Cruth Genrs no Ausk, Bows at no Human Shrine, Seeks neither Place nor Spplause: She ouly Saks a Hearing.

VOL XXII

JNO. C. BUNDY, EDITOR.

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REST.

MRS. S. F.-G. WAGNER, MEDIUM.

beautiful bird of azure hue, Expanded its shining wings, and flew To the topmost height of the mountain crest, And paused on the sunny slope to rest.

And my thoughts sped on with the flying bird, The music of rivers and rill, I heard, The measureless pace the ebb, and flow, Till my soul was lost in the bloom below.

Ahl my yearning heart, how it beat and beat There were tears in mine eyes, and dust at But the light of heaven over me spread

Its rosy glory, and touched my head. I pined for something, I knew not what, Sweet to remember, but half-forgot, And voices I heard, that called my name, Like music of bird the sweet refrain.

There were daised meadows, and pastures green,
A peaceful landscape, and vale serene,
And songs of joy, and sweet repose,
With light and shadow, that comes and goes.

O! joy divine, O! picture rare! Out of the shadow of dark despair, Again with my dearly loved and blest, In the beautiful home of peace and rest. Fort Seneca, Ohio.

ENGLAND.

The Condition of Spiritualism There.

BY M. A. OXON.

It may be interesting to the readers of the Journal to hear of the present conone who has been forced into a position from which he can see its interior state as well as that exterior aspect which the casual observer can discern. The signs of the times now, as heretofore, may be read differently according to the standpoint and knowledge of the observer. And the published records give those at a distance very measure material for forming an entirely meagre material for forming an opinion, Such records are necessarily superficial, and lead to superficial views. Let us see first what lies on the surface.

We have had what is called a time of persecution. The steady growth of Spiritual-ism among the thinking part of the com-munity has produced the inevitable result. So long as the faith was confined to the masses, it was suffered to spread unchecked, as being of no account. So long as it was represented by utterances more or less vague and enthusiastic, science ignored it So long as it concerned itself only with phenomena, and did not formulate a philosophy, religion passed it by. There are three pronounced forces at work among us in England: fashion, science, and religion. And accordingly, when Spiritualism became fashionable and spread rapidly among the ruling classes of society, counting its votaries among the educated and wealthy; when it challenged science on its own ground and even established a foothold among some of the best known members of the royal society: when it promulgated a philosophy, and claimed to be a ligion, it brought down upon it a number of attacks from those whom its several pretentions offended.

The scientist was the most bitter. It was intolerable to men like Carpenter and Lankester that this return to superstition should be permitted. It was more intolerable still that their arrogant claim to universal knowledge should be disputed, and a new thing of which they knew nothing should challenge attention on the lines of exact rejentific experiment. exact scientific experiment. It was a sub-verting of their very foundations, a some-thing contrary to their experience, which not only demonstrated their ignorance of the fundamental properties of matter, but introduced them to the domain of Spirit where they must begin as tyros, and where their first work must be to unlearn much that they had previously held to be proved That was where the shoe began to

And the more they looked at it the less they liked it. For not only was this a new thing, but it came from a source beyond charmed circle of their scientific brethren. It was from below, from the scientifically ignorant, from the "common people" instead of from the "Pharisees and Rulers" of the royal society. Evidently something was wrong, and the thing must be seen to. The very centre of scientific society was stirred and the accursed thing stank in the nostrils of the men who were forced to award their chief honor (the gold medal of the royal society) to one of their body who had associated himself prominently with the investigation of the subject, Mr. Crookes, F. R. S. He is not se widely known as the discoverer of Thalli-um and the inventor of the Radiometer as he is for his armairments in phenomenal he is for his experiments in phenomenal Spiritualism, and especially for his investigation into the phenomena of materialization of the full form through the mediumship of Miss Florence Cook.

When Slade came and showed in open daylight, and to any who chose to come and see, the phenomena of Spiritualism, the last straw was added and the camel's back

was broken. Prof. Lankester seized the slate, and the world knows the result. A bitter and prolonged prosecution, resulting in the release of Slade and the defeat of his foes, demonstrated to an extent that no other means could have effected the reality of the phenomena and the widespread belief that existed in their genuineness. The largest and most successful advertisement Spiritualism has ever had is owing to the burning desire of Mr. Lankester to stamp burning desire of Mr. Lankester to stamp out a detested superstition. None who was not behind the scenes could have formed any idea of the extent to which the faith had penetrated the classes who by force of rank, position, and brains, lead public opinion. And, now that this was mani-fested, the bitter rancor of the persecution increased. Mr. Lankester had had enough of it. He bad not bargained for so much trouble when he ran a muck at his enemy: trouble when he ran a muck at his enemy; and he retired, leaving to the government the task of prosecuting his work, and to anonymous scribblers in certain portions of the press the throwing of more dirt. The result has been a considerable spitting of venom, and a good deal of rabid ink shed, but nobody is any the worse, except the writers whose tempers must have seriously suffered, and whose diatribes remain as movuments of their folly.

One antagonist yet remains to be disposed

of, the Don Quixote of scientists, Dr. A. B. Carpenter, who has bestridden his Rosinante, and gone for Mr. Crookes in the pages of a popular review. We all know what of a popular review. We all know what that grim and gaunt old knight will do when once he gets astride of his hobby. There will be abundance of egotism of the naivest sort. Most of us are a little egotistical, but for pure unsophisticated belief in self, nobody can touch Carpenter. There will be much about what "I" have said and done, how "I" have exploded this fallacy years ago; how "I" have explained it by unconscious cerebration. Ideo, motor it by unconscious cerebration. Ideo, motor action, and other nostrums. There will be much talk about want of accuracy on the part of Spiritualists, and then the garrulous old gentleman will proceed to illustrate his own capacity for such criticism by making blunders, misrepresentations and misstatements in every line he writes. He labors under a chronic incapacity for saying the simplest thing without blundering; yet he goes rippling on placidly unconscious that he is not infallible. We all know him, and are prepared for the exhibition he invariably makes of himself.

His article in the nineteenth century was of the old sort. Commencing with a pompous criticism of the radiometer, he got up and patted Crookes on the back in the true paternal fashion. "Blessyou, my boy! you should stick to science and leave them Spir-its alone." And then Spirits proving too attractive, off he went on his hobby to say how foolish Mr. Crookes was as soon as he how foolish Mr. Crookes was as soon as he began to talk about Spiritualism. It would have been all very impressive, this paternal appeal from Philip drunk to Philip sober, only unfortunately the part about the radiometer showed an incapacity to under-stand that instrument, and the part about Spiritualism was, as usual, a farrago of mis-statement, falsehood, and mistake. He succeeded in being more than usually false in his premises and erroneous in his conclusions; and we are waiting with patience for the castigation that report tells us he is to receive from Mr. Crookes and Mr. Alfred Wallace. One would be very sorry for a man who has some reputation to lose and who so strenuously tries to lose it, but his vanity is buoyant enough to float him over any sea of trouble that he may blunder into; and on the next occasion he may be trusted

to come up smiling.

I should apologize for saying so much about one who is so little worth notice; but a man is very apt to be taken at his own valuation among those who do not know him, and it is therefore desirable that the readers of the Journal should be protected from such a ruinous bargain as they would make if they took the old knight at his own

estimate. As a matter of fact, then, we are settling down after a striving conflict, to find ourselves in a much stronger position than we ever occupied before. The time is not so long past when Spiritualism could find no entry to the press, when people sooke of it under their breath, and when in public it was taboed. Now it is a common subject of conversation, openly canvassed and discussed both in talk and print. Almost every mag-azine has articles upon some phase of it and every newspaper of note has on its staff at least one commissioner who can look after its interests. The result must be that the subject will gain wide acceptance and belief. There is but one rock ahead which may interfere with the desirable progress and that is not persecution, or contempt, or insult from without. The only fees that Spiritualists need fear are those of their own household. If they will set their house in order and see to it that it is kept in order free from confusion, from trickery, from blatant folly, and from unscrupulous money hunting; if they will bear in mind that it behooves them to try the Spirits—some of whom have carried with them the fraitles and falsities of earth—that the investigation needs integrity, sincerity, patience, and impartiality in order to secure worthy results: if they will be careful to record only what is proven, and to prove by repeated experi-ment before record, if they will recollect that Spiritualism is a religion and philosophy as well as a con-geries of bewildering phenomena; in short, if they be cautious, patient and truth-

loving in the widest sense, there is no doubt that we shall soon see Spiritualism occupy-ing the position in which its friends desire to see it as one of the most powerful regenerating and reforming forces of the age.

How Did Religious Persecution Originate?

BY M. B. CRAVEN.

Bishop Warburton; in his Divine Legation of Moses, says that Jews and Christians were persecuted as enemies of mankind for not having Gods in common with the rest of the world; but ignores the historical fact that Moses, as the leader of the Hebrews or Jews, from whom the present Christians descended—first inaugurated persecution when divulging his new Jehovistic idea of Deity, by arrogating the divine privilege of pillaging and destroying other weaker tribes who did not worship according to his fanatical views. Pagan nations evinced no disposition to persecute the Jews until they commenced the intolerthe Jews until they commenced the intolerant and abusive practice, under the assumption that their lighting God was the only

tion that their lighting God was the only one worthy of worship.

Dr. Mosheim admits that the various modes of worship, and different Gods adored by the Pagans, did not produce persecution or war in the Gentile world, for the reason that they considered the devotional forms of each other properly adapted to their own religious necessities. In speaking of the later Jews he says: "They were even so wholly destitute of every generous feeling towards others, as to imagine themselves at liberty to treat them on all occasions in the most injurious and oppressive manner." The ardent bigotry displayed by the Christian Church during the dark ages, was inherited from fanatical Judaism. The Christian assault on all systems of worship Christian assault on all systems of worship but their own, bad such an unfriendly appearance toward the world, that Tacitus was induced to charge them with hating the human race, and called their religion a

Warburton, in saying "the good emperor Aurelius was himself a persecutor," fails to contrast the mildness and generosity of his character with the despotic cruelty practiced by the Christian emperor Constantine. While the latter persecuted his wife to death by the horrible process of scalding, for not accepting his religious views, the former applauded his own as an excellent woman, notwithstanding she had been charged with unfaithfulness to him. Though Dr. Lardner was biased in favor of Constantine, for renouncing paganism, he nevertheless admits that he was inexcusable for putting his son Crispus and nephew Licinianus to death on account of their devotional proclivities, for neither had yet ar-

rived to years of maturity. A biographer of Marcus Aurelius says: "He accomplished the arduous task of passing through a life of extraordinary difficulty with an unblemished character. He always observed the golden rule," etc. This is more than any Christian apologist will attempt to say for Constantine. Yet be has been lauded to the skies by them for embracing nominal Christianity and incorporating it with the Roman state. There are different stories concerning the cause of his conversion, but the most plausable one is that it was in consequence of a Christian priest offering to give absolution for his enormous crimes, which the pagan priest Sopater declared his inability to do—but commended him to God. After his conversion he had this honest pagan priest put to death. So far as humanity and morality are concerned, the Pagan emperor Aurelius in his deportment through life was a much better representative of Christian principles as taught by Jesus, than his professed follower Constantine.

