Eruth Gears no Mash, Lows at no Human Shrine, Seeks neither Place nor Applause: She only Asks a Hearing.

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JNO. C. BUNDY, EDITOR.

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NO. 18.

WHISPERS FROM SUMMER LAND.

Fig themory of Mr. Jairus Goodwin, whose spirit left the outer form April 16th, 1677; this inspirational tribute to most tenderly inscribed to his sorrowing wife by Mrs. F. O. Liyzer.

A voice comes softly whispering me,
Sweet with the music of the spheres
That lie across transition's sea—
The boundary of this plane of tears;
A voice with all the carnest tone
Love's faithful memory retains,
But which has softer, sweeter grown
By mingling with angelic strains.

It bids thee in the name of love No longer deem his gain thy loss, But seeking him in realms above, No longer linger by the cross.

He pleads with thee to keep thy mind So calm, that he can mirror there
The heavenly truths his own doth find,
That all his joys thy heart may share.

He bids thee feel the blessed truth
That he is thine as much to-day,
As though his soul's immortal youth
Was robed in worn and weary clay;
To reach across the stream of time,
And grasp his love-extended hand,
Learning to claim his pleasure thine,
And dwell with him in spirit-land.

He pledges thee, the first to be
To hasten to the mortal shore,
And bear thee o'er transition's see.
Whene'er thy earthly life is o'er,
And lead thee to a home more fair Than seer or poet ere divined Of cloudless joy, and beauty rare, While shadow'd by the human mind.

As thou wouldst not reject his prayer For any boon thy life could give, Could he still breath the lower air And in the mortal body live; List to the pleadings of his love, And while he seeks thy side again, Still let his fond protection prove Thy strength while on the earthly plene.

Falor each moment grow the clouds That hide the angel world from this— Lighter the mist-vall that enshrouds The kingdom of immortal bliss. Then, sister, wine those tears away That dim thy spirit's inner sight, And warm thee in the golden ray Of changeless love's divinest light.

Baltimore, June 1877.

THE SUICIDE.

A Chicago Lady Visits the Spirit-world-Sees Rafferty the Murderer, and Those Who Have Committed Snicide.

AN ARGUMENT AGAINST THE CRIME OF SUICIDE.

As the suicidal mania is becoming more prevalent every day, it naturally engages thought and conversation in its channel. Whilst the act of taking one's own life is asserted by some to require courage (and justifiable under certain circumstances), it

is by others condemned as a cowardly one. There appeared a few weeks ago, in the Sunday edition of the Chicago Times, a long article in defense of suicide, a poor sick and friendless young girl, who ended her life by means of a pistol ball; the article was indeed ably written, and good so far as

What induces persons to commit suicide? A man having failed in business and lost his money, believes that his all and everything that makes life desirable, is irreparably lost; he becomes so depressed in spirit that he can not calmly reason with himself; all seems dark and gloomy around him, and not one bright path appears) open to him upon which he may again; walk quietly on in life; he can not muster sufficient courage to face the blasts and cares of existence and commence business anew; he has no longer a desire for life, and wants to end it. Perhaps he has a family—a wife and little ones haps he has a family—a wife and little ones—depending upon his exertions for their sustenance, but in his depressed condition of mind he thinks not of them; he deserts them; he resorts to the poison-cup or the pistol-ball to end his life, and leaves his helpless family without a protector, exposed to the storms and hardships of this cold

world, dependents, perhaps, upon the sympathies and charities of strangers.

Not long since, a fend and loving husband having lost his wife by death, was so thoroughly grief-stricken that he preferred lost to life and any other. death to life, and committing suicide, left his infant child to the care of strangers.

For the young girl alluded to in the Time's article, life at the time lost all its charms; sick, without friends or money, life was a burthen; having nothing or no one to live for, believed that her life was her own to dispose of as she pleased, and none of her fellow creatures would lose anything or suffer thereby

or suffer thereby.

But if just at the time when the bankrupt was weighed down with despair, the fond husband overwhelmed with grief, the poor girl sick in body and mind and tired of life girl sick in body and mind and tired of life, some ministering angel in the form of some kind friend had approached them, and spoken a few kind words of cheer and encouragement, telling them that there is an end to the darkest night, that bright morning must surely come, thus dispelling despair and grief, telling them that the suicidal act would not end their life—only cause a change, that we must struggle through this checkered earth life for a definite purpose, the wouldbe suicide might be diverted from his purpose till the attack of mental from his purpose till the attack of mental despondency had worn off, and all would be well again. But unfortunately these ministering angels, these friends are not always

rily deranged mind.

But since suicide does not end life, only producing a change in the nature of it, the question arises, is that change a desirable

Shakespeare certainly had an idea of a life bereafter, when in Hamlet's solilousy on suicide, he said:—

"But that the dread of something after death,— undiscovered country, from whose

No traveler returns,—puzzles the will. And makes us rather bear those ills we Than fly to others that we know not of."

To-day, however, "that country" is discovered, in part at least—and travelers do return from its bourn; therefor let us see

whether we can get a glimpse of the condition of those who have gone to "that country" as suicides.

During my investigations among the stars, several spirits of persons who had entered the Spirit world by suicide, were met with.

Lately my medium for these investigations has been Miss May Shaw of this city, whose spirit leaving the material holy is whose spirit, leaving the material body, is enabled to travel far into space among the stars, there to see, hear and feel all that may be around as distinctly as if she were in the physical body, and during this time retain sufficient control of her physical organs of speech to converse with me, relating her experiences as the one above and also gans of speech to converse with me, relating her experiences as she goes along, and also retaining those experiences perfectly in her memory. In other words, the traveling spirit communicates through the mediumship of its own physical organism.

Usually attended by a band of spirits selected for the operation to get as assistants.

lected for the occasion, to act as assistants, guides or instructors, as the case may require, Miss May would start upon her excursion while I would direct her.

At one of these seances was present a young man, whose wife had committed suicide; the spirit of the young wife frequently visited her lusband and on this occasion, at my request, took my medium with her to her spirit home. As a spirit home, it was indeed one of the most uninviting places ever visited, even the spirit preferring the earth, the very place she at first desired to get away from, and voluntarily gave vent to the expression, "Oh, if I could only return to earth life again, how different I would act, for I now see what an error have made.

One evening as May was gathering her excursion party, a negro—Jim—entered upon the scene, and insisted on joining them. May at first objected, but as I thought good might come out of Africa, I interceded for Jim, and he was allowed to follow—no he would not follow—but negro follow—no he would not follow, but negro like he pretended to be commander of the party, and would always go in advance; his droll mistakes and impish, laughable ways, though disgusting May, caused considerable amusement to the other members of the

party.
When the excursionists had prepared to return to earth, I requested Jim to take the party to his own home in the Spirit-world which he cordially agreed to do. And now he was indeed what he had so much coveted to be—the leader of the party.
Arriving at Jim's place of abode, they

found themselves in a spot certainly more inviting than the place previously men-tioned, and as May described it, I thought that Jim had a very pleasant home.

The spirits there were rather dark—undeveloped, but decidedly not of the lowest

developed, but decidedly not of the lowest coder; they were occupying themselves variously, in conversation, games, learning, etc.

One spirit there attracted the attention of May; his appearance was brighter than that of the others, and did not seem to belong there permanently, being only a visitor. The spirit seeing May, advanced toward her, saying: "I knew you some years ago when I was lecturing at Terre Hante; I met you and your mother there; you were then but a child. On asking for his name he gave it as Dr. P. B. Randolph. Asking how he came to the Spirit-world, May said: he holds something in his hand which he he holds something in his hand which he says is poison and points to his mouth. That was his first thought; he now holds a revolver in his hand, pointing it to his temple; that was his second thought.

The readers of the JOURNAL will recol-The readers of the JOURNAL will recollect the suicide of Dr. Randolph by shooting himself. May thought he did not look perfectly happy, I therefore asked him, if it were possible, would he like to return to earth, there to live out the balance of his natural life? The Doctor covered his face with his hands, indicating that the subject was not agreeable to him; but one of his companions answered for him, saying, "Oh yes, gladly would he return were it possible." The Doctor has since become one of our party of excursionists.

our party of excursionists. Upon another excursion, May having vis-ited only bright and beautiful spirit homes, where she had been enjoying with the ever hospitable inhabitants the pleasures of those delightful realms, Lily, one of her guides, proposed to take her to a place, which by its contrast to the others, would be instructive.

The new place was anything but pleasant;

it was dark and dreary compared to where she had been previously, and the beautiful, delicate and fragrant flowers May had gathered in bright places here wilted; even they could not retain their beauty and vitality in such an oppressive atmosphere. The spirits—for it was a spirit home—were dark, and sinister expressions were on the coun-

on hand to save these unfortunate victims tenances of many. May could not under-of an over-sensitive, weakened or tempora- stand why her guide had taken her to such a dismal place, and it was only with diffia dismal place, and it was only with difficulty I could induce her to remain. Soon, at a little distance off from where May remained, the spirit Kate had gathered around her a company of these dark spirits, who with eyes and mouth wide open with astonishment, were intently listening to the lessons and truths their bright little teacher had to tell them, of brighter and happier homes above towards which they must all strive.

Among the several spirits that attracted

must all strive.

Among the several spirits that attracted May's attention was one having a rope around his his neck. Upon being questioned by May, he stated that he once lived upon the earth and came from the same city that May did; upon being questioned as to the cause of his being in the Spirit-world, the cause of the rope around his neck, he became more reticent, but finally admitted that he had taken the life of a fellow man and been hanged therefor; this having taken place as he said "after the fire." Asking his name he said it was Rafferty. Rafferty was hanged for resisting and killing officer O'Meara in 1872.

O'Meara in 1872. May, not wishing to remain longer in a place with such unpleasant inhabitants, had prepared to return home when she met a young man, a stranger, who gave his name as Frank; his appearance suggested the idea that he was not the voluntary resident of that dark and low sphere, for he was brighter than the others May had seen, but brighter than the others May had seen, but a heavy load—a dark spot on his mind seemed to weigh him down. Asking him why he was in such a place, he showed to May a coarse white powder, stating that it was arsenic; then pointed to his mouth; he had swallowed the poison—committed suicide. May asked: "Do all suicides go to a place like this?" He answered: "Yes, for a while they must all go to such a place as this until they can work themselves up higher; bright spirits visit and teach us, which enable us to advance more rapidly which enable us to advance more rapidly than we could alone." Receiving from May one of the beautiful flowers she from a bright home, which, although partly wilted, were still much prettier than those of his own place, he thanked her and departed, leaving May in a not very cheerful condition of mind from what she had seen.

spirit doomed for a time to abide in close proximity to the abode of dark criminals. These will, perhaps, suffice to show the condition of the suicide on the other side of the river, in that new life upon which he entered by violence, and unprepared—for the spirit of a person contemplating suicide

Here was the apparently otherwise bright

is illy prepared to enter upon spirit-life.

Truly, to try to escape the troubles of this life by committing suicide, is, to use a common phrase, "like jumping from the frying pan into the fire."

DR. WOLDRICH.

Chicago, Ill.

Statuvolence and Clairvoyance.

BY WM. B. FAHNESTOCK, M. D.

Although the derivation of the word statuvolence and its uses have often been given, there are still some who desire an explanation. We, therefore, again state, that the term Statuvolence is derived from two Latin words, viz.: status a state or condition, and volo, will, or a condition from the will of the subject and is a state in which cures are most easily, pleasantly and permanently effected; for when in this condition, the will of the subject has perfect control of the nervous system, and by an act of their own will, feeling and even sensation can be entirely entirely and extensive the subject to the entirely e with teening and even sensation can be entirely suspended for an indefinite period, consequently all diseases of a nervous, inflammatory or painful nature can be arrested at once, and if the affected parts are kept in an insensible state until the inflammatory condition of the parts have subsided the condition of the parts have subsided, the cure will be effected independent of the

The functions of the senses and faculties acting independent of the will, also sometimes cure diseases; this is effected by their reaching out and observing the surroundings of the individual, even independent of his consciousness.

This is often the case with children, although very young, and as they are exceed-ingly sensitive and many of them clearminded at birth, manipulations or unguardminded at birth, manipulations or unguarded conversations before them, often give them impressions or ideas which induce hope, faith, or a belief that something is being done for their relief. In this way cures have sometimes been effected which have erroneously been ascribed to a magnetic influence, when they really and truly were the result of the clear-minded powers of the child, which brought about the necessary condition of the mind or statuvolence of the body to effect them. body to effect them.

Statuvolence, or the somnambulic state is a natural condition, and many persons fall into it unconsciously, while some are almost always partially or wholly in the state, although to a casual observer they appear to be in a natural condition.

This state can also be induced by instructions, and when persons are perfectly in the condition, they are clear-minded in all their faculties and senses, and consequently can read the mind of any one if so disposed; but if they are not acquainted with the true nature of the state or their powers while in it, they may be imposed upon, and unconsclously induced to ape or act out all the nonsense that the so-called operator or others can invent for them.

These idiotic displays have been dignified by the euphonious appellation of "psychological experiments," and are as useless as they are improper, and ridiculous as they are injurious. They can, however, only be effected in those who do not understand the true nature of their powers. If, therefore, subjects were taught the truth, this trilling with useful capabilities, which were intended for better purposes, would be prevented, and by a proper direction of the same, much good might be effected, and more human suffering prevented.

It is well-known that faith, fright, fear, joy, grief, and extraordinary excitement, prayer, travel, amusements and pleasant as-These idiotic displays have been dignified

prayer, travel, amusements and pleasant associations, etc., have all in their turn effected cares, and they do so, simply, by abstracting the mind from the diseased condition of the body.

The statuvolic condition does this more

offectually in every respect, and is, therefore, not only the most certain, but also the most pleasant and permanant way of effecting cures-and as a true knowledge of the condition presents inestimable blessings to future generations as well as to the present, it should be embraced as the greatest boon that has ever been conferred upon suffering humanity.

CLAIRVOYANCE.

It is a matter of surprise, after so much has been written upon the subject of clairvoyance, that so many who profess to be clairvoyant or clear-minded know so little in regard to its true nature or the difference between clairvoyance as generally under-

stood and the power of mind-reading. Clairvoyance, or seeing without the aid of the external eye, and mind-reading is the same power, and the only difference between them is, the thing or object looked at. In the one case the attention of the clairvoyant is directed (whether from desire or otherwise) to things existing in the external world—and in the other to things not tangible, viz.: to thoughts or ideas, etc.

That clairvoyants can see the one or the abilities of the statuvolist.

All good clairvoyants profess the power of seeing the one or reading the other, and it does not matter whether the thing seen or the idea looked at in the mind be real or imaginary-they can see the one or read the other with equal facilty, if the mind be properly directed to them. But because they can see things or read ideas that are imaginary, does not prove that they cannot truly see things or ideas which are real.

truly see things or ideas which are real.

These qualities are simply powers in the individual, and are independent of spirits or men, especially, if the statuvolist has a true knowledge of his powers.

It has nothing to do with "animal magnetism" or any other nonentity, and depends entirely upon the will of the subject, to do the one or the other, all imaginary ideas to the contrary notwithstanding. ideas to the contrary notwithstanding. Lancaster, Pa.

A Characteristic and Interesting Letter from Rev. John Pierpont,

MR. EDITOR:-When in earth-life, Rev. John Pierpont was well acquainted with a lady living in N. H., who is now upwards of seventy years of age, in feeble health, and daily and joyously anticipating the change which shall enable her to join her friends in spirit-life. The husband and other spirit friends of this lady are in the habit of writing to her twice a month, through a medium residing in Chicago. Father Pierpont often joins them in these communications. I send you a copy of the last of his greeting to his S. B. P. "old friend."

MY DEAR OLD FRIEND:-The sweet voices of myraids of angels from the supervoices of myraids of angels from the super-nal spheres are constantly sending their music in thrilling tones of exquisite melo-dy, all over your land, inviting you all to so prepare yourselves on earth, that you may enjoy the homes they are fitting up for-you here, far away from the din and war-fare of your earth sphere. Yes, dear sister, "there is rest for the weary." Bless God for that! I think I hear you exclaim. There are no tears shed, dear old friend.

There are no tears shed, dear old friend, in these higher planes, and even in the lower grades of spirit-life, only tears of sorrow for lost opportunities are seen to flow.

True, sometimes, when we come back to your earth, and see, in the hearts of earth's children, the shadows which rest upon the spirit where longings for a better life and the sad graves of good resolutions, lie, then we weep. These graves are the only ones where angels weep, and these are the only tears we shed; but even then, the sorrow is

tears we shed; but even then, the sorrow is but a passing one; it is not allowed to intrude its dark memory even, into our bright spirit homes. There, all is brightness, goodness and purity.

I find, dear friend, things in my heavenly home, much as I expected to find them. The glimpses I had of this life, were, with one exception, correct ones. All the difference is; that no conception the earth child can form, while enveloped in the clayey tenement, can do justice to the ineffable brightness and beauty of our surroundings brightness and beauty of our surroundings here; and just think of it, old friend death, which the children of earth so dread is the portal to this blissful state.

To those who improve their opportunities for doing good to humanity, and cultivate within them the spiritual part of their na-tures, the transition is always both sweet and pleasant. Yes-

Scarce knowing if we wake or sleep; Scarce asking where we are; We feel all trouble sink away,

Dear loving angels watch us still; They press more closely to our side; And as we leave the stream of time, They gently help and guide.

You close your eyes, you shut your ears, Wrapped in a trance of bliss, And geatly clasped in loving arms, You leave your world—for this.

Tally One for Flint.

Mr. Epitor:—I hold that whenever a person has the sunlight of truth showered upon him, It is his duty to let it flow on and shed its beneficient rays on the darkened paths of humanity; believing this, I am induced to write of that most wonderful test medium, that persecuted man, R. W. Flint, 58 Clinton Place, New York City. On the 1st of last April, I sent a sealed letter to him to be answered by the spirits through his mediumship; the letter was written to my wife who died as the term is, in 1862, in May. I took every precaution to in 1862, in May. I took every precaution to guard it from being tampered with, and am sure it was not; even had it been, it could have made no difference, as you will see by what follows. I did not use the name of my wife at all; this is the way I wrote:

"My dear wife A.," asking her many questions in writing, then making a dash, thus—and holding my pen on the dash, requested her to answer several mental questions, one of which was for her to sign her name in full, that I might realize for certainty it was her that I was communing with. She not only signed her name in full thus: "From your loving wife, Anna S. Stout," but she answered each mental question in full, and even mentioned names of spirit friends as being with her, who had been in the spirit land ten or twelve years before she ever saw me, and of whom she had no knowledge in earth-life. She also caution-ed me in regard to several things that were troubling me, and of which I made no men-tion by pen or wish. She told me of things tion by pen or wish. She told me of things that were to take place, and counseled me in regard thereto. I will here state that R. W. Flint and I are total strangers. I never heard of him until I saw his advertisement in the globious France. Part occupant in the glorious Religio-Philosophical Journal. Yours for truth, E. J. Stout.

