectures, but they had been failures. But all the time there was a growing hunger for something besides chaff. The soil was like this of Michigan, now ready for a shower, and I appeared at just the right time. I had been discouraged about coming by the friends here, but obeying an impulse that had never failed, I came; began a course of lectures Feb. 11th; audience good at the first; continued to grow; pay poor; but I was appreciated and requested to remain for another course. Begun my second, Feb. 18th; well paid and urged to come again, and did so April 8th. Meanwhile Mrs. Earle had moved the formation of the society and started socials. These have become the popular ones of town, and are not only a popular ones of town, and are not only a means of revenue, but are of still greater good in bringing about friendly relations between the liberals, and in welding them into social concord. Games of all kinds, dances and conversation pass the eve. Now, lighted croquet grounds, dances at the hall and festivals of various kinds will during the summer bring in a good portion of the necessary funds. A sub-coription was started among the men and regular monthly meetings are now asregular monthly meetings are now as-

MR. EDITOR :- On the first page of a late JOURNAL under the head of "Michigan Notes," in four paragraphs Capt. Brown states his conclusions with reference to the existing condition of Spiritualism. In the first and second paragraphs, he charges upon Spiritualists as a class, a want of spirituality, which is in our opinion a center shot a very unpleasant truth; but the only way to improvement is through knowledge of our weakness; being satisfied of the truth, let us take immediate and radical measures to amend, or our responsibilities will be increased proportionate to our argumented knowledge. In the third paragraph, he gives pointedly as one of the causes of this lamentably unsatisfactory situation, the undue prominence given by so-called Spiritualists, to physical manifestations, which is unquestionably true; we commend that paragraph to the consideration of all. As it is our truest friend who kindly shows us our faults, we should be grateful to Capt. Brown for a frank statement like this, while should any undertake to attack the position he has taken, as to him seems probable, we opine the result will be their own conversíon.

Brown Commended-Brown Criticised.

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In his fourth paragraph, however, he shoots wide of the mark, and with all deference to his opinions made up from his experience, beg to say, I have found in my own experience the converse of his proposition, "We must settle our speakers," to be tion, "We must settle our speakers," to be true, and from his idea that the settled speaker should be the representative of the society, engaging him or her, God and the angels deliver us, as well as from its realiza-tion. Mediums as a class have not indicated sufficient ability in representing their own affairs to warrant any society entructing affairs, to warrant any society entrusting them with the charge of any temporal mat-In support of the first proposition he refers to the "success of the Chicago Society in retaining Mrs: Richmond," and avers that it "is an incontrovertible argument in favor of settled speakers," which we regard as not only illogical but an unwarranted conclusion even were we to admit (which we are not inclined to do) that it might be true if applied to Mrs. Richmond only. The controls of Mrs. R. are many, and the subjects always ably treated, yet there is some difference in the quality of hor lectures, though they have in some respects a similarity which tends to lessen that attention and interest which even a poorer lecture from another organism might excite. It has been our good fortune to be able in each instance for several consecutive months, to listen twice. or more each week to addresses by first one, then another of the best and most popular of trance and inspirational speaker's known. and in each case the change was not only and in each case the change was not only exceedingly grateful to ourself, but its good effect hoticeable upon the attendants of the lectures generally. Capt. B's theory would more nearly apply to such a society as the one to which he refers, or one located in a large city, than to any other, yet we are confident, that were Mrs. Richmond to ex-change for three months with Mrs. Brig-ham of New York, both societies and per-hans speakers would be largely benefitied. haps speakers would be largely benefitted. What seems most needed, is the organization of Spiritualists into societies. Speakers are sufficiently numerous, while societies are comparatively few, and those composed generally of persons who think well of Spiritualism, but are unwilling, because unac-customed, to paying liberally for religious instruction, as is done by every other like society in the land. The truth may as well be spoken plainly that Spiritualists are niggardly selfish and absolutely mean, regarding the expenditure of their money for the purpose of instruction, of their money for the purpose of instruction, Our speakers can not live without pay until pastors of churches can, and until then, should not only be paid, but liberally, that their conditions may always be of the best. What proportion of Spiritualists subscribe and pay for a paper devoted to their inter-ests? Not one in a hundred. Reader, do not be surprised, for this is not half the truth. You ask why is this? Simply because they are not educated beyond the phenomenal stage, they do not care to listen to addresses stage, they do not care to listen to addresses nor to read books or papers which will teach them how to prepare themselves to enjoy the spirit-life, instead of having to return to earth to learn what they are neglecting now; many of them are even ignorant of the fact Spiritualism teaches that the object, end and aim of this life, is to perfect our minds, and to the extent of our ability, extend this assistance to others. If there ex-ists a necessity for missionaries anywhere, it is among Spiritualists, or rather those who suppose they are such. Capt. Brown is undoubtedly anxious to locate; well let him do so, and if he doesn't find a larger number of permanently appreciative at-tendents than it has ever yet been the lot of a speaker to find among Spiritualists, he will soon desire to be settled elsewhere.

THE INNER-LIFE.

Communications of a Remarkable Character from the Spirits of Matilda Heron, the celebrated "Camille." and Charles M. Barras the author of the "Black Crook."-Curious Circumstances.

BY HON. A. G. W. CARTER.

I have a sister who is an excellent medium. She frequently writes me from Cincinnati, and whenever she does, in addition to her own letter, some spirit takes control of her hand and communicates with me. Several of these spirit communications have Several of these spirit communications have already been published in that valuable paper issued in Boston, called the *Voice* of Angels; and now I send two for the col-umns of the JOURNAL, which I recently re-ceived from my sister, remarking that the communication of the spirit of Matilda. Heron, most singularly and peculiarly speaks for itself, and the intervention of the spirit of Charles M. Barras, the author of Black Crook, was very unique though patural Crook, was very unique, though natural. I knew Matilda Heron in this life, long

and well; in the bright days of her fame and glory as an actress, and in the latter days of her depression and misfortunes, and I consider her communication very characteristic; indeed, just as if she was here talking to me upon earth, as she was wont to in days gone by. Charles M. Barras was also well known to me, having lived in Cincinnati, where I also lived, some eighteen or twenty years, but he was violently opposed twenty years, but he was violently opposed to Spiritualism, and once held a sort of grudge against me, on account of it. But to the communications, under date of Cincin-nati, May 18, 1877, my sister says: I will con-elude this letter by giving you Matilda Heron's communication, as follows: "Our friend, dear judge:—Some one says to you, stick to the law, give us up! Would you be so faithless to us; would you for the sake of the law, throw from you your sainted mother, your wife and your children? [They are all in the spirit world.] Would you banish from us, the pathway by

ould you banish from us, the pathway by which we can come and bring with us our spiritual offerings which show to you the immortality of the soul, that man annihilates, not God ?"

"Here we are struggling to take our posi-tions socially among you. Yet will you say of us, "Gone, dead, no more of you, rest you of as, cone, dead, no more of you, rest you antil the resurrection day shall purge your old bones. Heaven protect us from such a fate! But I come seriously to talk, dear judge. I am here at last, spiritually alive, with all the vigor of consciousness upon me, awakened up to see myself, and to feel I am part of the universal man, not to be lost. My place still exists, and must evist; no blot can take it out nor no const exist; no blot can take it out, nor no crowd can crush it. I never feared death! Had I, I never would have tried to take my life before nature's time had appointed. I see now that I always was a foolish, impulsive creature, throwing myself, as it were, into pools, and on to thorns.

"There was a time when the very ecstacles of bliss, mirth and passion lifted me into the broadest field of attraction; and then the whole world knew me as a great actress. I was lionized, sought after, loaded with sapphires, strung with jewels, petted with flowers and a train of courtiers bounced upon me at every step. This was my life, and yet it was wearisome to me. It did not satisfy the longing of my heart; the great [And this it seems, was the last of the communication for that day. Next day she continued as follows:]

my thoughts. You see I am affected by lingering still in the threshold of material-

May 19th, "Another cloud has been lifted from my eyes; brighter beams the day, the opening day. My spirit has the assurance I am no longer to he a sufferer; that I am now to become the author of my own destiny; that what I struggled so hard to develop in that what I struggied so hard to develop in the earth-life, is mine to accomplish in this life. Every gleam of my nature am I to un-fold by my own will. No scratches, nips or stings to deter me from expanding every emotion of the God-given intuition of my soul! I shall spring up like a vine upon the tree and wind my common love around the tree, and wind my common love around the hearts of all humanity. I have given to you much of my old feelings. It is an impossibility to throw them aside, or root them out from the transplanted tree until fresh tendrils spread their delicate confiding love with the new earth. I already feel another being. The brightness of my once dimmed eyes, the walking out in this new fame, the coming back of my aspirations, the great field of labor before me, and the loud comfield of labor before me, and the loud com-mendations of my old loves, thrill me with delight, when for a time I forget the past, and I say, may I, can I be happy? You see although I am surrounded by the idols of my worship, pressed by them to take my place among them, I cannot yet resolve my doubts. I had fears lest I am visionary, and all is not reality. This extreme of bliss, this following after me of my ownself so bedecked with beautiful imaginings, all that would make any heart beat in unison with their thoughts, are to me as yet, touchless: I could not walk therein until I tired of standing on the brink of two worlds, the false, and the living truth. Turn which way I will, my scars are yet open, but each way I will, my scars are yet open, but each day brings its healing balm; each day sees me more healthy in spirit, and with it a stronger power comes over me, and I feel there is rest from mortal strife.

Well, would you think it, although I possessed knowledge and had the power of a to be fluent brain, yet I was wildly ignorant; I did hell."

CHARLES M. BARRAS."

Matilda resumes:-" Now that my friend has tried what he can do without the least belief that his words will ever reach you, I will close with giving my best love to your wife, whom I impress daily; hoping she may and my words of benefit to her in the future, I close with thanks for your patience in listening to so much of my talk. I want to say one thing more, and that is I want like my Bijou to be my monument, by chang-ing her name to that of Matilda Heron." New York.

Intolerance Justified.

The Roman Catholic Tablet says on the ubject of intolerance: "The Church (of Rome) proclaims trumpet tongued through the land that belief in what she teaches is a duty obligatory on every human being who hears it, and that not to believe it is a capital crime, bringing down on the unbe-liever the eternal wrath of God." * * *

"The Church is charged with intolerance because she asserts that what she teaches is not all a matter of opinion; that no one is permitted to have any opinion about it; that what she teaches is the truth once delivered to the saints, of which she has been the divinely-informed depositary ever since Jesus Christ went up to Heaven; that what it wasthen it is now; that no one, from the Pope to the humblest peasant, is permitted to question it or to cavil; that all are bound under pain of terrific penalties, to receive exactly what she teaches as to obligatory dogma, and nothing else; and that whoso-ever, of set purpose and willfully, refuses to believe it, incurs the punishment of

sured for a year, if I will agree to remain. The society does not wish to change. Compelled to be absent in August, Dr. Spinney of Detroit will take my place. If I do not engage elsewhere for all my time as a settled speaker, I shall probably speak for this so-ciety the first Sunday of every month after September next.

All the means the churches have used that are consistent, with entire freedom of opinion, will be used to build us up into position and power.

The result already after three months trial, is more than satisfactory. We are proud of our success! The community respect us and have already allowed us a place of equality with the churches. The liberals have a representative in me and do not hesitate to put me into the same place before the public in which the same place defore minister. I thus give them position, and they give me power. The Red Ribbon club is large and successful here. The liberals put me forward to address them. I did so and my lecture. "The ax at the Root." was so well received by the club that it has opened up for me a large amount of Tem-perance work. This could never have came about if I had not became well known by my regular visits, and had the backing of friends. The longer I speak here the great er my power. Already calls are coming to me from Temperance Societies, and from the Spiritualists, because of my Plainville reputation. The benefit to society and speaker is reciprocal, and I believe ever will be where the lecturer is worthy.

The cause is growing rapidly in consequence. The socials and meetings as they grow in popularity draw in constantly new faces, and once there, they are sure to come again, and before long we shall have their support both in money and influence. We already look forward to the time when the society will own its little chapel hall, and rest on a permanent, incorporated foundation.

Creed? Not a line! All who attend are considered members and they pay what they choose. A Catholic is as welcome to social or hall as a Spiritualist. No one is asked what opinion they hold. The business is in the hands of an executive committee, and everything is managed as simply as possible.

My Sunday morning lectures are usually on topics connected with Spiritualism proper. My evening discourses are upon humanitarian topics.

Such is the simple plan. It is a growth. The thing started with no plan, and has grown by the simple law of needs. As long as the forces can be centralized in one speaker, the society will grow, but as soon as the transient system is begun, I look for a sure downfall. There is no desire for a change, and if I cannot remain, they will unite on another, if one can be found.

Steps are now being taken to organize a choir to lead Congregational singing and the Banner publication of "Golden Melo dies," will be the book used.

Now will not other committees make the same effort? I am confident the thing can be done, and when once a foothold is ob-tained, the field will soon be won. This way the old workers heretofore starved out, can be called back, and the hunger of the community erving in ignorance for food, can be fed. "The day-star that arose o'er Hydesville will thus evolve gradually into the Sun of righteousness, with hedling on his wings" for all our ignorance and wee. Battle Creek, Mich., June 6, 1877.

"'Tis better to endure our present ills. Than fly to those we know not of." O

As the writer of the above, as well as Capt. Brown, seem each to think for themselves and fearlessly, express that thought. we cheerfully give their communications placein our columns, trusting theiresult will be favorable for good and the truth.--Ed.

RELIGIO-PHILOSOPHICAL JOURNAL.

MRS. ANNIE STEWART.

Materializing Seances at Terre Haute, Ind.

BY HENRY LACROIN.

[Continued from hetweek.]

PRIVATE SPANCE OF 18TH MAX. Marie Louise was the first who greeted her father with a warm kiss in the door of the cabinet. She made but a hurried visit, saying she wished to leave the room for others to come, but before going she un-done her hair and stretched it out with both hands on her sides and above her head, and got us to touch and handle it. It was dark and silky.

Next appeared in the doorway the figure of a man who betokened us to walk up to him. We shook hands, and intently looked at the unknown features to try and recogat the nnknown features to try and recog-nize the one they portrayed; but to no pur-pose. As he could not speak, but simply answer by bowing or shaking his head, or pressing our hand, after many questions as to who he was, we learned at last that he was a relative, the only brother of our father, and therefore our uncle. He not only seemed joyful but lively expressed his joy at our naming him, by a quick and suc-cessive sparklings on his face. It was hard work for him, however, to keep on mater-iality, and every now and then would sink, (or "spill himself," as Minnie calls dematerspill himself," as Minnie calls dematerfalization.) This would last but a moment and up again he would come to his former Several times he took hold of his jet black beard and mustaches and lifted them—probably to show that they were genuine. After a short interview we parted.

Leon. our mischievous and frolicksome baby spirit boy, jumped out of the box, after his grand-uncle had left. The capers he cut have to be told in good humor. After shaking hands with us, he went to the music-box, as a matter of course, and then walked around the platform to where we sat, took an orange out of two we had brought and began peeling it with his fingers, until we gave him our penknife with which he finished the operation. He spoke in English, answered our questions and went about the hall, trying the locks of the doors, which were closed. As we had become aware that this the last bearer of our name, was a lover of sweets greedily so, and wishing to give him a good treat, we had brought a box holding about half a pound of pretty fair candy for his own sole private use. This he understood and pro-ceeded to action at once. When he left for the action at once. When he left for the cabinet he brought on his head our smoking-cap, and our hat also which was under the table-the last without my con-sent or knowledge. The cap could no where be found after the seance was over, but our hat was hung in the back part of the room. The candy box was picked up, but empty. At the public scance, same day, our cap was returned to us.