The Jewish responsibility for originating religious persecution is plainly conceded by Warburton in saying: "Now all antiquity, both profane and sacred, assures us that the Christian church was not per secuted on its first appearance among the Pagans; who were not easily brought even when excited by the Jews, to second their malice." etc. Christians were not persecuted by Pagans because they were Christians but because of their bigoted antagonism to dissenting forms of worship, as inherited from the intolerant and persecuting Jews. But when Christianity obtained political ascendency in the Roman empire through Constantine, Pagans were persecuted because they were Pagans. Gentile nations did not look on Christianity as a false religion, but were ever ready in accordance with their generous principles, to put the adherents of that faith on an equality with themselves, in the practice of a social sys tem of intercommunity in worship. But that did not suit Christian presumption as derived from the self-conceited Jews; who insisted that thier creed and mode of worship was right, to the exclusion of all others. From this paradox in religious sentiment, arose all the persecution and bloodshed that has stained ecclesiastical history from the Midianite massacre, B. C. 1491, to that of St. Bartholomew, A. D. 1572. All the difference between Christian and Pagan was, the latter used symbols in their ceremonial de-votions, while neither party knew anything about the deity they claimed to be worship-

ing.
Though Christians of the present day
have become sufficiently advanced in civilization to realize the barbarism of applying bodily torture and punishment by death on account of religious opinion, yet they theologically condemn Pagan devotees to dam-

nation for no other reason than that they never heard of a Galilean reformer who was persecuted to death by the Jews for heresy, more than 1800 years ago. Pagans are now too magnanimous and rational in their religious sentiment to consign Chris-tions to such an infernal fate. Christians, like their ancestors, the Israelites, have ever proved themselves to be the most notorious aggressors in religious warfare that the world ever produced. This is not to be wondered at when we take the Scriptural fact into consideration, that their God is a

"man of war." Ex. 15: 3.

The following extract from a harangue by Julius Fermicius Maternus before Constantius—successor to Constantine—illusstantius—successor to Constantine—illustrates the old Christian spirit of persecution displayed in preaching Jesus, and practicing Moses. For the abolition of Paganism and the establishment of Christianity, this professed minister of Jesus in addressing him said: "You are commanded by the law of the Most High God, to persecute all sorts of idolatry with the utmost severity; hear and commend your sacred understanding, what God himself commands. He commands you not to spare your own sons or brothers; he bids spare your own sons or brothers; he bids you plunge the avenging knife into the heart of your wife who sleeps in your bosom; to persecute your dearest friends with terrible punishment, and to arm your with terrible punishment, and to arm your whole people against these sacrilegious Pagans, and tear them limb from limb. Yea, even whole cities, if you should find this evil in them, must be cut off. Oh, Most Holy Emperor, God promises you the reward of his mercy, on condition of acting thus, etc."

thus, etc. This atrocious religious policy is exemplified in the command of Moses, who said: "But of the cities of these people which the Lord thy God doth give thee for an inheritance, thou shalt save alive nothing that breatheth."—Deut. 20:16. It is from this wholesale murder that Christians derive their ideas of God. Thus after Elijah had slaughtered 450 Pagan priests, he was considered worthy of a free passage to heaven in a flaming chariot, drawn by firey horses from the livery stable of a "God mighty in battle," who flinched before the iron war chariots of Canaan.—Judg. 1:19.

#### A BITTER PILL FOR THE PATENTED PILL DOZERS.

They Take the Offensive in California Un der Their Pet Patent, and Come out of the Engagement Utterly Routed.

A Dutchman With His Little Capping Machine and Coal Oil Was Too Many For Them:

The following report of a recent trial at Oakland, Cal., is of especial interest at this time to the people of Illinois, and several other states where laws similar to the one in California have been enacted. Magnetic healers will not be slow to learn the lesson it teaches and to feel that if the law cannot protect the "Regulars" against the use of steel and kerosene as curative agents in the hands of a single vender of the same, it certainly must prove powerless to harm those who heal with the all-powerful aid of the Spirit-World. The "Regulars" will be beaten at their tricks; they stocked the cards and put up the game, and are trying to bluff their opponents by playing a full hand when they only hold a four flush. Call them every time and they will soon throw up the

"The second trial of Henry Renken, practical Baunscheidist, for a violation of the laws regulating the practice of medicine in this State, occupied the attention of Judge Jayne and a jury of twelve men yesterday. Victory perched on Renken's banner, the jury after an absence of about three hours returning a verdict of "Not Guilty." trial developed the fact that the Baunscheid method of treating diseases, particularly those of a rhoumatic character is coming into great favor at Oakland, as a good many of the well-to-do citizens who were upon the witness stand by the defense, testified that they are in the habit of using the instrument and accompanying oil invented by Baunscheid with the very best results.

The prosecution was conducted by Col. Moon and Mr. Wiggin, and the defense by Dr. Babcock, on behalf of the State Medical Society, acting as prosecuting witness. Mr. Tuttle took advantage of the wording of the statute and insisted that Renken was not a physician because he had rever not a physician, because he had never pub-licly proclaimed himself as such, nor ap-pended the letters M. D. to his name. The prosecution presented Renken's business sign as evidence that he is a physician. It is a marvel of non-committalism, and for the benefit of others, who, since his victory over the State Medical Society, will be al-most certain to set up in the same business in all parts of the State it is herewith given: "The Genuine Baunscheidist Lebenswecker oleum or life restorer. The great specific for old chronic diseases. Practiced by H. Henken, Gents Room, No. 8. Ladies Room No. 9."

If there is no real merit in the oleum (oil) which Henken claims is a specific for all the ills to which flesh is heir, then indeed must

all those who tried the remedy be terribly gullable, for without a solitary exception they stood up manfully (and womanfully for that matter) for the practical Baunschedist.

There was a good deal of lively sparring by the opposing counsel and not a little fun interspersed, in which even the court itself took a hand, that august individual reaching the puncturing instrument which is used in connection with the oleum, over his desk and testing its irritating qualities on the head of the clerk of the court, with re-sults highly satisfactory. Whatever notions may actuate the members of the State Medmay actuate the memoers of the State Medical Society they were unfortunate, to say the least, in making a test case of Henry Renken P. B. (not M.-Q.) The suit against the worthy practical Baunscheidist is the very best kind of an advertisement and it will most assuredly put many adouble eagle into his pocket."—Vakland Daily Transcript, Thursday morning, June 28, 1877.

#### AN OHIO CHOST STORY.

Queer Antics in a Staid Quaker Family's Pantry and Parlor.

A very curious phenomenon has just occurred in this community. The scene of action is about five miles in the country back of the town, on a main road leading to Cadiz, at the house of Mr. Wm. McComas, a wealthy farmer. The community around Mr. McComas are almost all Friends, Quakers, and are not in the habit of producing sudden excitements, hence their reports, to-gether with those of well-known citizens of this place and Wheeling, stamp it with

About 9 o'clock on Monday morning Mrs. McComas heard a noise in the pantry, and on going in to learn the cause, was surprised? to see almost everything there falling from the shelves to the floor, and on replacing some cans of fruit, saw they would not stay, but recled about and fell to the floor. Being alarmed, she at once went and called the men from the fields where they were at work. On coming into the house they were struck with amazement with what was going on. The neighbors were sent for, many of whom came at once and saw sights such as to throw the most advanced spiritualistic medium far in the shade. The cooking stove moved from one side of the room to the other. A large piano, weighing about 800 pounds, moved out from the wall half way across the parlor. Two clocks, stationary upon mantels, fell off upon their faces on the floor. They were replaced and did not stop running, nor were they injured. A feather bed in one of the lower rooms raised itself high off the bedstead and rested on the floor, while a feather bed up stairs was carried from one room through another, down stairs, and rested on the hall floor. Pots filled with water were thrown off the stove. A sewing machine was thrown almost across the room and rested upside down. Several large jars, containg butters of different kinds, and weighing about 40 pounds, were turned upside down, and on being hastily filled by the almost frantic people, were placed in the tub, where they remained but a moment, when they raised themselves out, emptying out their contents. A tea canister, filled with tea, moved across the room in such a position as to empty itself and cover the floor with the tea as a farmer would cover the ground with grain; the drawers from the bureau would slowly move from their places out into the middle of the room; several large hams were repeatedly thrown from the hooks to the floor, books from the tables and book-case were thrown all about the room, and, in fact, everything movable was during the day thrown out of place. While the strange scene was transpiring the neighbors were flocking in, and passers-by were filling up the house. More than 100 saw the affair, and all speak of it as something unheard-of before. A part of the things in the pantry had in the meantime been replaced by Mrs. McComas, and while yet there explaining to a party of neighbors, everything she had re-placed came tumbling down upon their heads. A batch of eight newly-baked loaves of bread were torn into hundreds of pieces and cast about the room, several pieces of which were gathered up and sent to friends.

The phenomenon lasted all day Monday until night, was quiet throughout the night, but commenced action again on Tuesday morning, and ceased about noon. Hundreds of people have and are still visiting the scene of excitement. Hacks are running from Bridgeport out to-day. The question in our excited community is, what is it?

Dr. J. M. Todd, well known in Pittsburgh of Bridgeport, went out, and "after a careful examination of all details and evidence, reports it as a mysterious and unaccountable truth.—Pittsburgh Commercial.

### Love of the Beautiful.

The love of the beautiful is inherent in the nature of every human being, and this love should be cultivated and cherished as one of our most valued and priceless possessions. The more we strive after and long for the beautiful, the happier we shall become, and the better able we shall be to appreciate all the loveliness that is scattered over the earth by the generous hand of good old Mother Nature.--Mrs. E. D.

#### The Doctors' Laws.

BY E S. BOLBROOK.

Oh, have you heard how Allopathy Has, on the rampage been, full wrathy, That all his crew of big pill venders Are being snubbed as bald pretenders? How Handipath is working under, And blowing all his shams to thunder! Slinging him out without his plunder. Oh, really, 'tis a mighty wonder!

For thus it is; these many years. The world has been drown dead in tears At crimes more terrible than hell, Done on the sly by Calornel; So who could know, or who could tell, Twas all so wisely done and well!

For Allopath he was a scholor, He had a license-cost a dollar, Yea more he'd really been to college, Stuffed, like a sansage, full of knowledge; And lest the world would never know it, He had a sheep-skin-writ to show it,

So Handipath walked through the land, And tried his sympathetic hand. Some consitive fell into trance, And saw the bests of Heaves advence And round sick mortals take their strad, To help the sympathetic hand. On taking counsels from the states The almost dead began to rice; The cripple he began to walk; The damb one be began to talk; The blind one he begen to peer: The deaf one he began to hear; The sleepless he boysn to onere: The agus-shaken shook no more. Whatefor the complaint, whatefor the ill, Nary one pizen, nary pill; The dovils all were sure to flee Refore young Handiopathy; Health came, as light comes from above; Such is the power of Angel-love.