Memphis, Tenn.

Religious Revival and Intolerance.

MR. EDITOR :- The orthodox leaders have put forth unusual efforts the past year to enlarge the membership of the church, and to preserve their own waning influence with the masses. Convinced, apparently, with the masses. Convinced, apparently, of the uselessness of attempting to make converts by addressing the intellect, they have relied chiefly upon their ability to "get up" religious excitements, in which, as every intelligent observer knows, the conquests are made by exciting the feelings, appealing to the hopes and fears, and arousing the superstitious tendencies of human nature. And it is undeniable that their efforts in this direction have resulted in considerable accession to the churches, the past few months. They are not very proud of the intellectual quality of their converts, but they swell the number of the church; and this additional numerical strength and this additional numerical strength gives the leaders increased importance and influence, which they are quick to realize and to use in the interest of their profession and faith, and, of course, against every form and phase of liberal thought. Coincidently with the revival of the or-

hodox religion, in several places in which I have been the past year, I have observed a revival of the old spirit of proscription and persecution manifested in various ways, and among them, almost invariably, in the increased intolerance and insolence of the clergy in their harangues on "Infidelity." And in some places they have influenced public opinion, or the city or town councils to the extent of causing ordinances to be passed or enforced against nances to be passed or enforced against harmless acts and amusements on Sunday, which had been indulged in previously without interference. In the professed interests of righteousness, under the narrow and fanatical influence of these excitements, local laws and regulations have been made in some places that reminds one of the palmy days of New England Puritan-ism. If the "revivalists" and their co-workers and sympathizers had the power. there is no doubt whatever that they would revive the ecclesiastical and political desrevive the ecclesiastical and political despotism of the past, and make every one conform to the requirements of the church. Great prominence is given to the incidental good which comes from these movements, but their bad influence, one of the aspects of which only is here mentioned, is lost sight of even by some liberals.

Since orthodoxy has been defeated in its contest with science; since it no longer hopes to make converts from the ranks of the intellectual and cultivated class, we

the intellectual and cultivated class, we may reasonably expect that it will seek to prolong its existence and perpetuate its power by gaining adherents from the great mass of ignorant, superstitious men and women that constitute the majority in every land. This is the element to which it now appeals, to which its methods are adapted, and from which additions to the

church are now made.

The only hope that these disgraceful exhibitions of superstition will ultimately disappear, is in the spread of science, the diffusion of education and the growth of liberal thought.

B. F. UNDERWOOD.

Thorndike, Mass.

STURGIS ANNUAL CONVENTION.

Grand Success of Another Anniversary Mooting-A "Miracle" Performed before Hundreds of Witnesses.

The anniversary of the dedication of the Sturgis Free or Spiritual Church is always a time of rejoicing, and Spiritualists far and near, look forward with pleasure to the three days' meeting which is sure to be held some time in the middle of June, so it was not thought necessary to advertise the nine-teenth return of this happy re-union very extensively, it having been supposed by the executive of the Sturgis Harmonial Society (very correctly as the sequel proved) that so surely as the people expected the return of mid-summer with its June roses and grateful fragrance, so surely would they expect the return of the Sturgis June meeting with all its sweet awakening of early memories, its happy meetings of long separated friends, its strengthening of the ligament which bind heart to heart, and soul to soul, with the tenderness of meeting affective interest the tenderness of unselfish affection intensified by the peaceful benedictions of the

On Friday forenoon the people began to arrive from abroad via railway trains, carriages and lumber-wagons, and by noon quite a good number of strange faces were to be seen on our streets; so many arriving thus early, lead us to expect that our meeting would be the largest we ever held, and we have no doubt it was, and the manifest ations of spirit power during the entire of the two days ending Sunday night (17) was really most startling and wonderful.

Friday P. M.—The chair was occupied by Hop. J. G. Wait, President of the Sturgis Society, who, in a few appropriate remarks, welcomed the visitors to Sturgis Free Church, and invited them all to take part in the conference which was about to be inaugurated; many took part, and Rev. A. J. Fishback addressed the meeting, but the office of the Secretary not having been filled until late in the evening, no notes of the proceedings were taken.

EVENING.—Elder Stewart spoke in conference with many others. Mr. Fishback said, "Truth saves a man; there is but one way of entrance into the kingdom of heavway of entrance into the kingdom of heaven; that is by spiritual development and illumination. No good thing shall be withheld from those who are spiritually enlightened. Unless we can elevate men and women our Spiritualism is naught." Mr. Filmore, of Indiana, declared himself a Spiritualism of a next development of a next development. Spiritualist: "The religion of a past day can not save my soul." Mr. ———, of Orland, Ind.; "If we do right we shall receive our reward. I don't believe in any old scapegoats." After an interval of ten minutes and song by the choir, Mrs. J. R. Proctor, of Coldwater, was influenced, and some ten or twelve persons saw and felt on her hand a peculiar kind of oil of the consistency of thick cream, and when taken off and cooled of a white color; it was furnished by invisible means and was seen to increase and accumulate on the palm of her hand.

Elder Stewart lectured from the text, "Art they inspire in every department, our speaking, singing and writing. The religions of the past rob us of our right to investigate."

He (Mr. S.) believes in organization; some lecturers who oppose it are inconsistent, for they often inquire whether there is any money in the treasury, and tell us they are

Mr. Fishback remarked: "The question is what are we working for here? The first of the primitive Christians, was, the soul is immortal. The second that they are all ministering spirits sent by God to min-

SATURDAY A. M. CONFERENCE,—Elder Stewart spoke of the consolations of Spirit palism and called for experiences. Mrs Brown, of Coldwater, described spirits present. Mr. Brown, of Orland, said, "All true Spiritualists believe in the fatherhood of God and brotherhood of man, and that God's tender mercies are over all his works." B.— is old, he feels his time is short. but trusts in the ability of God to sustain his creatures through all their experiences.

Mr. Fishback lectured: "Jesus of Nazareth revealed modern Spiritualism; that simply and only; he lived for it, and died for it eighteen hundred years ago. People should not fight their friends; if they want to fight, not fight their frends; it they want to him, let them fight their enemies. Jesus was above all in gentleness and submission to the divine will." Mr. F.— believes in materialization; that George Washington has thus appeared, and he believes that Jesus will appear in his own person. "All that is in religion is to be good and do good. Why should we quarrel about religion, why Why should we quarrel about religion, why should any one be afraid of Jesus? Jesus won't hurt you. Some people are afraid Jesus will come to enslave. My friends, Jesus will never come to hurt any one. Dr. Watson, at a recent convention, gave away the money subscribed for him, some \$75.00. They wanted to erect a hall and Watson subscribed \$1.000. This is the character of those men who seek to advance spiritual Christianity. We want a down-pouring of the spirit of God upon us, that is what we came here for; that is baptism. But we must also have the Lord's supper. What is that? It is to have a long table well filled where the poor and maimed and blind can eat. Don't be afraid of the Spirit-world that is all right, but it is we who are not al right. But we will have a great spiritual stic organization which will make us free: will aim to make us good and help us to do good." Mr. Fishback said his work has been for Spiritualism, and not to fill in pocket. He hopes this great national organization will soon be inaugurated in ashington.

SATURDAY A. M. CONFERENCE - Mrs. Proctor's mediumship was tested by the audience, and the testers seemed abundantly satisfied of the reality of the phenome-non of the healing oil. Elder Stewart spoke of the wonders being performed. The Secretary proposed that a committee on resolu-tions be appointed; agreed to, and a com-mittee of three were appointed, consisting of Thomas Harding, A. J. Fishback and El-der Stewart. Mr. Gardner spoke and manifested great zeal in exhorting the people to earnestness in the work of building up the cause. "We have," said Mr. Gardner, "a demonstration of the coming of Christ with ten thousand of his angels. We have manifestation upon manifestation. What more can we want?" He was loudly applauded.

Mr. Joseph P. Whiting, of Milford, was
then entranced, and uttered an exceedingly

beautiful benediction, under the control of

Red Jacket. NOTE.—I deeply regret my inability to re-port in full these beautifully postic address-es; it would seem as though "Sagoyea watha" had lost none of his eloquence though at the disadvantage of having to speak through an instrument.—T. H.

Mr. Whiting's lecture: "We come not to demand a recompense for the wrong inflicted on our race by the pale faces, but we come to bless and council the pale faces who are still dwelling in the wigwams of earth. Look to your red friends who plant for you fadeless flowers around the wigwams not made with hands, where you will yet accept the whisperings of eternal love as imparted by the red man." Here the control changed: "He, the great spiritual leader invisible to you, bears his banner of the cross above you, Dogmas, creeds and superstitions have fallen away like a spotted garment from his shoulders. He asks you to pray by deeds that your prayers may be heard. What is it that gives death a welcome? It is the presence of your loved ones. Everything is touched by the fingers of inspiration." Red Jacket returns and speaks: "Use your infin-ence to bring comfort to the wigwam of the poor Indian. We come not with the toma-hawk and the scalping-knife, but we bring our spiritual cup of joy. The blanket of Sagoyewatha is not too small to wrap the

bosom of his pale face brother."

Mrs. Wood, of Middlebury, sang one of her improvised poems and confirmed in the style peculiar to her control what had been said, some of her hits were true to the life, and her rhyme quite appropriate and musical; the whole audience arose to their feet in token of respect for the source from whence her inspiration came, a sense of deep reverence sank upon the audience.

SATURDAY P. M. CONFERENCE.—Mr. Whiting related his experience; he had been bigoted against Spiritualism, but the spirit of his mother convinced him and saved him from drunkenness and also cured him of the use of tobacco, and to this day he can not convey a particle of tobacco to his mouth, to chew it. Mr. Fishback followed, referred to the case of Edward Denslow, of South Bend, Ind. He had been an absolute drunkard, and one day the glass was dashed from his hand, and though he tried all in his power to drink, he was never again permitted to raise it to his lips. He, E. D., was also cured of the use of tobacco, and put under a regular course of hygienic treatment, and to this day he is only permitted to eat corn mush and milk while at home; this has been continued for years, and he has become a healing medium, and has a curative establishment near South Bend; his bitherto weak and emaciated body has become strong. The writer is also aware of the truth of this case of Denslow's. "I don't expect," said Mr. Fishback, "to be president of the United States, or even a

justice of the peace, but I do expect to set in a heavenly mansion better than the White House. Who is here that is the murderer of time? Oh! how terrible it is to do wrong. Be not dead-beats through life: be men and women: give freely to a

ed himself with a phial, the unconscious medium took it from his hand, and poured some of this strange oil into it, which he has preserved. Mrs. Wood again sang an appropriate song under control, some of the stanzas of which were so amusing that the audience laughed heartily, and hitarity and good humor prevailed through the densely packed audience.

Mr. Fishback lectured on "Cause and Ef-"Great minds have agreed that all things are governed by law. Pope says Great first cause least understood.' Our great cause produces all things. Results can not rise higher than their causes. We know not what is before us; what we shall hereafter attain to, we know not. The train is on the track and the conductor has cried 'all aboard,' and each one has his duty to perform. God, Jehovah, Force, First Cause and hundreds of words have been used to express this idea." The speaker denied that Spiritualists are Atheists. Spiritualism attacks and vanquishes infidelity. It plunges the knife into every ulcer. Mr. Ingersoll attacks false Gods; the speaker believes in attacking false things; he is in sympathy with those who attack error. What we need most of all is a new God, one who will not get angry with his children. "My friends, said the speaker, "if we stop giving each other hell, we will find very little hell any where else. Let Ingersoll destroy the false Gods, but let him not stop there, let him go on farther, go up higher." Mr. Gardner, of sturgis, again addressed the people, pleaded for organization with a high degree of earnestness and pathos; the magnetism of his address reached the hearts and awakened the emotions of the audience, and he was loudly applauded.

After a song by the choir, Mr. Whiting was controlled, and uttered an invocation to "The great architect of the universal structure, Soul of all things, Spirit of eternal entity; may the words of thy servant who will address us this morning fall upon the ears of his hearers, like dewdrops upon buds of promise. As the sun-light falls upon the opening flower to perfect and beautify, may thy inspiration elec-trify and expand the souls of thy children."

SUNDAY P. M. CONFERENCE.—During the conference, Mrs. Proctor, of Coldwater, was again so palpably controlled that the chairman gave an opportunity to those in the audience who wished to see and test the oil miracle, to pass round in single file, each to see for him or herself, the extended hand in passing, and a continued stream of people description in the description of the people street on the people street of the people street the quantity was not diminished. When the last of these hundreds had passed and taken their seats again, this consumed nearly the entire time allotted to the conference so the entire time anotted to the conference so large a mass of people desired to satisfy their curiosity. Mr. Whiting spoke under control of Emma Lee. "To the Father Divine, who gives us the light to discern. 'Gather up the clusters of thy vine, thou infinite IAM.'" This was a gentle, peacegiving and beautiful petition.

Mr. Whiting then lectured, under the control of Red Jacket: "Our wigwam stood by the side of yonder stream, that stream

the side of yonder stream, that stream, burdened with the impurities of its bed, flows onward still, its tainted waters often dark and earth-like, hurry to the ocean in never-ceasing flow, but the wigwam is not there. The stream flows on and on and yet tor.

the ocean asks for more. More that it may cleanse impurities and wash away imperfections; and so ye, drop touching drop, pass onward in continued flow to the ocean of eternity. We return again and would clothe you in the white robes of peace. The past shall be forgotten; forgive as you are orgiven. We wash away our sins with our tears. Trust us, fear us not, the sting of the adder is not here, it is gone. May the cances of your earthly lives float on in peace, until you paddle across to that other stream on whose banks the green leaves never wither. The poor red man of the forest awaits your coming, his hand is stretched out to help you on your journey forward through experience to progress. Our wigwam is seen no more. The pale face comes and the poor Indian lies low before him. His brothers follow; they possess the heritage of the children of the forest. But who are the brothers of the red man? The forest leaves once sparkled in the summer sun and danced merrily in the breeze; but the biting frost nipped them in their verdure, the winter winds severed the ligaments which held them: they lie withered beneath the white man's feet. The forest leaves are the brothers of the red man. Oh! be merciful to the few yet trembling on their native boughs; shield them from the withering frosts of scorn. Soon the winter winds will sweep them from your pathway." Mrs. Wood sang a fitting conclusion to this pathetic discourse, after which spirits and spirit scenes were described by several mediums in the audience. The report of committee on resolutions was accepted and committee discharged. All the preambles and resolutions read by the chairman of that committee were adopted, there being but one dissenting voice.

SUNDAY EVENING.—After conference, Elder Stewart lectured, "All faculties be-long to the soul." He does not believe in phrenology. "Life germs belong to the soul. Man is a compound of life germs; these constitute man physically. The form and the power are connected. Life, to me, is God. When I worship, I worship the great principles of power and intelligence. If we ask a man to help us, that is prayer; when we ask a man to help us, that is prayer; when we ask a spirit to help us that is prayer. I have studied the old religions until my heart was weary. In Spiritualism the more we give, the more we get." Mr. Stewart says he hopes he will live to complete his engagement with the State Society; as a missionary, he intends to do his work, and if he dies before his year is up he will at if he dies before his year is up, he will at least have done his duty to God, humanity and the society.

The Secretary regrets that he was not present to report more of Elder Stewart's excellent and scientific lecture, but the absence was unavoidable; he hopes Mr. S. will

accept his apology.

After a song by the choir, Mr. Fishback delivered the closing lecture. "Every conceivable error has been taught under the name of religion, yet religion is so simple the choir and the conceivable error has been taught under the name of religion, yet religion is so simple the conceivable error than the conceivable error tha that 'a way-faring man, though a fool, can not err therein.' Men have worshiped every form in nature, and look through nature cach in his degree, until we get up to God himself, the great centre and source of all love and wisdom. I care little for science; I don't care to solve all the problems of the universe, but I want to be good; I want you to be good and do good. Oh! that you have be bright. I ove is deathless as ironer. may be bright. Love is deathless as immortality. The little child winds its arms around the neck of a bloated, besotted father. Goodness is always loving; love is goodness. The spirits are loving; like them, be good; and when you are passing away, you will not need to say, 'Good night,' for your spirit friends will assemble around your dying bed, and with a cheering, smiling welcome, they will greet you with a bright 'good morning.'" At the conclusion of this fine exhortation, the chairman, in an effective speech, bade the people "good-bye" and expressed a hope that "we shalk meet again, in June, 1878." Exhorted them to faithfulness in the discharge of every duty, and hence that the discharge of Cod and his and hoped that the blessing of God and his angels would rest upon each and every one, whether we remain here, or whether we go hence to mingle with the departed in the conventions of the Spirit-world. He then directed the choir to sing the closing song, when the Secretary, on the impulse of the moment, requested permission to say "just one word," and spoke somewhat as follows: "My friends, this is, I think, the ninetcenth anniversary of the building of this house, erected to humanity, and dedicated to free-dom of speech; our chairman (Hon. J. G. Wait) was mainly instrumental in its erection. He has been, I believe, President of the Sturgis Harmonial Society since its establishment to the present moment; and though he has met with much opposition, he has ever been faithful to the trust reposed in him. Spiritualism in Sturgis has become under his leadership a credit to this town, and to the whole surrounding country. Let us, therefore, pass a vote of thanks to our worthy chairman; perhaps, we shall never have the oppartunity again. Some, perhaps many of us, will fall before another year rolls round. Let us pass this little

compliment by a standing vote. On the question being put by the Secretary, the vast assembly rose to a man and to a woman, and to testify the intensity of their sincerity, remained standing in sol-emn silence, until requested to resume their seats. A song was then sung, an eloquent benediction uttered, and this pentecostal time came to an end. The people reluctant-ly separated in hopes of meeting again one year hence.

THOMAS HARDING, Sec'y. Sturgis, Mich.