Marie Celeste, our sweet and lovely girl. came next, and carried out into action a mental, floating reflection which had passed through our brain the day before, viz: Why none of our children had taken hold of us by the neck to kiss us? This she did at once, most sweetly, as if to convince us that she at least had seen that passing thought, or unconcequential mood, and wished to prove to us her almost constant presence around us. After a short converfrom her seat alongside of us, put a large flower in her hair-and went back to heaven, her home, through the cabingt. Catherine, (third daughter, about twentytwo years of age), made an exit from the cabinet for the first time. She extended her hand to us and kissed us warmly. We found that she bore close resemblance to most of her sisters; but she was able to speak but few words. We handed her a pair of pocket-scissors which we carried to cut a rose from a planted bush which we had brought to honor the feast of our private and public interviews with our dear ones. She put that rose in her hair, and asked to bring with her a large cumbrous bouquet of cut flowers which we told her to do. This could not be found anywhere after the seance-and Minnie said it was dematerialized to be taken away by our daughter. At the public seance, Monday, 21st, our Marie Louise fulfilled one of our ardent wishes, by coming and referring to certain spiritual manifestations and unravelings, which had taken place the night previous in our room, and that she and her sister Marie Celeste, had witnessed and otherwise participated in. That, to us most important and pivotal test confirmed unmistakably the reliability and truthfulness of certain great and mysterious operations and upheavings, and tore from our eyes a film, which prostrated as it fell forests of doubts and other obstacles that obscured hefore the highways and byways of the future. Our darling daughter came attired this time quite differently and most tastefully. Over her brown outer garment and bosom a white cobweb, like silk kerchief with fanciful waves and coquetish display caressed our attention. This inter-view lasted a good while comparatively and bore a new and charming character. Our sweet visitor said that she would be able backet we left to appeal to us in French before we left to speak to us in French. She alluded to the ferrotype picture of herself and lover, and that of two of her sisters and their lovers, which we had obtained the day before through the collective/mediumship of Mr. P. P. Price and Mrs. Stew-art. She pronounced hers back and prom-ised to try it over again. In this case the resemblance of our darling's lover was remarkably exact, but hers was overshadowed with that of Minnie, who had assisted at the operation. Many other subjects were brought on the *tapis* and agreeably dis-posed of, and for an adien our lips were cheerfully sealed with a second kiss—and our olfactories delighted with a decided and delicate perfume that escaped all at once from our disappearing girl. FRIVATE SEANCE OF 22D MAY. (TUESDAY.) One of our guides, Hiwoqua, an Indian, who died about one hundred years since, at eighty years of age, and who has been with us for about one year, stood in the open door of the cabinet, measuring at least six feet. He wore a head ornament capped in the middle with a plume, and on his breast shone some shining metalic gewgaw. The representation was not, however, creditable, it being a first attempt. He did not speak but answered by signs and grips. Joseph, who made this his second visit appeared but did not walk out of the cab inet, nor did he speak, answering by nods and shakes of the head only. He was tall for his present age, and we learned he was about the height of his brother Charles. He was well dressed in black clothes, his shirt bosom shining bright as a contrast. Cathrine, at this her second appearance walked down from the platform to where we sat and pressed our lips to her own,

This was a visit full of mystery, as we soon perceived, after she had sat on a chair close to us, which chair she magnetized before sitting on it, by pressing her fingers on the seat. In taking her hand we felt some-thing on of the fingers and invalued seat. In taking her hand we fer some thing on one of the fingers, and inquired what it was. After some perimbulation and mysterious gestures she pulled from said finger, two rings, one a brilliant, the other a plain guard, which she held delicate-by with the tip order of the funger of both ly with the tip ends of the fingers of both hands, and pressed heavily in our open paim, so as to leave there their deep and whole impress. She was the one who had appeared in full bridal dress, two days before, on Sunday, on a ferrotype plate with her pretended, along with her sister Celeste

and her unfortunate or simply tolerated lover. We took the liberty of teasing her, so as to get her to speak, but unavailingly. The word yes alone could she speak, it being one lately learned with the heart, she could utter it well. After she had returned to the cabinet we heard coming from with-in the sounds of a guitar, and Minnie said it was Catherine who had materialized one and was drawing from its strings some stray notes.

Delphine G.-At our particular request made to Minnie and the band, a lady answering to the call and half hidden name above, opened the door of the cabinet shortly after and extended her hand, for us to ly after and extended her hand, for us to walk up to her, which we did in the expect-ation of recognizing her who has been a "guardian angel" to us for about twenty years; but with the medium's "mask" which she wore, we could not recognize the one whom we had called, although we felt sure that her spirit organism was encased in the form before us. Our beautiful invis-ible friend had failed to produce sensational effect or had rather reversed the ends. We ible friend had failed to produce sensational effect, or had rather reversed the ends. We had not expected her to be without some of the medium's characteristics, but had hoped to see something of herself—which we failed to discover. Future attempts may prove more successful, and that is our hope. The good, graceful and highly gifted spirit, who had rolled around her beauteous form the magnetic elements of the medform the magnetic elements of the medium, whether badly helped in that operation, or for some other reason, more or less cogent, looked somewhat like the medium, and very unlike her also-but in no perceivable way like herself. But as there is nothing without a lesson in the end, we are willing and anxious to see a repetition, and afterwards take up the lesson. Our visitor spoke not, but she answered well some of our questions by sign. Come again were our last words to her as she bowed for the last time to our last interrogation.

Louis, (sixth son, twelve years of age,) in sallying from the cabinet, went directly to sallying from the caonet, went directly to the music-box, neglecting to call on his father first—a remark which we inade at once—and which seemed to have the de-sired effect, as he come to us, walking around the platform, to do-so. But he had before had time to peer into the box and set it going. We asked his name but he could or world not answer, but laying his small. or would not answer, but laying his small, delicate hands on our shoulders, he began beating a tune in a lively way and caressed our head. He next pretended to magnetize us by making downward passes over our head and back, and finally reaching our brow and eyes on which he pressed defleate fingers, he suddenly put three of them under our nose, whereupon a strong, fine scent went to our brain, carrying astonich-ment and pleasure there-after which the pretty and well dressed boy disappeared behind the door of the cabinet. We had found from the first that he looked much like our from the first that he looked much five our already seen sons, but as two had to come yet, we were unable to say which of the two he was. Minnie made a mystery of his name, as she would not tell it, adding Marie Louise will tell you. The boy, be it told, did not fail to see a bag of candy which was on the platform, and visit its contents. At the public seance, Marie Louise come and she informed us that the mysterious boy and she informed us that the mysterious boy mentioned above, was her brother Louis. This was a short visit but we managed to rattle away a good deal on both sides. From our hand to her hand went a little bouquet, which graced her bosom at once and she volunteeredito become the bearer of one much alike for a comparatively new inhabitant of her sphere, whose name was not mentioned by us at all, but it became immediately known to her as she looked at the flowers. All the bouquets so given by us to our children, were evidently carried away by them, or dematerialized, as no trace of them could be found after the seance. Marie Louise spoke about the photograps we had Louise spoke about the photograhs we had obtained in the afternoon (same day), the camera covered over, (which was the modus operandi with the others also mentioned before), and said that they were all good; the first was Loen's, our baby boy; the second that of Hiwoqua; the third, Delphine G's; fourth --that of a superior (English), military man, highly decorated, was the likness of a bridge ment in Europe a *living* man we would meet in Europeand what is most singular about this picture is, that we had seen the day before the same person in a passing vision, in our normal condition just as he is represented on the above named plate. Apart from that, as the holder was being taken out of the camera by photographer P. P. Price, to go to the dark room to develope it, Mrs. Stewart, who along with her husband, the photographer and ourself, had together laid and joined hands over the instrument-acting as a battery -- Mrs. Stewart, be it told, immediately and with astonishment said to us: "Have you not a friend who is a military man? 1 have seen one decorated, between you and myself!" We added a simple no-not thinking in the least of our vision of not thinking in the least of our vision of the day before, and which we had mention-ed to none. But upon developing the plate we immediately recognized the person as the one of our vision. Events will prove! In the case of the negative of Hiwoqua, mentioned above, Mr. Price before putting the holder and plate in the camera, said that he had just heard a war whoop. Event did prove!!

The Crisis of War.

BY D. P. KAYNER, M. D.

Ever since Abraham dwelt on the plains of Mamre there has been more or less of wars of faiths or religions. The Jewish wars-the holy wars-the wars of Mahom-ed-the crusades and the medieval wars are recorded in history with many others of like origin, both terrible and bloody.

These opposing religions—antagonistic faiths, and blind and fanatical superstitions have engendered the most bitter hatreds and deadly strifes that have ever blotted the fair page of history, and have bred and fostered the terrible war spirit, insatiate for blood and victims for blood and victims.

This implacable demon, whose thirst for human gore has never yet been satisfied, must needs rankle in the veins of zealots and creedsmen, and foment to deadly strife. It is in the mental circulation, what the poison of the serpent or of the rabid animal is when introduced into the physical circu-lation. It multiplies itself by every cell and every particle of blood plasma in the system, changing the whole into a mass of reeking poison, and like the hydrophobia, it changes the once sweet and gentle nature into that of an infuriated beast without sense or reason.

sense or reason. Mahomed spread his religion with fire and sword, gathering the wild children of the desert beneath successful folds of his banner, "the prophet" marched to victory. His triumphs in the name of "Allah" over other faiths and peoples gave proof to the roving tribes that his mission was to establish the pure validing among men. No establish the pure religion among men. No other form of inspiration would have succeeded with them. His alone was suited to their tastes and civilization. It was a re-ligion baptized in blood. It commenced its spread with the sword, it will finally perish by the sword. Other nations and other creeds will be drawn into the vortex. All have contributed their share in developing have contributed their share in developing the spirit of the red dragon of war, there-fore they-must taste the fruit of the Dead Sea apples they have planted. The present is but the beginning of the end. Before the era of Fraternity, Justice and Peace can come, the war spirit must be killed out. It can not be done by preving or preselving can not be done by praying or preaching. It can only come through war-terrible and bloody-through deadly strife where war is made so terrible that man will shrink from it as he would from the fangs of the dreaded cobra.

For many years the seers of our time have seen the coming struggle. Even as far back as the commencement of the Christian era, the near closing of that era was seen and pictured in the distance by Jesus, as the most terrible struggle the world should ever see. (Mat. 24, 15: 22.) This has been quoted by the religious terrorists as the end of the by the religious terrorists as the end of the world, and it will undoubtedly be the be-ginning of the end of the world of igno-rance, superstition, bigotry and hate, which their creeds have engendered and fostered. John, in his vision on the Isle of Patmos, saw the terrors of that dreadful day when the earth should be deluged with burgan the earth should be deluged with human blood; (Rev. 14, 20); and again, Rev. 20, 7: 8, 9. Where this red-handed demon of war is called "Satan," which means "destruc-tion or a destroyer"; and the final triumph of the truth is preclaimed as "a fire from hēaven.'

From all these things, and from the fact that the Russian legions carry the double Greek cross, which is only borne in relig-

tion, in the present crisis, places us out of the pale of ansistance, and prevents us from aiding one another. We must be up and like the picture book of the child; it demondoing. Already the enemy are upon us and we shall be bound hand and foot unless we bestir ourselves to avert the calamity. The thumb-screws, the rack and pinion, the dungeon, the gibbet, and the stake and faggots, are but one step ahead, if we now sit idly by are but one step anead, if we now sit fully by and allow the cords to be tightened. The thieves of bigotry are strong, and when backed by wealth, which monopolizes the labor of the land, raises the price of bread and every necessary of life, can bind to a life of slavery and ignorance the millions of human beings whom it has deprived of their God-given rights. Then let those who would be free and see others free unite hand, wealth and soul to roll back this whelming tide of oppression before it is too

If we would accomplish anything we must unite our efforts, our energies, our in-dustries, our means to its accomplishment. Spiritualists, Liberalists, Free Thinkers Spiritualists, Liberalists, Free Thinkers and all independent minds must join to-gether without jealousies, bickerings or wranglings to roll back this whelming tide of oppression which is setting back to de-stroy them all as the common enemies of bigotry and intolerance. There is no mid-dle ground. All between shore and shore is an ocean waste. We must all decide and decide now. We must either take the side of the zealots and bigots and unite with ras-cality, fraud, oppression, rapine and murcality, fraud, oppression, rapine and mur-der, or join in the ranks of liberal minds, who amid the direst opposition, are marching on to the plane of universal freedom for all mankind.

We must remember that out of the tempest comes a calm. Out of darkness light is born. Extremes will right themselves, though the struggle be ever so painful, terrible and bloody through which the equilibrium is produced. So this dreadful war, these terrible persecutions, these monopolies of priesteraft, kingeraft, doctoreraft and aristocratocraft which have now combined to crush out the liberal element in humanity and check its spiritual growth into free-dom of thought and soul, will in the end burst the imprisonment of liberty and progression within all souls, and open up in all its richness and grandour the eternal blos-som of progression, peace and universal happiness.

There never was a time in the history of the world when more fortifude of soulmore personal bravery in defense of human rights, and mental and spiritual freedom was demanded than the present. Great sacrifices we all must make, if we would remove the galling yoke of priestcraft and kingcraft from the necks of humanity. Our devotion to Principles must be stronger and more rock-rooted than that of the devotee to his crumbling faith. Our willingness to do good, and our earnestness in its accomplishment should ever be our passports to the hearts of men. Our zeal should be guided by knowledge, and then, though our ways lead into the valleys of sorrow or through the deep waters of affiction, they will sure-ly conduct us up to "the mountain of God". and help to place us and humanity together in the end into the august presence of divine truth and harmony.

"Worlds Within Worlds."

We lately caw noticed in the RELIGIO-PHILOSOPHICAL JOURNAL the book hearing the above title, and now offer the readers of the JOURNAL, a paper upon its psychologic-

strates actually nothing, for we are com-pelled to rest upon the simple assertion that to him 'twas this world, and that! The many experiments narrated are valuable only as illustrations of clairvoyance, as an experience of the soul. We live these things, and they are part and parcel of our life; this is a fact, but to be of use to man they must be as closely examined in the spirit of psychological feeling of soul as in the physical detail, and the usual empirical method of treatment must be abandoned for the more scientific inlook upon the actual effect upon the soul of the subject. We are aware that our words are obscure here, but it is because we can not use any word to advantage in describing sensations. They must be experienced to be understood, and yet our words do express the actual of the case. Let us hope, then, that no one will take offense at what is written, but instead will seek to observe more carefully the moral sensations, if we may use this term, during the time of statuvolic vision or clairvoyance, and until we are better ac-quainted with the law that governs, confine our "descriptions" to such subjects as can be verified upon this mundane sphere-in this way, only, can we hope to help the knowledge of the world. And surely unless we help, what is the worth of our vision?

HU-MANU.

State Organization.

MR. EDITOR.--I have read with interest the questions and remarks of Judge Holbrook, and herewith offer my views on this important subject, viz: A State Association of Spiritualists for Illinois.

For one, I am in favor of such an organization. Let it be called late in August or early in September next, to meet in Chicago, commencing on Thursday and holding over Sunday, as may be advisable.

The following sentiments provail with me at this writing: 1. That we call a con-vention of all the Spiritualists of Illinois; vention or all the Spiritualists of Illinois; 2. That we drop all affixes or prefixes, and meet in convention as Spiritualists; 3. Let us have a declaration of principles, based on the laws of progression here and hereaf-ter; 4. I am in favor of a *free* platform on which all subjects germain to Spiritualism only may be discussed under strict partic only may be discussed under strict parliamentary usages; 5. I am in favor of free speech, the right of petition, that the minority shall be respected; 6. I will favor the following order of government, viz: A full corps of officers, consisting of a president, vice-president, secretary, freasurer, and a board of five trustees, who shall constitute a board of management, five of whom shall constitute a quorum for all business pur-DOSCS.

I am in favor of publicly declaring that Spiritualism is a Religion, resting its claims on science or exact knowledge, thus presenting to the world what we know, as well as why we know it. I am willing to admit that we have a faith as well as a knowledge and belief.

I am willing to organize, with constitu-tion, by-laws, and well defined rules for our government, with power to discipline, con-trol and enforce order. This will place us on a footing with all Christian churches, and protect us everywhere, and under a well defined charter government, we can limit the scope of discussion without violation of inciple, or stultifying of conscier der these rules, we can discuss Spiritualism without running into side issues or subjects foreign thereto. I am willing to accept a provise in our constitutional form of government, that any subject may be introduced for discussion, at any of our conventions on the vote of two-thirds of the members of on the vote of two-thirds of the members of the State organization, in good standing, who may be present or entitled to vote. These are my views at this writing, put forward in 2 spirit of inquiry, seeking the best interest of our cause. Spiritualists, have we not suffered enough from the bitter spirit organization of the side issues and subjects for engendered by side issues and subjects foreign to true Spiritualism? from humbugs and frauds who are fattening off of our gospel by counterfeiting the proofs of immortality, and is it not time that the world and the church knew our strength as well as our truth, and the evidence thereof? I have other and potent reasons for organization, which I will give in a future article on the sub-ject. "Let us have peace." E. V. WILSON.

Attacks on Thomas Paine.

A Western correspondent writes .- "I am sorry to see a Universalist paper publishing slanderous and absurd attacks on Paine, without commenting. The editor, if he be not an ignoranus, must know better. 'Pious frauds,' may be expected among our Orthodox friends, but are rather out of place elsewhere."

Yes; and there will be malevolent at-tacks on the memory of Paine as long as an envious priest shall pour his persecuting venom from the pulpit. Old Orthodox priests have been cursing Thomas Paine ever since he had the bravery to write against tyrants and priests, and they will curse him for it until they shall find that the neople have more seed too high in the people have progressed too high in wisdom to listen to them. He wrote against superstition, but he was far better than any priest that ever abused him, for he wrote for the liberation of the human mind, from the shackles of all tyrannies.—Investigator.

10113 7) wars, and that the Sultan has unrolled the banner of the "prophet" we can see that the time has come of which Jesus spoke,-"the abomination of desolation fore-told by Daniel the prophet," When great tribulation shall be in Judea, such as was not since the beginning of the world to this time no nor ever shall be. But Jesus says. time, no, nor ever shall be. But Jesus says: "Immediately after the tribulation of those days"—when "the sun (of theology) shall be darkened and the moon (of priestcraft) shall not give her light, and the stars (of empires) shall fall from heaven, their high estate and the powers of the heavens (kings, emperors and rulers) shall be shaken; and then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth (those bound to traditions, creeds, forms and ceremonies and hereditary governments) mourn, for they shall see the Son of Man coming in the cloud of heaven with

power and great glory." "And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."

It is very evident that the generation which should not pass away until all this be fulfilled, was the generation of those who do evil. It is also evident from the contest that those who who have received this sign of the Son of Man, or, in other words, the light of the spiritual unfolding for the elevation of humanity, and who for policy sake become "time servers" and fail to work on. under the adverse circumstances of the times in aid of humanity's progress, shall be "cut asunder and appointed his portion with hypocrites." Mat. 22, 48: 51. But now this crisis of war is upon us.