So Handipath came round one morning And gave grim Allopath this warning: "Now cease at once your old time venting; You're in the balance weighed, found wanting; You've played the felse when you were treated; The truths of nature all are rusted Boneath your hands, and you are busked. Oh, I've been on your track, Old Clootic; Atlast I've met you; now I'll brot ye. You're boasting of superior knowledge, An M. D., chartered by some college: But in the principles of Nature, Her books, her laws, what is your statuse? What know you of her vital forces? Their central and their autward courses? Of sympathy, and love fraternal? Much less of spirit-force supernal? The men whose heart is scarcely beating, And him whose breath is e'en new floring, Forthwith you enter on depicting! By lance, or mercury, or senna; Of course, grim Death steps in between you Yen write his age, his life, his station. And died in God's wise dispensation. Tis Lieu, tis murder; thave my contenco; Be gonof your only work's repentance."

ong amogram was miner perdiczen And, true to eay, was sorely vexed; He cried to all his chiefs, "what next? For comothing desperate must be done; Our avocation, else, is gone. "Tis not a cry of false alarms; They surely have some secret charms, These Handipaths, that, through their hands, The devils obey their high commands. I'll to the State. The State has power To equelch these charmers in an hour. Its councillors will beed our cause: We sont them up to make eur laws."

So for the State he spread his pluions, Followed by thousands of his minions. They shouted one ne'er ceasing chorus, "The State's protecting shield hold o'er us; We're sons of Mercury and Venue: Now just secure the slagy between us; Da aurum we, et id omne genus; We give place to M. D. scientifics; Call 'regler' tail our drugs and physics; But prison, fines, hurl o'er the border All who deny the 'reg'lar' order; So we'll subscribe 'your humble servent' With works and prayer and praise most fervent."

Twas done as commanded; and now we are sure 'Tis lawful to kill, but not lawful to cure. One question, I'd put to these magnetes most bich:

If one won't die reg'lar, still may he not die, Or live, if he choose, and not fall on the laws. That open and shut their long, ponderous jaws? is this a free country, and am I not free, If eick, to get well in a way that outs ma? Not asking, nor feeing some shob, or some swell, That ought to be sent for his folly to-well, I see how it is; Tis as over before, We are pressed to despise what we most chould

The combat has come; let us see that it prove. It is earth against Meaven, it is force against love;

The powers of the earth, can they bind us all fast? The powers of the skies, won't they conquer at

I'll set merdown in this arm-chair To see this furious fight, Sir. I think 'twill be, beyond compare, A most stapendous sight, Sir.

And if old Allopath play "foul" In action, feint, or tongue, Sir, Young Handipath will make him howl; He'll "go if while he's young," Sir,

Who justly in this fight shall fall, His standard must be furled, Sir: He who shall triumph over all, His shall float o'er the world, Sir.

Let truth and error take each field, Let Reason clear determine. Let Wrong be stripped of sword and shield Let Justice wear the ermine. Chicago, July 4, 1877.

THERE are no such things as trifles in the biography of man. Drops make up the sea. Acorns cover the earth with oaks, and the ocean with navies. Sands make up the bar in the harbor's mouth, on which vessels are wrecked; and the little things in youth sesumulate into character in age.—Anon.

#### MRS. ANNIE STEWART.

Great Development in Sparit Photography. at Terre Haute, Ind.

BY HENRY LACROIX.

(Continued from last week.)

A few days before our arrival at Terre Haute, Mrs. Stewart, the materializing medium, wishing to obtain some spirit photographs had sent to the gallery of arrartist for that purpose, but, however, without mentioning to the latter the object she had arrist returned from his dark room with a negative, on which, with Mrs. Stewart's negative, on which, with Mrs. Stewart's picture, was to be seen many extra faces— at which extraordinary development the skeptical photographer manifested his surprise in many ways and words. He would not, however, have anything to do with such-like "unnatural," unwonted and manifestly devilish productions, and could not be prevailed upon to give up the negative nor print from it. He defaced it at once. Undaunted by that contretemps, Mrs. Stewart went then to another photographer, Mr. P. P. Price, and there again spirit faces, to the number of twelve, we believe, appeared on the negative, grouped around her, and others on bold relief over her bosom. The latter were children in different postures, some laughing outright and making merry Among the first were five large Indian faces, which, upon examination with our magnifying glass, seemed suspicious to us at first, as denoting fraud. The proof was a large half-size board, which we and others examined most carefully. The Indian faces alone bore the character of being corries of good line approximate. copies of good line engravings. How could that be, we asked of ourself. Had deception been practiced in this case, and we felt like buffeted about by the unpleasant ideas like buffeted about by the unpleasant ideas and feelings that occurred to us. After a while we remembered what spirit Daguerre had told us a year ago, while in Boston—when speaking to us about photographs which he had produced through our own mediumship. We were saying to him: "How is it possible for you or others to make a pieture without light?" the camera in several cases alluded to having been completely covered with the cloth. He then explained: "We do not produce pictures without ed: "We do not produce pictures without light; we draw on the medium some of his magnetic element, which is light of itself, of which we form a diaphragm in front of the instrument or sensitized plate, and, on that diaphragm we reproduce ourselves or any object that we wish to copy, which is at once taken up by the sensitized plate." There are no doubt, various other modes employed by the invisible artists, but this statement is mentioned to explain why the Indian faces alluded to had the positive character of line engravings. Further, in our description of what occurred in the production of pictures for ourself, will be found some supporting proof of what is now advanced. Daguerre had also told us that "better pictures could be made with the camera covered over than otherwise"; and we mention this for the benefit of photographic mediums, who may not be aware of that fact, and those who wish to obtain more distinct and clearer likenesses of their invisible relatives and friends, than those which are usually made with a sitter, or the camera uncovered. Parties requiring a spirit photograph need not surely care to see themselves reflected, when by so doing they must unavoidably dim, sometimes yeary considerably, the likenesses of their very considerably, the likenesses of their appearing spirit friends. We feel impelled to lift the bushel as a matter of duty, so as to advance the cause and its photographic

It came to pass after we had been about a week at Terre Haute, that the mediumistic photographer, Mr. Price, was prevailed upon to investigate Spiritism and frequent Mrs. Stewart's public scances. Some of his relatives came out of the cabinet and were recovered by the state of the cabinet and were recovered by the state of the cabinet and were recovered by the state of the cabinet and were recovered by the state of the cabinet and were recovered by the state of the cabinet and were recovered by the state of the cabinet and were recovered by the state of the state of the cabinet and were recovered by the state of the state ognized by him, apart from that, spirit Alloway, ex-partner of Mr. Price in the photographic business, who had passed away but a few years since, also made an appearance, and was fully identified by the inquiring mediumistic artist. He spoke to him audi bly, so as to be heard by many of the audience, and told him that he was the control through whom the spirit faces had been obtained, earnestly advising his earthly friend to go on with the glorious work, and that good steady results would come therefrom. This spirit came three or four times during our stay, to encourage his medium and give him direct instructions about the modus

operandi to follow. Mr. Price having been offered by Dr. Pence a room in his large building to carry on more conveniently his new avocation this gentleman concluded to take up his artistic quarters there. Soon, or the very day on so doing, the two first experiments made on ferrotype plates turned out to be the best and clearest pictures that we had ever seen before produced. At our insisting request the camera had in both cases been covered over completely with the cloth. been covered over completely with the cloth.
These pictures were the likenesses of Charlie Smith, the principal control of the band of Mrs. Stewart, and of George Powell her brother—and verily, verily, we must say—said pictures are as perfect as any made under ordinary circumstances. The mustache of the first is so well delineated apart from other clearly defined details as to enable us to count almost the hairs forming it. These two pictures in after handling by somebody, before they were varnished, were somewhat spoiled by a few scratches, but we preserve them as great curiosities. The news was quickly spread in Terre Haute about the new development, and converts and others rushed in to see and try the spirits. The same night at the public circle spirits Charlie and George each came out of the cabinet in turn, and got a came out of the cabinet in turn, and got a good, number among the audience to compare said pictures alongside of their individual faces, the test turning out very satisfactorily indeed to every one, eurself included. Many visitors at Mrs. Stewart's circle have availed themselves of the great spiritiatic here of cetting—through the god spiritistic boon of getting—through the col-lective mediumship of Mr. Price and Mrs. Stewart—the likenesses of their absent or dead friends, and, as far as our personal knowledge extends, in almost every case the appearing faces were recognized. It can not be expected that in this phase of spiritism as in others, every one's wishes or ex-pectations are at once or fully gratified. The medium operating can not promise to furnish a face that will be known, as it occasionally happens that a perfect stranger comes on the plate instead of the one re-quired. There are drawbacks in everything,

ed; and, upon comparing the negatives, the last were found much sharper than the first, showing thereby that the controlling spirit artists were wide awake and anxious to please as much as they could. Our beautiful, highly accomplished principal "Guardian Angel" Delphine, who had attracted many of her old Parisian and Continental friends, savants and others, at her court held in Price's room, could dispose of an efficient band to further on her strong desire at satisfying us. The consequence is exhibited in the quality and large number of negatives, etc., furnished us. Without those valuable auxiliaries, it is probable that our success would not have been so that our success would not have been so nearly complete.

The first negative of Hiwoqua was dimlike, but it bore the looks of any ordinary one, the face represented on it did not seem as if copied from a line engraving, as with Mrs. Stewart's Indians, but rather as if the subject had readily sat; but on the second negative of him, which is positively sharp, the face and all other details of the figure. are made out of lines beautifully arranged

as in fine engravings.

The excitement of Hiwoqua, our Indian friend, was so great at one of these sittings as to protrude itself to the extent of spoilas to protrude itself to the extent of spoling one operation—the plate taken out of the camera being void of a face. At this the photographer, Mr. Rice, said he thought the power was exhausted. We asked him to go on, explaining to him the cause of the failure. He consented, and the next plate was graced with the features, distinct and hald of grother of court children. bold, of another of our children—proving thereby that our first or second sight was good. At times Hiwoqua and others would wheel about the camera and stand into the "proper" place, and in their joyful mood lift both completely off the floor. On one of our plates a pretty incident occurred; a second face, very small, was soon seen at the very foot of the plate, crossway, and, it is not only beautiful and clear, but a test

as well. The pictures of four of our boys and those of our father and mother were wanting when we had to leave; but we were promised them by spirit Alloway and others—having left some of our beard in a sealed envelop as a rapport for that purpose. We have no doubt but what parties unable to attend personally, would be able to get through the madignession of Mr. Price and through the mediumship of Mr. Price and Mrs. Stewart, by the rapport of heard or hair sent to them, good likenesses of their invisible friends. It is worth a trial, and

we would recommend it. The possession of the good pictures of our dear ones, is something which overwhelms us with happiness. There they are vividly portrayed, just with the features and ex-pression which they manifested tangibly when they came to us, spoke and kissed us repeatedly. The car of progress will light its way through the obstacles of darkness of every sort, and as it whistles joyfully and loudly and illumines the sky and the earth with its headlight—spirits and men will hail its passage with delight.