"TURNING THE TABLES."-A Buddhist missionary has arrived in New York from China, in the person of Wong Chin Foe, a learned pundit and a fluent and eloquent orator in the English tongue, who proposes to show it is all stuff to talk about the Chinese as idolators and heathen. He says:-

"I challenge any man to say that he ever heard a Chinese man, woman, or child, take the name of Almighty God in vain, unless it was in the English language after he had become demoralized."

The Buddhist religion had all the ten commandments of Moses long before Moses existed, and the golden rule of Jesus was spoken and taught by Confucius 350 years before Jesus was born.—Boston IntestiyaMRS. ANNIE STEWART.

Materializing Scances at Terre Haute, Ind.

BY HENRY LACROIX.

· [Continued from last week.] PRIVATE SEANCE OF 23D OF MAY.

Catherine, at this her third appearance, wore a new dress, which gave ber a less girlish look than before, and was probably intended to suit the new conditions of her expanding nature, which have ushered her at the portals of Hymen—waiting there as she does—for a sanction. She did not at first speak, but after kissing us, with both arms around our neck, as if to coax something out of us, she walked about the room for sometime in a fairy-like fashion, finally landing on a seat next to us. Preparatory to landing on a seat next to us. Preparatory to that she put a bouquet in her bosom, and a large white flower in her hair, and partook also of some candy. As the pretty girl stood before her father bedecked with those emblems of her age, we felt proud of her, and could not but admire the "show" she made. Heaven and earth, by the possibility and evolvement of each family, scenes become indeed "nearly related," as we are theoretically taught in youth, and further more proves a fact that glares at us most intently through the skining and bright eyes of our dear ones, who come to us (under proper conditions) face to face with certain issues which must be solved by us in a practical way. The ties of affection between the parents on earth and the children in "heaven," and the obligations these entail, vice versa, cannot be snapped by statuary or ecclesiastical decisions and codes in either sphere; nor can any one legitimately claim parental authority over a child in the Spirit-world when her or his father, on earth, is open to the influx and wishes to gather her or him under his protecting wing and guiding sway. These thoughts forced themselves on our fatherly brain, as we were warmed up into new life by the presence and caresses of the dear girl, our child, who seemed to feel that we held, by right, her destiny in our hand. Her tongue acquired some active power might prevail on us to allow her to send her layer to us the real of the second her layer to us the real of the second her layer to us the real of the second her layer to us the real of the second her layer to us the real of the second her layer to us the real of the second her layer to us the real of the second her layer to us the real of the second her layer to us the real of the second her layer to us the real of the second her layer to us the second to allow her to send her lover to us through the cabinet, and we then held together a short conversation. Before retiring she took some motto candy, but returned soon from the cabinet for some more.

Minnie informed us from the cabinet that Catherine not having found any suitable motto to give us, among the first lot, had returned for a new supply. Shortly after the amanuensis of our daughter handed us through the ajared door a motto, which she added was the only one that our daughter had been able to find in any way apropos. She was then able to read in the dark cabinet! That is another point among many others for the investigation of skepties, or

denunciators. Leon was next ushered out and played some of his pranks as usual. He first at-tended to his filial duty, and then bounced Elder Stewart lectured from the text, "Art thou a master in Israel and knowest not these things." "The word immortal is superfluous; strange ideas are a part of nature. Nature is diversity in unity. The belief in and will put a penny in my pocket for the contribution box'; don't be mean; put in a ser on the plane of the spiritually minded, is life. Fighters are on the p of our upraised arm. It seemed please him to hear that we found him tall for his age. A second provision of candy preceded his exit to the cabinet where we could hear him using his teeth. A minute had scarcely elapsed after his withdrawal when happening to look on the table where the candy box was, lo, what should we see, but emptiness there, the lid of the box alone could be seen, and our hat which was underneath the table had also disappeared. As we were thundering somewhat at our boy's impudence and misdemeanor, knowing well that he alone had done the act, Minnie laughing heartily said that he had returned -invisible-to do it-but he was dividing with his brothers and sisters generously. This appeased our rising feelings of dis-content, and we requested that he should place our hat on the high top of the cabinet, where we found it at the close of the sitting. But our request had hardly been fully uttered when we noticed that the candy-box was now in its right place, but upon examination we found it quite empty. Minnie, as if watching our action. immediately burst into a roar of laughter at our wry face, before we had had time to ejaculate

> our suprise. 'Cathe rine's lover, the distinct form of a young man answering by signs, etc., to that pretentious honor—of captivator of our daughter's affection, shook us by the hand and tried to make himself agreeable-by keeping his tongue to himself—a prodigy which he was enabled to carry through during our interview admirably well. It must be acknowledged, however, that many men's tongues get more or less paralyzed in the awful at times, presence of a wouldbe father-in-law. But pleasantries apart, laying jokes aside, this being the first direct and tangible call of our daughter's lover, he could not be expected to make a very creditable appearance. We learned from him notwithstanding, in the mute-like way on one part and verbally on ours, that he was born in Montreal, of French-Canadian parents who were deceased, and that he had passed over the line of materiality at the age of eight, nineteen years since. Marie Louise, with her sweet face and

a loving arm around our neck sent us with a kiss flying to the regions of bliss. We talked together for some time at the half-open door of the cabinet, over many subjects of interest to us, she, proving by her sayings that she knew full well about our, the day before thoughts, doings and the spirit occurances that had taken place in our room the night previous. That last particular test swelled our heart, so much so, as to oblige us to dissipate the feeling over her charming lips. She then walked out of the cabinet and off the platform to speak with thankfulness to the medium's husband and Mr. Price, the photographer, (whom we had admitted at the sitting) for their share in producing her photograph and those of her sisters and brothers. How considerate! dear one. A bouquet presented by us, went to her bosom, and with it and our endearing love

she escaped from our sight in the cabinet.

Delphine G's second appearance was still less successful than the day before, and we felt grieved that a spirit of her excellence. so distinguie, in every way, should find at this circle conditions so unfavorable for a tangible manifestation of her great beauty and accomplishments. Her perfect ma terial reproduction on a negative obtained the day before, however, reconciles her and us to the above mentioned two failures. At the evening circle a number of pass-ing skeptics of a disturbing kind found

their way in the seance room, and after a while their surface feelings and surging acrimony began to manifest themselves in a degree sufficient to make the sitting unpleasant and jarring to the others, and to the spirits themselves in a measure. The consequences of it was that the seance was not as good a usual. A new (to us) spirit, however, came out on the platform; it was Minnie's daughter, Oscalusa, and she made a very fair "show" in her Indian dress. Some minutes before the large platform flooring in front of the cabinet was violently lifted and shaken—it being done, as said, by negro Bill who, as before told, materialized some of his wool. of his wool. Our sweet Marie Celeste, announced herself to us before fling an appearance, by entering within our own avenues or magnectic sphere, where she and the other dear ones can sport more freely and thoroughly—and sure enough there she was—the shadow of herself—in poor desh and bones, just as we miserable beings are built up. Verification! verification! thy power is immense, and thy rule so gentle and grand, as to till us with astonishment and gratitude. Our "singing fairy" trilled her sweet notes for awhile at the half-open door, in our full open ears, to the discontent and jealousy of the new comers, who would at once have for themselves a like manifestation, without undergoing any preliminary steps. She opened the doors after to show the medium, and stood before the audience in full view. We introduced her by name as a matter of course. At our request, she then disappeared—downward—through the deoring, holding on very tightly to our hand, even after her head had com-pletely settled out of sight, our two hands coming and resting with a sound on the

At the public evening scance held on the 24th, Belle was the first to come out and she did so, as usual, with much effect over some skeptics present. For instance, not satis-fied with walking away from the cabinet, whose doors she flung wide open before so doing, and getting meanwhile the medium to ring a bell, she resorted this time to a novel way of proving the presence of two in as well as without the cabinet. Proceeding back to the sanctum, she got the medium to get off her chair and stand close alongside of her, the two speaking alternately, and slapping, quite loudly, one another's faces. Before retiring she bid us good-bye. George then came, spoke with several in the audience, walked away to the rear room, returned and stood awhile in the door of the cabinet, eating candy. This young spirit has peculiar traits of character which he does not hide in the least in any of his apparitions as a tangible "ghost;" he or his apparitions as a tangible "ghost," he feels quite independent and will do only what pleases him. He also bid us adicu with a shake of the head. Soon after the platform was violently moved up and down and sideways by Bill, who announces himself in that way. The following spirit that come was the expertner of Mr. Price who come was the ex-partner of Mr. Price, photographer, who was present. This spirit appeared for the purpose of giving his medium and friend some instructions; he invited us up and shook hands with us, saying that he would be happy to further on our wishes in producing the likenesses of our dear boys—which were yet forthcoming— through the means of some of our hair left for that object.

Eleven of our children had filled a good tangible appearance at this circle during our two weeks stay. The twelfile, (Henry Auguste), could not be materialized, and therefore we cannot speak of him. Others, as stated, added to that number—and several or our enharen took advantago of thei ability at materializing by making repeated

Mario Louise announced by Minnie, then came in her bridal dress. She appeared at the door of the sanetum, as told in the same habiliments she had worn before severartimes. This, our last interview, could not be long as we had to reach soon the train, on our way home. We pressed our lips to hers with a hearty force, feeling a tumultuous rolling of our outward being at the idea that we might not see her again—at least tangibly, any more—giving away thereby to the material laws governing us. Her disappearance, in a minute or so, was being sounded in our ears in heavy ominous tollings that carried distress to our heart, as if death was again coming to snatch her from our arms. We held on to her hand with almost unconquorable feel-ings of sorrow, realizing all the pangs of parting in our swelling breast. The darl-ing, with her wonted air, calmly sweet, and much self-possession, held us up from fall-ing into the vortex which our sentiments were creating all around us, by taking on power and strength, and imparting it to us. But here we stop—and as we look up and find and feel the head of our darling on our right shoulder, smiling on us so sweetly—why, we come to pleasanter thoughts and convictions, and would almost wipe away the above words. This closing interview, during which we spoke much together of the photographs obtained that day, getting from our darling several points of new information about them, was fraught with an immense importance and interest to us. We had brought with us three of the negatives (out of seventeen) which she took in afives (out of seventeen) which she took in hand, held up one after another, to the gaslight, scrutinizing them closely, and returned them to us with a smile and explanatory remarks. Oh! skeptics we pity you from the bettom of our soul, of your being deprived of such like overpowering evidence of truth, love and immortality. Why, this summing up interview, at which our darling appeared attired in snowy robes, for darling appeared attired in snowy robes, for the purpose of earrying to others the frag-rancy of our heart and mind is too great and grand to be incompassed in any wordy description? We asked her if she could dematerialize a box of candy brought by us and distribute its contents among her brothers and sisters, to which she replied-"she could and would do so." On our extended lips she took there the fullness of our senti-ments for herself and the other dear ones, and the curtain fell, or the door closed over our darling and our short-sighted eyes could see no more her beauteous form.

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BOOK REVIEWS.

THE TRUTH SPEKER COLLECTION OF FORMS Henry and Beginstrons, original and select-ed. For the use of Liberals D. M. Bennett, Liberal and Scientific Publishing House, 141 5th St., N. Y. Pp. 585, 1877. Price 18cts, postage free. Chicago: For sale by the Religio-Phili-osophical Publishing House.

This is the cheapest publication yet issued from the cheap press of the publisher, and we pronounce it the best. It is also one of the most needed, and long demanded. It might have been more condensed, but such criticism is invidious, when the whole is offered cheaper than most publications of half the size, and the reader can select from the vast amount of matter presented, that which most pleases. Mr. Bennett says truly in the

"A work of this kind has long been needed in the liberal ranks, and it is hoped the Truth Seeker Collection will meet the approbation of liberalists of all classes and grades, or, at least, that all will find much in it that will prove of interest and use. It is desirable that liberals should effect organizations wherever they have numbers sufficient to justify it. It is hoped that the instructions and forms under this head will be all that are necessary."

It well presents the advantages of organization: vives forms for effecting the same. Then follows several pages of Invocations. The editor justifies their insertion by saying that while it is not supposed they will effect a change in any being outside of the uni-verse, or upon the universe itself, "they may have a salutary influence upon the person who utters them sincerely, and upon the audience who listen to them. Many persons are in favor of them," and for this reason they are inserted. These forms are way-marks to the complete casting aside of pray-

er to outside powers.
Then follow Marriage Services; Naming of Infants: Funeral Services; Obituary Notices; Liberal Hymns; Spiritualistic Hymns and large Selections for Recitations. Every speaker in the ranks has felt the need of just such a book, and it is to be hoped the zeal of the publisher will be responded to by a large and continuous sale.

HEREDITY, OR RESPONSIBILITY IN PAR-ENTAGE. By Rev. S. H. Platt, A.M. 12mo, paper, 10 cents' S. R. Wells & Company, Publishers, 737 Broadway, New York.

This interesting essay on the duties of husbands and fathers, prepared from a series of sermons by an eminent clergyman of Brooklyn, meets one of the wants of the day. Our people generally need sound inatruction with reference to the conditions upon which mental and physical health de-pend; and from what better source may it be obtained than from the lips of a learned

and carnest minister. Constituting No. 2 of the "Science Tracts," published by a house whose zeal and activty in the cause of popular reform has been unquestioned, pure in tone and simple in treatment, this pamplilet should have a wide circulation, and a thoughtful reading by the married and single. The price—ten cents—commends it alone.

THE RADICAL REVIEW for May. Con tents: The Two Traditions, Ecclesiastic and Scientific, by W. F. Potter; To Benedict Practical Socialism moza, by D. vi in Germany, by C. W. Ernst; Theodore Par-ker as Religious Reformer, Wasson; The Discoverer, by E. C. Stedman; System of Economical Contradictions, Proudhon; The Influence of Physical Conditions in the Genesis of Species, Joel A. Allen; Our Finances, by Lysander Spooner; Current Literature; Chips from my study, Sidney H. Morse. This new quarterly, under the editorship of Benj. R. Tucker, gives great promise of a prosperous career. It stands in the van of the army of progress, religious, social and scientific. In its prospectus it says: "The Review finds its raison d'etre in the want that has been long felt in America, among thinking and progressive people, of some adequate literary vehicle for the carriage and diffusion of the most radical thought of our time." Published at New Bedford Mass., at \$5 per annum.

THE HOLLOW GLOBE.

Letter From Prof. Lyon.

MR. EDITOR:-I learn from your paper of the 23d June that our great question is disposed of finally, and that we need waste no more of our precious time in its investigation. Who would have thought that a subject upon which we have received so much instruction from the spirit abodes, from persons whom we relied upon as being competent to teach, and over which we have puzzled our own poor brains for so many years, could have been settled and placed beyond the necessity of any further controversy in one short sentence, to-wit: "The statements of Prof. Lyon are wholly un-

I had vainly, it appears, indulged in the idea that in order to demonstrate the facts of our theory, it would be necessary to fit out ships and provide them with all the appliances for a tedious, unpleasant voyage upon the Pacific, and through Behrings strait, and through the great ley Barrier that has hitherto impeded the progress of the most daring navigator, and finally to make a complete exploration of the Polar region before this question could be finally disposed of and receive a quietus. But it appears I was mistaken; there is no necessity of any such expensive preparation, any such hazardous expedition; all that is necessary in order to get down to the very bottom of this subject is for some to propound a question to the control speaking through Mrs. Cora V. Richmond, and this, and I suppose any other great question, can be set at rest in a few short words.

We might judge from this that the person referred to is about the only medium through whom we can obtain truthful communications, and that her controlling spirit, whoever he may be, is about the only individual resident in the spirit realms who is capable of telling the truth.

I wish to say that the individual some-times called Prof. Lyon, never claimed to be a scientist at all; much less an eminent

one; he never claimed to be anything but a plain unassuming citizen, and some of his friends have chosen to call him Professor, I suppose, because he has written the work entitled the Hollow Globe.

All the information he ever received upon this subject, has been through the medium-ship of M. L. Sherman, but for this mediumship such a thought would probably never have entered his head.

Now this matter resolves itself into a simple question of mediumistic veracity.

The control through Mrs. Richmond does not offer a single reason why the earth is not hollow or why there may not be a fine

man; he simply says the statements given through Dr. Sherman are wholly untrue, thus disposing of the whole question in the most summary manner.

As an individual, then, I have no controversy with the medium Mrs. Richmond, for I have no reason to suppose that she ever devoted an hour to the investigation of the subject, and as I can not reach the party that speaks through her, I must permit Dr. Sherman's controlling spirits to light it out with him as they see proper; but this question seems to become of interest to the mass of Spiritualists entirely aside from the merits of the theory of a hollow-world. Here are two mediums who have been such almost from the very dawnings of these demonstrations, and when asked a simple question concerning an important fact, that if would seem to us in earth-life, every well informed spirit should be familiar with, they unhesitatingly make statements diametrically opposed to each other. This is no eight to seven matter, but it is one medium of great powers with a successful experience of over a quarter of a century, pitted right square against another with equal pretensions, and whose life from childhood has been devoted to mediumship. "Who shall decide when doctors disagree?" Yet I think there is a solution to this apparently difficult problem, and probably at some time we shall fully understand that there is no medium who is capable of answering questions intelligently upon every variety of subjects, and when we expect there is a grand depository of every species of knowledge right behind the mediums that can be poured through their organisms like water through a tunnel in one continuous everlasting stream, we are simply labor-ing under a grave mistake. Confine Mrs. Cora L. V. Richmond to her legitimate range of subjects, and you will probably obtain answers to your inquiries which will at least approximate the truth, but take her out of her proper sphere and you will get nothing reliable.

The revealments concerning the interior structure of the earth were not for her; if the keys which were to unlock this mighty mystery and give it to the world had been in her organism, instead of Dr. Sherman's, she would have stood in his place and he never would have been heard from in connection with this matter.

It was given to Christopher Columbus to reveal to the inhabitants of Spain and Portugal, that there was another continent upon the other side of the globe, and all Europe did not produce another man at that day who could have accomplished what he did, and most probably as is usual, when such theories are advanced, a very large majority of the people considered them entirely fallacious, and perhaps looked upon him as partially demented; but somehow it proved that there was a great truth hidden away in his organism and time and the proper course of human events demonstrated the fact, as it undoubtedly will in this

I need not say that we have vastly more facts, and more of analogies in nature, to bring to bear in support of our theory than had Columbus when he presented his case to the Queen of Spain, or when with his feeble flotilla he left the straits of Gibralter, but most likely this medium thinks very differently. She has, probably, arrived at some well settled opinions upon the subject, and fully concluded that this newer system of cosmology is entirely unsound and untrue. Such being the case, she becomes entirely positive in this matter, and no spirit control can use her organism to give expression to opinions diametrically opposed to those he finds written upon her inner tablets.