The war spirit is abroad in our land full of persecution. We may not see the marshalling of armies to battle fray, or hear the clangor of resounding arms in our own country to day, but yet those subtle influ-ences, which the war spirit of creeds and dorme credue oue of the to derrive the dogmas evolve, are at work to deprive the masses of their "inalienable rights." The churches are combining in a "holy alliance" (?) to shackle reason and fetter all freedom of thought. Class legislation is sought in order to more effectually suppress mediums and oppress the people through these combined monopolies in matters of life and death, of God and humanity.

Not only this, but meduins-true mediums---must be denounced, oppressed, perse-cuted, slain, while pretended exposers are nursed, pampered and fattened in their rascality. Thus the churches, which profess to be the conservators of religion and moto be the conservators of rengion and in-rality, are truckling to the basest passions and fostering crime, while the "schools of medicine" are boldly demanding of our pusillanimous legislatures the passage of laws to suppress all healing mediums and all independent minded physicians, who have not graduated at their schools, or who will not subscribe to their narrow code of medical ethics.

They have become great monopolies, and together with other monopolies aided by unprincipled and bribed law-makers, executives and administrators of laws begot-ten in fraud, seek to control the lives, purses and souls of men, and to bind burdens upon the honest sons of toil, "grievous to be borne, but they will not touch them with one of their lingers." It is a war to crush out the aspirations of the soul to be free to think for itself, to enjoy the fruits of honest toil of each one to elect for himself who shall care for his body in sickness, and to provide, without the interference of clergy, for the destiny of his own soul.

Organization, upion, concentration alone can save us. To cut loose from all associa-

al relations, for we must ever remember that all subjects, like man, have their psychological as well as physical relationships; so, then, without presuring to dispute the truth, (or affirming it either) of the "descrip-tions" of the "Worlds within Worlds," we will say our thought upon the real value to man of the work in question. That people man of the work in question. That people may know the truth respecting clairvoy-ance, then, is the motive of our present re-view, and if we seemingly criticise adverse-ly the author, the reading public may know that 'tis in no spirit of unfriendliness. That claurvoyance is to us an established fact and also that one may receive through the exercise of its power by the angel life unseen, lessons of value, we have no doubt, but here a fact presents itself plainly to our mind and verified, too, by actual experiences from scientific experiment, viz.; The Subject of the Vision is not, as the writer of the book seems to suppose, active in his "clear-mindedness," but strictly passive. We make this statement carefully, for it is of the utmost importance in our investigation. The writer of this paper is himself clair-voyant, and calls himself "clear-minded" in vision, but is at the same time fully aware that 'tis the soul-unseen that comes to him that makes the vision clear. Besides, we will mention a recent fact of experi-ment with a lady friend of Chicago, who is highly sensitive to the statuvolic condition, and is in many things, at least clear-minded in vision. Sitting with her and several friends one evening, she suddenly exclaimed, "I see, I see!" and then went on with her description, answering questions readily in respect to the different parts of the vision, and giving personal description so intelligently that we were all delighted at the presentation made. After a little the thought of experiment entered our mind, and fixing our look upon her, we asked if there was any change in the scene. She sat still a moment, and then said, "There does appear to be a change;" and described minutely, and under question by the different members of the circle, not in our secret, a pictured scene, as we had willed it! The first was as purely natural as could be m its magnetic relations; the second was, as you will perceive, as purely "mesmeric"we use this term to distinguish between the mundane and supermundane excitant) and she or the company could perceive no difference whatever in the state of mind in the transfer of vision.

We might, did time and space allow, give many examples bearing directly upon this subject, and though clairvoyants "liundreds of miles apart" should give the same description of sight and sound, and experi-ence, still we can but feel that " the vision is for the seer," and must receive its inter-pretation to be of actual value. That places are often seen, and persons, we do not deny; but even then we have learned to seek the spirit of the vision, for its lesson rather than the vision itself, and then, our estima-tion of it is of necessity based upon its prac-tical value upon the present life we live. Hence, in the book in question, we would look not at the visional grace but at the look not at the visioned scene, but at the physical laws for verification. We would not dispute the law of magnetic or electrical attraction and repulsion set forth, for we are satisfied that the writer has there a truth, not as new as he seems to think in discovery, for we ourself taught it to our classes as much as twenty-five years ago. But you will say: "If this is true, why not the whole of the vision?" We answer, in all clairvoyance, we must consider many things, among them the especial object of the vision. In this case, confessedly, 'twas

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THE OTTOMAN EMPIRE. TURKET. By James Bak-er, M. A., Lientenant Colonel Auxiliary Forces, formerly Fighth Hussars, New York: Henry Holt & Co. Svo., pp. 495. Price \$4.

THE CHALLENGER EXPEDITION. LOG-LETTERS FROM "THE CHALLENGER." By Lord George Campbell. Second Edition Revised. London and New York: Macmillan & Co. 12mo., pp. 504. Price \$2.50.

A FAMILY FEUD. After the German of Ludwig Harder. By Mrs. A. L. Wister. Philadelphia: J. B. Lippincott & Co. Price \$1.25.

THE HEIRESS IN THE FAMILY. By Mrs. Mac-kenzie Daniel. Author of "My Sister Minnic." Philadelphia: T. B. Peterson & Bros. 12mo., pp. 338. Price \$1.

THE GLOBE ENCYCLOPASHIA OF UNIVERSAL IN-FORMATION. Edited by John M. Ross, I.L. D. Volume II. Boston: Estes & Lauriat.

OCEAN TO OCEAN: Sanford Flexing's Expedition Through Canada in 1873. By the Rev. George M. Grant, of Halifax, N. S. Enlarged and Re-vised Edition. Illustrated. New York: R. Worthington.

THE PROBLEM OF HEALTH; HOW TO SOLVE IT. By Reuben Greens, M. D. Boston: B. B. Rus-

Magazine Notices-July, 1877.

THE AMERICAN METEOROLOGIST. (John HIS AMERICAN HETEOROLOGIST. (John H. Tice, St. Louis, Mo.) Contents:--What is Motion ?; Related Telluric and Atmos-pheric Phenomena; Actual Phenomena of March; Practical Meteorology; Weather Forecasts for May.

THE GALAXY. (Sheldon & Co., N. York.) Contents The Gospel of Culture: Thou and I-From the Spanish of Bonalde; Miss Misanthrope, Chapts. XXI, XXII, XXIII XXIV; Charlotto Bronte; George Sand Zizi, the Little Detective; Arabesque; The Embroidery of History; The "Depression in Eusiness"; A Day at a Country Home on the Hudson; About Dreams; Our Ice Man; The Heart of England: Drift-Wood; Scien-tific Miscellany; Current Literature; Nebulæ.

ATLANTIC MONTHLY. (H. O. Houghton & Co., Boston; Hurd & Houghton, New York) Contents:-The Queen of Sheba, I-III; Recreation and Solitude; Crude and Curious Inventions at the Centennial Exhibition, III; A Night Picture; At the Sign of the Savage; Love in May; A Century of Congress; Freedom Wheeler's Controversy with Providence—A Story of Old New En-gland; Fireflies; Paige's History of Cam-bridge; Nightwatches; The Contributor's Club; Recent Literature; Music.

THE NURSERY. A monthly magazine for youngest readers. (John L. Shorey, Boston, MESS.) Contents: The Wild Bee's Home; Percy Mass.) Contents: The Wild Bee's Home; Percy and the Oxen; Pet Rabbits; Chipping-Bird's Song; Fourth of July Morning; The Little Deserter; A Fish Story; Buttercup's Circus; At Sea; Drawing-Lesson; Solomon and the Tame Bear; At Dinner; Sixth Lesson in Astronomy; Teddy's Kitten; Pictures for Mary; The Chamois; The Garden Tools; What Does Little Birdie Say? Most of the stories are illustrated: stories are illustrated:

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Items of Interest-Gems of Wit and Wisdom.

I used to think reforming this great earth On every Christian's trembling shoulders lay;

But recently my brain has given birth To this: "Let Nature take her own good way." Emma Tuttle.

As one increases his industrial power by material instruments, so he enlarges his means of happiness by each friend affection joins to him. A man with a forty friend power will be a millionaire at the treasury of love.-Theodore Parker.

God forbid that the search after truth should be discouraged for fear of its consequences! The consequences of truth may be subversive of system; of a superstition, but they never can be injurious to the rights or well founded expectations of the human race.—Bishop Watson.

THE GOLDEN SIDE. There is many a rest on the road of life,

If we'd only stop to take it, And many a tone for the better land, If the querulous heart would take it. To the sunny soul that is full of hope, And whose beautiful trust ne'er faileth. The grass is green, and the flowers are bright, Though the Winter storm prevaileth.

Better to hope, though the clouds hang low, And keep the eye still lifted, For the sweet blue sky will soon peep through,

When the ominous clouds are rifted. There was never a night without a day, Nor an evening without a morning, And the darkest hour, the proverb goes, Is the hour before the dawning.

Our reason can never admit the testimony of men, who not only declare that they were eye witnesses of miracles, but that the Deity was irrational, for he commanded that he should be believed, he proposes the high-est reward for faith, eternal punishment for disbelief. We can only command volunta-ry actions; belief is not an act of volition; the mind is either passive or involuntarily active; from that it is evident that we have no sufficient testimony, or rather that testimony is insufficient to prove the being of a God.-Shelley.

A little boy was much exercised for fear he would not know his father when he got to heaven, but his mother eased his mind by. saying, "All you will have to do is to look for an angel with a red nose."

After a long period of wet weather, when the Chinese have prayed vainly for relief, they put the Gods out in the rain to see how they like it.

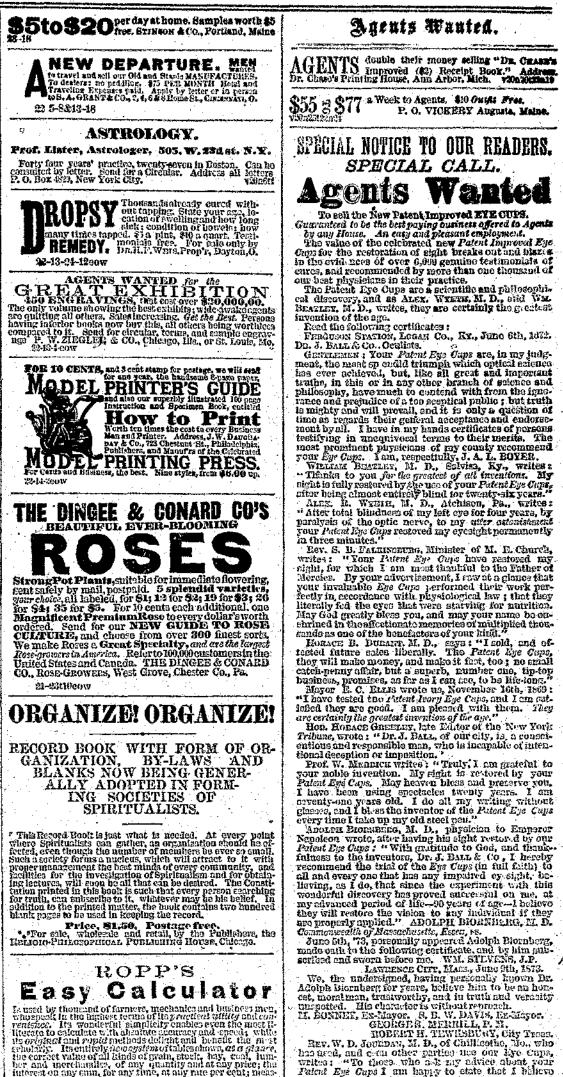
Toil and affliction are inevitable. He that climbs the mountain has at the top a greater enjoyment than he that in a sedan chair is carried upward. Grumble not in the night of calamity, but remember the coming day of joy.--Kramer.

"Mrs. Parr of this village," says a Wisconsin exchange, "has had no less than seven-ty attacks of illness during her lifetime, and still she lives." She must be one of the "Brave Women of Seventy-Sicks."

Confucius wrote, "When one cultivates to the utmost the moral principles of his nature, and exercises them on the principles of reciprocity, he is not far from the true path. What you do not like when done to yourself, do not do to others; serve your father as you require your son to serve you; serve your elder brother as you would re-quire your younger brother to serve you; set the example in behaving to a friend as you would require him to behave to you."

Fate is fickle, fate is daring, Galing, blaming, little caring Who is white or sable wearing. Emma Tuttle.

REMARKABLE RECOVERY OF SPEECH. The St. Louis Republican prints a letter from Tipton, Mo., which says: "A very remarkable case of a man who has been deaf and dumb for twenty-six years, suddenly recovering his hearing, has just occurred in our town, the person heing W. M. McKenzie, brother to Col. J. B. McKenzie, of the Twenty-fourth Regulars, who is a native of Ohio, born July 4th, 1835, and who was deprived of his speech and hearing at the age of fifteen, by being precipitated in a well to the depth of 70 feet. His life was saved, but since that time he has not uttered a word nor a sound until within the past three weeks, when he could hear the sound of the railroad trains and the church bells. On last Sunday he could hear loud conversation for the first time, and on Monday began to utter audible sounds. To-day he talks freely, so as to be heard distinctly at a distance of fifty feet, and articulates perfectly the most difficult words."



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PHRENOLOGICAL JOURNAL. (S. R. Wells & Co., New York.) Contents:-Sir Edward Thornton; Relation of Character to Lon-gevity; Dr. Schliemann, the Merchant-Arch-æologist, (Illus.); Be What You Are; The Woman-Heart; Wm. H. Vanderbilt-Por-trait; Peacemaker Grange-A Constitution-al Discussion: Preaching with a Shovel. al Discussion; Preaching with a Shovel; The War in Europe, (Illus.); Suggestions to Ocean Travelers; The Faculty of Compari-son; Phrenology and Low Foreheads; Spectacles: How to Select and Wear Them, (Illus.); Of the Brain: Its Relations and Culture; Mediaval Hygiene; The Cherry: Its Culture and Use; Editorial and Current Items.

ST. NICHOLAS. (Scribner, Armstrong & Co., New York.) Contents:-Nellie in the Light-House; Gunpowder; Going to the Sea-Shore; Whittington Listening to the Bow Bells of London; And the Sun Smiled; Hevi; His Own Master; Wild Mice and their Ways; The Peterkins Celebrate the Fourth of July; A Talk About Swimming; The Little Brown Seed in the Furrow, The Stars in July; A Boy's Life on a Man-or War; What made Mr. Tompkins Langh; Going a Gypsying; George the Third; Dumb Orator; The Giant Planet Jupiter; For Very Little Folks; Jack-in-the-Pulpit; Miss Louise's Mouth; The Letter-Box; The Rid-dle-Box. This number is profusely illus-trated and contains a fine frontispiece trated and contains a fine frontispiece.

AMERICAN SPIRITUAL MAGAZINE. (S Watson, Memphis, Tenn.) Contents:-The Rich Man and Lazarus; Prospectus of "The Voice of Truth"; Christian Spiritualism in the Light of Rational Criticism; Spiritual-ism—Some of its Moral and Religious Aspects: An Address to the Clergy; Religion and Science; The New Age; Mr. Peeble's Lecture; The Same Religion—The Gospel of Christ and the Gospel of Spiritualism; Spiritualism Exposed; The Age of Miracles; An Antidate, Lotter of Themism, A Norol An Antidote; Letter of Inquiry; A Novel Party; Organization; Our Divine Fatherand-Motherhood; A Timely Warning; Extract from a Lecture Delivered at Harmonial Hall, May 27th, by Mrs. Shindler; Our Home Circle; Book Reviews—A Southern-er among Spirits. For sale at the office of this paper. Price, postpaid, 25 cents.

-Unsettled elergymen are said to make three-fourths of all the applications for post masterships.

A superstitious person dreads his fancied god, and yet fancies that he finds refuge in his bosom.—*Plutarch*.

Alexander Calder, Esq., President of the British National Association of Spiritualists, has been decorated with the Cross of the Legion of Honor.

What makes more noise than a pig under a gate? A revival preacher! Oh, you are wide of the mark-Two pigs under a gate! What makes a horse eat over a hill? Because he can not eat under it. When is a woman's neck not a neck? When it's a little bear?

The old husband was taken sick, and was believed to be near his end. The old spouse came to his bedside, and after carefully examining his condition, exclaimed:

"Wy, daddy, your feet are cold, and your hands are cold, and your nose is cold!" "Wa'al let 'em be cold."

"Wy, daddy you're going to die!" "Wa'al, I guess I know wot I'm 'bout," "Wy, daddy, wot's to becum of me if you

die?"

"I dunno and don't care. Wat I want to know is, wat's to become of me?"

We need a preaching of the gospel of selfconquest, of the positive power and supre-macy of the soul over the senses, of the spirit power within over perverted appetite and passion.—Giles B. Stebbins.

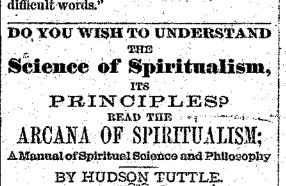
Prof. Tice is out with the prediction that there will be fifty-four thunder storms this summer. Get glass castors for your bedsteads.

It is said the peculiarly fine quality of the "Vienna Bread" of the Exposition is due to the flour being made from Hungarian wheat, a hard, shrivelled variety, not grown in this country.

Last Sabbath morning an eloquent Burlington minister was earnestly discoursing about Peter and Paul, and said they were a "good pair." "Good hand," sleepily mur-mured a half awakened sport in the back pew, "take the pot; nothing here but ace high."-Hawkeye.

Wong Chin Foo, the gentleman from the Flowery Kingdom, who is lecturing in this country, challenges any man in America, any missionary in Asia, to say that he ever head one of the 450,000,000 of Chinese take the name of God in vain. The Christians have a commandment to honor parents, but a Chinaman would think the average Christian's love for his father and mother horrible neglect. Here we plety and reverence put to the credit of a people we are taught to regard as merely poor heathen.—Banner of Light.