#### Boston-Florence.

EDITOR JOURNAL:—I stood in the depot at Canastota a fortnight sgo and saw "the flyer" on the New York Central Railroad rush past at a speed of a mile in a minute!
In a town or city the law can and does forbid any man driving at hazardous speed
through the streets. Shall not some law of
State or Nation forbid railroad trains rundozen railroad kings trifle with life and limb to gratify their senseless rivalry and no power be able to say Nay? The hazard of all this was well illustrated by an engineer who was told to put his train through at this flying speed, and said, "Yes. I'll do it, but who is to care for my wife and children if anything happens to me?" Railroads must come under law, and cease to be rulers. The safety of person and property must be first; and all possible freedom of conditions for the roads to pay their owners well, consistently with this first thing and with a reasonable regard to the interests of the people, may be allowed. It is time that "we, the peoordered all "flyers" to slow up, from sixty to twenty-five miles an hour.

I wrote from the hills of Madison county two weeks ago, and the next day left for Boston, where I found the BANNER or LIGHT establishment in good order, its bookstore, circle-room, editorial rooms and printing department in presentable shape, nice, tasteful, pleasant, and in working order. It is creditable to them, to you, to the good cause you both represent, that they in Boston, and you in Chicago, are housed in good quarters and command respect by your good quarters and command respect by your good arrangements and surroundings. I was too late to have part in the pleasant reception given to A. J. Davis, which passed off well save that Luther Colby, after planning it was kept away by sudden illness. But he enjoyed, in his sick room, the story of the enjoyment of others, and I saw him back at enjoyment of others, and I saw him back at his editorial post radiant and cheery as ever, with his aids and associates, Messrs. Wilson and Day, busily occupied in keeping the BANNER high up in the clear air. I spent a night under the same roof with Mr. Davis, who seemed in fine health and spirits, and was taking his first recreation in the way of visiting for some years. Next day I met Mrs. Davis, just from their homes to get a brief rest from the care of the most motherless twin babies of her daughter Fanny, who has been in her watchful and kindly charge for sixteen months, as have two others hardly beyond infancy. She seemed well, but somewhat worn, and they both

look to an early return to home, to writing and their daily cares.

Preparations for camp-meetings seem the order among the Spiritualists, and large gatherings are expected at Onset Bay, Highland and Lake Pleasant. Social enjoyment seawers good speeking and the joyment, seances, good speaking and the fine air of sea and mountain combine to make these occasions attractive, and excel-lent order and propriety seems the rule among attendants.

Last Sunday I was at Florence, a beautiful village of some 2,500 people in the west part of the fine old town of Northampton, on the west side of the Connecticut river. The good results of liberal views and wise kindness on the part of the organizers of industry are finely illustrated in this place. The Nonotuck Silk Company make their famed "Corticelli" and other kinds of sewing silk, turning out from 1,200 to 2,000 pounds a week, and employing some 2,000 men and women, skilled workers with fair wages. Other industries are also prosecuted there. Samuel Hill, A. T. Lily and a few others of the owners and managers are interested in the education of the people and in liberal thought. Some twelve years ago, Mr. Hill paid \$30,000 for building a school house with a hall in one wing for the quired. There are drawbacks in everything, as every one must be aware. But with Mr. Price we noticed that those drawbacks were very few indeed. In our personal case, out of three ferrotypes and seventeen negatives of three that we had made, the negatives of three different spirit faces, that of our youngest daughter. Marguerite, Delphine and Hiwoqua (Indian) two of our guides, were repeats.

entertainments; has most basement rooms for Sunday school, social gatherings and cooking, and is owned by the Florence Free Congregational Sociaty. Once a month David H. Clark, their settled preacher, speaks for them. He was in the Unitarian speaks for them. He was in the Unitarian church in Northumberland, Pa., where the famed English preacher and scientist, Rev. Joseph Priestley found friends and hearers seventy years ago, when driven out of England for herety, and from whence Mr. Clark was driven out for herety by the children of Dr. Priestley's friends! Mr. Clark has care of the Sunday school, in which no dogmas are taught, each week, and of the local affairs and the providing of other lectures. Some fifteen or twenty times a year local affairs and the providing of other lectures. Some fifteen or twenty times a year they ask men and women, of different opinions and engaged in different reforms, to speak to them. To quote one of their reports, in 1876: "We have been addressed by women as well as men—the representatives of Judaism, Orthodox, Heterodox, Christianity, Spiritualists, Scientists, Theists, and Atheists, and cherish the persuasion that in this free exchange of ideas and hospitality to diverse religious theories is the surest promise of that truth, which Lord Bacon pronounces 'the sovereign good of human pronounces 'the sovereign good of human nature.' The report closes in these significant words: 'When any church whatever its name, however remote its antiquity, or high-sounding its pretentions to divine origin, uses its power to stifle free thought and blind its members to the light of truth and reason, it becomes an obstacle to the progress and welfare of mankind. If such a church claims that 'the gates of hell shall not prevail against it,' we reply, True—but the gates of heaven will!"

Among others who have spoken there in the past eight years are A. B. Alcott, Julia

Ward Howe, Emerson, Garrison, Pillsbury, M. D. Conway, Mrs. Stanton, Susan An-thony, Abbott, Lucy Stone, H. C. Wright,

thony, Abbott, Lucy Stone, H. C. Wright, Rabli, Schleisinger, Denton, Seaver, T. Douglass, S. J. Finney, Nellie T. Brigham, George Thompson, and B. F. Underwood, This gives an idea of the breadth and scope of a highly useful and well organized association for growth and the discovery and application of truth to life.

In some proportion to our means we can

In some proportion to our means we can all do likewise; let us be as wise in our organized effort as they are. I spent a delightful hour in a kindergarten school where some thirty wee little ones were in the care of accomplished teachers, all largely sustained by Mr. Hill.

The honor, sagacity and wisely generous help of Mr. Lily are ever ready in these ef-forts, and the intelligence, culture and good behavior of the industrious community are the fine results. I hope for a visit there with valued friends, when I go to Pleasant Lake camp-meeting, August 12th, and it will add to the pleasure to look out over the lovely meadows and see the grand mount-ain ranges lift up so nobly into the blue

I am having a quiet day and waiting for a grove meeting just in the verge of this pleasant town to-morrow and the next day.

Yours truly, G. B. STEBBINS. Moravia, N. Y.

Letter from Dr. Dumont C. Dake.

Mr. Editor:-We have just finished reading your able article on "Patented Pilldozers." It is a manly blow at "Giant Error." Its plucky denial exposes the sen-timents of a host of liberal, true American legislation; Vox populi, vox Det, "gang aft aglee!" for a time in Illinois. Shame, shame on this pusilanimous legislature who have gone into partnership with old Saw Bones and big Pill Bags, and dare thus defy and crush out all progress in the

healing art.

The blood of the martyrs has from time immemorial been the seed of the church. Persecution always makes converts, and this medical inquisition may be the very best means of rallying our scat-tered liberal forces and in good time put an eternal quietus on a protection for the people, that was denied to the markyed Jesus, Jenner, Hahneman, Galen and a host of other noble reformers, whose bright names and glorious deeds adorn the historic page; whose untiring, unselfish devotion to truth will ultimately triumph, crown

humanity and finally save the world. As this doctor law is unconstitutional, let mediums and liberals unite and form a protective association, and when persecuted, etc., procure able council and put in a denial by law and carry the matter to the Supreme Court. These self-appointed regulars, who, to listen to their astute assumption, one would think they were physicians to God Almighty, have all along the track of time, banded together for strength and mutual protection, like pirates upon the high seas, to prey with impunity upon their fellow men. They, like the devil (ortho-dox) deserve praise however for one thing, that is their untiring perseverance. They, at last, after many failures have passed the Star Chamber act, and now having no hon-orable competition, can kill or cure, secun-dum artem ad libitum.

The world may grow skeptical, and lib-eral minds may become spiritually dead-dazed, still I have unbounded faith in the "Power behind the throne," or Our Soul, as Emerson terms it, or God, or the First Great Cause, and like milions of earth inhabitants believe in spirit ministry; moreover that these powerful intelligencies have come to stay, and no State Legislature has any power whatever to drive them away. These men are at war not only with truth and justice but with the angels in heaven, who to-day as in times past, inspire men and women to heal the sick upon this fifth-rate world of ours. Is this not a God-send, when we contemplate the vast army of invalids, who are cast down by disease and death, and when we know that notwithstanding the thousands and tens of thousands of regular orthodox doctors with their numerous colleges throughout the land, diseases are on the increase, and that it is an acknowledged fact, that they have helped to multiply the same?

Is it any wonder then, that poor sick and suffering children of earth stretch forth their puny hands for healing balm outside the regular schools, and that their groans have ascended to heaven, and sympathetic "medicine men" in the land of souls, have come, and in tens of thousands well at tested cases, proved beyond all peradventure, that hopeless cases can be cured by and through spirit power? The thousands of astounding cures made through our own organism bear testimony as does the ten thousand remarkable ones effected by other media, go to prove that by the fruits ye shall know them. A "balm in Gilead!" "A physician night!"

Only yesterday for the thousandth time, we were led to exclaim, it is a glorious thing to be a Spiritualist. Accepting an invitation from one of our leading citizens, Mr. M., we visited the noted medium, Mrs. Mary J.

SPIRITS COMMUNICATE.

Hollis, 24 Ogden avenue. Her peculiar phase of mediumship is independent voices; phase of mediumship is independent voices; that is to say the spirits address you directly, and do not use her mouth as a medium of conversation. The gentleman who was with me in the room, got several starting and convincing tests; being, of a private character, I will not go into detail, but will speak more at length of my experience, as it was not of so private a character. acter.

Mrs. Hollfs was an entire stranger to me, and I requested Mr. M. not to introduce me. and I requested Mr. M. not to introduce me. Her Indian guide, a powerful chief, Skiwai-kie (or Ski) soon discovered that I was a medicine man, and gave me ample proof of his being a spirit who was posted about me at all events. My name was given, and the names of spirit friends. My father, C. M. Dake, M. D., also came and advised and talked kindly and earnestly as only a dear loving parent could, giving me evidence of his individuality. Oh! how glorious are these angel visits! How dearly I treasure every word, and they are engraven forever upon the brightest tablets of my memory. God bless our mediums and the Spirit-world God bless our mediums and the Spirit-world is <u>my</u> daily praver.

Hon. S. S. Jones also came, and we were glad to meet this able exponent of Spiritualism. He still lives and is a power. He says he sees things differently from his new standpoint, but that he is happier now than when he first passed over; moreover that he is still interested in the cause, and takes a lively interest in the JOURNAL. He spoke very kindly of you, Col. Bundy, and seemed well pleased with the way you were conducting the paper. He also manifested a lively interest in your humble servant. Much more could be written, but I must harry on and will close by exhorting Spiritualists and mediums to stand firm. Those who are for you are a thousand to one who are against you. Truth is mighty and shall prevail.