There is not, in my opinion, spirit force sufficient in the celestial spheres of this planet to bring out a similar reply to that query, through the organism of Dr. M. L. Sherman, although he may be brought under the profoundest trance. His convic-tions upon this subject are well defined and settled, and there is a positive element in his most interior selfhood which would sternly resist the utterance of any sentiment not in harmony with what he considers truthful.

It is conceded, I believe, by a majority of those who have had the best opportunities of judging concerning this matter, that about seventy-five per cent. of all these socalled spirit communications, may be found in the organisms of the mediums, and this is more particularly the case where they have had a lengthy experience, for these mediums have been continually acquiring knowledge and forming opinions upon a great variety of subjects. The intelligence who controls is compelled to take the instrument as he finds it, and in order to convey his own thoughts in their purity, the mentality of the medium should be entirely negative, or void of any opinions whatever on the contrary, if he finds a matured intellect and firmly established convictions, they are insurmountable obstructions in the way of conveying adverse views.

It is probable that seventy-five, and per-haps ninety-five per cent. of that audience together with the medium, and possibly the controlling spirits are fully convinced that the Hollow Globe is an arrant humbugand so the reply to the question, as given met with a response in their souls and it was a truth to them. And if the reply had been essentially different to them it would

have been a humbug also and an untruth. I have had the privilege of listening to a very great number of lectures through the organism of of Dr. M. L. Sherman, while under spirit control at a time when he had no opinion concerning the physical struct ure of our globe, either in favor or adverse to the sentiment enunciated in the Hollow Globe. I conclude he had no more knowledge of the matter than I had, and that was none at all, and I have given in that work a condensed synopsis of, perhaps, 150 leet-ures given through him under those circumstances; the whole subject was presented in the light of reason, sound philosophy and common sense, and I was compelled to accept it as, at least, an approximation to

truth. It will be remembered that this delegation of invisibles who controlled the Doctor, never spoke authoritatively but always substantiate their views by what I considered sound argument. A portion of those arguments I have endeavored to present in the work that has been for some years before the public. This article has spun itself out alarmingly already and might do so almost indefinitely, and we close by simply remarking that our confidence is quite unshaken in the truth of the general statements found in the Hollow Globe, and we advise every inquirer to carefully peruse its

pages Adrian, Mich.

If what we called miracles are effects o higher and unknown laws, then they are not miracles in any sense of the word.—Hudson

The willingness of the martyr does not prove his cause, only his zeal; and that is just as vehement for error as for truth.—

Miracle is not possible. An event may occur by the action of unknown laws, and seem miraculous. It is not, however. A miracle is a transgression or suspension of a law of Nature by God, to compass a particular end. The laws of nature must be expressions of the will and purpose of God. He must be perfect without shadow of turning. Law is the expression of his perfection. To transgress or suspend them, God must annul part of his own being, which is im-

There is to be a hard struggle in England over the compulsory vaccination law. The Liverpool Argus says that a Mr. Pride, a leader in the anti-vaccination party, weary of the fines imposed, has been sent to prison and hard labor. It adds: "This kind of thing can not last," and it should not. The good of vaccination is far from certain, and the evils that flow therefrom are often terrible to contemplate.

CRAZED BY THE REVIVAL. Revival excitement has been too much for the brain of Luther Newton, a middle-aged and careful farmer, and leader in the religious awakenings at Phillipston this spring. Among other insane freaks, he pinned his father to the ground till the old gentleman forgave his enemies; commanded an express train to stand still, being, he said, "snatched off the track by the Lord," just as the irreligious engine was about to crush him; and annointed his wife from head to foot with butter as a religious duty.—Springfield Republican.

It is certain that nine-tenths of the freaks of the insane grow out of their early religious culture.

The Davenport brothers netted \$5,000 from ten performances in Adelaide, Australia. They denied any relation of their manifestations to Spiritualism, referring them to natural causes and practice! What will they say to the spiritual public when they return? Shall we believe them?

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"With some joy-teeming volume in my hand—

A peopled planet, opulent and grand!" Then I enter my thought-world and commune with my spirit, and come back to the outer life of action and duty refreshed for my work.—Giles B. Stebbins.

'I wish I was a pûdding, mamma.' "Why?" 'Because I should have lots of sugar put into me."

The literature of epitaphs is most amus-

Here rests my wife, Maria Bell, The sweetest of her sex. I never loved a dear gozelle, But it handed in its checks.

This stone is secred to Horace Munn, Who could eat from morn till the set of sun. Ashes to ashes, dust to dust.

Beneath this stone sleeps Martha Briggs. Who was blest with more heart than brain. She lighted a kerosene lamp at the stove, And physicians were in vain.

Man is a microcosm, akin to all realms of matter and spirit, of substance, thought and ideas. Quaint old George Herbert well says:

Herbs gladly cure our flesh, because They find acquaintance there.

Giles B. Stebbins.

Delusions and frauds are local; Spiritual ism is world-wide and universal.—*I bid.*,

Beware of this Moody and Sankey revival of dogmatism, bigotry and sectarian folly.

A quaint old minister once said, "Now brethren, I propose to throw this hymn book at the man who used profane language yesterday." He made the necessary gesture, as though he would hurl the book, and, curiously enough, every man in the congregation ducked his head.

The age of speculation has gone by. The age of investigation has begun. The philosophies of the past have at last culminated in system which, while it retains the name philosophy, is in truth science.

The number of pilgrims who assembled last year at Mecca, is stated to have been 140,000. Of these, 40,000 were conveyed by sea, and the remainder by caravans across the continent.

James O. Woodruff proposes to organize a "Scientific Expedition around the World." Eighty students can be accommodated. and the cost of the two years' trip will be about \$5,000 each.

A positive test of death has long been a disideratum, and is now supplied by the electric current. If it does not cause muscular contraction, death is assured. So long as the faintest spark of life exists, so long will the muscles contract under the electric stimulus. 🦼

The Milwaukee Theologians have arranged for a concerted assault on the recent conclusions of scientists. This is a bad move on their part, as it will set their hearers to thinking, and the salvation of the clergy and their doctrines is the ignorance and drowsy listlessness of the laity.

The origin of Christianity is involved in so much obscurity, that the most distin-guished Fathers of the Primitive Church explicitly declared that it had existed from time immemorial.—Alberger.

When the Marianna Islands were discovered, it was found that the inhabitants had supposed that their islands were the only land, and they the only people in the world. Notwithstanding the disbelief of Material-ists and material Scientists, there lie realms beyond the domain, of Physical Science almost infinitely larger than that portion of our planet unknown to the Marianna Islanders, abounding with objects of intensest interest, and whose existence can be demonstrated as positively as that of the trilobite of palazoic time; though for ages, the world's keenest observers never dreamed of its being.—Denton.

The famous Mrs. Partington is not a Spiritualist. She is a defeated believer in Methodism; and as for Speretualists, she has found out that not one of them believe in a future state.

We will not deplore them, the days that are past: The gloom of misfortune is over them cast;

country there adapted to the habitation of literus of Interest—Gems of Wit and Wis- They were lengthened by sorrow, and sulman; he simply says the statements given dom. Their griefs were too many, their joys were

too rare; Yet now that their shadows are on us no more, Let us welcome the prospect that brightons

before. ... [Epec, Surgeant. No man can be written down except by

More dignity and self-respect are wanted among a large proportion of Spiritualists; we ought one and all to look upon the entrance into our ranks of a scientific man who by misrepresenting truth abuses authority reposed in him by the uninformed mublic, as a thorough disgrace to Spiritualism. He ought rather to be refused access to all spirit circles on the ground that he is not an honest man, and should be plainly told that he is morally unfit to be recognized as having anything to do with Spiritualism. -The Spiritualist, London.

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Mediamship.

A correspondent in the English Mechanic insists that musical sounds, stimulate the growth of plants. He refers to an instance where his assertion is fully sustained. In Portugal, in a desolate waste where no vegetation had previously appeared, he erected a small conservatory in which to cultivate flowers of various kinds. Notwithstanding his zeal and efforts to render his home more beautiful and attractive through the instrumentality of nature's choicest flowers, he did not succeed. One day, not thinking of producing a healthier growth on the part of his flowers, he took a harmonium into his green house, and remained there several hours playing. This practice he followed up day after day, and he was astonished to see that the plants gradually assumed a fresher color, the flowers that bloomed were enchantingly beautiful, and he was finally compelled to attribute the change in Nature's programme to the music of his harmonium; and "now," mirthfully says the New York Tribune, "Let the gardener hereafter whistle as he waters his plants and trims his roses. Let the planes be moved from drawing rooms to green houses, and let the young ladies of the family practice there." There is indeed a potency in music, for it is asserted by the Musical Scientist that the human voice has only nine perfect tones, but these can be combined, it is said. into 17,502,044,414 different sounds, but no living person has ever made one-fourth that

number.

Music in its brilliant effects upon surrounding objects, may be placed side by side with that angelic influence which, through the potency of inspiration, gives expression to gems of thought, sentiments that flash forth beauty and thrill the soul with the grandeur of their conception. As the tinkling of a bell used by the muleteers of the East, will often bring down an avalanche from the Alpine peaks, so will the thoughts of a spirit moving on magnetic wings, bring forth a response from the mind of the medium. Mediums have often been compared to a musical instrument, on whom the angels play, giving expression one minute to beautiful poetry, then to a discourse on some scientific subject, then perhaps giving a description of scenes in the Spirit-world. If no musicians, there would be no musical instruments, and if no spirits, there would be no mediums. One follows naturally from the existence of the other; one is an outgrowth of the other, and the two are inseparably blended in the production of any given result. A French philosopher claims that there is in each organization a sonorous fluid, which properly played upon tends to harmonize the various parts, and the instances of diseases cured by the sweet sounds of various instruments, are truly remarkable; but the potency of music in such cases depends to a great extent on the existence of this sonorous fluid in the systemwhether scanty or abundant. With mediums there must be a like quality, denominated by some spirits as nerve aura, through the instrumentality of which they illuminate the brain of the medium, or place the same "in tune" so that a high order of intelligence can play upon it, and give expression to their own thoughts,

Mediums are sometimes attuned for a certain class of manifestations. They are in harmony with a certain order of influences, and when a person or spirit outside of that circle or order approaches them, the mediums feel uneasy, are absolutely repelled, and often to the casual observer seem to be unaccountably mean. This accounts for those strange idiosyncracies of different mediums—their aversion to some and their attraction to others.

Take for example the sea-shell—what makes it sing? A philosopher who has investigated the subject well, says in the Boston Watchman, "that when the sea-shell is held up to the ear, there is a peculiar vibratory noise which the children assure each other is the roar of the sea, however distant they may be from it. Philosophically

investigated the peculiar sound thus recognized is a phenomenon that has puzzled scholars for a long time. The experiment is easily made by simply pressing a spiral shell over the cerebra of either ear, the sound is very much like that of a far-off cataract. Now, what causes it? Every muscle in the body is always in a state of tension. Some are more on the stretch than others, and particularly those of the finger. It is conceded that the vibration of the fibres in those fingers being communicated to the shell, it propagates and intensities them as the hollow body of a violin does the vibrations of its strings, and thus the acoustic nerve receives the sonorous expressions. Muscles of the leg below the knee are said to vibrate in the same way, and if conducted to the ear produce the same result."

There is an analogy between the manifest ations as given through the instrumental ity of the sea shell, and spirit control. Spirits do not utter an audible sound, when controlling a medium; they do not express a thought and have the medium utter it; they do not rhyme off their sweet verses in the car of the medium to be repeated: we say emphatically that mediumship has no such basis on which to rest. The thoughts of the spirit are imparted to the medium in a manner somewhat analogous to the vibrations imparted to the sea-shell, or a musical instrument, and as the latter produces a musical sound, the former produces flashes of poetry or gems of wisdom for the consideration of mortals. In the highest inspiration, the spirit and medium are for a time one.

There is a great variety of mediumship—tranee, inspirational, psychometric, physical, etc., with various subdivisions. No two blades of grass, out of the infinite number that exist, are exactly alike; and we need not expect to find two mediums out of the few hundreds before the public, who are alike in any two particulars. They differ in their essential characteristics, and in consequence of this the Spirit-world is enabled to present to us a greater variety of thought and information than otherwise would be possible.

Mediums may be regarded as the bridge between the two worlds-the golden span that unites the two shores, and as such they should be tenderly guarded and cared for. They can not endure discord or antagonism, for they are placed in harmony with the higher intelligences, hence adverse criticism, temporal misfortunes, personal and family troubles, sweep against their finely attuned organism, and they suffer—suffer untold pairs and enguish. Mozart's ears were so delicately organized that a serious discord in music would make him sick. He was a musical medium. What was true of him, is true to a certain extent in every phase of mediumship, and will apply to all delicately organized and refined mediums living. They should have harmonious surrounding-a home free from too great cares and responsibilities, where the voice of loved ones from both shores, would be in harmony with their own natures.

Mediums are such by virtue of their physical organizations; and all of them emit a peculiarly illuminated aura, by which the spirits can determine at once the particular phase of their mediumship, and as that aura becomes more brilliant, so does the mediumship improve in like proportion.

Mediums should be protected in the exercise of their heaven-born gifts; they should be liberally compensated for their services, and in all cases every necessary want of their nature should be supplied. As well expect the bud to bloom and present to the world its rainbow-tinted hues, while frosts were biting it, insects stinging it, and worms preying upon it, as to expect mediums to give angelic message, while troubles and cares weigh them down. Mediumship is a precious boon; it is the diamond of human nature, the scintillations of which are messages from our loved ones in the Summerland, and as such it should be protected, encouraged, and liberally compensated!

Of course, in a single article we could not give the philosophy of mediumship.' The temperaments, the brain and the nervous system, all play their part in the wonderful instrument, and they only who can see with the eyes of intuition, understand its nature in all of its multitudinous details, and it would require a series of at least fifty articles to tell all we know about the wonders of mediumship, and the strange manifestations of the human mind under spirit control. Sometime we will give our thoughts and researches on the subject, to the readers of the Journal.

A Good Test.

A spirit, fully materialized, presented himself at Bastian and Taylor's seance one evening lately, holding a flower in his hand. The same spirit had told his father, Mr. Moore, at Mrs. Hollis' circle, that if he would visit Mr. Bastian at a time indicated, he would materialize and hold a flower in his hand. No one present but Mr. Moore knew about this previous engagement, and such being the case, it must be regarded as a splendid demonstration of spirit power. Mr. Moore was jubilant over the test, saying it was the best he had ever received, while Johnny, one of Mr. Bastian's controlling spirits, who is, by the way, one of the finest fellows (excuse the term) we ever conversed with, so truthful and so earnest in his works-manifested his gratification at the complete success, by speaking audibly to those present, thrumming musical instruments, etc.

A Christian Paper Against Spiritualists.

It is indeed sad to see a floundering Christian take up his cudgel and boldly walk forth to assail Spiritualists, forgetful of the fact that he himself lives in a glass house, and that the so-called Orthodox churches have been in the past invariably opposed to progress and the enlightenment of mankind. It is needless to refer to Eusebius, who tried to banish progressive ideas by bringing science into contempt; to Lactantins who asserted that the ideas of those studying astronomy were mad and senseless; to those early Christians, who claimed that the earth was a parallelogram, and flat; to the devout Christians who constructed a medal ridiculing the advanced position of Kopernick; to those who desired to torture Descartes on the charge of Atheism, when his proof of the existence of a God, is the best given to the world; to the Protestants of England, who would not allow Dr. Priestly to accompany the English expedition under Cook, because he was not sound on the Trinity, and hence could not avail themselves of his advanced scientific knowledge: in fact, we could continue our quotations for a week, showing how intolerant and how dastardly mean were the early Christians, which characteristics, descending to modern times, culminate in a class who are as ready to-day, as those in ancient times. to persecute these who do not believe as they

The Texas Christian, published at Mc-Kenney, Texas, presents to us the culmination of malicious lies, in its attack upon Spiritualism, and if it be true, as the Bible states, that no liar can enter the kingdom of heaven, these who dish up articles against our angel-born philosophy in that papér, will never see its "golden paved streets," and "diamond studded walls." "C. M. W.," one of the unholy scribblers for the Christian, goes to the New York Herald for an item-a paper whose editor is an acknowledged duelist, with less real manhood about him than you will find in the majority of States prison convicts, and who is known to get beastly drunk; a truly muddy pool filled with all manner of debris and unclean things, and from which temanated the following item against Spiritualism:

"All advanced Spiritualists—though few may have the courage to confess it, repudiate marriage in its legal sense, and believe in the doctrine of affinities."

No statement could be more false,-it is an absolute lie from beginning to end., The late lamented editor of this paper, boldly opposed every movement that was tinctured with free-love, and under the mighty influence exerted by the Journal, the obnoxious doctrine passed away like a pestilential breath, leaving a pure atmosphere around Spiritualism through which the angels can come without having their fair carments soiled.-Woodhull's weekly is dead: not an honorable speaker now in the whole spiritual vineyard who endorses her views, and to-day the horizon around Spiritualism is far elearer than that which envelops all the other religious denominations. See the soum brought to the surface by the Beecher trial; behold the fifth emanating from Rev. McGee, who poisoned his wife, and has been sent to the penitentiary for fourteen years look at that clerical scoundrel, Rev. R. F. Parshall, who was driven from the Oakland California Church, for licentious conduct: look at that religious reprobate, John Ruby, who was expelled from the Baptist Church of St. Louis, and then subsequently restored, and afterwards sentenced to the city prison for thirty days. Again, view the hifalutin Kallock, tried for adultery alleged to have been committed with Mrs. Stein, and who was saved merely by a disagreement of the jury. Yonder is a drunken divine; over there one who seduced a noble young girl of his church; in another place one who visited houses of prostitution; in fact, there is no grade of crime, up or down the whole startling catalogue of misdemeanors, that we can not name a dozen ministers who have been guilty of the same. Can you do the same among Spiritualists? No! A thousand times no! Christianity is dark with the pestilential miasma that rises cloud-like from its licentious members, and lifting its hydra head, it hisses at Spiritualists, while hundreds of its victims rendered insane by its pernicious teachings, are leading a miserable life in lunatic asylums.