"When the philosophic minds of the world can no longer believe its religion, or can on-ly believe it with modifications amounting to an essential change of its character, a transitional period commences, of weak con-victions, paralyzed intellects, and growing laxity of principle, which can not terminate until a renovation has been effected in the basis of their belief, leading to the evolution of some faith, whether religious or merely human, which they can really believe; and when things are it this state, all thinking or writing which does not tend to promote such renovation, is of very little value beyond the moment.-John Stuart Mill.



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CHICAGO, March 19th, 1877. TO READERS AND SUBSCRIBERS.

From and after this date make all Checke, Drafts Postal Honey Orders and other Remittances for the Fublishing Hense of the RELIGIO-PHILOSOPHICAL JOURNAL PHYABIO to the order of

JOHN C. BUNDY, Acting Manager.

LOCATION

22 and 54 Laballa street. Northwest comer of Laballa and Washington streets.

CHICAGO, ILL., JULY 7, 1877.

PATENTED PILLDOZERS.

Colomol Prescribers and Nux Vomica Venders Unite in Poulticing a Profligate Legislature, and Blistering a Million People.

The late Legislature of the State of Illinois, is universally conceded by the press and people of all shades of political belief to have been one of the most profilgate, useless and riotous gatherings that ever disgraced this or any other State. From legislators in the daily habit of calling each other upon the floor of the capitol, liars, and dirty dogs, and frequently engaging in fistfights and knock-downs, when not employed swindling the government in drawing pay for time spent in their private business, nothing better could be expected than the passage of such an infamous law, as was asked for in the interests of a class of impecumious professors of bankrupt medical colleges, and a horde of ignorant, lazy, halfstarved, irrepressible quacks, whose only possessions are impudence and a regular diploma. In the early portion of the session the doctors quietly commenced work and hoped to get the law enacted before the attention of the people should be attracted thereto. In this they failed, through the watchfulness of the late lamented editor of the RELIGIOPHILOSOPHICAL JOURNAL, who drew up a protest and published it in the JOURNAL, which protest was sent up to the legislature from all parts of the State with thousands of signatures of voters attached. This prompt and energetic action had the effect of frightening off the active lobbyists and holding the members to their duty, until just before the final adjournment, when, through the influence of bad whisky and the demoralization of a long session, the doctors got control once more and succeeded, in the face of the solemn protests of the people, in cajoling this legislative mob Into passing an act of which the following is the text :---

SECTION 4: Said State board of health, if such board of health shall be established by law, or board of examiners shall examine diplomas as to their genuineness, and if the diplomas shall be und genuine as represented, the secretary of the tate board of health, if such board of health shall e established by law, or board of examiners shall ceive a fee of one dollar from each graduate or licentiate, and no further charge shall be made to the applicants; but if it be found to be fraudulent, or not lawfully owned by the possessor, the board shall be entitled to charge and collect twenty dol-lars (#20) of the applicant presenting such diplo-

The verification of the diploma shall consist in the affidavit of the holder and applicant that he is the lawful possessor of the same, and that he is the person therin named. Such affidavit may be taken before any person authorized to administer oaths, and the same shall be attested under the hand and official seal of such officer if he have a scal. Graduates may present their diplomas and affidavits, as provided in this act, by letter or by proxy, and the State board of health, if such board of health shall be established by law, or board of examiners shall issue its certificate the same as though the operation of the diploma was present though the owner of the diploma was present. Sportion 5: All examinations of porsons not

graduates or licentiates, shall be made directly by the board, and the certificates given by the boards shall authorize the possessor to practice medicine

and surgery in the State of Illinois. SECTION 9. Every person holding a certificate from a state board of health, if such board of health shall be established by law, or board of ex-diminers shall have it recorded in the office of the elerk of the county in which he resides, and the record shall be indorsed thereon. Any person removing to another county to practice shall pro-cure in endorsement to that effect on the certificate from the county clerk, and shall record the certificate, in like manner, in the county to which he removes, and the holder of the certificate shall pay to the County Clerk the usual fees for making the record.

SECTION 7. The County Clerk shall keep in a book provided for the purpose, a complete list of the certificates recorded by him, with the date of the issue and the name of the medical society repthe issue and the manic of the mental society rep-resented by the State board of health, if such board of health shall be established by law, or board of examiners issuing them. If the certifi-cate be based on a diploma or license, he shall record the name of the medical institution confer-ring it, and the date when conferred. The register of the County Clerk shall be open for public inspection during business hours. Section 8. Candidates for examination shall

pay a fee of five dollars (\$5) in advance which shall be returned to them if a certificate be refused. The fees received by the board shall be paid into the treasury of the medical society by which the board shall have been appointed, and the expenses and compensation of the board shall be isnbject to arrangement with the society.

SECTION 9. Examination may be in whole or in part in writing, and shall be of an elementary and practical character, but sufficiently strict to test the qualifications of the candidate as a practi-

SECTION 10. The State board of health if such board of health shall be established by law or board of examiners may refuse certificates to individuals guilty of unprofessional or dishonorable conduct, and they may revoke certificates for like causes. In all cases of refusal or revocation the applicant may appeal to the body appointing the ard.

SECTION 11. Any person shall be regarded as practicing medicine, within the meaning of this act, who shall profess publicly to be a physician and to prescribe for the sick, or who shall append to his name the letters of "M. D." But nothing in this act shall be construed to prohibit students from prescribing under the supervision of precept ore, or to prohibit gratuitous services in cases of emergency. And this act shall not apply to com-missioned surgeons of the United States Army and Navy.

SECTION 12. Any itinerant vender of any drug, nosirum, cintment, or appliance of any kind, in-tended for the treatment of disease or injury, or who shall by writing or printing or any other method, publicly profess to cure or treat diseases, injury or deformity by any drug, nostrum, manipulation or other expedient, shall license of one hundred dollars (\$100) a month, to be collected in the usual way. be collected in the usual way. SECTION 13. Any person practicing medicine or surgery in this State without complying with the provisions of this act shall be punished by a fine of not less than fifty dollars (\$50) nor more than five hundred dollars (\$500) or by imprisonment in the county jail for a period of not less than thirty days nor more than three hundred and sixty-five days, or by both such five and imprisonment, for s, or by both such fine and imprisonment, for cach and every offense; and any person filing or attempting to file, as his own, the diploma or certificate of another, or a forged affidavit of identifi-cation, shall be guilty of a felony, and, upon con-viction shall be subject to such fine and imprisonment as are made and provided by the statutes of this State for the crime of forgery, but the penalties shall not be enforced till on and after the 31st day of December, Eighteen hundred and seventy-seven Provided, that the provisions of this act shall not apply to those that have been practicing medicine ten years within this State. Approved May 29, 1877.

State of Illinois and of the United States of America, are guaranteed certain inalienable rights; the law you attempt to frighten us with, conflicts with those rights and is therefore void. The Constitution also expressly forbids class legislation and your pet law again falls to the ground."

The Supreme Court of the State of Illinois holds as follows. (Reported in sixtyseventh Illinois Reports, page forty.) * *

"Like other powers of governments, there are constitutional limitations to its (legislature) exercise. It is not within the power of the general assembly, under the pretense of exercising the police power of the State to enact laws not necessary to the preservation of the health and safety of the community, that will be oppressive and burdensome upon the citizen. If it should prohibit that which is harmless in itself, or command that to be done, which does not tend to pro-mote the health, safety, or welfare of society. It would be an unauthorized exercise of its power, and it would be the duty of the Courts to declare such legislation void."

Who among the advocates of the law even, dare deny that in its working it "will be oppressive and burdensome upon the citizen?" The rights of the people, however, are of little consequence to this mongrel horde of scavengers. Money they must have, even though coined from the heart's blood of the people and moistened by the dying breath of their regularly murdered patients. They get a law enacted which while it deprives a man or woman of twenty years successful practice and experience, of the right to cure the slek-dragging them to a felon's cell therefor, it especially authorizes (Section XI) a beardless youth of seventeen to practice his experiments upon suffering humanity. It would be waste of time and space to point out further the defects of this iniquitous law; a law so utterly unjust and opposed to the spirit of the American Republic, that its proposed enactment arouses the just ire and contempt of a subject of Great Britain from whom we have this week received the following

Protest From the Antipodes.

DEAR SIE:-I hope neither you nor your readers will think it impertinent in a stranger living in a strange land—but a subscriber to your JOURNAL-giving expression through your columns to his reflections on reading in a late issue, of the attempt of the ignor ant, uneducated portion of the orthodox medical practitioners, in the State of Illinois, to obtain the passage of an act, to regulate the practice of medicine; or, as would put it, to confer the right legally to kill, in the members of their own body exclusively, and thus to deprive the citizens generally of their inherent right of private judgment-the exercise of which in this most important matter is a sacred, an imperative duty.

For many years Englishmen wherever located were taught to consider America the freest country in the world, the con-servative element among us, dreading the too rapid spread of your free institutions n other lands, and the liberal party express ing the hope that that happy time would soon arrive; but our eyes are beginning to be opened, for we now see that in many respects you are living in a state of abject slavery as compared with the inhabitants of, at any rate, her majesty's colonial poss essions in Australia. Some time ago an attempt was made to get a bill somewhat similar in its provisions, passed by our Legislature, but the circumstance was only laughed at by the reflecting portion of the community, as having perfect confidence in the common sense of the members of the Legislative bodies, they knew such a bill could never become a law. Their confidence was not misplaced. Accustomed as I have been to look to America for the initiating and upholding of all principles which can in any way tend to promote man's personal and intellectual freedom. I do trust that the common sense of the Illinois Legislators will induce them to treat the proposed measure with the contempt it deserves; as should it pass into law it will only show to the world that the members of the Illinois Legislature must be ignorant, undeveloped men, utterly unable to appreciate or comprehend the lead ing principles of the glorious constitution under which they live, and as a conse quence deplorably unfit to legislate. Giving strength to the growing im-Giving strength to the growing im-pression that the only danger to the American Republic lies in the fact, that the people of the United States elect to their various legislatures, in general the worst men they can possibly find, men led by the nose, by designing political agitators and actuated by low, selish motives, caring not a straw for the good of the State. I am sir, yours obediently,

ilar. It has always remained a dead letter upon the statute books.

The best members of the profession laughed at it, and refused to qualify under it, and it has never even been thought of sufficient strength to have any standing in court. We believe that the Illinois law will share the same fate. Although it takes effect on July 1st, the penalties do not apply until January 1st, 1878; the law is therefore practically inoperative for the next six months and before that time the good sense of the respectable portion of the medical fraternity and the wrath of the people will, we trust, kill, it so dead that the next legislature will hasten to bury it forever out of sight, by a repeal.

We need not be understood, however, as insisting that there may not be a medical law restraining the practice of medicine to those skilled in the science. In this connection we mean by the practice of medicine, the prescribing or administering of the poisonous drugs used by the various schools of so-called regulars. The more restrictions (within constitutional limits) that may be laid upon these practitioners, the better for the people. It, no doubt, would be well that the community should be made secure against ignorant pretenders, charlatans and more empiricists, who may falsely assume to possess a knowledge of which they are devoid, to have a professional training of which, in fact, they are entire strangers. It is, however, an open question as to how this security can best be obtained. Possibly the matter may be safely left to the people themselves. General intelligence is constantly increasing, and with it a knowledge of all that tends to better the physical condition of man. Individuals are rapidly learning that they can live long on this earth and be happy hereafter without the intervention of either the doctor of fire and brimstone theology, or the doctor of medicine.

Shallow Carping.

The Boston Daily Advertiser of June 8th in some remarks upon Mr. Home's new book, ventilates its ignorance in regard to Spiritualists as follows:

"The world is full of people who want to believe what Home pretends to reveal, and they will believe it because they want to. no they will be be to be cause they want to, no matter how silly, shallow, and unworthy the prophet of the gospel they yearn for may be. Tests are nothing to them. What the mediums do, or pretend to have done, convinces them; what they fail to do is ignored as of no account. Neither the 3,060 francs offered in Paris, nor the £1,000 sealed up in Edinburgh to become the property of the clairvoyant or medium who can read the number of the notes, was ever claimed."

This is the kind of talk which smatterers. who have never investigated the pregnant nenomena or sommundunsm. mesmerisu

JULY 7, 1877.

Now in all these questions not the shade of an argument is brought against any of our asserted facts or against the reasonableness of the spiritual theory, but a new and extraneous element is introduced into the discussion; this, namely, the question Why there should be any limitations whatever to finite spirit-power.

'All that a Spiritualist need say in reply to such childish interrogatories is simply this: "I don't know." Why one created thing should be a donkey, and another a man, we do not know. Why one person should be a smatterer, and another a man of sense and culture, we do not know. Why spirits should choose one way of manifesting themselves, and not another, we do not know; and why they should be able to lift an inkstand, and not be able to lift this planet out of its orbit, we do not know. Such questions are wholly outside of a truly rational inquiry in regard to the fact of cortain phenomena and the hypothesis of their spiritual origin.

And yet this is the most crushing of the various arguments which profound scientists and elever newspaper men assume to bring against Spiritualism. "If your spirits can do this, why can they not do that?" As if that question put us in a corner, from which there was no escape. And this when the whole question to a rational mind, ought to be simply one of fact and testimony, and the whole inquiry narrowed down to this. Do the phenomena occur as you say they doř

The patronizing airs with which the Advertiser speaks of "the numbers of excellent people" who give "full credit to any preposterous story," which Mr. Home may tell, shows its utter ignorance as to the actual relations between intelligent Spiritualists and prominent mediums.

It is comical indeed to witness such down looking "airs and graces" flourished In the face of the fact that such minds as Professors Butlerof and Perty, Alfred R. Wallace, Fichte, the great German philosopher; Hoffman, well known to Science; Flammarion, the Astronomer; Varley, the electrician; Stainton-Moses, scholar and literary professor; Dr. J. R. Buchanan, among the foremost anthropologists of the age; Professor Corson, the Anglo-Saxon scholar, and hundreds of other men, not to speak of many women, intellectually eminent, are among the staunchest upholders of the facts and the theory of Spiritualism.

A National Convention.

Our highly esteemed and talented brother and courteous co-laborer, Rev. Samuel Watson, D. D., in the July number of his Magazine, advocates the holding of a National Convention of Spiritualists. As one of the Committee appointed by the baker's de who met in the great city of Philadelphia during our proud Centennial year, and called themselves the National Conference of Spiritualists, he nominates Washington, D. C, as the place, and October 25th, "as the time for a meeting for all who favor the organization of Spiritualists into a national body, with state, county and local societies to be organized all over the union." At this point Brother Watson is unwittingly influenced by his knowledge (which his modesty would forbid his acknowledging, even to himself), that his simple request as a man and earnest Spiritualist will have a thousand times more influence with Spiritualists, than his action as an officer of that irresponsible Centennial abortion, and he says, "We are not induced to make this nomination in virtue of any relation we may have sustained to the Philadelphia Convention. but at the urgent solicitation of friends in this and the Spirit-world." We thank Brother Watson for thus early in his article repudiating the authority under which, in his opening paragraph, he as. sumes to act. We should suppose the binding force of the Philadelphia fizzle would hold a man just about the length of time he would be writing a paragraph. We are glad to note the following declaration of Doctor Watson; it is honest, frank, manly and such as all attending a convention should be able to make. "We are perfectly willing to go to that or any other convention entirely untrammeled any action that has been taken at Philadelphia or at any other place in regard to organization. Nor do we desire any position whatever in any organization that may be established." Brother Watson asks the question, "will the spiritual papers second our motion for a Convention of Spiritualists, to be held at Washington on the 25th of October." In deference to the distinguished maker of this motion we will waive the parliamentary rule and proceed to discuss the subject without waiting for it to be seconded. We are heartily in favor of a National erganization of Spiritualists. We will labor for it to the extent of our ability, whenever a propitious time shall arrive, and such a convention shall be called in a manner calculated to effect the object sought. We do not think it practicable to call a convention this year that will in any satisfactory degree represent the Spiritualists of America. Supposing the Spiritualistic Press seconds the motion of the editor of the American Spiritual Magazine, and a convention is holden next October, who will be there? Bro. Watson will be there and possibly a representative from two or three state organizations and a few lecturors with no constituency behind them and representing nobody but themselves, this incongruous group following in the footsteps of the three cockney failors who united in a mass convention and resolved that "we the people of Great Britain," etc., will resolve "that we the Spiritualists of America in mass con-

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As Act to Regulate the Practice of Medicine in the State of Illinois.

SECTION 1: Be it enacted by the People of the State Illinois, represented in the General Assembly: AT every person practicing medicine, in any of its departments, shall possess the qualifications re-quired by this act. If a graduate in medicine, he all present his diploma to the State board of health, if such board of health shall be established by law or board of examiners herein named, for verification as to its genuineness. diploma is found genuine, and if If the loma is found genuine, and if the per-named therein be the person claiming and presenting the same, the State board of health, if such board of health shall be estab the State board liched by law, or the board of examiners shall is sue its certificate to that effect, signed by all the members thereof, and such diploma and certificat shall be conclusive as to the right of the lawful holder of the same to practice medicine in this State. If not a graduate, the person practicing medicine in this State shall present himself before said board and submithinself to such examination as the sold board shall require; and, if the examin ation be satisfactory to the examiners, the said board shall issue its certificate in accordance with the facts, and the lawful holder of such certificate shall be entitled to all the rights and privileges herein mentioned.