The time-honored medium, Dr. J. V. Mansfield, during his brief sojourn with us, Mansfield, during his brief sojourn with us, gave many convincing proofs of spirit identity; one demands publicity: A lady on her death bed, said to her sister and mother, I give you this word, "Love," and if Spiritualism is true, and I can come back, I will give you this word through a medium. For three years they have tried to get it, but only accomplished it last week through Dr. Mansfield, whose hand was controlled and wrote the same backward—"Love!" They were delighted, and well they might be, for we can not always under the most favorawe can not always under the most favorable conditions get such valuable testimony.

Thus day by day the Spirit-world are add-ing link after link to the golden chain of our blessed, our great immortality. Once more our face is turned westward. My spirit guides say that there is a great work for me in the West, and I am off for

Iowa, and then wherever the spirit may move me. Yours for truth and humanity, DUMONT C. DAKE, M. D.

Chicago, III.

Swing on Thomas.

[From the Danner of Light.] \* \* \* The Rev. David Swing, of Chicago, who edits a weekly paper called the Alliance, comments on the course of Dr. Thomas, but not in a very edifying manner. Indeed the tone is a trifle flippant. We give his remarks entire:

"Dr. Thomas, of our city, (if this city includes Aurora, which it will do willingly that it may include Dr. Thomas) has just preached on Spiritualism, and to the amazement of some, no doubt, he finds much reason for supposing that the spirits of the departed make calls on friends who linger on this side. The Doctor approaches his theme-from two ways, the Bible and reason, and finds-that both these paths bring him up to the one

"To say the least, Dr. Thomas is a brave man, and will follow what light he can find, no matter to what region of country it may bring him. "In this late sermon he may be right. Inside of the coarse Spiritualism of the day, there may be a finer article that is truer. If the spirit of S. S. Jones does not come back to edit the RELIGIO-PHILOSOPHICAL JOURNAL, that is no reason why there may not be good angels ever near.

"It may and may not be soon. While the reast

there may not be good angels ever near.

"It may and may not be so." While the most noble Dr. Thomas quite believes in such presence of angelic souls we follow our darker path and confess that we do not know anything about the matter. It must be real comforting to have visitors from the upper deep, but so far as we know, no one has ever made a call at our room. Would there were a door-bell which none but an angelic caller could ring, and which that kind of being would use before entering? As things now are no would use before entering! As things now are, no one knows what calls he may not have from the upper country."

"Inside of the coarse Spiritualism of the day," says Bro. Swing," there may be a finer article that is truer." But surely truth does not admit of comparison. If the finer is "truer," then must the coarse at least be true: and let that admission be enough for us and for Dr. Thomas.

The manly, independent course of Dr. Thomas is worthy of all praise. His discourse shows that he has thoroughly studied the subject of the modern phenomena in connection with the ancient facts bearing on the important topic. Like all patient investigators, he has come to the only rational conclusion deducible from the facts. He sees what madness it is to reject as idle su-perstitions a body of facts, without belief in which there can be no sincere belief in the historical or narrative portions of the Old and New Testaments; indeed no vital belief in the great fact of immortality.

We have been surprised at the superficial and inconsistent character of the Rev. Mr. Swing's objections to Spiritualism. He objects (elsewhere) to the facts of clairvoyance and trance, because the mind, in that state, is "eloquent without labor, wise without study, clairvoyant without eyes," etc. But if he is really serious in these objections, he, an evangelical preacher, saws off at the wrong side the bough of the tree on which he is sitting—knocks from under him the whole foundation of faith in the inspirational character of those Scriptures which he professes to accept as divine or at least angelical. We would be obliged if he would angelical. We would be obliged if he would tell us, when he finds the leisure, how he explains away the obvious inconsistency of his course. Will he say that human nature is different now from what it was in apostolic times? and that, of old, clairvoyance was especially permitted by the grace of God? But in this assumption he would violate all scientific analogies, and ignore—what is obvious to all students, including the Thomas—the wonderful family likeness. Dr. Thomas—the wonderful family likeness between the phenomena of our own day and those recorded in the Bible. Before Mr. Swing undertakes to treat with supercillousness the arguments and facts given in the discourse on which he comments, he should qualify himself to answer it squarely and fairly—and this he will find it very difficult to do. Indeed the objections he has raised to Spiritualism show that he has a very superficial acquaintance with the subject. ject. We believe however, in his sincerity, his courage, and his ability, and we hope that he may yet find the truth, and the truth may make him free.

#### BOOK REVIEWS.

JOHNSON'S NEW UNIVERSAL CYCLOPÆDIA. New York: Alvin J. Johnson & Son. 1878.

This great work, which may be rightly called national in character, has at length been completed. It is different from all other cyclopædias, in the fact that all its leading articles are contributed by specialists, thoroughly qualified by study and ex-perience to deal with their specialties in an original and complete manner; whereas the works which precede it are mere compilations, usually thrown together by literary hacks. Especially is of value when we consider that the less popular subjects were placed in the hands of friends, and not as usual of enemies. Thus Spiritualism is from the able pen of the venerable Robert Dale Owen, and Clairvoyance, from that of Hudson Tuttle. Subjects thus treated are sure of a fair presentation, and the reader will learn all that is known by those who

have made them a life of study.

It is interesting to learn that after 1,106 pages had been completed, the plan was abanged and the plater continue more than

pages had been completed, the plan was changed, and the plates, costing more than \$20,000, cast into the melting pot.

The completed work contains four volumes of 6,087 pages, or rather more matter than Appleton's well known 16 volumes. Sixty thousand dollars have(been paid for contributions, and \$300,000 invested in the work complete. Throughout, the work is strictly American in its plan and execution. strictly American in its plan and execution, and it is without exception the most compact and tersly written of its class.

The most adverse can not impeach its accuracy, and the high literary standing of its editors disarms criticism. It covers all the ground of other cyclopedias, but more thoroughly, more completely, and honestly. In the important branch of modern bigotry it is especially strong; its scientific articles are models of accuracy, and in geography it is

Mr. Johnson has the satisfaction of presenting this great work, in which he has vested a fortune, with all its perfections, at less than half the price usually asked for cyclopædias of the same size.

VEST POCKET SERIES-MY GARDEN ACQUAINT-ANGE, by J. R. Lowell. Success, Love, Great-ness, Immortality, etc. Emerson. Boston: Osgood & Co., publishers,

This firm never publish a poor book and always give the best books in best shape. The three volumes before us are of a series comprising works of five authors. Each is nice, compact, well bound, with clear type, easy to the eye, and fit to slip into the pocket as one does a memorandum book, and the two hundred pages of each are choice in-

Lowell sits in his ample old-fashioned house, fit home for a poet, and writes of his garden like a poetic naturalist with a touch of Yankee shrewdness, and of winter, with its sparkling cheer and cool vigor, as of a

Some of Emerson's best essays are in the two other books. One touch of their quality must suffice.

Treating of immortality, he says:

"A wise man in our time had written on his tomb: 'Think on living.' This inscrip-tion describes a progress in opinion. Don't waste time in doubts and fears; spend yourcelf on the work before you, well assured that its right performance will be the best preparation for the hours or ages that fol-

"The name of death was never terrible To him that knew to live.

"A man of thought is willing to die or to live; I suppose because he has seen the thread on which the beads are strung, and perceived that it reached up and down independent of all present illusions.

A man of affairs is afraid to die, is pestered with terrors, because he has not had this vision and is the victim of those who have moulded the religious doctrines into some neat and plausible system, as Calvinism, Romanism or Swedenborgism, for household use."

THE DAY OF REST. By W. M. McDonnell, author of "Exeter Hall," "The Heathens of the Heath," etc. Paper, price 10 cents. Canadian Post Printing and Publishing House, Lindsay. Chicago: For sale by the RELIGIO-PHILOSOPHICAL PHILISHING HOUSE. PUBLISHING HOUSE.

We have here in a carefully written pamphlet the results of earnest, painstaking la-bor, to show from biblical and ecclesiastical history that the puritanical observance of the Sabbath is not binding upon Christians. That the author is both able and honest, the unprejudiced reader must admit, and the man who would furnish himself with arguments by which to meet the commonly accepted views of Sabbath observance, from the accepted "authority of faith," will find it convenient, and as an aid valuable, and as such we commend it to the readers of this JOURNAL.

THE ANONEMOUS HYPOTHESIS OF CREATION. By James J. Furners. Published by Charles F. Somerby, 139 Eight St., New York. 1877.

The house of Somerby is always on the alert to catch the free utterances of bold, iconoclastic souls, and therefore we have before us in neat and attractive dress of a little volume bearing the above title. The author has taken pains to write down chapter and verse of the "Mosaic Cosmogony," and then shows conclusively that all who base their faith upon the "infallibility" of the record, rest their feet upon very slight foundation, or as the author would say, up-on nothing; we personally, however, do not feel that Mr. Furners has grasped the fullness in the Hugh Miller hypothesis, of clairvoyant vision, on the part of the unknown seer, who wrote the Hebrew poem of Crea-tion, else he would not have turned so lightly from its arguments.

HU-MANU.

### Two New Songs.

By James G. Clark. "The Isles of the By and By."
Boston: John G. Perry & Co., 538 Washington
Street. "Where is Home?" Philadelphia: F. A. North & Co., 1308 Chestnut St.

It is always with great pleasure we greet the issue of a new song by this celebrated singer and composer, for we know it will not only have artistic merit, but will be full of hope and promise. Mr. Clark always sings with his face toward the future instead of the past, and we expect to catch views of "The Evergreen Mountains of Life" in the Better Land, of silver waters, of quiet valleys, and to see angels coming and going through the magical sweetness of the composition; not because the auther wishes to introduce them, but because they really seem to be there.

The first stong is a solo and chorns, and we cannot better introduce it to your notice than by quoting the second and third stan-

In the balmy isles where the angels roam, By the crystal seas of our Father's home,

There are forms of grace and of beauty rare, And the ones we have lost are there.

Then comes the refrain, like the sighing of summer winds, hushing the soul in the rap-tures of the dear promise:

We shall meet again, we shall meet again, In the beautiful Isles of the By-and-by, We shall meet again, we shall meet again, In the Isles of the By-and-by.

We must part in tears when the twilight dies On the far-off hills of our evening skies, We shall meet in joy where our dear ones stand, In the gates of the morning land.

That is an hour we all like to think, dream, and sing about, for there are few, indeed, who have not angels waiting in "The Isles of the By-and-by?

#### Where Is Home?

Poetry by Father Ryan, "the Poet Priest," as he is called, is a sacred song written with four parts, and instrumental accompania-ments. It is a rich, grand composition, both in words and imusic, suitable for parlor or lecture room, and will not disappoint those who are looking for something fine,

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#### Magazines.

INTERNATIONAL REVIEW, July and August, Vol. IV, No. 4. (A. S. Barnes & Co., New York and Boston.) Contents: The Turks in Europe; Ought Russia to prevail? The Old Dutch and Flemish Masters; The Late World's Fair. The Philadelphia The Late World's Fair—The Philadelphia Exhibition, Part II-The Display; Barry Cornwall and some of his Contemporaries; The Feasibility of a Code of International Law: Recent American and European Books; Art Letter No. 10; Contemporary Events.

Items of Interest-Gems of Wit and Wisdom.