Again, the Texas Christian says, that the Bible condemns Spiritualism. Rev. H. W. Thomas, D. D., pastor of the M. E. Church, at Aurora, Ills., in his sermons as published in the Journal, distinctly denies that position. He boldly demonstrates that it sustains Spiritualism in all its phases. As a class numbering millions in the United States alone, Spiritualists are more orderly, have less cases of divorce, fewer murders, and less crime of all grades than among any other class of people in the world, yet a religious ignoramus of Texas, sends forth his falsehood and slime against them, forgetful of the fact that the great Orthodox Church lives in a very brittle glass house. and should not throw stones.

Our college graduates seem to think a diploma is a guarantee against the results of indolence and a release from their duty to society. A boy imagines that the degree of M. D. will take him through this world and almost land him in heaven. It makes no difference where he originally came from.—Western Rurul.

The editor of the above named paper betrays a knowledge of physicians, which is mournful to contemplate.

A Heathen Prayer.

The Calcutta organ of one of the Hindoo religions thus puts up its prayer in refer-

ence to the war in Turkey:

"The battle cry has been heard, O God! and lostile nations have already confronted each other, and begun the fierce work of destruction and bloodshed. Who will arrest the evil? Who can? Almighty God. Thou alone canst humble nations to the dust and dissuade them from bloody deeds. We humbly look up to Thee and pray that hostilities may cease and peace may prevail once more in Europe.

This prayer evinces ages of Spiritual culture and advanced knowledge of the true Christian principle, which should put to the blush Bishop Coxe, (whose bloodthirsty prayer we printed in a late issue,) and the whole Orthordox world; whose managers are yearly wringing millions from their followers estensibly to convert these very heathen who offer such perfect prayers as the above. Let us Spiritualists pray that our spirit friends will induce some of these "poor heathen" to come to America and teach their beautiful principles of love and charity to the vast concourse of Christians journeying towards the new Jerusalem; who having lain their sins upon Christ and sheltering themselves behind the blood of the Lamb, cry lustily for the blood of their enemies. Having tasted the blood of Christ it has seemingly whetted their appetito for gore.

Thousands of Them.

Notwithstanding the terrible ordeal brough which this paper has passed during the past few months, trials that ought to appeal to every subscriber who is in arrears with irresistible force, there are still thousadus of subscribers who have given no sign of life, have neither paid up nor indi cated an intention to do so. Thanks to the thousands of old readers who have promptly remitted and the large number of new subscribers, we have been and shall continue to be able to meet current expenses; but it is not right that the estate of the late editor and proprietor of this paper should be kept out of the money so justly due. Cut off in the full strength of his manhood, with his work unfinished, and leaving a large and unproductive landed estate, it is of the first importance that those indebted to him, should seek the earliest opportunity to liguidate their dues and do tardy justice. The time is rapidly approaching when the administrators will be compelled in the line of their duty to close these accounts by process of law. We trust that there may be few cases where it will be necessary to proceed to this extremity.

The Michigan Southern and Lake Shore Railroad.

span the vast distances of this country, for efficiency of management, or perfection of construction, none surpasses the Lake Shore and Michigan Southern. In connection with the New York Central, really forming one line, it passes through the most fertile, best cultivated and most densely populated portion of the continent. A twenty-four hours' ride westward from New York stretches like a panorama, across the magnificent scenery of the Hudson, through the chain of cities of Central New York, the garden of that State; the Western Reserve of Ohio, the section of its highest culture; Northern Indiana and Southern Michigan, as the traveler chooses, to Chicago, the centre of the great Northwest.

The road is strongly and honestly constructed, and the traveler feels that every means which human foresight can desire is taken to guard against accident and minister to his comfort and convenience. The trains go and come with almost the certainty of fate. There is no delay; no missing connections; and the same may be said of the promptness of the vast forwarding business of the line.

Major Thomas Gales Forster.

This name is known to millions of Spiritualists in America, and its owner is loved and respected by thousands who are so fortunate as to have his personal acquaintance. Maj. Forster is one of the oldest and most successful lecturers in the Spiritualistic ranks. The work he has done and the good he has accomplished, have been of incalculable benefit to mankind. For a quarter of a century, he has been actively engaged in spreading glad tidings of great joy throughout the length and breadth of America, and now in his old age he seems to have taken a new lease of life, and with renewed energy and vigor, he starts on Saturday, July 7th, for a tour of Europe, accompanied by his amiable and accomplished wife. We trust our friends in England will be so fortunate as to secure his services for a series of lectures, and we bespeak for him a hearty English welcome—a welcome that can be cordially extended to him not only for his long life of public service, but also for his genial qualities as a gentleman and his high standing as a representative Spiritualist,

MRS. MARY M. D. SHERMAN, of Adrian, Mich., is an accomplished Psychometrist. Her delineations are spoken of as being universally correct. Many friends in this city recollect her genial face and amiable disposition, and would be glad to have her return to Chicago.

The Spiritual Scientist has suspended publication for the present. Mr. Brown, its able editor, will renew its publication September 27th, enlarged and otherwise improved.

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

THOMAS COOK speaks very discouragingly of the results of his missionary labors in Minnesota. We know there are thousands of earnest Spiritualists in that State, who it seems to us should support a missionary handsomely, provided he is what they want, and if he is not, then they should kindly ask him to seek a more congenial field, and bestir themselves to find some one who will fill their standard.

STARTLING FACTS in Modern Spiritualism is the title of one of the most valuable records of spirit phenomena ever published. We have a constant steady sale for the work. Mrs. Hollis the celebrated medium was the one employed by Dr. Wolfe in elaborating the material for this work.

We call attention to a notice in another column, of a Grove Meeting to be held at Bradley Lake, Ohio, on the 5th inst. Our correspondent states that the meeting at the same place on the 24th ult was largely attended, and ably addressed by D. M. King, Esq., of Mantua, and Dr. I. E. Mahan, of Ravenna. Believing that in various ways, great good may be accomplished by these grove meetings, we urge their consideration upon the attention of our readers overywhere.

JAPANESE PROVERES.—If you hate any one, let him live. Regard an old man as thy father. We can not build a bridge to the clouds. The world is just as a person's heart makes it. The tongue three inches long can kill a man six feet high. If you do not enter the tiger's den, you can not get her cub. Send the child you love on a journey to save him from being spoiled by indulgence.

"The country is full of young men with diplomas from Harvard, Yale, Dartmouth, Williams, and institutions of like character, who don't know enough to keep themselves from the almshouse, and the education that can't teach a young man to do this is no better than no education."—Western Rurel.

Why refer in so strong terms to the dostors? They are not so much to blame after all, as the people who tolerate their attempts at monopoly. We may expect by the time another Legislatureshall meet, the lawyers will ask for a law to protect them from somebody whom they will not admit to have either ability or power to harm the profession, and the preachers may ask that laymen be restricted to furnishing the means by which their profession shall be perpetuated. It would evidently be well for every professional man to remember the reply of Webster when consulted by a young man as to the advisability of entering the legal profession-"Young man, there is plenty of room at the top." If these frightened physicians would devote the time spent worrying over the successes of others, and attempts to put all competitors under foot by legislation, in striving to attain a position "at the top," they and the rest of mankind would be the better for it.

MARSHAL P. WILDER says he has been forty-five years trying to believe in the doctrine of acclimatization, and after spending much time and money in importing plants and trying to adapt them to our climate, he has come to the full conclusion that the acclimatization of plants in places not suited to them naturally is a chimera of the imagination. No man should suppose that time will produce a physiological or constitutional change in a plant. As nature's laws come to be better understood and scientists find that many exist which had not been surmised forty years since, let no one be surprised at any development in this direction, still require proof not faith, for everything.

MRS. H. Morse may be addressed at South Bend, Ind., though she-has engagements to lecture as follows: Buchanan, Mich., June 30th and July 1st: Port Huron, Mich., July 7th and 8th; Valparaiso, Ind., July 14th and 15th; Van Wert, Ohio, 18th and 19th; Delphos, Ohio, 20th, 21st and 22d; Maple Grove, Mich., 27th, 28th and 29th; South Haven, Mich., August 4th and 5th; Belvidere, Ill., August 24th, 25th and 26th. Mrs. Morse, as we believe is the custom of most lecturers, will give any information relative to the Journal, how to obtain, how to subscribe, and how to pay.

THE friends of Mrs. Cora L. V. Tappan gave a social entertainment and testimonial to this wonderful instrument of spirit's use, at the hall occupied by the First Society, on last Sabbath, on the evening of June 27th, which was attended not only by the elite of Chicago spiritualistic society, but numerous admiring friends, who still cling to the form of orthodox belief. The occasion was thoroughly enjoyable as might be expected. The Garden City Quartette kindly furnished the vocal music. The instrumental music furnished by Professor Vogel, and the charming amateur piano forteperformer, Mrs. Franc Robinson, was each time received with great applause., Prof. Hummiston spoke eulogistically of the distinguished medium, to which reply was made "on behalf of all mediums in the world," by Mrs. Richmond's guide, after which spirit Ouina gave an original poem of practical and pleating nature, which exceeded even her own previous efforts. Then followed a tableau, The Spirit Birth, in three scenes; 1st, The Last Earthly Moments; 2nd, The Awakening Spirit, and 3rd, The Celestial Home, which if the expression may be allowed, were grandly beautiful. Such occasions benefit everybodyspirits and mortals.

While we would gladly oblige all, we can not open our columns to any controversy of a personal nature—this in explanation of

the non-appearance of several letters with reference to the action of the trustees of a local society.

From a late issue of the New Haven (Ct.) Journal and Courier, we learn that the Free Lecture Association of that city has after a continuous session of three years, resolved to take a two month's recess. The subject of Free Physical Education was discoursed upon at the last meeting by Prof. R. W. Hume, an "Experienced Teacher of Elecation," and on opening in September, lectures will be delivered by Mr. Folix Adler and Rev. O. B. Frothingham, neither of whom ever fails to instruct.

Says an esteemed correspondent at Burlington, Ia., "Our citizens were favored last week by a visit from Dr. J. V. Mansfield, who gave numerous fine tests; in fact, satisfied unrelenting skeptics that spirits do return and communicate." With good conditions surrounding this medium, including an honest desire to investigate, on the part of the sitter, rather than an anxiety to hear about some particular matter, our own experience is that such results as our correspondent relates can be expected.

Chicago must becomo a favorite summer resort: while mediums at almost all other points have been obliged to discontinue scances on account of the heat, Messrs Bastain and Taylor, Dr. Witheford and Mrs. Hollis all continue as usual, and the attendance is usually large from among our sum-

Owing to a change of residence, the usual weekly reception by Mrs. Cora L. V. Richmond, was not held last week.

THE Tuesday evening mediums' meeting and sociable, is continued through the summer months at Green & Martin's Hall, corner Lake and Wood streets, and indications are that were the hall larger, still more mediums would be found. It may seem an overstatement but the fact is ascertainable that there are to-day in Chicago and its suburbs, of public and private mediums developed in one or more distinct phases, more than a thousand, while of those not fully developed we will not presume to specu-

Bro. C. D. Miles and others of New York City, will probably secure first-class lecturers for Republican Hall, during the months of July and August. We hope they will be successful in their efforts.

Mrs. Richmond's subject next Sunday evening will be: "First lessons in absolute Spiritual Science, compared with the figure one (1) in Mathematics, by a spirit who desires to be known as Phænix."

MAJ. THOMAS GALES FORSTER and wife sail for Europe July 7th. Their address until further notice will be in care of James | we have referred to present abundant evidence of his convictions, and no man ever entered more earnestly into the investiga-C. London.

CAPT. E. V. WILSON has in addition to his numerous engagements in the East, found time to bring a suit for libel against W. Willicott of Brooklyn, for classing him with free-lovers, which charge the Captain indignantly resents.

THE noted healer, Dumont C. Dake, M. D., will visit Council Bluffs, Iowa, July 2d, and will remain two weeks, at the principal hotel. The Doctor will practice in Iowa for a few months. His success is said by those familiar with his practice, to be truly wonderful. He has made some fine cures in this city.

A New Feature.

W. Church has been in our city for the last two years. During that time I have sat with him alone for spirit demonstrations more than two hundred times, and from what has taken place during those (to me most interesting) meetings, I pronounce him one of the best materializing mediums in the world to-day. I have arranged a wireframe which is covered with glazed cotton cloth. The frame is two feet high and eighteen inches in diameter. From the top of the frame there is a cord extending to the ceiling, rove through a small pulley, thence along the ceiling to a point over a cabinet into the top of which the cord enters. We put the lamp extinguished under the frame, and when all is ready, and the invisbles suf-ficiently materialized, Miss Fleetwood, leader of the band, forms an electrical battery and lights the lamp herself. The medium sits away some ten feet from the cabinet. opposite myself, and has nothing whatever to do with it. When the lamp is alight, some one of our spirit friends in the cabinet pulls on the cord attached to the wire frame. and raises the screen from the light, when we see our friends in the light; they, the spirits, regulating the light, strong or feeble as they can stand it independent of the medium, or any of the company present.

I remain yours sincerely, Toronto, Canada. R. ARNOLD.

Many of our readers will recognize in this medium an old acquaintance, whom they will say is a good medium, but that he needs watching. When a medium is repeatedly caught in the act of moving about a circle without his pantaloons on, after the same have been fastened to the chair and floor while on the medium, in order to guard against fraud, it will not do to say that it | is the work of the spirits; that the medium is innecent, etc., even if the statement is true, it only shifts the responsibility of the fraud from the medium to his control, but makes the act none the less a fraud.

Some of the finest tests we have ever had have been through the mediumship of Church under strict test conditions, and we trust that he has developed such a powerful phase, that all desire or opportunity to trick the investigator has become impossible, as the letter from our esteemed Bro. Arnold would seem to indicate. Let us extend to him a helping hand, and cheer him on in the better way.

Philadelphia Departmeut.

BY......HENRY T. CHILD, M. D Subscriptions will be received and papers may be obtained at wholesele or retail, at 631 Race St., Philadelphia.

In Memoriam-Robert Dale Owen.

Passed on to the higher life, from his residence at Peerless Point, Lake George, N. Y., on the 25th ult., Robert Dale Owen, in the 76th year of his age.

Mr. Owen was born in Lanark, Scotland and was the son of Robert Owen, who is widely known for his humanitarian efforts. He married Ann Caroline Dale, and Mr. Owen has frequently been called Dale Owen, especially in England. He came to this country in 1825—about the time that country in 1825—about the time that Frances Wright was stirring the waters of old conservatism by her radical utterances in favor of human rights, the rights of labor, and the rights of woman. Mr. Owen was a vigorous writer, and in conjunction with Miss Wright, published a radical paper called The Free Inquirer. His father had purchased a large tract of land at New Harmony, Ind., with the intention of establishing a community. Mr. Owen spent sometime here in the effort to found a community, but it was not successful, he retained a portion of the land, and his children now live there. He was a member of Congress from that district, and was minister to Naples for six years. He was a man of fine literary attainments, of sterling principles, and one of the most congenial men we ever met; he leaves a large circle of friends both in this country and in Europe, who have become attached to him by his attrac-tive manners and his high intellectual culture: few men made themselves more agreeable and entertaining than he did. As a writer, he was clear and forcible, and his works are prized by many as models of English literature. He was very careful in the selection of words to convey his exact meaning, and would frequently write over his articles in order to attain this end. He was indefatigable in his researches so that his statements might be relied upon. His Footfalls on the Boundary of Another World," was published in 1860, by Mr. Lippincott of this city, and over twelve thousand copies have been sold. The Debatable Land, published by Carleton of New York, which treats upon the same subject, has had a very large sale. He has published a had a very large sale. He has published a number of other works, among them the most interesting is his autobiography, which is not yet completed, though we hope he has left the materials by means of which it may be finished. The latter years of his life have been mostly occupied in writing for the magazines, and his articles have been read with lively interest by a large class of thinking minds. thinking minds.

Our acquaintance with Mr. Owen commenced in 1859, just after his return from England, and from that time we have been very warm friends: he has spent considerable time with us, and we have never had a more agreeable visitor. He commenced his investigations of Modern Spiritualism while he was at Naples, and was soon entirely satisfied in regard to the facts and phenomena of Spiritualism, as well as the philosophy and religion. His works which tion of any subject. His venerable father had been an infidel, at least had no sympathy with popular theology, and was doubtful as to a future state of existence for man. But prior to his departure, which occured at the advanced age of 87 years, he became thoroughly convinced of a future life, through the evidence furnished by Modern Spiritualism. Robert Dale Owen had a very happy faculty of presenting these phenomena and facts, and his writings will form an enduring monument of his sterling integrity and love of right his indefatigable perseverence, and his ability to present truths in such a manner as to carry convictions to many minds. After such a life, devoted to the promotion of the best interests of humanity, and this was always his aim, he has gone to his guerdon in the skies, to meet the loved ones there, and to work on the same glorious field, and while we feel that a beloved and able counsellor, and a true laborer has gone from our midst we know that he still lives, and that his great heart beats for humanity as truly as

Imagination fails to portray the glories of these higher unions; there the loved ones who have watched over the earthly footsteps, and poured into the soul the rich and grand inspirations of their higher life, come with joy to witness the birth of a spirit whose earthly labors have closed, not only to welcome them to their blessed abode, but to receive the crown of their own labors in the results which a well spent life ever brings to the home of the angels; and while earthly hearts are mourning because of the vacant place, theirs are filled with rejoicings as they bear the new born soul to the mansion prepared in the Father's house. Under such feelings as these we cannot weep, but we feel impelled to gird on our armor, and enter more earnestly into the work. Let us continue to

Sow, and the reapers shall come in their turn, And gather the ripe and the true, With a Spiritual fire the chaff they will burn, And the heaven and the earth shall be new.

MRS. H. H. CROCKER, so long and favorably known as a very fine test medium, and endeared to a large circle of friends for her high social and intellectual qualities, gave an elegant reception at her residence, No. 461 West Washington street, on Thursday evening, June 28th, in commemoration of her forty-fourth birthday. Mrs. Crocker is especially fortunate as a medium in that she is surrounded by the most happy and harmonious environments. Her bushand, a well known business man, is a firm Spiritualist and in full sympathy with the glorious mission his wife is engaged in. Together in their fine marble front residence. as the heads of a happy family, they enter-tained a large and select circle of enthusiastic friends in a manner that left nothing to be wished for. We noticed in the well filled parlors, the familiar faces of many prominent business men and their families is well as a goodly number of mediums Let us hope that Mrs. Crocker may long re main among us to cheer us with her angelic gifts and yearly entertain us with her bountiful hospitality.