SECTION 2: In case a State board of health shall not be established by law, then each State medical society incorporated and in active exis-tence on the first day of July, 1877, whose members are required to possess diplomas or license from some legally chartered medical institution in good standing, shall appoint, annually a board of examiners consisting of seven members, who shall hold their offices for one year, and until their successors shall be chosen. The examiners so appointed shall go before a county judge and make oath that they are regular graduates, or li-centiates, and that they will faithfully perform the duties of their office. Vacancies picuring in a board of examiners shall be filled by the society Society of the solection of alternates on pointing it by the selection of alternates, or otherwise.

SECTION S: The State board of health, if such board of health shall be established by law, or board of examiners shall organize within three months after the passage of this act, they shall procure a scal, and shall receive through their secretary applications for certificates and examinations; the president of each board shall have an hority to administer oaths and the board take testimony in all matters relating to their duiles, they shall issue certificates to all who furnish sat isfactory proof of having received diplomas or licenses from legally chartered medical institu-tions in good standing, they shall prepare two forms of certificates, one for persons in po of diplomas or licenses, the other for candidates examined by the board; they shall furnish to the County Clerks of the several counties a list of all persons receiving certificates. In selecting places to hold their meetings they shall, as far as is reason-able, accommodate applicants residing in different ections of the State, and due notice shall be pub lished of all their meetings. Certificates shall be signed by all the members of the board granting them, and shall indicate the medical society to which the examining board is attached.

UNITED STATES OF AMERICA. | 85.

STATE OF ILLINOIS. Secretary. I, George H. Harlow, Secretary of the State of Illinois, go hereby certify that the foregoing is a true copy of an earolled law of the State of Illinois entitled "An act to regulate the practice of Medi-cine in the State of Illinois." Approved May 29,

1877. In force July 1, 1877, now on file in this office. In witness whereof I hereto set my hand and affix the Great [SEAL] Scal of State at the City of Springfield this 4th day of June, A. D., 1877.

Office of

GEORGE H. HARLOW,

Secretary of State. This act is an exact copy of the law which has been in force in California since last January. That it is unconstitutional, admits of no doubt in the opinion of high legal authority, and we do not believe there is a lawyer in this State, including the Attorney Géneral, who believes the courts will sustain the law as enacted. The constitution of 1870, of the State of Illinois, says :-

SECT. I .- "All men are by nature free and independent, and have certain inherent and inalienable rights, among these are life, liberty and the pursuit of happiness. To secure these rights and the protection of property, governments are instituted among men deriving their just powers from the consent of the governed."

There are thousands of families in this State, who have for a score of years, more or less, employed a magnetic healer in their households with the most satisfactory results; there are thousands more who are anxious investigators in this direction. They have all learned the folly of depending upon the regular physicians, and are gradually being convinced of the superiority of the magnetic practice; they see by its all-potent power the blind restored to sight, the lame made to walk, and those near unto death and given over to die by all the regulars, restored to life and happiness. Large numbers of the citizens of this State are now employing these unassuming people to restore through the mysterious power with which they are endowed, health and thereby happiness to themselves or those dearer to them than life. A combination of men steps in and says to these people: 'You shall not do this, you must die in the regular way, in order to benefit us as a class rather than to live, if life depends upon the ministration of the magnetic healer." The

Sidney, New South Wales, April 30th, 1877.

Here is the subject of a government we are pleased to call tyrannical and oppressive, who, though living in what many, no doubt, regard as the outskirts of civilization thousands of miles from the legislative halls of our supposed free government, is able to tell us facts and read us a scorching rebuke that should cause the cheek of every American citizen to tingle with shame. Mr. Wilson, though he has, probably, never been nearer than four thousand miles to a member of the Illinois Legislature, (for which he must be thankful) yet is able to give a psychometric reading, which we can all recognize as true to life. So long as the people allow themselves to follow the lead of such cattle, as compose many of our legislatures, so long must they expect to be made to suffer at the hands of bad, designing men. We believe. however, that there is promise of better things; we believe the present indications forecast a clearing sky in American politics, that a long misgoverned and abused people are beginning to realize the necessity of giving some attention to public matters. and that purification is now slowly commencing. The eeches will now and then interpose what they deem insuperable barriers to progress like the foregoing law, but the people in their aroused strength, will sweep them away. 🐔

In the State of Maryland, some ten years reply will be that, "We, as citizens of the since, they passed a law somewhat sim-

Martin Million Martin Lands

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and mediumship, have given the world any time during the last seventy-seven years. and which they now reiterate in utter ignorance of the fact that their cavils have been answered time without number.

In the first place the notion that "persons believe a thing because they want to." is utterly unscientific and untrue, if by belief is meant an earnest, sincere conviction. A man may try to believe a thing because he wants to, but the more essential his belief is to his peace of mind-the more earnest he is in his search for the truth, the more skeptical and exacting he becomes. It is notor ious that very many of the converts to Spiritualism were utter unbelievers in a future state, until phenomena appealing directly to their senses forced them; we will not say to believe in a supersensual force, but to know that it exists and operates. Did these men believe in Spiritualism because they wanted to? If so, why did not they believe in the proofs of a future life offered by the church or by philosophy?

The Advertiser's assumption is simply baseless and false; one of those shallow sophistries that will not stand the first probing of a rational diagnosis. A man's very eagerness to believe a thing often prevents belief. The more indifferent he is, the more open he is to be deceived or wheedled into a auasi belief. The remark that "tests are nothing to them" (Spiritualists), is a gross misrepresentation, notoriously shown to be such by innumerable facts. . Nearly all the important detections of imposture in phenomena have been made by Spiritualists themselves. Spiritualists are largely made up of men who had made up their minds that the theological proofs of immortality are insufficient. If they "yearned for a gospel," and could be satisfied, as the Adcertiser intimates, with shams, were there not plenty of orthodox pulpits wherein to find what they "yearned" for?

But why did not some medium win the £1.000 sealed up and deposited in Edin. burg? The question was asked at the Glasgow gathering of scientists, September, 1876, and Mr. Alfred R. Wallace, promptly replied, that there was no proof that such a note had ever been deposited. If proofs are to be exacted on one side, let us be quite as rigorous on the other.

Admitting, however, which we freely do. the probability that the note was deposited, what possible force is there in the fact to effect any well attested case of clairvoyance? It is a very favorite, but a very imbecile mode of argument on the part of our opponents, to keep asking, why, if a spirit can do this, can he not do that? If he can move a fable, why can be not move the Capitol at-Washington? If he can bring us a flower, why can he not bring us a purse containing a thousand dollars? If he can predict a person's death, why can he not tell us what the price of a certain stock will be in Wall Street next week ?



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vention assembled" etc., and undertake to shape the principles and doctrines of the mightest movement of the present age. The united wisdom of this self-constituted power will endeavor to spread itself over the millions of Spiritualists in America, and in less than a year every participant therein will be ready to ignore the binding force of their platform finding the action of their convention, ignored by Spiritualists generally.

JULY 7, 1877.

We believe the judgment of nine-tenths of our people is in favor of first organizing our local and state societies. Then, by active labor and correspondence becoming familiar with each other, both as societies and individuals, through the numerous representative men and women who would be developed by the movement. Having after a year or two of active labor reached this point, let the Spiritualists of every state through the officers of their state organization units in calling a delegate convention, to be composed of a hundred or less members, in all, chosen for their eminent abilities, cool heads, and clear records, who will come together at some central point and cooly, quietly and calmly discuss the vital questions that shall come before them. Such a convention would not be so large as to be unwieldly; there would be no scrambling for the honors of the convention, no rancor, no hot blood, and the result could but be highly beneficial to the cause of Spiritualism.

On the other hand supposing that a mass convention, which in size shall correspond with our numbers and the importance of the occasion, comes together. From this heterogeneous mass of earnest people untrained to parliamentary factics and full of combativeness, is there likely to be evolved much, if anything, that will advance our cause or add to our self-respect? Does not the history of all great mass conventions prove that they are not the place in which to accomplish such all-important results as are now desired to be accomplished by a National Convention of Spiritualists.

Let'us when the proper times arrives, have a delegate convention, the entire expenses thereof to be paid by the state or local organizations represented, and after that if the people want a grand mass convention as a sort of general jubilce, with no other business than to see and hear, to be seen and heard and to have a general good time, let us have it. By that time our local and state societies will have become so efficient in work and well known to the public that we can obtain all the courtesies now conceded to other organizations by railroads, hotels, etc.

PASSED TO SPIRIT-LIFE.

Death of Non. Robert Dale Owen, the Eminent Author and World-renowned Spiritualist.

brighter and brighter as time passes on, when compared with those eminent personages of ancient times, whose names are enshrmed in the hearts of all mankind. He leaves behind him thousands of admiring friends, who know that their loss, is his gain, and that angel-clad and star-crowned, he can now be a recipient of the pleasures of the Spirit-world, and still continue his labors there, that he carried on so successfully here.

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

J. JUNDON, inspirational speaker, of Algona, Iowa, will start about the first of July on a tour southward through Iowa, Northwestern Missouri, Southwestern Nebraska, and Northern Kansas, and would like to lecture in any of these parts. Address him at Algona, Iowa.

THE RAMEDELL SIETERS, Miss Sarah A., and Elizabeth are about loaving Chicago to take up their residence in Brooklyn, N.Y. They will stop in Toledo for a few days at the residence of Oliver Stevens, Esq. We bespeak for them a kind reception whereever they may go.

FRANK T. RIPLEY may still be addressed care of the Banner of Light, Boston. It is said he gives good tests in public.

MRS. S. W. JEWEFT, of Rutland, Vt., is thought by many who have heard her lecture, to be one of the most gifted speakers in the field. She has lately been in Boston and vicinity.

CAFT. H. H. BROWN will speak to the Red Ribbon Club in Battle Creek, Mich., July 8th. The society at that place have under consideration the advisability of engaging this speaker once a month for a vear.

DR. J.V. MANSPIELD, of New York, after spending a few days among friends in this city, left for Denver, Col., where he may be seen, or can be addressed care John C. Anderson, P. O. Box 2446. So often have we spoken of the high social and mediumistic qualities of the Doctor, that recapitulation is unnecessary.

GILES B. STEBBINS has been spending some time among the hills of Massachusetts over which in the letter before us, he waxes poetical. He will speak at the Lake Pleasant Camp Meeting Aug. 12th, 13th and 14th. DE. AUGUSTUS BLAUVELT, who was

found guilty by the Reformed Church Classis of Kingston, N. Y., on a charge of "Betraving the cause of Christ" by his heterodox writings in Scribner's Magazine and elsewhere, appealed to the General Synod, which has had his case under consideration during the week. The action of the lower court was in the end fully sustained."

MESSRS BASTIAN and Taylor intend leaving for the East in a few weeks, going direct to Cascade, Cayuga' county, N. Y., where they will hold a few scances in conjunction with Mrs. Mary Andrews. They probably will remain away during August, visiting other places in New York and Pennsylvania, provious to returning to Chicago.

DR. DANIEL WHITE, at St. Paul, Minn. by circular "solicits the worst cases" for treatment; he ought to get them, for most physicians prefer the easy ones.

COL_BREMOND, the originator of the rail road system of Texas, and the champion spiritualist of the Lone Star State, calivened our office last week with his inspiring magnetic presence; though sixty-six years of age, he seems good for a quarter of a contury more of active life on this plane.

BRO. ANSEL EDWARDS, of New Orleans, is visiting the family of Bishop Fallows, in this city. He is on his way to Waukesha.

DR. WEATHERBY, of Maysville, DeKalb co., Mo., an active, energetic Spiritualist, called on us last week. He reports a healthy, growing interest in his section, and states that it is proposed to hold a grove meeting at or near Plattsburgh, Clinton county, some time the latter part of July. First class speakers who would like to take part, would do well to address R. F. Force, Esq., Plattsburgh, or Dr. Weatherby, Maysville. They will, undoutedly, be liberally paid. They should be.

Dr. GEORGE A. FULLER, writes as follows from Newburg, N. H .:-- I have been speaking during the past month in Surapee. Bradford, Newburg and Sutton; and speak at Sunapce, June 24th; Bradford, July 1st; Pienic at Blodgett's Landing, July 4th; and Deering, July 22d. Ready to make forther engagements. Much work is being done toward the repeal of the Medical Law passed by the Legislature of 1875, said law propping up and sustaining Allopathy. It is the dying groan of the old as it struggles with the new. Dr. V. C. Brockway and myself are getting up a camp meeting, which will commence August 24th, and last ten days. The grove is at the foot of Mt. Surapee and near Lake Surapee.

-----Grove Meeting at Akron, Ohio.

The meeting announced to be held their Sunday in July, at Dr. A. Underhill's grove, two and a helf miles north of Ahren, will be partyoned to Sunday, July 18th, when O. P. Relegg will be present and address the meeting. A. UNDERHAL, See'v.

Grove Meeting.

There will be a grove meeting at Manchester, fils, June 2024 and 21th, at the Free Church; also, at Montroue and Porter's Park, Geneva Luce, Wie, June Site and July 1-5, J. J. Bar-rett, C. W. Stawart and other speckers will be in attendance.

A Freetlinker's Grove Meeting, The Liberals of Centrel and Western New York will held a

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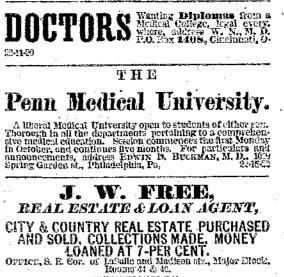
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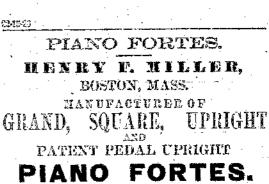
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June 24th, Robert Dale Owen, whose name has become a household word as far as civilization extends, passed to Spirit-life from his summer cottage, at Lake George, New York. His body will be brought to New Harmony, Ind., for interment.

We had the pleasure of meeting this illustrious author in Philadelphia last October, at the home of our mutual friend, Dr. Child. The long and interesting conversation we then held with him, showed us that his intellect was as clear, and his mind as strong as ever, and we had hoped that Spiritualistic literature would be further enriched by his facile pen recording the results of his vast experience and critical judgment. -

Mr. Owen was born at Glasgow, Scotland, Nov. 7, 1801. He spent the early years of his life under the care of a private tutor at New Lanark, and it was in Scotland that the first seeds were sown in his mind that afterwards germinated in America, finally culminating in the following important works: "Moral Physiology;" "Discussion with Origen Bachelor on the Personality of God;" "Pocahontas, a Historical Drama;" "Footfalls on the Boundary of Another World;" "The Wrong of Slavery and the Right of Emancipation;" "Beyond the Breakers;" "The Debatable Land." His Footfalls treats in an able manner the phenomena of Spiritualism, and the Debatable Land commences with an address to the Protestant Clergy on the present attitude of the religious world, the body of the work being devoted to the Harmonial Philosophy.

But few men in the various walks of life have commanded the respect of the world at large, to the extent that Mr. Owen did. He was in every sense of the word a substantial man; his very presence was a benediction to the poor, and the brilliant sentiments that have emanated from his mind, in their behalf, will prove the most valuable legacy he has left to the world. He was not afraid to express his opinions, and his very boldness, his indomitable will, and high regard for truth and justice, brought to his side friends from distinguished classes in society. His liberal views on religious matters did not prevent his success in politics. He was three times elected a member of the Indiana Legislature. In 1843 and 1845 he was elected to Congress, and he took a leading part in the settlement of the N. W. boundary dispute. In 1853, he was appointed charge d'affatrs at Naples, and in 1855 minister, remaining there till 1858.

In the death of Mr. Owen, Spiritualism has lost one of its most able advocates. A profound scholar, a brilliant writer, an earnest seeker after truth, and eminently good in all departments of life, he leaves purity, and which will continue to grow ' do we!...

Second States of the second

THE appointments of Bishop A. Beals are as follows, viz.: The first two Sundays in July at Birmingham, Erie county, Ohio; third Sunday at Chagrin Falls; fourth Sunday at Thompson, and fifth Sunday at Madison-all in Ohio. On the first Sunday in August he will speak at a grove meeting at Sardinia, Erie county, New York, and during the month of September will speak in Detroit. He has recently closed a pleasant engagement at Cleveland.

Some of the Spiritualistic publications on the other side of the water speak very sarcastically of Mr. Home's new book and charge him with being jealous of other mediums etc. We would respectfully enquire, why limit the charge to Mr. Home? THE London Spiritualist publishes a list of subscribers to a fund, to be used for the purpose of publishing Slade's proposal to Professor Lankester, in the English newspapers. One would infer from this, that Slade, or his agent Simmons, is worthy of a certificate of ability from Barnum. Any Americans desiring to contribute to that fund, can forward the same to-, well, perhaps they had better keep their money. AT the fortnightly meeting of the British national association of Spiritualists, June 11th, a paper was read by Signor Roudi, entitled "The Training and Treatment of Mediums," which we shall notice more

fully in another issue. MRS. S. A. R. HEYDER, of Grass Valley, Cal., is highly recommended as a public speaker, trance medium and a lady. When the writer visits his old home at Yankee Jim's, she may expect a call.

A VALUED correspondent writes us from Sydney, New South Wales, of the success of Mr. Thomas Walker and of J. M. Peebles since their arrival; says the former made in Sydney after paying all expenses, five hundred dollars, from which we conclude that Sydney is a good place for good lecturers. It is also stated that it is a fine field for a thoroughly reliable test medium.