The easiest way to dig a garden is to sit in the shade and watch a hired man doing the work at seventy-five cents a day.

Onions are good for a bad breath; two fresh onions eaten just before going to an evening sociable are sufficient.

The gespel of hate requires perpetual war. The genius of destruction is the soul of the church.-Henry Watterson.

The true poet carries the consciousness of his high gift like an impenetrable shield before him.—Epes Sargent.

This contempt prior to investigation is an intellectual vice, from which the greatest faculties of mind are not free. I know not, indeed, whether men of the greatest faculties are not the most subject to it.—Paley.

The Spirit of Truth, whom the world can not receive, because it seeth Him not; neither knoweth Him-John.

THE EDITOR'S WASTE DASKET. Alas! that such a cosy room,
A place should hold of fearful doom. Alasi that Hope should here be forn, That Fancy's heart should sink forlorn; That midnight oil in gushes spilled, Ambition's dream dies unfulfilled:

Alas! old Basket, 'tis too true, Much sweetness goes to waste for you.

He will be the most religious man who most conforms to his nature.—Parker.

Fear and wonder are the chief elements of superstition. These are supplied by ignorance. Courage and composure come of knowledge, and grow with it.-Gerrit Smith.

The Lancaster (Pa.) Express tells of a cure of a young man who was helpless—not able to move a finger or toe. A doctor who acted on the theory that his condition was the result of a weakness of the will-power, threw him into a magnetic trance and made him do many things. A few visits were sufficient to partially restore him, and a cure is predicted.

At an examination a young lady, who thought she had brought her class up to the highest excellence, asked one of them:
"What did Jonah say when he first en-

tered the city of Ninevah?"

"Fresh fish!" blurted the youngster. T. P. BARKAS, F. G. S., of England has given his third lecture on "Original Researches in Psychology." Among the teachings he has received through his medium, is the following: Every one works as much for his neighbor as himself; a man can not rise unless he does so, because he has helped others to do the same; he only gains to bestow on others, and the more he bestows upon others the richer he becomes. Angels visit them from higher spheres, and there as here, there are people who are incredulous as to their own identity. There are grades and stations, and these barriers are only to be broken by the one who bears in his hands and face such recommendations as the wholeness of mind, purity of purpose and philanthropic greatness, such as are the distinguishing features of the society of those he wishes to enter. In the societies there are none who are not considered equally worthy, not one in whom any lurking taint of his sometime associations is to be found. In some instances there are scores of spirits near one in the earth-life who has some particular attraction for them, and again others' loneliness is pitiable. Just ac-

is no struggle for existence, because it is impossible to die. URIM and Thummin consisted of three stones which were deposited in the upper lining of the High Priest's breast-plate. One stone represented "Yes," another "No," and the third, "No answer is to be given." When any question was brought to the High Priest to be decided by Urim, he put his hand into the pouch and drew out one of the stones, which decided the question. If for the stones we substitute the raps of Modern Spiritualism, it can truthfully be said that many are still consulting Urim.

cording to the loveable qualities of a person just so many spirits will he attract. There

"Mr. Blank appointed a foreign minister, eh?" remarked old Mrs. C., of Norristown, as she glanced up from the paper she was reading. "Why he's no minister! He's only lawyer, and they do say that he can swear like a pirate!" and she stopped reading to meditate upon the degeneracy of the pulpit.

IT is the mind that makes us rich and happy in what condition soever we are; and money signifies no more to it than it does to the gods. - Seneca

THERE is as much difference between courage and brutality as there is between recklessness and liberality, or freedom and licentiousness. Courage is a divine element of the soul, brutality but the offspring of the lowest and most debasing exercise of the animal faculties.

"It is a sad thing," Zion's Herald says, "that all the Presidents down to Hayes have been theatre goers," but it hopes that Hayes will be good and stay away. It remarks, "Lincoln died in the theatre; but that did not deter Johnson or Grant from going there," which is too silly altogether. Wash-ington died in his bed, but other Presidents have gone to bed just the same.—Roston Herald.

If theatre-going be their only fault, it can be overlooked, especially in Hays, as he is recommended by family prayers.

Interesting triangular struggle in the Western States-A congressional commission are gathering grasshopper data, the farmers are gathering grasshoppers, and the grasshoppers are gathering the crops. The odds are three to one on the grasshoppers.—

San Francisco Mail. Would it not be better, and cheaper, to try a week of prayer on the hoppers? If God made them to punish the western farmers, is it not sacrilege to pray him to take them away? If he made them, he probably knew his business. That he made them no Christian away have the edifficient tian can doubt; hence we have the edifying spectacle of a commission of three "scientists," running a tilt with their Maker!

Ah! sighing over empires wrecked, And mighty nations cowled in gloom. Error is mortal, and must die; But progress rises from its tomb. Emma Tuttle.

DEATH is the very friend whom, in his due season, even the happiest mortal should be willing to embrace.—Hawthorns,

MEN of sense learn from their enemies. Prudence is the best safeguard. This principle can not be learned from a friend, but an enemy extorts it immediately. It is from their foes, not their friends, that cities learn the lesson of building high walls and ships of war. And this lesson saves their children, their homes, and their property. -Aris-

CURIOUS EPITAPHS.
This monument is erected. To Ebenezer Brown, By the stricken bar-tenders

Of his native town. Here sleeps John Murphy of Kilkenny. In person he was long

And thin;
His troubles in the world were many,
But he suffered and was strong Of gin.

Beneath this grave-slab rests in peace, Our aged cook, Jane Skinner. The stern death-angel snatched her off,

While shelling peas for dinner. OF morality, Henry Ward Beecher says: We ought to be measured over for it every six months, as children are for shoes." Is this Presbyterianism, or the Epicurian ism of the brute?

Prof. Procror says the earth is growing larger. In these times of the shrinkage in the value of real estate, this is cheering in-

THE Truth Secker says: The Rev. J. A. Mundy, who is now preaching in Nashville, has been clown in a circus, tight-rope walker, clos-dancer, and profe Will the good man never stop in his wild career?

It is certainly better to go from clog-dancing to preaching, than from preaching to clog-dancing.

A postage-stamp over the left eyebrow is considered, according to Stanley, full dress

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CHICAGO, H.L., JULY 21, 1877.

Swedenborgianism Versus Spiritualism. We find the following remarks in the

July number of the New Church Independent Monthly Review, published in this city, and which represents the liberal wing of the Swedenborgian fraternity:

"Spiritualism or 'Spiritism' has of late years become, as it were, a stench in the nostrils of our old-time New Church pecple; and the periodicals of the Church are compelled—to save themselves from reproach and the anathemas of some of our elesiastical leaders—to 'take it up tender--lift it with care, and be sure they do not contaminate themselves or the 'Church' by too close contact therewith. This state of feeling is legitimate among New Church people, owing to the fact that the advocates of modern spiritual manifestations who have given themselves up to the dictation spirits, are almost universally un-Christain, in their profession at least, ignoring the Bible and all its teachingsthus verifying Swedenborg's repeated warning against the danger of disorderly spiritual intercourse. It is right that we should protest against the vagaries and disorders of the movement, while at the same time we should award to 'Cæsar the things that are Cæsar's and to God the things that are God's,'—remembering that the Lord has permitted certain spiritual phenomena in the opening of the New Dispensation that the Thomas-materialistic senses of men might be convinced of the reality of another world, while they have made a bad use of the gracious gift." We are somewhat surprised at these re-

marks in a journal affecting liberality. What is fairly meant by Spiritualism: Surely not the idiosyncracies of this or that man who may happen to get a knowledge of spiritual phenomena, and hence may have adopted the spiritual theory. Surely not his notions on the subject of politics, marriage, physiology, evolution, or even religion. By Spiritualism we simply understand the deduction from certain phenomena and facts, physical or mental, that there are spirits, good, bad, and indifferent, and that man himself, being potentially or essentially a spirit, there is occasional inter-communication between spirits out of the mortal flesh and spirits in it. All this is the basis of Swedenborgianism as well as Spiritualism, and Spiritualism pure and simple, means this and nothing more, as the editor of the New Church Independent must well know. With what decency or justice, then, can be talk of Spiritualism as 'a stench in the nostrils," and "legitimately" such? With what shadow of truth can he say that Spiritualists, "almost universally ignore the Bible and its teachings, when the fact is, that every intelligent Spiritualist finds in the Bible his most welcome historic confirmations of the phenomena with which he has become acquainted? With such works before the public as Allen Putnam's "Bible Marvel Workers," and Dr. Eugene Crowell's "Identity of Primitive Christianity and Modern Spiritualism," (a theroughly sincere and able work) how can this Swedenborgian utter a calumny so easy of exposure?

But, ah! the Spiritualists do not regard Swedenborg as an infallible guide, any more than Harris or any other gifted medium, and hence they must be maligned as "followers of Python," infidels, and rejectors of all the teachings of the Bible." All the teachings that satisfy their reason, they accept, and this slanderer knows it. The general and fundamental views of Swedenborg they accept: but they do not regard him as the exclusive mouth piece of the Infinite One, nor do they believe that all his interpreta tions of the Bible are error-proof.

The position of Swedenborgians (including the editor of this New Church Magazine) towards the Spiritualists of our day is well set forth by William White, a most estimable and sincere man in his excellent life of Swedenborg. He says: 🛶

"The relation of Swedenborgianism to Spiritualism is a story for a humorist; stolid should he be who would not chuckle over its details well told.

Years ago when familiarity with spirits was rare. Swedenborgians used to anap up and treasure every scrap of supernatural intelligence. The grand common objection to Swedenborg was his asserted acquainmoe with angels and devils—it seemed an superable obstacle to faith. For its re-

duction, his followors maintained that open intercourse with heaven was man's ancient privilege, that he lost it by degradation in worldliness and sensualism, and that he would recover it by regeneration. Moreover they would urge, even in his present low state he is not altogether left without sensible evidence of a world beyoud the tomb, and straightway a budget of modern proofs of supernatural existence would be opened. Many of the early Swedenborgians had wonderful private ex periences to relate. Hindmarsh could have contributed many an anecdote to Mrs. Crowe. Spirits rapped in Noble's study. Clowes professed himself an amanuensis of angels, and that many of his sermons were dictated by spirits in the night."

"A people in such a case, it might be supposed, were ready to run wild after mes-merism, or spiritual manifestations, but whoever had so conjectured, would have proved greatly mistaken. Clairvoyants and mediums confirmed in general Swedenborg's other-world revelations, but contradicted him in many particulars. This was intolerable! Contradicting our heavenly messenger! At once the old line of argument was abandoned. Nothing was more wicked than to converse with spirits. Spirits are liars; intercourse with them is dangerous and disorderly, and forbidden by Word. True, Swedenborg did talk with spirits, but he held a special license from the Lord; he warned us of its perils; and his example is no pretext for all and

"It is told of Thackery, that seeing oys sters displayed in one window at 7d a dozen and in another at od, he remarked to his companion, 'How these shopkeepers must hate each other?' The anecdote is a fair illustration of Swedenborgianism versus Spiritualism. Whilst the Spiritualists offer wide and easy access to the other world, the Swedenborgians would limit all acquaintance therewith to the reports of 'our author.' If you presume to any knowledge better or beyond, you are a bad man. It is no longer the Solifidian or the Tri-person-alist (as in the days of Clowes and Hindmajsh) who is the butt of Swedenborgian

archery, but the Spiritualist. "In return, the Spiritualists rank Swedenborg among their chief apostles, and question and adopt his testimony at discretion; but this liberal indifference only adds fire the jealousy of the Swedenborgians, and fiercer and thicker fall the blows. It is the case of the big jolly navvy and his furious little wife over again: 'Why do you let her beat you so?' 'Oh, sir, it pleases her, and she don't hurt me.'"