Ar Big Beaver, Oakland Co., Mich., a medium is being controlled to write poetry, a sample of which we shall give in a subsequent issue. The lady, Mrs. Nellie Baade, in her normal state is not a poetess.

THE present condition of Spiritualism in England is the subject of a letter we shall have the pleasure of presenting the readers of the Journal, in our next issue, from Mr. M. A. Oxon, who stands in the first ranks of English writers on Spiritualism, a scholar of rare attainments, and thoroughly versed in the cause to which he has devoted the best years of his life, his observations are peculiarly valuable. We know our readers will be pleased to learn that they may expect frequent contributions from his facile pen. The important work by this author, "Reality of Spirit Proved from Records and Works on the Subject," which is soon to be issued simultaneously in England and this country has already

Grove Meeting.

been mentioned in our columns.

The First Spiritualist Spelety of Delphos, Kanees, will hold a grove incesting and basket-picule at Delphos, Saturday afterbuon and Sunday, August 15 and 5th. All friends are invited to attend. These intending to attend from a distance will please correspond with the effect.

D. Landow, Secty. 25-thest

Grove Meeting at Akron. Ohio.

The meeting announced to be held theirt Sunday in July, at Dr. A. Underhill's grove, two and a half miles north of Altron, will be presponed to Sunday, July 15th, when O. P. Kellegg will be present and address the meeting.

A. Underhill. See'y.

Grove Meeting.

There will led a grove inceting at Manchester, the June 23rd and 24th, of the Free Charch; also, at Monteque and Porter's Park, Genera Lake, Wic., June 31st and July 1st. J. O. Bar-rett, C. W. Stewart and other speakers will be in attendance.

A Freethinker's Grove Meeting.

The Liberals of Constal and Western New York will hold a three day's grove meeting near Wolcott, N. Y., on Friday, Saturday and Sunday, the 17th, 18th and 18th days of August. At that meeting it is proposed to organize un association to be known as the "Central and Western New York Association of Freethinkers," 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 Glies B. Stebbing, of Detroit; C. D. E. Mills, of Syracuse; J. H. Harter, of Auburnt T. L. Brown, M. D., of Ringhamton, and M. L. Green, of Saturnance, J. F. Mendum of the Boston Investigator, and D. M. Bennett, editor of the Truth Secker, are expected to be present, and Col. Robert G. Ingervall has been invited. Those who desire to aid in paying the expusses of the meeting may who desire to aid in paying the expenses of the meeting may send their remittance to J. M. Cecad, Wolcott, N. Y. 2217-20

Business Notices.

A TRIAL will convince the most sensitive that Dr. Prico's Unique Perfumes are the gems of all odors—like freshly-gathered flowers.

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immediately but in use in his orchesira. We are confirmed in our judgment, then, that the tones of this new organ are the finest that have ever been produced from reeds, not because of mene oddity of effect, but from their true diangeon-like quality and fullness, and from their excellent power and pervading and sustaining effect; and that, as a whole, it is, in proportion to its size and extent, much in adcance of anything we have before been able to produce. Circulars with full particulars, also catalogues illustrating and describing all the sivies of the celebrated Mason & Ham-LIN CABINET ORGANS, which have taken highest honors at all the World's Exhibitions of recent years, and are the only

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A Prayer for Strength.

Oh, spirit friends! who ever hov'ring near, Note all my actions; every coward fear Of man's disproval of my faith and hope; Strengthen my spirit, with the foc to cope.

Grant me assistance overy day and hour;

Imbrue me with brave unyleiding power, To fight the battle with the wrongs of man And bridge life's river with a treble span. Farry in thyself, life's trouble brave to bear; Hope in the future, over a world of care; True Love and Charity for fellow men, Expressed in thought and action, word and pon.

Thus may these firmly welded links, Uphold the soul of him who nobly thinks; And as his reason ponders well the scheme See in the "dread nuknown" the substance of a

-Wm. Elgar Johnson.

Anna Dickurson as a Medium.—The Philadelphia Times asserts that Miss Dickinson is a medium and made her debut as a speaker, at Clarkson hall, on Haines street, Philadelphia. The hall was used by the Progressive Friends and Spiritualists, and here Anna Dickinson, who then claimed to be under spirit control and in a trance condition, who in the habit of speaking for hours together under the spirit influence of Col E. D. Beleg. She also assumed to write under like contogether under the spirit influence of Col E. D. Eaker. She also assumed to write under like conditions, and Prof. Samuel Jackson, pyrotechnist, of Fhiladelphia, himself a Spiritualist, kept for years, and perhaps still has, a peem written by Miss Dickinson and given to him by the lady herself after a lecture by Emma Hardinge. This pace, she said, had been produced by inspiration while she was listening to, and utterly absorbed in the words of the speaker. The mother of Miss Dickinson, a "canny" Quaker, soon perceived that her daughter possessed wonderful cloquence, and realized that to render these gifts pecuniarily profitable she must be separated from her admiring and believing spiritualistic associates. What arguments she used we do not know, but she sucarguments she used we do not know, but she sur-ceeded not only in withdrawing her from her spir-itial friends, but in making her deny from that time forth, in the most positive manner, that she had ever associated with Spiritualists or ever felt an interest in their pseuliar belief. A year or two after, when, in a mixed company, she not only de-nied but ridiculed the charge that she had first been moved to speak as a spiritual medium, a well known and highly esteemed Quaker preacher, who in times past had seen her in her "trances," real or assumed, said: "Well Anna, didst thou speak falsely then, or art thou speaking falsely now?" During a railroad journey in which she eacountered a lawyer of Philadelphia, with whom she had a previous acquaintance, he, being interarguments she used we do not know, but she suc she had a previous acquaintance, he, being interested in Spiritualism, inquired if she had not at one time held a belief in its truth. "At one time," one time held a belief in its truth. "At one time," she responded: "yes, all the time. I have never doubted it, or failed in receiving the help of my opiritual guides, whenever I have mentally invoked them. Some people say," she added, "that giving legal friends, Judges Kelley, Russell, and others. This is altogether failed. I go upon the platform with simply a few notes in my hand, and when I have need, the authorities, legal and others I quote, are given me verbatim, page and paragraph, by my control, and my best speeches are made under such control." "Why, then, do you not proclaim yourself a medium, and speak out in the cause of this truth, which now lies under so the cause of this truth, which now lies under so heavy a ban of reproach?" interrogated her listener. "I should long ago have done so," was her reply, "had it not have been for prudential considerations on the part of my friends."

It is difficult to believe that her mother, a Quaker lady, would systematically lie in order to concent her daughter's gift and make her popular with those opnosed to Spiritualism? Quakers, in their efforts to meke money, will sometimes lie as maturally as a duch takes to water. Miss Dickinson's success from the rostrum has been grand indeed, but she did some time ago gain the zenith of her glory, and she is now on the decline, probably, gradually falling to her proper level. Perhaps, in denying Spiritualism, Miss Dickinson thought as Goethe, who said:-"If we go to the bottom, it is foolish to ask, whether one has something from himself or from others, whether one acts through himself or through others. The main thing is, that one wills something great and has skill and persistency to carry it out; all the rest is indifferent. Mirabean was not perfectly right therefore if he used the external world and its forces as he could. He possessed the gift to dis-tinguish the talent, and the talent felt attracted by the Demon of his mighty nature, so that it willingly gave itself to him and his guidance. Thus he was surrounded by a mass of excellent forces, which he penetrated with his fire and put in fetitivity for his higher class. ity for his higher aims. And even that he knew how to work with others and through others, this was his genius, his originality, his greatness."

A Horrible Method of Burial in vogue to-day.—A clergymon thus describes the manner of burying the dead at Naples, Italy: "I called a carriage and bade the coachman drive me to the cemetery. The road was in fine order, and the soil had an appearance of fertility far beyond what it seemed really to yield, so defective are the owners in the science and implements of successfully tilling the soil. Winding up a long, steep, stony hill, I was set down at a closed gate of a high, strong well of masonry, extending far on either side. Tupper in the following lines had prepared me for the disgusting scene I was determined to behold.

A pit for a day—a pit for a day—a pit to be sealed for a year, And in the gloom of night they raise the year-

Look in, for gnawing lime liath half con-sumed the carcasses; Thus they burl the daily dead into that horrible

The dead that only died this day,—as unconsidered offall There a stark, white heap, unwept, unloved, un-

cared for, Old men and maidens, young men and infants mingle in hideous corruption, Fling in the gnawing lime—sent up the charnel for a veer. Fer lo, a morrow's dawn bath tinged the moun-

O fair, false city, thou gay and gilded harlot, Woe for thy wanton heart, woe for thy wicked

Wee unto thee that the lightsomeness of life beneath the Italian sun, Should meet the solemnity of death in a sepulchre so foul and fearful.

porter soon appeared, who opened the door and I entered. Nothing was visible at first eight but an era of many acres walled in and flagged with large smooth slabs of interior grante, closer inspection showing that this floor was parceled off into spaces of equal size, each bearing a num-ber in regular succession from one to three hundred and sixty five. Beneath each is a vault, six teen feet square and twenty-four feet deep separa-ted from the next adjoining, by a thin masonry, thus forming subterranean vaults to the number of the days in a year. During the day, the dead are brought to the place, left in an antercom until nightfall, when they are carried within to the wault answering to the day of the year, where they are divested of all faelr clothing; the door is opened, and after a short prayer said above them collectively, they are tumbled in, one above the other, without respect to sex, age, rank or character, when a quantity of quick lime is scattered above them, and the lid is dropped and hermetically sealed for the next twelve months. For a small sum the porter was induced to remove one of these lids, when I looked in, though but a moment. The eight was horrible. Carcasses in the warious stages of return to their native earth— here, the flesh removed but in part by the lime and living suimals all around, preying on the hu-man dead—there, all gone but the lank and whit-ened skeleton—lying in all attitudes, in loath— some and disgueling proximity. I wished not a second sight—but turned away with grief and in-dignation, fully satisfied that I had not been mis-led as to the fact and loutheomeness of this desertA DREAM.

"He only said, I am weary; I would that I were dead." I thought that I dwelt in those slient howers Where oft we wandered 'midst fruits and flowers: That I basked again in those holy rays That round me brightened in other days, And, lip to lip, and breast to breast, Were sidessly drawn and thrillingly pressed; That I leaned on thine ivory shoulder there,
Midst the clustering shade of thy golden hair.
And O how I felt when once more I drew
To thy breath of balm and thine eye of blue;
And the sighs we heaved, and the words we spoke,
Breathed deeper enchantment around as they

Before us a garden of young flowers sprung, About us a silvery hawthorn hung.
And beneath us, glad with eternal song,
A crystal rivulet rolled along. he world and its troubles were felt no more. I seemed to be nearing the Golden Shore. Some spell had bound me, I know not why, So far and farther beyond the sky. I woke again—thou wert lost to me, And now I am daring a surging sea. I feel, alas! like a broken reed o flowers to gather, not even a weed. I plod along on a weary way,
While life's growing darker day by day.
O Inez, my darling, I've now awoke,
The charm is dissolved, and the spell is broke.
But hope will guide me in storm and dark, To pilot my way in that ducky bark.
To meet thy smile where the pure are free,
In the home of God, in Eiernity.

—D. F. Colbert.

Prophetic Dreams, or Visious,-James Monroe, of Peoria, Ill., writes:—Prophetic dreams and visions are often given in the language of symbols, which must be interpreted before any sense or semblance of truth will be perceptible. Of such were the dreams and visions of Joseph in Egypt, of Pharaoh, his butler and baker, and of Nebuchadnezzar, Daniel, and John the Revelator, and others; and the same class of dreams and visions continue to manifest themselves to this day. ions continue to manifest themselves to this day. You say Mother Shipton's prophecies have proved a hoax, but I fail to see wherein, for the predictions in verse attached to your remarks appear to prove her predictions true to the present date. You, of course, expect a failure of Mother Shipton's prediction of the end of the world in 1881; but let us consider for a moment what the "end of the world" consists of; a little attention to the language of revelation will satisfy any one that human ideas, principles, customs and practices, were called the world—world of human affairs, therefore when Jesus and many other ancient prophets spoke of the end, or "the end of the world," they did not mean the destruction of the earth, but they evidently meant the end of a certain system of human arrangements. ions continue to manifest themselves to this day.

Superstition.—It appears from the Toronto. Hobo that a peculiar aerolite exists in Toronto. Globe that a peculiar aerolite exists in Toronto. Little is known of this curiosity further than that it had been from time immemorial in the possession of the Indians frequenting the Saskatchewan Valley. The following particulars, however, taken from a letter addressed by the Rev. John MacLeod, of Morleyville, to the Rev. Dr. Woods, can be relied on: "As to the meteoric stone, I have not met with any one who saw it fall, and my impression is that this occurred previous to the memory of those now living. The locality in which it was found and from whence it was taken is short was found and from whence it was taken is about 150 miles southeast of Victoria, Saskatchewan, and near Battle River. The native Indians looked upon the Fe-wah-bish, or from as they term it, as something supernatural, and as such reverence it. Parents made offerings at its shrine for the life and prosperity of their little ones; travelers for the success of their journey; war parties to insure (if possible) the victory over their enemies and to aid in stealing horses. They also laid their tobacond in steading horses. They also laid their todac-co and other stuff upon its altar. Great attractive power was attributed to it for the bringing of the buffelo and the animals to its vicinity; and as an evidence of this the more superstitious now say that on account of its removal the buffelo have en-tirely left that part of the country."

That superstition of the poor Indians is on a level with advanced Christians, who believe that God answers prayers, forgives the old heart headed sinner, and admits him to a place near his throne. The superstition of to-day is no less marked than formerly. A little water is supposed to possess wonderful efficacy, preparing a person for heaven. Faith must be brought into requisition. In fact, the superstition of church members is just as broad and deep, and just as potent as that of the poor Indians. Truly, the efficacy they attributed to the aerolite, is far more apparent than that which the Christians attach to faith and

Elder M'Gee. the Wife-Murderer-His Condition Spiritually.—The arraignment of a clergyman on the charge of poisoning his wife is a spectacle of the most painful charac-It seems almost incredible that even a pirate or a Feeige islander could select a sick woman as a victim, and that woman a faithful wife, and then substitute poison for medicine, and to a most painful form of death for the helpless one add days of deliberate malice and planning on the part of the actor in the terrible deed. That such a murder could be committed by a professed follower and preacher of Jesus Christ, would seem to trans-cend human power of belief. So astounding is the charge made against the Rev. Mr McGee, of this State, and so sickening is the evidence, that no doubt all the clergymen who read of the shameful affair will feel that once again is their calling for the time subjected to disgrace. Into the min-isterial profession these shapes of human nature enter, and are ready in some secret manner to flog a child to death, or mix up a cup of poison for a wife, or to steal the money from the missionary box, or to steal for a year or for life, the sermons of old Jeremy Taylor or the grand Robertson. A drunken preacher, a cruel preacher, a dishonest preacher, a murderous preacher, will appear here and there, from the fact that mankind is not all moved by noble impulses, but in part by the

emoinments of an office. The above is from the Chicago Alliance. Me-Gee, a minister, deliberately poisoned his wife expecting to marry a young girl, who, if she encouraged his advances, should be held equally guilty with him. Sentenced to fourteen years in the penitentiary, he will have ample time to make his "peace with Jesus," but not enough to purify his own spiritual nature, which is as black as the crime he committed. His spiritual nature is dark, overclouded as it were by the emanations that arise from a guilty soul. The soul may be compared to a flower; if the seeds (acts) implanted therein are of the right quality, the emanations from it will be bright and beautiful, and therefrom a giorious vesture for the soul can be made. On the contrary, if the seeds (bad acts) are the re-verse, the emanations will be dark, and the dress made therefrom will be dingy indeed, possessing a specific gravity which causes the soul to descend to the lowest spheres of spirit-life, What a horrible crime—poisoning his own wife! Throw over the poor weak man the vell of charity. It is a fact, as the Sunday Times. says, that as soon as some people get what they believe to be religion, they at once fancy themselves in rapport with Omnipotence and gifted with Omniacient powers. They feel themselves permeated with an inspiration whereby whatever is right and paper, whether it be the kissing of one's wife on sunday, or the constitution of a ministerial cabinet, will be revealed to them without research or mental labor. Hence the Blue laws of Connecticut; and hence the uprising of the save of Connecticut; and hence the uprising of the softes in Constantinople. The latter occurrence shows that it makes no difference what kind of a religion one of this class has, whether from Jehovah, Allah, or Bhudda." The probability is that had not McGhee been a minister, he never would have committed the crime. The temptation was

Besisting Fire. -- An English officer in India writes home a description of the fire test in India: A Poolari or Bhil had a hole dug four feet long and eighteen inches deep; this was half filled with charcoal and lit up. An incantation was then pronounced, and a fowl killed, after which a naked sword was passed six times over the fire. A Bhil approached the hole and deliberately walk. ed over the coals, which were bright and free from ashes. He took slow and measured steps, and on examining the soles of his feet there was not the

slightest trace of a burn. A Chuprassie (a Peon) stepped forward without the slightest hesitation and walked over the fire, pressing down each foot—on which he brought the whole weight of his body to bear—firmly, three or four times. An examination of the soles of the feet did not reveal the slightest trace of a blister. The charm only holds good for four or five minutes.

It is difficult for us to conceive the use of the incantations employed; and it would be equally as difficult no doubt for a skeptle to see the necessity of singing or music at a circle.