MRS. WALSH, the healer, may be consulted or addressed at 853 West Madison street, the residence of A.-L. Stackpole, Esq.

MRS. O. A. BISHOP, No. 214 West Randolph street, was often favorably noticed by Mr. Jones, who had known her from childhood, as has the present editor. She has recovered from her late severe illness, and is prepared to give sittings. We shall give a more extended notice in a future issue.

A. W. EDSON ESQ., of North Lansing, Mich., devotes his entire time to healing, and it is said of him, that " he has few superiors," which now-a-days is very strong endorsement.

DR. E. W. STEVENS favored us with a call last week. He is looking well, and says he is doing finely. He is enthusiastic over the new quarters of the JOURNAL, and feels behind him a record remarkable for its | sure that a glorious future awaits us. So

three day's grove rateeling near Wolcott, N. Y., on Friday, Saturday and Sunday, the Ittl, lith and 45th days of Augast. As that inecting it is proposed to organize an accountion to bo known as the "Central and Western New York Association of Freetinkers," and an effort will be made to have every town and village in that portion of the State represented at this meeting. The speakers engaged are Giles B. Stellbins, of Detroit, C. D. B. Mills, of Syraeuse; J. H. Harter, of Aulura; T. L. Brown, M. D., of Dinghanton, and H. L. Green, of San macea. J. P. Mendum of the Boston *Interstigator*, and D. M. Bennett, ciltor of the Truth Secker, are expected to be pres-ent, and Col. Robert G. Incorroll has been invited. These who desire to add in paying the expenses of the meeting may send their remittance to J. M. Cosal, Wolcott, N. Y. 22-17-20

DIRECTORY.

This will be published one or more times during cash month. and one line of snace, given free, to every person sending the name, phase, and address. If more space he desired, it can be had in the Medium's Advertising Column, at nominal rates. It should be understood that the JOURNAL in the nublication of this directory assumes thereby nothing on the part of those named below as to ability, interrity

or development, but any information in our possession will be cheerfully communicated on application, personally or by letter. The name of any person found negligent, in advising us of corrections which should be made, will be supmarily dropped; all are invited to make use of this column, who apprecipte its value.

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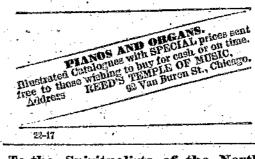
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To the Spiritualists of the North-· West.

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Cau compete with any who will; But to me the wrong is no matter, For Jeaus will settle the bill!

I'll be sure and report while its carly, But at present will roam at my will; Just ceasing in time to be sorry, And Jesus will settle the bill!

I will steal, I will rob, and I'll murder, Or do any dark deed that I will; Defraud my brother or neighbor, For Jesus will settle the bill!

This is the lesson that's taught us, By those who the pulpits do fil-. That for every wrong that's done by us, Kind Jesus will settle the bill!

But Reason refuses the credit, And holds us, our contracts to fill-And I think, at the day of the Judgmont, PH find I must pay my own bill. -Stophen White.

The Festival.

Reses and strawberries, fresh and ripo, Reses of crimson, white and piak, Reses resplendent! cheering our pathway, Reses in bloom, unmatched I think ! Strawberries fragrant with rich aroma Strawberries red and erimson and white, Strawberries nover seemed half to tempting, Till seen at a festival on Saturday night! Roses and strawberries!

Girls in their white robes glide in the dence, Gisls with their graceful and queenly cir. Girls with the spirit of life and light, Girls, the bright, the good, the fair! Never a night of such rare rips sweatness Nover a vision of such heart's delight, Never had seemed such a fairy enchantment

As in lovely June one Saturday night! Roses and Strawberries!

Lights in trees where the lamps are swinging! Lights from fire-flies that gleam on a flower, Lights in the shadows where angels are flitting, Lights from moon-heams that shine on the bower. Love whispered softly in tones the truest, Love told the story no darkness could blight! Love cong its conga sweetest here midst the roces Fure in the joy of this Saturday night! Roses and Strawberries,

-ARes Ella M. Atsater.

Hoppers and Priests.—J. R. Baker, Clav-inda, lova, writes:—I clip the following from a Scenicr paper: "The Catholic Bishop of the Omaha diocese has issued circular letters to the clergy, calling for special masses during May and June that the people of Nebraska be relieved from loss on account of grasshoppers." Now, I trust that God will pay come attention to this mass business. The Orthodox Profestants of Minnesota and Miscourt have had their say to God on the grass-hop-per quastion, and now, with the aid of the Catho-lie Elshop of Omaha added, God will certainly kill. a few of the posts, at least. In order to make success doubly sure, however, I would suggest that some of the most bloody records of the "Holy Church," he burned as a sweet smelling savor unto the Lord, to freshen His memory on the beautiful work His church has done for his glory! With the cceans of blood that the "Mother of Har. lots" has spilled in the name of religion, sending its sweet perfume up to the "God of Israel," He will certainly bestir ifingelf enough to hill a few grass-hoppers. If all this does not have the de-sired effect, I further suggest that the askes of Michael Servetus and the dust of Cotton Mather's witches be cattered around "the Throne," and that Erigham Young, Old Bender, Kato Bender and Eitting Bull, Interesde with the Catholic God The grass-hoppers must be killed if it takes prog-ers and proclamations from ever bloody cut-throat unhang to get this God in the action.

In view of the fact that the Catholic church furnishes more criminals for our prisons than all other churches combined, would it not be well for the priests of that seet to pray to God to change the nature of these who are constantly inclined to murder, steal, etc.? God could reform them as eas-My as he could kill the grasshoppers. In 1871 there were 31,125 committels of all denominations in Ireland, 26,999 of whom were Roman Catholics. No possible harm can arise from praying to God to kill the grasshoppers—only, perhaps, a loss of valuable time

tonishment, but could make no raply, as the car-riage now rolled swiftly away. He might have feit in duty bound to suffer the pangs of curiosity until he reached home; but his wife had no such conscientious scruples; she had not been forbid. ded to open it, and so soon she succeeded in gaining possession of the mysterious paper, and before Mount Vernon was lost in the distance, they discovered the fact that they had left that modest dwelling much richer than they were when they entered it. The deed is said to be the shortest on record, and is as follows:

"I do by these presents give, and (if Deed of Conveyance should not have been made before) hereby oblige my heirs, Executors and Adminis-trators to fulfill, all the Lands which I hold on Deep Run, or its branches in the County of Fau-guicr, unto my Nephew Robert Lewis and to his ficirs and assigns forever. "Given under my hand and seal this 13th day of

August, 1790. "GEO. WASHINGTON." [SEAL.]

Some kind spirits no doubt induced the dream knowing the effect it would have.

In the Field.—A. Kelly Pease writes from Vincland, N. J.:—I wish to say to my friends that I have made a volunteer missionary your through soveral counties in my nativo State. Pennsylvania, and that I find much need of lecturers and medi-time, particularly in the north castern counties. I had a grand reception by friends in Philadelphia who looked well after my wants, and a still more enthusiastic reception in Vineland, New Jorsey, where I am now lecturing. The friends here really became enthusiastic last Sunday in hearing my experiences, and I find that my previous great travides have a grift for suching I could troubles have given me a gift for speaking I could in no otherwise have attained, and I am very conscions of both doing and receiving good-for all which I thank my delivering angels. I shall remain in the field until I get the money promised to print my angel-inopired books. I speek here one or two weeks more, then in Philadelphia, and then I go for New England. Will my friends pleass encourage me by writing me at Vincland, New Jersey, coon.

San Francisco. Col.-Albert Morton, Corresponding Secretary, writes:-At the annual meeting of the San Francisco Spiritualists' Union the following named persons were elected for the ensning year-Mrs. Ada Foye, President; Capt. J. T. Miller, Vice-President; L. Lyons, Recording Secretary; Albert Morton, Corresponding Secre-tary; C. B. Folsom, Treasurer; Dr. Oliver Holden, Capt. E. D. Cooke, Edward Robinson, Esq., Trus-tees. The President and Recording Secretary are trustees, exofficio. Under the efficient manage-ment of the officient function to conduct the transfer ment of the officers for the past year regular meet ings have been sustained under the ministration of able speakers, and the interest in the subject of Spiritualism is steadily increasing. The society commences the new official year under favorable auspices and upon a good financial basis. In answer to several inquiries the writer would state there is but little encouragement for mediums to visit this state. Ensiness of every nature is depressed and there are many mediums now here; probably as large a number, in proportion to the population, as in New England. During the past year we have been afflicted with the presence of Baldwin and others like him. The coclety will exert all its powers to sustain honest mediums, but will care. estly strive to confound the infamous trickstory who "steal the livery of heaven" to trille with the sacred mission of Spiritualism.

Will-Power or Mediumistic Control -which ?-It appears from an exchange that Michigan has a snake-charmer. A Blads reporter chanced to be in a small village called Ransom, in Hillsdale County, eight miles south of the station on the Lake Shore & Michigan Southern Railway called Ossee. A goodly crowd had assambled, when there samtered in the group a short, medi-um thick-set young man. His movements were almost as leisurely as the progress of the hour hand of a dumb watch, and he seemed at ease anywhere. He sat down on the platform in front of one of the stores and kept his seat but a moment, when he struck his cont packet quite smartly two or three times, and said: "Behave yourself and he ath there." It was supposed that he had a hitten confined in the deaths of his packet, and some one ashed why he did not let it out. He smiled, and said perhaps the crowd would object, on it was not a very attractive animal. They urged him to let the cat out so strongly that he requested them to stand back so that it would not hurt them, and then, pulling apart his packet, he said coyly to his pet that it should come out and have some fresh With the lightning-like movement of its species, there glided from his pocket a monster snake of the blue racer variety, which, in that seetion of the country, is very common and attains great size. It was full six feet in length, and as it shot out from his pocket it is needless to remark that the audience retreated in had order, and were not for some time hold enough to come near enough to the anake-charmer to see him perform with his pet. It glided over him, wound itself nround his arm and neck, and allowed him to throw it around like a piece of rope. It always obeyed his bidding and showed no inclination to get away. He stroked its shining body with his hand, and played with it as if it had been, as the people first supposed, a kitten. Finally he made t crawl back into his pocket, and carried it away. A man who saw him explure the snake in question said that it was racing through the field at a fear-ful rate of speed—for the blue racer will in his liveliest moment go as fast as a horse can run-when Wilson, the charmer, rushed up to it and suddenly caused it to stop and come toward him Wrapping it around his arm and patting it mean-while, he took it to the house, and from there brought it to the village. When he sets them at liberty, it is with great difficulty that he can persuade them to leave him, and oftentimes when he has turned them loose and driven them away, he has been vexed to find on turning around that they still followed him. He stated that he has always had power to charm reptiles, and has frequently captured rattlesnakes, or the more poisonous moccasin snakes, and kept them under perfect control. His statements were corroborated by several gentlemen present. He says that he never pulls the fangs out of suckes, as they will some-times die from the effects of such treatment, but he is perfectly able to control them at all times and there is no danger that they will ever bits him. Owing to his peculiar talents and tastes it requires some forbearance on the part of the people who employ him, as very frequently it occurs that when he comes from the field to his meals he is followed by one of his unattractive pets. A reader of the JOURNAL ask us was it "will-power or mediumistic control?" Those who have such power over scrpents have generally been denominated "enake charmers." Dogs are often subject to spirit influence, and are often induced to set up a diamal howl when any person in the family, or immediate neighbor, is about to die. A little boy tripping across the earpet, stumbled and fell. but was not supposed to be injured badly. The dog soon approached and commenced whining, exhibiting the greatest affection for the little boy, and so noisy were his manifestations, that he was driven from the house; but strange to say he continued his pitions cries. The boy ate his dinner, as usual, and nothing was thought of his fall, until he complained of being sick and was taken to bed, the dog then whining most pltiously beneath the window. In a short time, strange to say the boy died, and the moment that life was extinct the dog ceased its tender moans. Was not the dog acted upon to do as he did? It will hardly do to suppose that the dog foresaw the death-foresaw what the parents did not. The influence of human beings over animals extends through the whole order of creation. Some call it will force, others attribute it to psychological influences, or to mes-merism. Certain persons can subdue snakes by whistling; others by talking to them; but the cause in all cases is the same, lying within organi-zation itself. When a snake comes within the radius of such a persons influence, its organism is at once subducd, on the principle that the nerve force of the latter takes possession of the body of the former, and then it is almost as much under the control of his will as his own arm.. This infiltra-tion of the nerve force-some call it magnetisminto the body of the animal, must siways take place before it is subject to the will. The same process must take place where one person magnetizes another. Of course there is a deep mystery con-nected with this question. Hudson Tuttle, the author and seer, and ose of the most critical think-ers of the age, in his "Arcans of Nature," gives an

account of a gentleman residing at Oxford who had in his possession a young Syrian bear, from Mount Lebanus, about a year old. This bear was generally good humored, playful and tractable. One morning the bear, from the attention of some viai-tors, became savage and irritable; and the owner, in dearning that here are in the same the owner, in deepair, tied him up in his usual abode, and went away to attend to his guests. In a few min-utes he was hastly recalled to see his bear. He found him rolling about on his heanches, faintly moving his paws, and gradually sinking into a state of quiescence and repose. Above him stood a gentleman well known in the meameric world, making the usual passes with his hands. The poor bear, though evidently unwilling to yield to this new initiance, gradually sunk to the ground, closed his eyes, became motionless, and insensible to all means used to arouse him. He remained in this state for some minutes, when he awoke, as it were from a deep sleep, shock himself and tottered about the court, as though laboring under the effects of a strong narcotic. He exhi-bited evident signs of drowsiness for some hours afterwards. This interesting seene took place in the presence of many distinguished members of the British Association, when last held in the University at Oxford.

Sensible View of Jesus.-M. K. Wilson, writes:-For eighteen long years after Jesus com-menced his master's business he did nothing to at-tract the notice even of his own kindred, or his nearest neighbors. And whatever he did, or whatever he said, is lost to the world. Can it be possi-ble that this God was idle during all this time; he might have written volumes of prophecies and rev-clations during this period, and fold all the particulars of his home in heaven, and described the modus operandi of his mysterious birth; elucidated all the mysterics of the hely trinity, explained the reason why God's anger could be toned down at the sight of his own innocent blood; settled all controversy about the doctrine of election, free grace, freedom of the will; told all about the devil, his origin, and place of birth; all about hell, where located and what kind of people would go there, and how long they would have to stay; might have told precisely how much water was necessary for a proper haplism, even to a drop, to make it safe and acceptable. No christian days affirm that a God, and the very God, was not able to write all these things in a book so plain that all could ex-actly nuderstand it, and that he might have done it during the eighteen years if he had desired, and yet he came to save the world; came from heaven. It is to be hoped that if enother should be sent from heaven to save the world, he won't spend thirty years in idlences, and be capable of making himself understood; one that will write and sign his own name to every revelation he makes; ond who will tell just what he means in plain simple language.

The spirits, Paul and Judas, gave a history of the life of Jesus through Alexander Smyth, medium. It should be in the hands of all Spiritualists. The following is found therein: "Who is our neighbor?" exclaimed Jesus in astonishment, "knowest thou not that all mankind are thy brethern in humanity, and all men not dwelling in thine own house, but living in the same country, are thy neighbors? I will tell thee a tale that will help thee to understand me." Jesus paused for a moment, and then said, "a certain man was attacked by thioves, when they having robbed and wounded him, left him to die on the road. A certain priest was passing by, who seeing the unfortunate man, lifted up his eyes to heaven, ejaculated a few words of prayer for his benefit and then passed on. Then came a wealthy nian, a great officer and a man of rank--who,pom-pous and proud, scemed to scorn the ground he walked upon. He, perceiving the wounded man, turned up his nose with disgust, as though the very air around would contaminate him; so he sed on his way also. Then came a traveling trader of Samaria, who was riding on a mule; when, as soon as he saw the wounded man, he alighted from his beast and approached him; then the Samaritan's heart became moved with sym-pathy and compassion for the poor, wounded man. He poured cordials into his mouth, and oil into his wounds, and tore up his under-garment to bind them; then he pieced the helpless man upon his beast and gently led him to the nearest inn, where he gave him in charge of the host, and putting come money into his hand he said, 'Take care of

when the lethargy was induced. nothing of the agents he uncomes nor does C. C. Bennett appear to.

The Made and Market

Honling.--S. W. Jewett, Shepherd Home, Ver mont, writes:-The disciples of Jesus often husley the sick without medicines, and it was a command that they take nothing with them on their jour neys save a staff only. "The laborer is workly w that they take nothing with takes on their par-neys save a staff only. "The laborer is worthy of his hire," but great jealousy arose smong the peo-ple, so these "independents" were persecuted and killed off. Then, as now, human isw abroguted the divine law. Nobody should question the right to heal the sick, by prayer, by the laying on of hands, or any other method, which the st-diofed may choose to have spulled. The present flicted may choose to have applied. The present medical law is an assault upon the vested rights of every citizen. The higher or divine law says "Go heal the sick." Our laws make it a crime, a penalty, without license. Against all such laws open rebellion is a duty. The patients who employ clairvoyants and other healers, are in fault, if any. And I am thaukful to state that the responsible partion of professional doctors had no hand in this matter of regulating the State, through the aid of the legislature. It might be well for the opposition to read and accept these last words spoken by the great physician Jesus which reads as fol-lows: "And these signs shall follow them that beliove; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven."