That this is no exaggerated statement of the animus on the part of Swedenborgians towards Spiritualists, has long been manifest; it is now fully confirmed by the language of one of the most liberal the champions of the . "New Church." They do not harm Spiritualists by such displays of malevolence, jealousy, and angry misrepresentation; they only narrow and belittle themselves, and prevent their exercising the beneficent influence which they might, if they would drop their bigotry and recognize the fact that in the fundamentals of what may properly be called Spiritualism, the two agree. Probably the Spiritualists outnumber the Swedenborgians proper five hundred to one; but there are many Spiritualists who freely accept a great part of what Swedenbor teaches, and who look upon him as the most remarkable of modern seers. This however, is just what the bigoted Swedenborgians do not like. We must take Swedenborg in the lump as infallible, or take him not at all. But he is the world's property now; and no narrow little sect, misrepresenting, in many instances, his meaning, and taking the letter rather than the spirit of his teachings, can prevent our availing ourselves of his many noble and inspiring truths, confirmed as they are by the phenomena of recent date.

#### Davis the Seer in Danger We Fear. etian (<u>elemente</u>)

Several years since Andrew Jackson Davis incurred the enmity of an innumerable host of Diakka by disclosing their character to the world. They at once resolved to be avenged upon him and for this purpose made him toil early and late in a little book store in New York City. His store was the head quarters for Spiritualists who wanted to see and converse with the Seer. The Diakka were in glee at seeing him daily growing poorer in this world's goods, and hoped to sour his genial spirit; in this they signally failed. The poorer he got the more angelic grew his nature, when in despair these wicked Diakka called a council and resolved that since poverty only made the seer a still greater power for good they would have to change their tactics; therefore they at once decided to make of the meek and lowly Davis a bloated bondholder, to this end the council sent their cunning emmissaries throughout the land and across the great water to England, and stirred up generous men and women to give money, estensibly as a birthday gift. After many months of active effort, the Diakka were made happy by the apparent success of their diabolical scheme. Millions of Spiritualists in America and England had felt their hearts thrill with generous impulses, and obeying them had poured in upon the victim of Diakka's vengeance great stores of cash and promises thereof, until the seedy seer of Fourth street, became the genteel capitalist, and shaking the dust of New York and the United States from his aristocratic feet he proudly entered the neighboring province of Jersey, where he took up his residence in a style besitting a man who had suddenly acquired an income of not less than four hundred and eighty dollars (\$480)

The Diakka now rested content, knowing the debasing effect of wealth and a life of ease; and seeing that with only half a dozen in his family, their intended victim would find great trouble to get away with his entire income and would soon lose his "clear sight" in his struggle to spend the interest money. But also as among mortals it is said "the best laid schemes of mice

and men gang aft agles," so too do the plans of the Diakka fail. They noticed with sinking hearts and waning hopes that the mediumistic powers and clairvoyant sight of Bro. Davis grew daily in strength. Instead of leisure and opulence opening the door of indulgence and selfishness as was anticipated, the freedom from care seemed to stimulate the very faculties they were trying to destroy, his mind grew clearer and more spirituelle and his facile pen obeyed the mighty powers behind and rapidly and clearly unfolded to man views of his heavenly home, of which he had not dreamed.

In dire consternation the Diakka once more counseled together, determined to leave no effort untried to bring this benefactor of mankind to grief. After several days of earnest debate and when nearly ready to give up in despair, there arrived at the council chamber one of the chiefs of Diakka, who after throwing down his grip sack and calling for a brimstone cobbler, enquired why so despondent? Whereupon the grand sachem told him in doleful tones of the terrible dilemma; how they had tried to flank their enemy upon the left by poverty, then upon the right with wealth, and how each time their failure grew more complete. The listening chief, who for all the world looked like a Chicago Board of Trade operator, arose with a diakkish twinkle in his eye and an "elementary" smile upon his brow, and in confident tones bade them hope; asking them to lend attention while he should a scheme unfold. He said he came from the great West, from Chicago, the future metropolis of the world. (Applause.) That there they knew how to do things up "browney," and that while the plan he should suggest failed in the West to demoralize the subject, it was not the fault of the scheme but the unfortunate choice of a hard working Buckeye farmer, for the victim. They had long dreaded his pen guided by a critical and independent mind and hoped to ruin him by coaxing him up to Chicago and fêting him. The plan worked rather to the advantage of the enemy, but the speaker felt sure it would prove a triumph if tried on an effete down-easter, and he would suggest that Davis be beguiled

A howl of joy went up from the conclave and the plan was carried out at once. He was taken to Boston and every effort made to puff him up with pride, in this they failed; then they got Flavius Josephus Cook, Epes Sargent, O. W. Holmes, Colby, Seaver, Gov. Rice and some of the rest of the boys to show him around town and try to lose him in their augular alleys called by them avenues. The fact that he has been two weeks trying to shake off his companions and get out of town and that he has not yet succeeded, bodes no good to Brother Davis or mankind, and we ask all good Spiritualists o pray for the carly deliverance of this good man, and his speedy departure from Boston and safe arrival at his own beloved Orange.

### One Day's Signs.

Newspapers record passing events and their comments reflect the tide of public opinion. In a single day, looking over the leading dailies, we find some significant facts told in plain language touching the decay of dogmatic theology.

The Boston Post says: "Heresy is making unusual encroachments upon some of the older denominations this year, though the latter seem to be dealing pretty summarily and effectively with their dissenters. Rev. Dr. Miller has learned that the Presbytery to which he belonged can strike with a heavy hand when occasion requires. Now Dr. Blauvelt of the Reformed Church of America has been under discipline at the hands of the General Synod at New York for a few days, be cause he has sought to impress upon his associates in the church his belief that the Scriptures are not divinely inspired. His heterodoxy has received prompt rejection by the brethern, and the doctor himself has been the victim of personalities at the hands of the reverend gentlemen who sat upon his case to a degree that was hardly hristian. .Thus he was likened -to Judas Benedict Arnold, Tweed, Joe Smith, Brigham Young, etc., according to the most expressive aversion of respective counsel for the prosecution.'

The Boston Journal tells of the heresy of an orthodox clergyman as to the blood of

"Was Bronson Alcott's School a Type of God's Moral Government?" is the title of in essay in review of Joseph Cook's theory of the Atonement, by Washington Gladden. Mr. Gladden is, we believe, an orthodox minister of Springfield. He writes inteligently, forcibly and effectively, but much more like a Unitarian than one of his own sect in the view taken of his subject. Here is the conclusion of his argument: 'It is not possible that penalty should be transferred from a guilty being to an innocent one, nor that the wrath of God against a sinner should be appeased by the suffering of one sinless person, nor that anything whatever should be substituted for that piritual death which is the inevitable pen alty of violated spiritual law.'

Moody must visit the heretics, but it might be of small use for he has failed to get Boston back to the old bloody standard after three months' hard work.

A Syracuse newspaper tells how the Rev. Mr. Harrower has harrowed up the souls of his clerical brethren by reading an essay on "The Person of Christ," in the Garretson M. E. Shurch, which essay they attacked and he stoutly defended. The trouble seems to reach staid and canny old Scotland, for another journal tells us that:

"An extraordinary affair came under the consideration of the Presbytery of Ayr, in Scotland, at a meeting of that body not long since. The minister of the Parish of Riccarton was accused by four elders of the winding up his sermon against all rule, with a passage from the play of 'Othello.' It was naughty for the minister to

preach at" the good elders; better aim at old Jews or wicked Turks, longer range and safer shot, than to read Shakespeare in the "sacred desk!"

These signs tell the waning power of dogmatism, but the church and clergy are awake and at work. The dailies report the late yearly national meeting of Young Men's Christian Associations, at Louisville, Ky., and tell of a 1,000 working organizations, 100,000 members, \$500,000 spent last year, and fifty association buildings, worth \$2,000,000.

The Catholic Church never relaxes its watchful efforts, and one of its accomplished servants, Monsieur Capel, is to visit America this year.

Even in Constantinople the Musselmen grow cold and the call of the muezzin ato prayer" from the tall minarets of the mosques is unbeeded by many of the true believers, who linger at cards or stay to traffic with Christians, "infidel dogs," for filthy lucre, as a newspaper correspondent tells us.

Such are our gleanings for a single day. The lesson is, write, work, watch, uplift to better things—to Spiritual realities.

#### Intemperance Among Women.

In early life and from the mother's hand is, oh, how often, received strong alcoholic stimulant, because of the temporary relief it affords; but recently a mother with her daughter visited one of our healers, and during the consultation, admitted that a portion of the time during each month. she gave the young girl a quart of whisky each day as the only means by which relief from pain could be secured. This, is perhaps an extreme case illustrating the domestic administration of alcoholic liquors to young girls, but is only one of a vast number; then is it to be wondered at, that in the vicinity of our large cities "Homes" have been established for the treatment of wives and daughters in the higher walks of life, who have become so addicted to the use of stimulants that they can no longer exercise self-control. The Inebriate's Home, Fort Hamilton, L. I., New York, advertises "For the treatment of the better class of female patients. An entire floor is set apart, handsomely furnished, having separate approaches," etc. The Woman's Christian Temperance Union, of Philadelphia, advertises: "Have established a Home for the reformation of women of the upper and middle classes who are addicted to intemperance." There seems in this case to be an insufficient amount of so-called Christianity to extend to the unfortunate. woman in the lower walks of life, but it is (that includes all who read the JOURNAL) a consolation to know this class have proportionately less use for this modern necessity than their sisters who in other respects have been more highly favored.

In addition to the dangers of inebriety. there follows in the wake of the injudicious use of alcoholic stimulants, the tendency to contract a desire for other equally demoralizing and more effective soul-destroying stimulants.

### Mrs. Anna Stewart-Her Scances.

To the general reader, it may appear strange, that there should be such sharply conflicting opinions as to the genuineness of the manifestations which occur in the presence of this celebrated medium, and yet all the parties apparently have had equal facilities for investigation, and to all appearances are equally honest in their expressions. We receive now, as we have done for years, pages upon pages of this kind of manuscript, colored white or black as the writer may have been impressed. The conclusion a reasonable, candid mind must reach in this regard, is that the conditions brought by sitters, perhaps at times by the medium, affect the manifestations to such a degree, that we have from different sources, these honest convictions of opposite character. This office does not employ a champion vindicator, nor does the Journal refuse to change an opinion once expressed when good reason for so doing is shown, but many of our readers will remember the result of an investigation at Terre Haute under test conditions by a gentleman well known as thoroughly competent to investigate such matters, published in these columns about two years ago, and until we have positive information of equally thorough investigation giving unsatisfactory results, we must be permitted to retain our opinion, that genuine spirit forms have manifested themselves in the presence of this medium.