The Bank of Heaven Unable to Meet Demands Against It.—The New York Tribune gives a statement of the mortgages on the metropolitan houses of worship in New York City alone. Recent forcelosure proceedings in the case of Dr. Hepworth's Church of the Disciples and similar procedures in other suits have lately and similar procedures in other suits have lately directed attention to the fact that many of the finest and costlicst of the fashionable churches in New York City are heavily mortgaged. No other class of improved real estate in that city appears to be so heavily incumbered as that of its religious associations. Nearly the whole debt created by these mortgages has been for the purpose of the purpose of the contribution of by these mortgages has been for the purpose of enlarging editices, or the construction of new ones. There can be found searcely an example where a church has incurred debt for the purpose of increasing salaries or the number of its laborers, or to enlarge its contributions to general charity or missionary funds. All has apparently been for show. Indeed, many of the churches owe their existence to the mortgages with which they are incumbered. The following list shows the linancial condition of many of the New York churches which are mortgaged, and of some religious societies. All mortgages registered prior to 1860 are omitted, and others less than \$6,000 in amount disregarded, except in grand totals. The other figures are exact, as taken from the county register's book:

ł	tors douri	
ł	American Bible Union	3 20.0
ļ	American Track Society	123,0
ļ	American Tract Society	10,0
	Ascension, Protestant Episcopal	85,0
	Ascension Chanal	21,0
i	Ascension ChapalAtonement, Protestant Episcopal	25,0
i	Brick Presbyterian church	25,0
1	Christ Protestant Episcopal church	20,00
1	Covenant, Presbyterian	20,00
1	Whether Consections	189,0
1	Disciples, Congregational Fifth Ayenue Baptist	42,00
ı	Pitter thing Street Bondie	67,00
ı	Fifty-third Street Baptist	45.00
ŀ	First Baptist	
ı	First Baptist, of Harlem	22,00
ı	First German Baptist	18,0
ł	First United Presbyterian	12,50
١	Fourth Avenue Presbyterian Fourth German Ref med Protestant Dutch	25,00
ı	Fourth German Reimed Protestant Duten	10,00
ı	Fourth Reformed Presbyterian	20,60
Ì	Grace church, Prot'tant Episcopal, Harlem	10,00
į	Heavenly Rest Protestant Eniscansi	137,01
ļ	Holy Apostles, Protestant Episcopal	12,00
ŀ	Holy Savior, Protestant Episcopal	60,00
ŀ	Holy Semulchre, Pritit Episconal, Harlem	65,00
ł	Holy Trinity, Evangelical Lutheran Incarnation, Protestant Episcopal	28,00
ŀ	Incarnation, Protestant Episcopal	14.00
ł	Intercession. Protestant Ediscondi	46,00
Į	Jane Street M. E	14,00
ļ	Madison Avenue Reformed	100.00
i	Madison Source Presbyterian church	45,00
į	M. E. church, East circuit of New York	45.00
į	M. E. church, Harlem	40.00
1	Memorial, Presbyterian	130,00
ļ	New York Preshyterian church.	15,00
ļ	New York Presbyterian church Northwest Protestant Reformed Dutch	20.00
į	Phillips, Presbyterian	260.00
į	Paritans, Presbyterian	155.00
Ì	Plymouth, Baptist	18,00
į	Paformed Protectant Parch shutch	471,00
l	Reformed Protestant Dutch church Reformed Protestant Dutch church	25,00
l	Reformed Low Dutch church, Harlem	28,00
ľ	Sacred Heart, Roman Catholic?	15.00
ı	Second Congregational Unitarian church.	64.00
ı	Ct Andrew's Beetle Enteronal Manhon	60,66
ŀ	St. Andrew's Prot't Episcopal, Harlem	
ı	St. Bernard Roman Catholic	10.00
ŀ	St. Esprit, Roman Catholic, French Ch'ch	10,00
į	St. John. Evengelical Luthran	16,00
ľ	St John the Baptist, Roman Catholic	74,00
ŀ	St. Luke, German Evangelical	89,00
	St. Nicholas, Roman Catholic	10,66
ŀ	St. Steven's, Protestant Episcopal	34,00
	St. Teresa, Roman Catholic	27.00
١	St. Vincent de Paul, Asylum of, Roman C'e	5,00
ı	St. Teresa, Roman Catholic	65,60
ŀ	RECAPITULATION.	
ŀ		50.00
ŧ	Presbyterian 8706,000 Methodiet	79,90

Reformed..... 644,000 Protest't Epis'al 453,000 644.000 | Lutheran Total..... \$2,367,886 Roman Catholic 229,000 Baptist..... 212,000 What think you of that, the churches of an In

son before you, and remember how futile is prayer to God to relieve them of that burden. To Depend upon God Is Uncertain. To be respected they must get money and property. Without money there is no leisure; without leisure no thought; without thought no pro-

finite God loaded down with debt? Keep that les-

gress. Their preachers should tell them more about what to do and less about what to feel They should cultivate their brain more and their lungs less. They should not depend upon being helped out, but should do for themselves. He was tired of Ethiopia holding out her hands They should not depend upon the Lord for every thing. The Lord is good and kind, but is of the most use to those who do for themselves. No man has a right to live unless he lives honestly. and no man lives honestly who lives upon another. -Fred Douglass in an address to the colored peo-

His advice was indeed good. Those who depend upon themselves—on their own exertions instead of prayers to Deity, are always the most successful in any undertaking they may be engaged in. In Africa, the natives have a very large man for a God, but that idea has been banished from the mind of the negro here by the theologians, and now he has not a single intelligent conception of Deity. The advice of Mr. Douglas, that their preachers should cultivate their brains more and their lungs less, was indeed very appropriate, and would apply equally as well to hundreds of white preachers. The Indian has his conception of God as well as the negro, as beautifully set forth by Major Powell, who said: "The savage is intimately associated with animal life. From animals he obtains the greater part of his clothing and food, and in studying their habits he finds many marvelous things. Their knowledge and skill and power appear to him to be superior to his own. He sees the mountain sheep fleet among the crags, the eagle soaring in the heavens, the humming bird poised over its blossom cup of nectar, the serpent swift without legs, the salmon scaling the rapids, the spider weaving its gossamer web, the aunt building a play house mountain. In all animal nature he sees things too wonderful for him, and from admiration he grows to adoration. It is not the animals of to day, however, which he worships, but the dead—the ancients—animals, who were the progenitors of the present. Individuals of every species are supposed to have descended from the more ancient animal, the progenitor of the race, who was a wonderful being. The woll of to day is a howling pest, but that wolf's grand. father was a god And so they have a grizzly bear and eagle god, a rattlesnake god, a trout god and a spider god—a god for every race or species of animal. And so they do not separate man from the beast by any broad line of demarcation. Man is supposed simply to be one of the many races of animals—in some respects superior, in many others inferior to those races." The belief in the existence of a God who answers prayer, has made men not only lazy, but war-like, and disqualified them from properly grappling with the difficulties that each one must necessarily encounter in this life. Teach the negro that he can attain one thing by prayer, and the natural result will be, that he will come to the conclusion that all of his requests will be answered by Deity.

A Cannibal Communicates-Healing Oll, etc.-T, H. Stewart, State Missionary of Michigan, writes:-Watchman, what of the day! Some very fiattering reports have been written about our work as Spiritualists in Michigan. First, some lecturers in the State may be received ing better remuneration than they have ever re-ceived before. They may also have done some good work, for the harvest is truly great. Our meetings at Otisco, Smyrns, Rockford and Sturgis, have been largely attended by the faithful Meetings in future, at Middlebury, Northwes

Ohlo, South Raven, Trent, St. Clair, Seginaw, Serana, Detroit, etc. Most of these gatherings will be grove meetings. I have some twenty new phases be grove meetings. I have some twenty new phases of writing in ancient languages, one very peculiar kind of hieroglyphics from a cashibat or native of Central America, whose tongue and heart was cut out and hurnt to his god or idol, and body eaten; other apecimens of chemistry and astronomy at Sturgis. In public, Mrs. Proctor's hand was several times filled with oil or some mysterious liquid for the healing of the sick, whom she selected to apply it. The ordinary phases of mediumship are being superseded by these wonders; old Bible Spiritualism given from a hearsay past, is of but little value. Lectures that are only a repetition of old theology about Jesus and the Virgin Mary, are out of date with the people.

And why shouldn't one who has been a cannibat

And why shouldn't one who has been a cannibal communicate? Why should not a healing oil be formed suitable to relieve the ills of the flesh? In our office are a score of drawings, the various colors of which were extracted from the elements by the spirits themselves while no person was present, and then applied to the paper, forming a flower, or the exact representation of some person. Spiritual chemistry, as applied to the material world, is yet in its infancy.

Ephraim Myers, of Rosendale, Mo., thinks a good materalizing medium would do well to locate there. W. L. Hardesty says: "I can not express how much I am indebted to the Journal in leading me into the light of the Harmoutal Philosophy. Dr. Win, Andrews address is Manchester, Iowa. Dr. C. Bonn of Louisville, Ky., writes that he must remove to Philadelphia. H. N. Rothery, has located at 914 Broad street, Richmond, Va., and has fitted up a hall for lectures. He is undenbtedly doing a good work there, lecturing and healing.

Brief Mentions.—The demand for planchettes is improving. California Spiritualists are asking for materializing and physical mediums, while, if reports are true, they have the best in the world. One truth can no more queuch another truth than one sumbeam can queuch another sumbeam.—Lord John Russell. A little church in Sturgis, Mich., and the grounds at Onset Bay, Mass., are the only two pieces of real estate that are owned by associations of Spiritualists in this country. The friends of Charley Ross have become satisfied of his death. There will be four camp-meetings of Spiritualists this summer; so says the Boston Herald. The Holmeses are located in Vermont. Spiritualists agree that both the lower and the higher intelligences have access to mankind. John Wesley distinctly asserts his belief that the spirits are often near their friends.

Another Spirit Artist.—S. B. Williams.

Another Spirit Artist.—S. B. Williams, Martins Ferry, Ohio, writes:—Mrs. Faulkner is an unconscious trance medium here, and white entranced, often prescribes medicine for the afflicted, which never fails to have the desired effect. She which never fails to have the desired effect. She is also an excellent clairvoyant. It is, however, more particularly of her husband that I wish to speak about. Eight months since he was informed by the spirits, if he would learn the Photographic art, that he would become a great artist. He did so, and now, after eight months time, he has been developed into one of the best spirit artists that ever blessed this earth. He never fails now to get a spirit picture at the third sitting at farthest, but most generally at first one. He is anxious to have honest photographers come and examine every. most generally at list one. He is auxious to have honest photographers come and examine everything. They may develop the pictures themselves; also bring their own plates and chemicals. In conclusion, I most earnestly request the Spiritualists and Liberalists of Wheeling and vicinity, to visit Mr. Faulkner and sit for a picture. Strangers visiting Wheeling can find Mr. Faulkner at 2,204-Eoff street.

This country has about twenty spirit artists of various phases, and Scotland one. None in England, France or Spain, who are before the public.

Sir Jung Baliadoor, Prince of Nepaul, India, is dead. He was one of the most generous entertainers of the Prince of Wales on his recent visit to that country. His kingdom is under the protection of the British government. He left three widows who did not long survive him; but true to an ancient practice of suttee they gave up their lives at his funeral pyre. With their own hands they strewed the pyre with sandal wood, af-ter which they took their station on the pile, and were eremated, along with the dead body of their husband. One of their sons ignited the pile.

Well, our old friend Lucian gives an account of an early christian getting up a scene of about the same character. This christian had preached Christianty just as long as he could draw a crowd, and was popular; and finally, in order to get up a sensation he announced that on a certain day he would burn himself. He had an enormous pile of combustibles collected, and a high platform erected from which he was to throw himself into the flames. Lucian intimates, however, that his secret conclusion was that the people would not allow him to jump into the blaze. But in that he was sadly mistaken, as when he appeared, clad in a pure white robe, they shouted "fullfil your promise," and allowed him to fling himself into the fire.

Lame P. O., Kan.-Mrs. Johnson Clark writes:—We are making some progress in our vicinity. Some who formerly came to scoff, now come to our circles, as we call them, with an earnest desire to investigate! Only last evening a young Methodist whose father is a Minister came to our house accompanied by several friends, and with much sincerity solicited an interview the spirit of a young man who recently left the body by drowning. It was granted and several tests were given. This youthful investigator expressed his intention of organizing a circle at home if his father would give permission. Certain members of the family are mediumistic; as rapping noises, and moving of furniture across the floor has been of frequent occurrence; in fact, the phenomena having attended them for a period of seven years. They gave no heed, however, calling it the works of the Devil. We trust a change will come over their dreams. Your paper is doing a great work over the land, and it is to be hoped it will be well sustained by all who take an interest in the cause.

Cleveland, Ohio.—D. A. Eddy, writes:—The sermon you published in last Journal (first page) by Rev. H. W. Thomas, D. D., is one of the most beautiful, concise, comprehensive and truthful exhibits I have met with since my earliest experience as a student in the spiritual philosophy. I hope the readers of the Journal will give this discourse the consideration it so justly merits and where they can, pass it round to their orthodox neighbors.

Religious Wars. They are not confined to Turkey and Russia exclusively, but occasionally one breaks out on a small scale in this country. True, blood is not shed, no one is killed and property is not destroyed, but a great deal of valuable time is lost in worthless disputes. At Muscatine, Iowa, a religious war is waging, the sending of vituperative letters, taking the place of cannons, etc. Here is one of the letters:

"R. Starcke, of the German Church, of Infidels; You hell-hound, clear out from Muscatine. Your breath is infesting our pure and holy doctrines. You are a devil, and the devils belong to the hell. That is where all of your church members also belong. If you'do not leave it within two or three weeks, you will never leave it alive. So help us the three united God who you are denying. We con-sent with the deciaration about you in the German Zeitung of this day.

A LEAGUE OF GERMAN CHRISTIANS." Another letter in German, closes as follows: Parson Starke, don't think it is fun. I am sorry you can't find the Holy Ghost. You must leave.

Mr. J. G. Hockl, a member of Mr. Starcke's church, received the following: "If Mr. Starcke does not leave the city he must suffer as a heretic. Wo, wo, unto you sH. God's tools will punish you at the day of judgment. Turn back and repent. This is my prayer to Jesus,

the Almighty Lord. Amen. A FRIEND OF THE LOST." Those quarreling religionists, better immigrate to the Cannibal fales at once. They are a disgrace to Muscatine.

Count de Bullet pays Firman, the medium in Paris, 12,000 france a year.

Leymanie, formerly the editor of the *House* Spirite of Paris, is coming to America.

Middle Granville, N. Y.—Eliza Blossom writes:—Brother S. S. Jones is not dead, but lives in all the hearts who are lovers of truth.

D. D. Home, the medium, has been called to Russia. Probably the Czar wishes to consult him in relation to the war.

Howersville, Ga.—A. D. Hilliard, writes:— The Journal is one of the greatest illuminators of this, or any other age. Ripton, Vt.—Samuel Damon writes:—You must have some wicked devils in your office to print my name Demon, instead of Damon! I am

ot yet quite a demon. Mount Rock, Pa.-D. C. Danner writes:-Sorry for Bro. Jones' unexpected departure, but as the Journal still goes on as usual, it seems as if "he were not dead."

It appears from Herman Snow that Thes. L. Harris is in California, endeavoring to establish a community there, similiar to the one he controlled

A Philadelphia daily in an editorial on Spiritualism says that "without exception its adherents assert the power of the mediums to summon spirits almost at will from any part of the other world." The reverse is true.

Mr. Heecher in one of his Friday night's talk said that when young, in imitation of some cele-brated Biblical character to prayed seven times a day, but finally came to the conclusion "that this might be very good spiritual diet for some, but it was not very good for him."

The Boston Herald states that the London papers would not publish the letter from Simmons to Professor Lankoster, offering him an opportunity to test Dr. Slade's mediumship. By so doing they received from Spiritualists an order to insert the letter in their adventions as a context of the letter in their adventions. letter in their advertising columns, and were paid

Philadelphia.—Helen M. Dodge, writes:— The Journal has ever been, and still is noted for its high moral tone, and among all the columns of instruction in our grand Republic, it stands pre-imment. May it live and flourish like the Cedar of Lebanon, a tower of strength, a giant of truth, a fearless defender of the cause it so nobly advo-

Nacogdoches, Texas.—Mary Dana Shind-ler writes:—In the pleasant notice of my book, "A Southener among the Spirits," the price was given, but not the postage. Will you be kind enough to mention that the price of the book is Si.00, postage 6 cents. They can still be obtained by addressing me at 3:14 Jefferson street, (extended) Memphis, Tenn. I have returned for a while to my Texas home; will probably visit Memphis in the Fall.

Trying to Destroy Superstition.—A daring young man writes to the New York Sun proposing the formation of a society for the purpose of trying the Fates. He would have not more than thirteen, and would cause that number of persons, Miss Kate Claxton included, to sit down at table once a month. At these interesting barmers to be graphed to the provided for the provided payments agree to the provided for the provided payments. quets he would set in operation every known agency of ill-lack. He evidently believes there is no such thing, for he says he has in his life time killed more than 100 cats, although he is well aware it is considered unlucky to kill even one of these affectionate animais. "

Springfield.-Last evening I attended the most wonderful materializing scance that I have over seen. It was given at Mr. Harvey Lyman's by Mrs. Mary Eddy Huntoon, of Chittenden, Vermont. Spirits spoke in an audible voice. They were so materialized as to walk out into the room where materianzed as to which out into the room where we were all seated. After singing a while the musical instruments and bells were made use of, and floated in the room over our heads with light enough for us to see them.

If the writer had signed his name to the above, it would have had more weight.

Janesville. Wis.-E. W. Stevens, V. D. writes:—Since the sad afternoon when the gates admitted to the immortal life Brother S. S. Jones, I have been incessantly moving in the lecturing and healing field, with satisfactory success, in Wisconsin and Iowa, and have carefully sought to find the true state of the public and more private Spiritualistic mind. That shocking event has drawn nearer, if possible, the hearts and sympathies of the people, to the life, labors, purposes and principles of our risen Brother than ever before. That his mantle has fallen on so worthy a successor is a source of universal satisfaction. The dear old Religio-Philosophical Journal, like the triumphant cause it represents, is growing more popular and wielding an influence felt for good in almost every town in the country. Success to the JOURNAL!

Professional Mediums.-The chairman of a developing circle of Sandhurst, Australia, writes to the *Hurbinger of Light* of Melbourne against paid mediumship. He urges all true Spiritualists in the colonies to discountenance professional mediums and investigate by the aid of private mediums.

We can't see why professional mediumship should not be conducted as honorably as any other kind. The worst frauds, deceptions, and lies ever told, to us came through a medium who at the time gave no public sittings. If the medium is scrupulously truthful in all departments of life. scorning lies, and dissimulation, the communications will almost invariably prove true. A person who is naturally a hypocrite is surrounded by an atmosphere of deception and it would be difficult for a spirit to get a truthful communication through such an organism.