In a few states, to heal as Jesus did, would sub jeet the practitioner to flue and imprisonment. While we believe in educated healers and physicians, yet the greatest freedom should prevail in the healing art. We would not think of calling in an ignorances to amputate a limb or perform a surgical operation; nor would we allow such a person to administer medicine to us, as is often the the case with others. As a Spiritualist we do not ignore education and culture. But that a great degree of freedom should preveil in the practice of the healing art, we believe, as exemplified in a ease related by Gen. Pleasanton. In the latter part of August, 1871, he visited a physician in Philadelphia, whom he knew, and found him in great distress because he feared that he was about to lose his wife, who was suffering from disorders which had bailled the skill of most eminent physicians. She had great pains in her head and neck, and lower part of her back, could not sleep, and was rapidly wasting away. The General asked him why he did not try blue glass, and the Doctor cald that wives would frequently reject the advice of husband, while they would accept it if offered by any one clea. If Gen. Pleasanton would advise her to use it he thought it not unlikely that she would accept. The General called upon her, found her looking very miserable, greatly emaciated, and her voice feeble. He asked her why she didn't try blue glass, and she replied that she had tried co many things, and had had so many doctors, that she was out of conceit of all remedies. Finally however, she consented to try the next day. Six days ofter the physician wrote to Gen. Pleasanton that since his wife had been under the blue glass the hair on her head had begun to grow, not mercly longer, but in places which were bald new hair was coming out thick. When she put her naked foot under the blue light all the pains in the leg ceased, and the pains in her back were less, and there was a general im-provement in her health. Her pains left her, she slept well, her appetite had returned, and she had already gained much flesh. In some of the states, if one without a diploma had tried that method of cure, he would have subjected himself to a heavy fue and imprisonment, yet the blue glass effected a cure when the combined skill of different physiciens was without avail.

' Letter from a Medium in Prison.—My Dear Wife:-So little Edith has traveled heaven-words since my imprisonment. Never mind darking. She is in better hands than ours, and we shall, please God, much her and her little sigter Jenny when our life journeys are finished. I was not sleeping at 1:30 A. M. on the 19th-the time of her going-but was thinking of her and you, Wil-lie, and Lottic; but my thoughts fell far short of your suffering-alone, the babe dying, until nast midnight, and afterwards alone until daylight with the poor little dead body. - Dear wife, if 1 were guilty of what the proceedtor and his wit-nesses alleged, then your feeling would have been an unbearable punishment, but I thank. God you know the entire absence of deceit or guilt on my part, and that if we have seemingly failed in making this apparent to men, we can appeal confident ly to God that both of us are bearing these trial innocently. Why bearing them we know not, but God, whose ways are not our ways, does all things for the best. Keep this always in your mind—be trustful and cheerful; this trouble of eight months is nearly at an end; and when I get home, and in employment once more, we shall be able to gather together again those dear mementos of departed friends, which nothing but absolute necessity would have made us part with. I am, thank God in good health, and in a cheerful and trusting spirit; I am also looking forward hopefully to the 37th day of June, the day of my release. That is about all the news I have to tell you—and yet not all. There is a great sameness about the days, but not so the nights. I dream-about nations strug gling against nations—so vividly run the events that I can truly say I have never dreamed before, Victories incline one way for the first two or three battles, in which I seemed even to he able to notice the working of flerce passion in their faces as they fell wounded and dying on the ground, and also to hear the eryings and wailings of women and children, mingled with other dins louder than thunder coming seawards, and have awakened (terrified for the moment) to hear only the clock chiming the quarters, or the footsteps of the war-den on night duty. As a rule dreams are purpose-less, these probably among the number, with the exception of supplying me with food for thoughd, but enough of dreams; and now do not fail to give my respect and gratitude to J. E. Jones, Esq., Miss Kislingbury, Mr. Hunt, Mr. Chambers and families, Mr., Burns,—in fact to all who have sympa-thized with us, and the children. God bless them all. Kiss the little ones .- Wm. Lawrence, in Medium and Daybreak. A medium in prison! Peter was in prison, but the angels liberated him. He was a medium, and spirits effected his release through his mediumship. We would be delighted to have them just for once, repeat the act of ancient times! The letter of Mr. Lawrence does not exhibit a bad heart. He may have sinned, he may have tricked. yet there is a vein of goodness in his letter that speaks for him many noble qualities. The tender pathos in every word he utters, the spirit of love for his wife and children, and the general tone of his thoughts convince us that there are thousands of worse men than he is out of prison. Organization.-Dr. G. W Carpender writes: We all like to be well thought of, but to secure he world's good opinion, we must make our religious opinions respected, and there is only one way, which is by making them a power. England, Ireland and Scotlaud, a small fraction of earth, as two small islands, would be but little thought of, but as a well organized nationality, they became the best of workers, and now wield an influence over the world second to none. Her subjects em-brace one full third of the earth's people. Nature in producing or manifesting life, uses organiza. tion in all instances; compounds life with life, with the object of attaining higher manifest-ations, call the process evolution, force, or what class we may, the fact is patent to all. Why not strive to imitate nature for higher and nobles work? Concentrate our powers, show our forces, demand the respect which is our due, and thereby protect ourselvés. It is a well-known fact in chemistry, that if powdered sulphur and fine copper filings be thoroughly mixed together, the peculiar color of the two substances will disappear, and the result is a greenish tint. We can determine, however, with the aid of a microscope, that the two materials have only been mechanically mixed. If, however, heat is applied to the mixture, the copper and sulphur both disappear, and another substance is formed, having entirely new properties not be-

a by either. We may extend the the build being together the forces of the south and results can be produc-tion the bringing together the forces of the produc-tion there is and results can be produc-tion there is a south a so have been attained.

to not observe to the rock that observets by programs in the bighway; a dozen men can, and therefore in the bighway; a dozen men can, the treasment others can travel in that direction without trouble. One person is powerless to propagate a truth, unless other minds units with him in sympathy.

An English writer declares that one female in three, and one male in five, are seers.

Clyde, Kan.-B. P. Morley writes:--My wife le a good trance, test, and inspiration speaking medium.

Resolutions complimenting Mrs. Emma Mardinge Britten were lately passed by those to whom she has been ministering during the past few months.

The word "Pamphlet" is derived from the name of a Greek authorees, Pauphylia, who com-piled a history of the world in thirty-five little

ât a

Africa Heard Proin.-Cape Town has a Spiritual hall that will hold 600 percons; it was built by a Spiritualist. At Diamond Fields and Bloomfontein circles have been started.

Akron, O .- A Underhill writes :- Individnals may be assassinated, but Spiritualism never! It lives, grows and extends its influence in doilsnee of legal persecutions, priesteraft, or denun. ciations

Pius IX is reported to have expressed the sentiment that nowhere is he more Pope that in the United States. In Canada he is formidden acclesiastical criticism of the decisions of civil courts. Does "the prisoner of the Vaticen" aspire to a Papal sovereignty over America?

Since 1869 New York City has had afty-five churches mortgaged to the amount of \$3,507,860. This is a bad showing for the religious element of that city, for these mortgages are a Hen on faith, and every member who dies cheats judgment by the default of one.

The Soul (Spirit).-"Immediately after the death of Cipriani, I reported the circumstance to Napoleon, who remarked, 'Where, is his soui? Gone to Rome, perhaps, to see his wife and child before it undertakes the long final journey."-O'Meara's" Napolcon." vol. il. 399.

Worthy of Note.- The clairvoyant who sees a spirit controlling a medium would describe the picture by saying that a mere shadow of a body eemed to touch and partially merge with that of the medium. This shadow, which is the control-ling power, is never wholly lost sight of in that of the medium.-Boston Herald.

One of the speakers in the conference at Bølium estimated that there were 15,000,000 of Spir. Itnalists in the United States, and the destiny of the country was in their hands. They are con-trolling destiny to a very small extent when several states are allowed to pass laws detrimental to the interests of spiritual healers.

J. D. McAnliff, of St. Louis, Mo., seems to be a most excellent healer. He has cured several cases of paralysis, we see from a St. Louis paper, If he should remove to California he would be heavily fined for curing such cases, that the "reg-ulars" could not touch. We hope he will go on in his good work, and that others will do likewha.

A Fig put on a Slate.—Mrs. Eldridge, clate. writing medium has lately been at Galveston Tex. as. A citizen there received the following message: "I am going to bring you some figs now." In a minute the slate was again produced, and a small green fig was put upon its surface. Mrs. Eldridge is doing a good work in the South.

Detroit, Mich.-Wm. Edgar Johnson writes:--As to the truth of spirit communion, I have received all the proof I desire. And without vain boasting, I here declaro that sconer than deny it, and reject it as the work of the Evil One, I would perish by the most harbarous method peasible, to produce death of the bady.

Are there Specters of Animuls? "It would be difficult," says the Scientist, "to convince lucid clairvoyants that they did not see spirit horses, etc., as well as spirit men. Undoubtedly if the spiritual sight should be opened on any plane of spiritual existence it would be found that it was peopled with its appropriate spirit forms." Peculiar Stones.-J. Enmore Jones, an Englishman, says he used to carry two stones in his pocket; with one when held in the hand sensitives were driven into slumber, as if a narcotle had been administered: with the other he could, as if by an electric shock, neutralize the narcotic influence of the first, and restore to a normal condition.

Are the Birds Prophets.-It appears from on exchange that rather a remarkable mani-festation of caution in birds recently developed on a farm near Sterling, Whitesides County, Ill., Around the place are cottonwood trees, in the breaches of which, in former years, the pigcons have built their nests. This year, however, the piccons have not built a single nest on these trees, but have established their houses on the plowed ground within the circle of the trees. The friend who relates this singular departure from the ordinary laws that govern the pigeon family, deems it an indication of coming high winds, tornadoes, or other atmospheric disturbwhich would render their former "high unpleasant and dangerous. On no other ances, principle can this problem be solved, so far is is known of the habits and customs of these feath-cred favorites. Whatever the reason, the subject is worthy of a thought as an unusual phenom-

Spurgeon, the Grent English Divine, on Angels.-I have sometimes a thought which cheers me in distress; and was not an angel sent to strengthen Christ in the garden? How do you think the angel strengthened him? Why, by put-ting thoughts into Christ's mind. He could not in any other way; he could not strengthen him by a cordial, or by any physical means; but by inject-ing thoughts. And so with us. There was a temptation which might have led you astray; but God said-Gabriel, fly! there is a danger to one of my people; go and put such a thought into his soul that when the danger comes he will say, 'Get thee behind me, Satan, I will have nothing to do with sin." We have each of us a guardian angel to attend us; and if there be any meaning in the passage—In heaven their angels do niways behold the face of your Father which is in heaven," it means that every person has a guardian spirit, and every Christian has some angel who flies about him and holds the shield of God over his brow, heeps his foot least he should dash it against a stone-guards him, controls him, manages him, Injects thoughts, restrains evil desires, and is the minister and servant of the Holy Ghost to keep us from sin, and leads us to rightcousness. Whether I am right or wrong I leave you to judge; but perhaps I have more angelology in me than most people. I know my imagination sometimes has been so powerful that I could almost, when I have been alone at night, fancy I saw an angel ity by me; and hear the movement of the cherubims as they pass swiftly by. However I take it that the text teaches us that angels have very much to do with God's province. For it says—"And when the living, creatures went, the wheels went by them; and when the living creatures were lifted up from the earth, the wheels were lifted up." Let us bless God that he has made angels minis-tering spirits to minister unto them that are heirs of subtraine of salvation ...

Notwithstanding the above, [this illustrious divine is bitterly opposed to Spiritualism.

Curious Prophetic Dream .-- It is said that on one occasion when Capt Lewis was on a visit to his Uncle, Geu, George Washington, he re-marked to him one morning at the breakfast fa-

Uncle, what do you think I dreamed last night?"

The General replied he could not guess, and asked to be told. Capt. Lewis continuing to laugh merrily, replied:

Why, I dreamed you gave me your farm on

Deep Run." "Humph!" ejaculated his uncle. "You hed better have dreamed I gave you Mount Vernon."

No more was said on the subject, and Capt. Lewis had quite forgotten his unmeaning dream as he placed his wife in the carriage, and bade his usele and aunt good by. Washington followed him to the carriage, and handing him a folded paper, Way-ing as he did so: "You can look at that when you get homs." Capt. Lewis received the paper in sethis unfortunate man, tend him well, and whatsoever more thou shalt spend, I will repay thee when I return.' Which of these three men was the true neighbor to that man, who was robled and wound-ed by the theives?" "I should say the Samaritan was the true, neighbor," answered the Phariese. "I perceive," remarked Jesns, "thou understandest

Important Questions.-T. I. Stayner, Ogden. Utah, writes:-Does the soul of man even leave the body except at death?

Do clairvoyants ever sec spirits, or are they always operated upon by a spirit impressing on their brain pictures of departed friends, etc.; the spirit of the departed neither being seen by the medium nor even present?

In materialization can a spirit personate some one else, or is it always the person as represented; for instance, one's friend returns materialized, is recognized as to form, features, etc., tell of things in earth-life only known by him and you; is it possible for that spirit not to be present in that form but some one else pretending to be that friend?

1. Of course the soul often leaves the body during life. That fact is too well established to be even doubted. We must rely to a certain extent on the evidence of others. A member of the New York Theosophical Society says: "One evening, at Mdme. Blavatsky's, I lay down for the purpose of trying to get out of my body. In a few minutes, those present said afterwards, I snored very loudly but I could not recognize any interval of unconsciousness, or moment of drowsiness. It appeared to me that I was awake, and had risen up in order to go out into the hall, that there was a handkerchief over my eyes, as I had placed it upon lying down. An endeavor to threw off the obstruction was unsuccessful, so out I went into the hall, in what I thought was my body, and proceeded into the kitchen, where, by a violent effort, I threw off the handkerchief, when immediately I found my-self where I had lain down, listening to the langhter of those who had heard my unmusical snore. Now here I have to take the evidence of others. They say that while my body snored, my double, or simulaorum, sein levea, or whatever you may name it—that is, a visible 'counterfeit presentment' of inc—could be seen walking down the passage to the kitchen.

2. Mediums see spirits objectively and subjective. They are are a reality in both cases. When a medium, however, sees a spirit objectively, they are generally more or less materialized; a thir film of matter must envelop them, or they can not be easily seen even by the chirwoyant sight. The impressions you speak of are psychological effects emanating from a spirit, just as the operator in the form can influence his subject. When a medium passes the hand before the eyes, the spirit disappearing, then the forms presented are objective; but if otherwise they are subjective; a reality how. ever in both cases.

3. Yes, most assuredly. It is generally supposed that Mrs Markee is transfigured or dematerial ized, and then reformed to resemble some one of your deceased friends. When she was firmly fied, and her dress nailed to the floor of the cabinet she disappeared altogether, dress and all. In a few moments the cabinet was examined again and there she was lying precisely as when first se-cured. Spirits, however, generally present them-selves in their own materialized body.

Spiritualism Under Another Name.-C. C. Bonnett, of Providence, Rhode Island, claims to be a divine healer in the Church of Christ. He says: "This transmitted influence is in contra-dis. tinction to physical contact, cures by psychic force at the Institute, this being transmitted at a dis. tance, throughout the hall, the city, or to any point in the world, instantaneously. The sensitive will see that in many delicate states of mind and body this treatment is above all others to be preforred," He is simply a healer, and by coming in rapport with a patient, he can transmit his heal, ing forces to almost any distance through the agency of spirits. Celsus informs us (*De Medicina*, 100.3) that Asclepiades employed frictions to com-pose and nut to also patients with pose and put to sleep patients afflicted with phrenzy; and he remarks, that too intense or long continued frictions plunged the patient into a state of lethargy. Of course the patient was magnetized

Fitzwilliam, N. H.-D. F. White writes:-If there is any class of people who should deal justly by each other, I think it should be those who believe in our angel philosophy Dr. H. P. Fairfield has lectured in my house three times and we have started a society right in the midst of hell-fire domnation Methodista and brimstone Baptists.

Sacramento, Cal.-The Progressive Lyceum here still lives, and our city is blest with some good mediums. J. J. Jackson as a rapping, writing and entranced medium, is giving tests in Mrs. Logan's parlors at the Pacific Hotel every ovening. I also have the gift of sceing and describing spirits, which draws the tears of rejoicing to many

Catholic Warnings .- The Very Rev. Canon Gilbert, of London, Eng., talks as follows in reference to Spiritualism: "He warned the lead-ers of the movement that there was a terrible responsibility on them, and advised them for guidance to study "Benedict XIV. on Canonization," "Father Faber on Beatifications," the decrees of Urban VIII., Clement XL, and the blue, books of. the Congregation of Rites. Bah!

Magnetism.-It is said that there is a plant in Nicaragua, recently discovered, the "phytolocca clectrica," so saturated with electro-magnetism, that its magnetic influence is felt at a distance of over eight feet. The compass needle oscillates more and more rapid the nearer it is brought to the plant, while any part of the human body is in-stantly paralyzed by the strong magnetic current. No insects or birds were over seen on or near this remarkable plant.

George I. Thompson, of Omaha, Nebras-ka, would like to have a materializing medium stop at that city. Marshal Curtis, of Oakland, Cal., writes in reference to the "Quack Law"-as he calls it—in his state, that several practitioners have been arrested under the law. D. Llewellyu writes from Rock Springs in the mining districts where he has had considerable experience with the Chinese. He does not give a flattering picture of their morality; he considers them far beneath the average white class of this country.