Postal Mediumship.—Tryphena C. Pardee, Ellington, N. Y., writes:—Under a sense of duty to Brother Jas. V. Mansfield, I send you a few words of cheer for publication in your valuable paper. I have sent several sealed letters to him to be answered by spirit friends through his mediumship and am perfectly satisfied that all have been returned involate with true replies from the spirits addressed. As he is now on his immediations. spirits addressed. As he is now on his journey westward this notice may be of service to him. I would say to all wherever he moves: Don't be afraid of fooling away your money by employing his powers, for I feel certain that you will not only feel richly paid, but that you have made a splendid investment in the cause of the "knowledge of the truth" of the Immortality of Life. I have just received a massage from my angel husband through Mr. Mansfield, who not only answered the contents of the sealed letter, but cited my attention to an experience of ours that happened years ago, and none but ourselves knew. God and the good angels go with Brother Mansfield, is the sincere prayer of his friend and well wisher.

The Manifestation of Intelligence begins in organization. The lowest organisms will show evidence of it. If our spiritual vision could be enlarged as ordinary vision is by means of the microscope, it might discover spiritual activity even in the animatcule or vitalized atom. A sonorous body must vibrate sixteen times in the second to be heard by the human ear. It would be a void unexampled to suppose that there were no ears attuned to finer sounds on the hither side of the sixteenth vibration—a world of unpercipient being. Perhaps it may not be altogether a fancy which asserts that there was once a fairy who could hear the grass grow. With our own dull ears even, we may often in the fervent morning hear the snapping corn. Mrs. Shelley writes that the murmur of the sea affected her with a hysterical feeling, so that she would be ready to cry. But why should not a power which organizes a universe be infinitesimally small as well as infinitely great. The minuteness of microscopic infinitely great? The minuteness of microscopic structures, also, must be balanced by the extreme tenuity of the forces which held together its delicate tissues; while the like forces move the trecate tissues; while the like forces move the tre-mendous sinews of the mighty mammoth. All through this series of manifestations of the two-forces, from the low to the high, from the small to the great, we see bodies with their attendant functions advancing from the simple to the com-plex; intelligence organised, divaricated, perfect-ed; nor does it matter what we name it; since a change of form is not a change of facts or princi-ples. It is indubitable life and growth, spirit and progress, and that inevitably.—Geo. Wents.

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Space will permit me to refer to's few only of the thousands of certificates, which I have received, relating remarkable cures by the Positive and Negative Powders. Mrs. Salile W. McElwe, of Brayer Springs, Penn., reports the cure of Ellen Cox, of Juniata. Penn., of Servidia and Servidions Blindness of three years' standing, which had been pronounced incurable by her physicians. Mrs. Mr. I Dwight, of Stafford, Conn. reports the cure of ceveral cases of Typhoid Fever and one of Measles. J. H. Smith, of Cedar City, Utab., reports humself cured of Heart Disease, Palpitation, and Dyspepsia. Mrs. W. Sheley, of Shelbattne Frils, Mass., reports a boy cured of Chronic Diarrhozo, which three Boctors had pronounced incured female Wesknesses, Fever. Pains in the Stomach, and Chills and Fever. J. G. McGee, of Lafayette, Texas, 1933 that for low ders are the terror of Chilis and Fevers. Headaches, Neuralata, and all the diseases that had troubled his simily. W. P. Dedge, of Praspect. N. York, reports the cure of Indiamantion of the Bladder and kidneys of five years' standing. Mrs. Noney Markham, of Taborville, Mo. says the Powders caved her life. Zilpha Lindsey of Greenwood, N. Tork, tells how the Positive Onintent Costilie Powder and Lavi) cured an old ranning Sore and the Earbers Itch. Win. H. Erdinard, of Portland, Coun., reports the cure of a case of Bovel Complaint of twenty years' standing. Caroline Brisin, of Palmyra, Wile, says the Powders cured a terrible attack of Scarle Fever, and that the Positive Onlinear is the best thing she ever saw for Scalds and Burns. W. H. Hollister, of South Glastenburg, Coun., says, "I have used the Powder with success for Eryspelas, Lung Fever, Colds, the Teething of Children, Bowel Complainte, Measles, Whonjung Cough, Asthma, and other diseases." Mrs. G. H. Miles, of Sparit, be says she has seen the Powders Green, West, Reports the cure of Paralysis, also Neuralgia and Female Weaknesses of t

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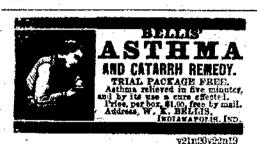
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DARWINIANISM, ETC.

Mrs. Cora L. V. Richmond Answers Important Questions, at Grow's Hall, Sunday, June 17th, 1877.

[Reported for the Religio Philosophical Journal].

Question:-Will the controls give their opinion of the Darwinian theory?

Answer: —The theory of evolution is not wholly the invention of Darwin. Certain statements of it, and the culmination thereof, had their origin in his brain, but long since the elder Darwin, the careful German thinkers, scientists in the French Academy, and in the more advanced schools of science, have entertained advanced-views on the subject. The theory of gradual development from the early stage of organic life up to a higher, has been long since making perceptible progress. Indeed, what. with the discoveries of geology and gradual development of the natural physical seiences, would have been realized unless this progress in nature had been acknowledged. And whether one species was over eliminated from another, or whether nature holds strictly to the original type, is the contest between the two sensols.

The branch of science of which Mr. Darwin is the culmination, holds to the theory that one species or type may be evolved from another by long changes, of what Mr. Spancor calls differentiation; that this differentiation results in the organization of an entirely new species; that no two fish or birds, or human being are exactly alike. and from them is gradually unfolded a new type by this differentiation. It is believed that links are found sufficiently indicative of a change of the physical structure in higher and lower species, to prove distinct transformation can ultimately take place, and no necessity exists in nature, either of germs or types, or special creative im-

Mr. Huxley, Spencer, Tyndall, and a large body of scientific men favor this theory. Lipthe French and Gorman schools are a few who favor it in the same manner. In America the number of scientific minds are about equally divided.

The other theory teaches the law of gradual advance and progression, but that in every type there must be a distinct common origin corresponding to the type-either/of the primordial cell germs or such other distinct creative powers, as shall prominently unfold the type that follows. The great discussion lies between these two schools, and while science has so far advanced as to discover the necessity of the primordial cell and then abandons that necessity by admitting that protoplasmic property exists, which is not an element of the cell or tissue: first showing that science makes the discovery that all life ultimates from the primordial cell, and then abandons that theory by proving that it exists outside of the primor-

For our part, we consider both these theories are approximately true; none can deny this who witness the gradual improvement in types; who see the gradual unfoldment from the lower to a higher. But that Darwin or any of his cotemporaries have succeeded in establishing the theory of the transformation of one type into another, we must emphatically deny. . There is approximate evidence in the resemblance between man and the lower mammals, and this approximate resemblance may extend as far as the reptile, we freely admit, but that interblending types have been discovered that successfully account for the difference in a single type of nature, we shall deny until Mr. Darwin has more successfully proved

The evolutionists claim more than Mr. Darwin does. They jump over the abyss he recognizes, and supply the same with their fertile imagination; and yet when he is carefully pinned down, he admits that some specific creative power was necessary in some of the orders. The evolutionists on the contrary, declare that no creation is necessary, but that all types were evolved.

Prof. Agassiz was of the opinion that nature is strictly jealous of her primordial types, and that no one species or form of existence transferred into another, can either perpetuate its kind or remain long as a type or species. If by blending, two types are united to form another or third type, there exists no creative power or permanent function in that for perpetuation; that all primary types of nature are strictly preserved. The destruction of some is to give place to those that follow after.

We have said for our own part that we believe each theory to be partly true, but to adhere to either in their entirety, is equivalent to believing a falsehood. What is desirable in science, is to found a theory admitting that which seems to be true, and be ready to wait for what shall reveal itself. No scientific method can arrive at absolute truth. Every new discovery of yesterday is in the form only of relative truth, and until distinctly established, must be one largely of speculation; and only when all the facts in creation are known of any given world, can the entire philosophy thereof be clearly expressed. Science should not cling to any theory that requires the binding of facts to sustain it. But these facts are so and so, and from which each human being can draw his own conclusion. It is quite important that every step attained in knowledge should be carefully recorded, and that each step in ad-

vance may be carefully sustained. But which theory is the most correct? Huxley's theory was the sheerest nonsense

prove that which does not exist. When people learn to distinguish between the speculation of a savan and actual revelation of science, then Huxley, Tyndall, Darwin, and others will take their proper place as simple leaders or specialists, and only be recognized as such. But as to revealing from a single phase of nature as presented to them the final theory of creation-it is not given to any one man of science, since they have not yet compassed the whole scope of creative power. But it is true that those types of animal life intelligently preserved, are more perfect and are better adapted to the use of man. Of those types of life not preserved, and therefore within which there is no intelligent power that is beneficial to man, have greatly deteriorated. Now, had it been that man should have chosen the lion, the leopard, or the bear for his beast of burden, and accordingly adapted them to his peculiar needs, there is no evidence in the Darwinian theory or any other, that they would not finally have been adapted to some of the wants of man, and greatly improved. The horse, dog. sheep. goat and cow, yielding products which man requires, have been most valuable animals; this comes from the survival of the fittest those considered by man as best adapted to his requirements. While the camel has special qualities which fit it for a beast of burden, if you had not seen the desert, you would have no knowledge of the survival of that animal as the fittest. In all other departments of nature, where usefulness may be shown, mar has no consciousness of it, for the simple reason he has no knowledge of it. It is nee saity which brings him in contact with it, and intelligence which gives indications of certain capacities, in the fitness of every department of the animal kingdom for its special use. If humanity recognize any law in nature, or control, which can in any way produce this which the theory of science declares true, then another effect of the theory may be added by those aware of the higher principles controlling the universe.

Only half the truth concerning creation is embodied in any of the scientific schools. There is no absolute evidence that the different species have been evolved from one type. The single line between the peach and apple is never crossed. The single line between the type to which man belongs and the lower orders of any special creations, has never been defined as having been crossed. That there should be a resemblance between nature and her different departments, is certain: that you can trace all artists by his peculiar color and tone of picture, but that this picture or that are the same because the same hand made them, is ridiculous to suppose. Because the lower order of mammal gives prophecy of a higher, is no indication that man was developed from them. but rather that the mind behind them is beginning to prepare the world for a higher type, and that this will continue until finally the highest type of which the previous were a prophecy, is unfolded. If three, five or ten special creations are necessary, as well admit a hundred, or a thousand, or more; that would be no more impossible.

As nature has resources to which she adheres with strict fidelity, it is as reasonable to suppose that these special developments are invention of the universe, as that man's creative genius, in the fabrication of different things, is evidence of mind, but not evolved by him. So this intelligence behind nature is a principle which science looks to in order to make her system complete ; presupposing no intelligent creation, she goes out of her way to make nature do things which nature has no intelligence in doing. She goes out of her way to establish law without any law maker. She affirms that every thing gives indication of purpose is here, but no controller. Finally she admits seeing the order of unfoldment in creation, which is more impossible than the order which admits an intelligent acting substance and gradual animating with its own spirit an intelligent life.

But the next highest order is as much a separate birth of spirit-power, as the birth which animates human life, or law which, out of chaos, creates order, which men themselves produce in all cities, in commerce, in trade, and in government. Man in his method is an exact expression of Deity. Men prepare for the building of the temple by the use of stone, brick and marble, and cutting down forests, intelligently shaping the temple beforehand, but at no one step of its growth, can it be declared that its gradual completion was not under the direction of mind. So this Temple of Nature—the divine intelligence prepares the way for the culmination of life upon earth by intermediate steps which do not grow out of each other, but which are the results of some primary law or divine impulse. As there was said to be six days for creation, and as science declares there are many epochs, it is not unreasonable to suppose that this earth, under the impulse of creative power, evolved either the functions or the germs of different species, one becoming extinct and others following. The earth may contain the germs of bodies that you little dream of, just as the human life of man holds the germ of spirit not born, but which is unfolded by it.

We can well believe with those who entertain the idea that the soul of man is the legitimate result of all that man must

No kind of Spiritualism or religion, or thought developed therefrom, can make the spirit of man a product of the body. We can readily see that Spiritual impulses that animate matter cannot be created by earth,

can be created by the body; organization represents a step of growth, but not spirit itself. The organization of man is the result of different steps of growth by which nature, with special impulses of creation, has made organic life out of inorganic substance. As man's spirit becomes more and more unfolded in him, so matter becomes more perfect and refined. No more can the spirit of man exist without the spirit germ, than can nature exist without the spirit of that life which caused intelligent shape.

The spirit of man did not emanate from the ape, monkey or any special form of life beneath him. The ape, the monkey and chimpanzee, and various orders supposed to be intermediate links, are merely the result of impulses of nature toward perfection. But the body of man is for the spirit of man.

Until the evolutions of Spirit-life, be as carefully studied as material life, there must be no technical philosophy that will obscure the subtile operations of nature. Religion holds aloof from this question; sets her Deity of creation, afar off as a worker of miracles, but unapproachable by man. Science holds aloof from creation void of intelligence; gives expression to law with purpose, and until these two are will ing to be united in a common philosophy of spirit-life, which forms the sphere of spirit existence, admitting the gradual unfoldment of substances toward spirit until both are blended and merged in the epitome of creation, which is man, confusion of thoughts must prevail. As from the heights revealed by Swedenborg, when souls imperfect, with calm contemplation, and with no earthly knowledge, wait for a time when outwardly they shall have birth, and the spirit germs, like seeds of flowers holds in their keeping the wonderful possibilities of future life, so from the infinity of souls; each one unfolded come to earthly life, revealing their special power, and go back to spirit-life with greater possibilitiesso up from dust, from monad, duad, triad, and molecule, and as organized form passes through every process of organized life, the elements that compass their bodies are formed: but never before, until human impulses seized these atoms, did they resemble human beings that pervades them. Though babies as yet in the perfection of life, humanity shall go on, the earth developing more and more, until men a little lower than the angels—their form fully revealing that perfection which at last shall abide in the spirit, thereby fitting the earth for the abode of angels and perfect souls.

Question:-The line of demarkation between man and the lower order of ani

Answer:-Is it necessary there should be a line of demarkation, where no line of contention? If he were like the lower order of animals, he would be one. It is not necessary because a resemblance in some qualities, to define the difference in others. The intelligence connecting all forms, tree, flower or animal, is in a given line, and has one, two, or three attributes, just as atoms, monads, etc., according to attraction. The intelligence of man is a complete sphere; has unfolded attributes, which, when awakened represent the whole of intelligence, fits as in one department of nature; consequently if you could see the germ of man's intelligence, the germs pervading nature or higher orders of animals, you would see the horse and dog, and those animals that manifest the greatest intelligence, are developed in appointed lines toward man, but not the case with lower animals; so while the dog is faithful and while the elephant manifests sagacity, and the horse exhibits certain traits when in contact with man, it has become evident that where that intelligence is developed to any great degree, it is developed by contact with man. Should any one species ever be removed from contact with him, it cannot go on improving; but on the contrary deteriorates.

Question: -- Spirits and animals; the action of the former upon the latter.

Answer:--Spirits impress animals. They sometimes act upon dogs; they are not possessed of them in any sense of absolute control. Birds are also very sensitive and susceptible; so are horses alike nervous. They are easily affected by magnetic or spiritual influences. In many instances animals have been made intercessors between the spirit-world and man.

Question: - Is there the same difference of opinion in spirit-life as here, in reference to evolution.

Answer:-Yes, undoubtedly. We never claim to give any thing but our individual opinion. The band of twelve who control this medium are taught in the sphere of spirit life in which they dwell. If you will carefully consider you will find that there is a similarity of opinion among all who inhabit the same grade of spirit-life.

Question:—Is the question of Evolution discussed there?

Answer: -Yes, it is discussed. The principal or method of instruction is like that of Socrates and Christ; the teacher is recognized by his admitted superior knowledge and practical ability. The method of instruction is by unfoldment, by presentation of ideas by the teacher as the mind of others is prepared to receive them.

Question:-Will not the spirit develop better in its earthly organism.

Answer: -Yes, other things being equal. Persons prone to physical excesses, to the inordinate exercise of the passions, their organism is broken down before spiritual and sophistry. He goes out of his way to 'no more than Spiritual impulses of men I things are considered. But under the pres-

ent development of the world the highest spiritual truths come from those who have a delicate physical structure-not because that is actually the best, but because where perfect physical health exists, there are too many temptations to live on the passional plane of life. The time will come when it will be possible for human beings to possess health without abusing the same.

Question:-- If the propagation of the limman race be the object of the union of the sexes, ought not that union be based upon the laws or science of Nature? Is not, then, the present marital relation of modern civilization, with all its incongruities and inharmonies, the wrongs of woman, and her dependance upon man for support, unnatural and contrary to the favorable production and development of a healthy and happy humanity? If so, what should be the order for the union of the sexes and at what times and seasons should that union be consummated ?

Answer:-The subject of marriage, like all other subjects pertaining to mankind, is a question of growth. The marriage laws of present civilization, are simply a projection of the present state of that civilization. You may depend upon it that those who find in the present marriage relations of the world no happiness, would find it in no other system. Since the condition under which human beings are brought together, are physical or otherwise, they must partake of the state of society in which they are living. Marriage among the early nations, and of the Orient was polygamy, and still is, and as that is supposed to be the proper order of the Mosaic dispensation, under that form of marriage, physical life and law was augmented and perpetuated to the great degradation of women. And when you remember it was a degrading age, and law had its origin in physical conditions, and that under physical law the proper and best place for women was in the position in which she was found; that must necessarily have been so, because she had not the corresponding physical strength, and when you consider that when a nation became civilized, like the Grecians and Romans, woman was placed side by side with man, and when you remember that the Christian law of monogamic marriage is considered the highest and best because most equally developed. you will see after all that intelligence behind humanity governs these things, according to the needs of the race; and just so soon as humanity shall in any special degree unfold to any thing that is approximately perfect, that perfection will manifest itself in marriage, in social life, in intellectual life, and in the religious department of one's being. Nothing arbitrary in the present marriage that is not capable of being governed by man or woman, aside from laws, not relies of ancient barbarism. But the marriage between man and woman, the monogamic marriage, the one nature has recognized as spiritual as well as physical, proper and regular, will be the highest advance to-day. The education of the young equally in the laws of spiritual and physical health, the education of men and women equally, that should be the constant aim. In marriage the intent is for the perfection of individuals in this life. The perpetuation of the species is the fruition of marriage. Marriage is the perfection of individual life, the crowning glory of human existence, that which if perfect makes man equal with the angels; if not approximately perfect, degrades.

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