Tonganoxie, Kan .-- W. A. Brice writes:-Spiritually, things are not as damp here as the weather. All we need is an occasional awakening by one with soul enough to set the people ablaze with thought and aspiration. Such a work-er always makes his mark, and the good seed soon begins to germinate. A good speaker, with an equally good test medium, could and in Kansas a most glorious field for operations, organiz-ing societies throughout the State. We had a pleasant visit a few days since from a most estiinable lady of Topeks, this State, who is undoubt-edly a very poworful healer, but who seems mostly used as a developing medium of high order.

Council Bluffs, In.-J. M. Holaday writes: -The new philosophy is making slow but sure advancement in our growing city. We are being aided by the spiritual labors of Mr. and Mrs. M. I. Whest, who have been with us about six weeks. They will probably remain with us during the summer. I have been with Mr. Wheat during the holding of a number of his circles, and have studied his work, and heartily indorse him as a medium and as a man. He is superbly organized phy-sically, and well balanced montally. He is a conscious medium of divers phases, and has given me and others fine tests and proofs of immortali-ty. As a musical medium and platform reader, his young wife is winning the favors of all the progressive among us who have heard her. Bhe has done, and is doing a good work in the line of drawing spirit pictures. Our society contemplates taking a new and consistent position in favor of Spiritualism.

RELIGIO-PHILOSOPHICAL JOURNAL. JULY 7, 1877. S. W. OSGOOD, NOTARY PUBLIC. New Gorgel of Health, A. Stone, M.D., Clo, 250 18, ps. 1,23 12 FRANK BAKER. LIST OF BOOKS MEDIUM'S COLUMN. New Advertisements. Natty, a Spirit, by A. Fuinam, Cloth 1,07 00. Paper. 50 64 Nature's Laws in Hunsan Life, an Expesition of spirit-BAKER & OSGOOD. Nature's Laws III Interior Lare, an exponence of a finite field of the first sector first sec ار است. این میشود استان այն է հունեն հերկին հետուսում է։ Անել է հունեկու է սուս հանցեննել է պետել է հետունել է հետուն է հետությունների ԱՄՆՆ անչ հունեկությունների հետում են հետում է հետունել են հետուներին հետունել է հետուն է հետունել է հետուներին հ FOR SALE BY THE ATTORNEYS AND COUNSELORS, S. 2 * day at home. Agents wonted. Ontat and S. 2 terms. free. THUE & CO., Augusta, Maine. Dr. Witheford. RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE ROOMS 15 and 16, 23-18 CHICAGO. 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RELIGIO-PHILOSOPHICAL JOURNAL.

THE ROSTRUM.

Mrs. Cora L. V. Richmond Answers Im portant Questions, in Reference to Jesus, etc., at Grow's Hall, Sunday, Jane 10th, 1877.

[Reported for the RELIGIO-PHILOSOPHICAL JOURSAL].

Question :---Will the controlling spirits impart to us what knowledge they have of the early life of Jesus of Nazareth? Was there an account published of wonders performed by him other than those of Holy Writ, and was such publication suppressed by the church?

Answer:-The records pertaining to the life of Christ have necessarily come to you from the Christians, and only such records as have been considered in accordance with the theoretical teachings and so-called revelations of the church, have been perpetnated and preserved. It is well known that. the early Christian Fathers were divided, and that the Pauline faction, or the carnest followers of Paul, gained the ascendency. Many other factions were not only suppressed, but their records destroyed. Among the immediate followers of Christ, one Paul and Barnabas divided, and another sect arose: also a sect designated as the Aryans, and then a Council decided what should form the records of the church, and what portion should be suppressed. It is supposed that at the Council of Nice there were sufficient documents to make a hundred bibles, besides the four cospels, all that is retained, aside from other substance of the New Testament. The Christian dostrine, the Christian theory, the order of ministration, all viers in Paul'shands. As he visited city after city, of course the other and simpler orders were not perpetuated. It is supposed by many students, that there must have been a timo that Christ appeared between the ages of twelve and thirty, and some account of his life and work during that time. For our own part we give it as the opinion of different students, that this portion of the life of Christ was suppressed because he was then receiving instructions preparatory to his ministrations.

It is also believed that wherein in the history and writings by Flavius Josephus, reference is made to Christ, that it was an intorpolation of the church. Christ was not authority till Paul made the doctrine of sufficient importance to be accepted by learned bodies. It is also thought that among the simple country folks and among his own friends along the ever-memorable Sea of Galilee, that there was good evidence of the early ministration of Jesus and incidents of his powers, yet they were not considered important enough to be perpetuated. Anything that would tend to subvert the especial order they desired to found, would be contrary to their wish. The knowledge they possessed would in itself be sufficient authority, if you could have faith in it. It is evident that Christ, when he discoursed in the temple, attracted the attention of the priests, and when the priest Sappharius figured against Christ, he was secretly his friend. It now transpires, that at twelve years of age he was instructed by the priesthood, and performed a journey to Egypt with one of the Order of Melchisedeck. In Egypt, he took on the vows that made him a priest of that Order, which enabled him to thereby escape the early persecutions. Had he not been betrayed, the tendency of his teachings would have been enough against the church to have received its persecution. By fasting and by various methods, he was eminently fitted for one of the priesthood of that order. Wherever his signs were recognized, and the priests of that Order became aware of his having been initiated, he was protected. The Romans themselves would have respected him, but for the clamor of the authorities in the church who did not know of this Order. This is the purport of the established belief in regard to what Christ did, belonging to the Order of Melchisedeck, because that order was represented by a direct line of instruction that came from Egypt: From that order it was recognized that the true church had its origin; it is so in the direct distinction of apostolic succession. Paul rescued the Christian church from this ancient order, and established it more distinctly in the direct line of Hebrew prophecy. That Jesus performed wonders in his own country, is not evident except when a child, when he possessed great power of the spirit; and undergoing the severest kinds of tests in presenting grand truths to the learned bodies in Egypt, it is not wonderful, if after this, he should have opportunity for the perfection of his gifts. and to crown his work with direct public expression. It was foreseen that sometime in the future trouble would arise from his teachings, and overything fall into the hands of that particular body who desired to establish their own theories and doctrines. If the Roman power had come in the possession of all the records, it would have suppressed all that had no reference to the apostolic succession. Paul received his gifts from the over-beaming powers that came after. While Paul was teacher he was only a self-appointed apostle in the sense of spiritual apostleship, and John and three or four of the chosen disciples, were especially retained in the Order of priesthood to which Jesus belonged. They would have carried that forward had they been permitted to do so. Therefore, under this view, the early Christian writings, and early records, had they been preserved, would have presented a different form of worship. | three distinct visitations recorded in the While Paul's spiritual power was great, it 1 Buddhistic Church. In Egypt the theory

was not evident it arose from a direct visitation of the spirit of inspiration as in the case of John. In later years, John gives his glorious revelation in the Apocalypse, which has been misinterproted, and which fully pictures the kingdom of the spirit, which is to come. The time was supposed to be immediate. But the sense was lost in the vision of the spirit. Voltaire, Paine, Aristotle and others claim that Christ's teachings were the same as those presented. in other countries at the same time.

Certain it is that we have every reason to suppose that the priests became aware of his great gifts, and desired to suppress them, and then bring them forward for the church. You will notice in all his utterances, he never denied the authority of the Hebrew church; he claimed the fulfillment of prophecy, and uplifting of power possessed by the apostles, of whom he was the culmination.

Question :-- Melchisedeck, who was he? Answer :-- He was the founder, the messenger, who established the order which received his name in Egypt. This order of Melchisedeck differed from the direct order or teachings of the church. That of spiritual gifts then was the title or claim of recognition. No one could pass through an examination of this order without positive evidence of possessing the proper spiritual endowment, or being called by Deity. It was founded in Egypt for the purpose of protecting its members in the exercise of the particular gifts of the spirit. - But when Melchisedeck met Abraham, he recognized in him a person possessing greater spiritual unfoldments than himself. He was the representative of this order from the East. He came as a messenger to baptize those who were among the children of Israel, and many of the spiritual gifts imparted were perpetuated in Judea. The word Israel meant the order of Melchisedeck in contradistinction to Judea. There were other orders of priesthood but these passed out of sight. Christ revived this order.

Question :-- Were any of the teachings of Christ, in harmony with the teachings uttered before?

Answer :-- Undoubtedly so. But you will recollect that the teachings of Christ as presented to the world, were not all the instruction he gave. You are dependent on human council for all you have. Unless the whole council were inspired, there could be no proper or particular distinction between those records that were preserved and those that were suppressed. These supposed to be apocryphal, they were equally as much inspired as the others. Those interested in making Christ's sayings controvert the Hebrew Bible, would, of course, suppress that which was favorable to the same. The Jews depied that Christ was the fulfillment of those prophecies. They are emphatic in their declaration that their Messiah has not yet come. So far as the records go, they have the balance of logicon their side. The learned Rabbi must understand more perfectly what the Hebrew prophets meant. For myself, I fully believe that Christ was the Messiah foretold. I believe the Jews were looking for a literal kingdom, and failed to see the spiritual kingdom. But the Hebrews, in a literal sense, have shown stronger and more favorable arguments than Christianity has presented to the world on this subject. If you take a spiritual interpretation. Christ was the fulfillment of it.

prevails; also among the Persians; it was the one favorite idea in all the oriental religions. It prevailed among the Hebrews to an extent that they supposed that when the Messiah came, it would be as a re-embodied prophet. When he did come, he was asked if he was Elias who had come again, showing that the idea was familar then to the people. They believed that when a prophet came he had descended from one embodiment to another until he became a Messiah. Pythagoras distinctly affirms he are distinctly heard under the following conditions; "Before a promiscuous audi had existed before. Many thought that imperfect lives would inhabit animals when they came again on earth, for punishment search of the medium for any hidden con-trivances." We bespeak for Mrs. Wilson for some imperfection. Socrates, wise in other things, believed in this doctrine; believing that while the philosopher and good man ascended to heaven, there being no other necessity for imbodiment, others should become animals. The Buddhists partake of no animal food. They think that some men may inhabit the animal body; they never destroy animal life. Of course this theory has been suppressed, denied, scouted at ever The paper is a very readable one, and one which no doubt is read with avidity by all since the Christian religion existed. The Romans were not entirely opposed to this theory. The world is supposed to have outgrown this idea. But among the poets and higher philosophers there is an intimation of pre-existence, or some form of life before this. The simple philosophy of it is clear and plain. The soul or immortal entity, instead of being a fusion of the elements of earth. must have always existed. Eternity extends forward as well as backwards. It is not necessary for the re-incarnated to remember the past. You might just as well deny immortality as to doubt pre-existence. There are just as many oninions in the Spirit world on this subject as among mortals. Spirits have various degrees of comprehension. There are children who don't believe they will grow to manhood, for they have no appreciation of it. There are others who, of course, recollect indistinetly any portion of their childhood. It was a reality to them, however. It is

only when the years of life go on, and there comes up a retrospection, and then the memory is revived. As the soul expands, the memory of its earlier life is revived. Whatever it is, those spirits who believe in this, believe it from what they claim is knowledge; are equal in their philosophy to others who don't believe as they do. It is simply for you to decide whether you accept it or not. You must be aware that your nonacceptance will make no difference. It will be all the same.

But our opinion is that Spiritualism as at present received, is to overcome all great Vegetine systems of philosophy which pertains to Vegetine the entire Spiritual nature of maal And if Vegetine you have knowledge of Spirit-life here and immediate states after death, there comes also a knowledge of immortal states before Vegetine birth, which is, too, a kind of death of the soul itself, which gradually unfolds, and is enabled to comprehend and compass the future just as children gradually unfold to a comprehension of their childhood. It is not a question as to what you desire, but what is true; those only are competent to instruct, who can impart gradually that which the mind can understand. From the accepted records of the earth, the preponderence is in favor of this theory. From the highest Spiritual state, comes much that favors it. The spirit of man scorns the thought of having risen from the dust. and philosophy is certainly true, if all that is of man had its origin here, it must like wise have its end here. Question :- Why does the spirit in its unfoldments, partake of earthly characteristics? Answer:-It does so because necessary. If you put fluid in any vessel, it is molded to the shape thereof. But the soul, far more ethereal, must for a time be warped by the imperfectness of the body. If you will take the trouble to investigate, you will find just as many children who don't partake of the features of the parents, as those who do.

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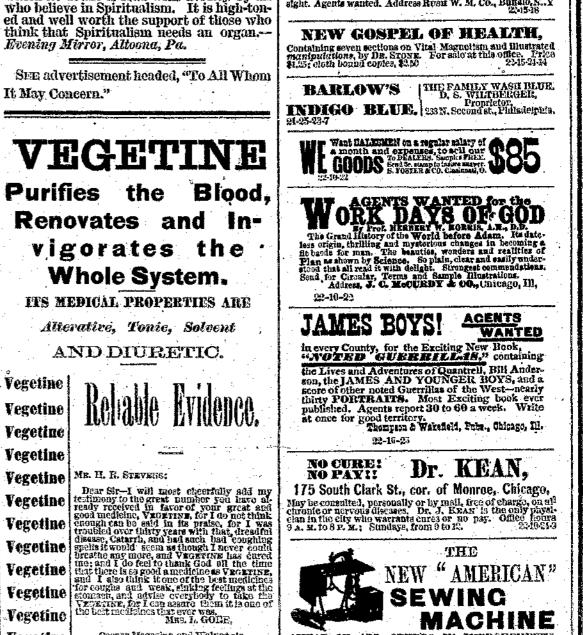
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Question :- As to the orgin of Melchisedeck's gifts.

Answer :--- Unquestionably they arose in the East. This order was founded in Egypt to protect the spiritual gifts of its members. In contradistinction thereto, there was a system of conjuring. The Order of Melchisedeck was a strict order; it was a celibate order devoted to a spiritual work. Persons not possessing the high and exalted gifts of the spirit, could not become members of this order. Aaron himself possessed many of the gifts, so that even he worked wonders.

Question :- Concerning the Witch of Endor, power of prediction, etc.

Answer:--- Undoubtedly she told correctly. when interviewed, so far as prophecy was concerned. But witchcraft was suppressed; the interpretation given in the Bible is simply wrong; it declares, or means, that no witch shall live. It will be found in the Bible, as revised by the British Society, that the correct interpretation should be that no one shall get their living by witchcraft because that was considered an incentive for the exercise of spiritual gifts for material inducements. This revision does way with many literal interpretations of the Bible. Question:-In regard to Jesus, his instruc-

tion, etc. Answer:-There is a record in the hands

of the late Mr. Smyth of the British Museum tending in that direction. Whatever has fallen into the hands of the papal power in Italy, will not see light at present. If the secrets of the Vatican could be revealed they would afford much light on the subiect.

Question :- Has the soul of the individual animated any form corresponding to our own in any previous existence? And what become of the germs of being that are not developed in this life? .

Answer:-Among the ancients, and especially through the Orient, the theory of transmigration of the soul always existed. It existed in the foundation of the Brahminical faith, and Buddha himself has been supposed to have been re-incarnated seven hundred times; some others three hundred times, others five hundred times. There are

Question :-- In reference to the germ of the soul preceding the formation of the body?

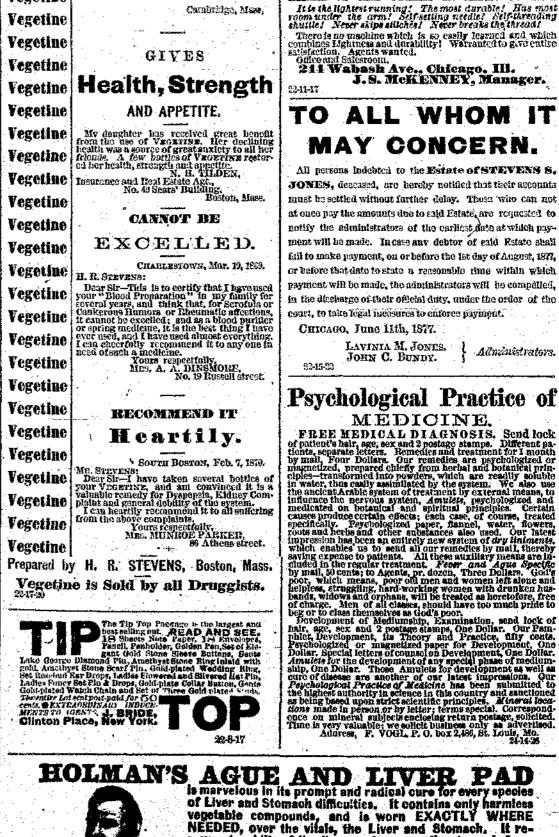
Answer-Undoubtedly, the germ must precede the life. No human organization without a soul could give expression to its life. But what becomes of the germs not perfected in earthly life? The solution of the question among Spiritualists is generally considered satisfactory, that they have opportunity of expression and development in spirit life. That is all very well and is a consoling answer; but if human life is of any value to the soul and experience of earth is of any value, then it is equally valuable to every soul. As a majority of human beings pass out of earthly life before they have experience, it would seem there is somewhere a flaw, unless these also have opportunity of the same experience as others.

The paucity of expression in some pecple's lives, would make some believe that there is poverty in spirit Realms. But the body can only express a certain portion of the innate qualities of the spirit; the spirit is eternal; and you must be aware that mortal man loses nothing, but in spirit life that possession which he had before, is held; it is his possession still; he may require certain other experiences.

Question :-- Is it necessary for the spirit to inhabit the human form?

Answer :-- Most certainly. Knowledge is gained from other's, as well as by personal experiences.

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CHICAGO, June 11th, 1877. LAVINIA M. JONES. Administrators. JOHN C. BUNDY. 82-15-53

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