### A Texan Stand-off.

Last week we took occasion to pay our respects to an orthodox Texan publication for uttering falselicods with malice prepense. This week we acknowledge the receipt of the following eulogistic endorsement from that lively and influential paper. the Daily Cresset, of June 29th, published in the wide-awake city of Denison:

The Relgio-Philosophical Journal s one of the ablest papers published in the United States, which is attested by a muster roll of over twenty thousand bons-fide subscribers. It circulates among what is known as "free-thinkers," and Spiritualists who act independent of the slavish ritual of sectarian creeds. Col. Bundy's style is one peculiarly his own. . Vigorous and free, he devotes his great talents to the cause of the millions who are now struggling so brayely to throw off the shackles that have enslaved them too long. The JOURNAL numbers among its contributors many of church of preaching 'at them' in a sermon the most eminent writers in the United he delivered on the 15th of April, and of States and Europe. Send for sample copy,

and if you admire independent journalism in the true sense of the word, you will subscribe for the Religo-Philosophical Journal.

We can youch for all the Cresset says about the Journar, and what it says about ourselves we print (at the expense of good taste) to show the genial courteous feeling of the Texan secular press in contradistinction to the jealous and bigoted spirit evinced by the editor of the Christian. Let one standoff against the other and call

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

Dr. Dumont C. Dake is at present exercising his remarkable healing power in Iowa. Will not visit Council Bluffs until August, remaining in Marshalltown until July 14th, the balance of the month he will operate at Des Moines.

WE learn from the Mirror, that Bro. J. V. Mansfield has arrived at Denyer, Colorado. The Mirror says: "This fine old gentleman, whose flowing beard is whitened by the frosts of 70 winters, whose face is intellingent and expressive, form erect. eyes dark and penetrating, manners elegant and distingue, arrived last Friday. The Professor is universally regarded as the most remarkable and reliable medium living, in his special phaze of spiritual en rapport, and has been consulted by statesmen, men eminent in letters, divines and distinguished persons of every rank and profession in nearly every portion of the civilized world."

THE works of Robert Dale Owen are just now in good demand. We have a large supply of Debatable Land, also Foot Prints on the Boundary of another World. See book list.

Mrs. S. W. Jewer, who is clairvoyant, clairaudiant, writing, speaking, healing medium, and lecturer, has returned to Rutland, Vt. She is a regular "M. D." There no laws can restrict her in her prac-

H. N. ROTHERY writes as follows from Richmond, Va.: "I am lecturing in this city on the Progressive Philosophy. I should like to have engagements for week nights, or otherwise in this vicinity or elsewhere. Spiritualism is my subject always. Address me at 714 Broad street, Richmond, Va."

CAPT. H. H. BROWN spoke at Battle Creek, Mich., Sunday, July 8th, for Spiritualists and Red Ribbons. He speaks in Kendallville, Ind., the 15th.

CAPTAIN BROWN gave a Fourth of July oration entitled, "A Shotted Salute," at Plainwell, Mich.

Prof. Wh. F. Lyon, of Hollow Globe notoriety, is now at Adrian, Mich., where he may be addressed on the subject of lecturing. Ho is a normal speaker.

CAPT. E. V. WILSON is filling engagements for the Brooklyn society, where he remains until July 16th, and then goes to Massachusetts to attend camp meeting.

DR. DEAN CLARK, who has been residing in San Francisco, California, for some time, is about to come east, and will answer calls to lecture on the route. The Doctor is an able champion of our cause, and will undoubtedly receive many calls to lecture.

MRS. THEO. ANDRUS, Test Medium and Spirit Artist. Portraits painted blind-folded. No. 805 Wilson Avenue, Corner Euclid, Cleveland, Ohio.

In writing proper names be exceedingly careful or mistakes will unavoidably occur. Bro. J. Dunton's name appeared as "J. Jundon.". He is to start on a lecturing tour, this time giving his address as Algona—no name of state. Of course if people will be careless in writing, they must expect errors to occur.

W. J. Atkinson, M. D. V. D. of Pisgab, Mo., will answer calls to lecture.

Mr. and Mrs. Jacob Martin, of Cairo, Ill., have lost their infant son; simply a transition to spirit-life.. They are devoted Spiritualists, and know that their child still lingers with them. Still they feel sad over the temporary loss of their dear one.

Bro. T. B. Clarke, of San Francisco, has our warmest thanks for numerous favors. He has the good of the cause very close to his heart.

A. C. Barnes, of Albia, Iowa, will answer calls to lecture.

Gilles B. Stebbins will be at McLean, New York, at the yearly grove meeting, Sunday Aug. 5th; at Lake Pleasant camp meeting, Mass. Aug., 12th, 13th and 14th.

Mrs. S. W. Jewett, of Rutland, Vt., is a regular graduate of the Boston Medical Col-

Mrs. P. W. Stevens writes from Rock Island, Ill., that she will start on her way to California the middle of July. Will take the Northwestern Road through Iowa. Her son, Master Oscar Stevens, will be with her. She would like to receive calls to lecture.

B.F. Underwood spoke at Aylmer Ontario, on the 10th and 11th ult.

MRS. MARY E. WEEKS, the well known medium, has gone east to spend the summer. She will return to Chicago about the 1st of September.

MRs. RICHMOND'S new home, at thirtyight Ogden avenue, was filled on Friday evening last with a large number of her more intimate acquaintances: in whose presence the spirits dedicated the elegant residence to the use of its new tenants.

OUR energetic brother, J. L. York, is dong a good work in Washington Territory.

J. FRANK BAXTER has been giving addresses and tests to Bostonians at Nassau Hall. His presence in Chicago is anxiously

THAT estimable and patient blind lady, Mrs. C. M. Morrison, continues to give clairyoyant examinations for disease by lock of hair, at her residence in Beston. Her P. O. address is Box 2519.

DR. J. V. MANSFIELD is now at Donver. Col., but letters sent to his address at 61 W. 42d St., N. Y., will reach him.

CHARLES FOSTER is now at Salom, Mass. J. J. REILLY, the test medium, is at present located at Bishop Court Hotel, Chicago, room 72.

T. WARREN LINCOLN and his control (?) Samoset have been driven out of New England by the vigilance of the Banner of Light. He is now beating the people of the the Southern States by palming himself off as a medium. The fellow is an arrant fraud, and we hope some Spiritualist will cross his track with enough nerve to have him arrested and locked up where he can dothe State some service. The pious editor of the Leader at Wheeling, W. Va., offers the following earnest prayer, in which we heartily join:—

"When 'Samoset' again appears from the Happy hunting-grounds' to hug and kiss foolish women, to 'bamboozet' a respectable of the property to be a property to b citizen, to up turn tables and pocket the honest half-dollars of a hard-working people, lovers as we are of peace and order, we should like to see the wily chieftain bathed in the war paint of tar and feathers, or shook in a blanket until his demonstrative and rectless spirit was as limp and endured and restless spirit was as limp and subdued as the draggled foliage of a half-drowned chanticleer.

Dr. Gridley has removed from South Yarmouth to Boston, 55 La Grange street.

B. F. Clark, of Zionsville, Ind., offers his fine opera to all Spiritual lecturers free. The Hall has the capacity for seating 500 persons, has a fine drop curtain, etc. Zionsville has a population of 1,700, surrounded by a rich and thickly settled county.

Rev. Wm. Alcott, of Buckland, Mass., whose lectures are well received, has been holding forth during the last three months at West Cammington, Mass. He will continue to speak there every alternate Sunday until further notice.

WE have spoken hitherto commendably of the labors and untiring energy exhibited by Mrs. Addie L. Ballou, the spirit artist. Mrs. Ella M. Poole writes to her as follows:

DEAR MRS. BALLOU:-Your picture of my husband is absolutely perfect in feature and expression. It is wonderful, that, from a defaced ambrotype, never a good picture, you could paint such a speaking likeness. Though you never saw him in life, I am almost constrained to believe that he was present with you in spirit. What the picture is to me, can not be expressed. I would fain express my gratitude to you; but words

Mrs. Ballou's address is 44% 6th St. San Francisco, Cal.

#### Highland Lake Camp Meeting.

At Norfalk, Mass., on the N. Y. & N. E R. R. commences July 20th and closes August 6. It is a beautiful place, and has the merit of ample accommodations of a good character for all who may visit. On July 27, 28, and 29 a grand convention of Spiritualists will be held on the grounds, and Spiritualists in all parts of the country are invited to send delegates.

The managers, Richardson & Hatch never fail in these meetings.

### Lake Pleasant Camp Meeting.

The directors of this association have fixed the time for their meeting from Aug. 6th to Aug. 28th prox., at Montague, Mass., near Greenfield, and for Western people easiest reached by the Hoosac Tunnel route. This naturally beautiful spot has been artistically fitted up, and the grounds are under the management of experienced and prudent men: whose past course is sufficient guarantee for the future.

### Onset Bay Grove Camp Meeting.

Will be held from July 12th to August 1st, at their grounds in East Wareham, Mass., by the sea shore, near Boston, where every arrangement has been perfected to ensure the comfort and convenience of visitors, whether Spiritualists or not, and where everybody with a soul and good habits, ought to enjoy themselves.

### Children's Progressive Lycoums.

Those interested in lycoums, and can afford the slight outlay of time and money, should not fail to be at the convention to be held at Highland Lake Camp Meeting on the 28th and 29th inst., when this and kindred subjects will be discussed by persons, of all in this country, most competent to instruct, among whom, Conductor Hatch, of the Boston Lyceum, will be found.

We are requested to stop Abel Belote's JOURNAL, as he is dead. Will do so when we get the name of the post office where now sent.

### Michigan Grove Meetings.

At Port Huron, Mich., July 28th and 28th; at South Haven, Mich., Aug. 4th and 5th; at Fowlerville, Mich., Aug. 1th and 12th; at Denaville, Mich., Aug. 18th and 19th; at Plainwell, Mich., Sept. 15th and 16th. These moetings will be held under the anaplese of the State Association. Dr. Spinning and other speakers will be in attendance. Mrs. L. E. Baillet, Secty. 22-19tf.

Grove Meeting.

The First Spiritualist Society of Delphos, Kansas, will hold a grove meeting and backet-pionic at Delphos, Saturday afternoon and Sunday, August 4th and 5th. All friends are invited to attend. Those intending to attend from a distance will please correspond with the society.

D. Landon, Secty. 22:18-21

Grove Meeting at Akron, Ohio.

The meeting announced to be held theist Sunday in July, at r. A. Underhill's grove, two and a half miles north of Akron, ill be postponed to Sunday, July ikih, when Q. P. Kellogg ill be present and address the meeting.

A. UNDERHILL, Secty.

Michigan State Association of Spiritualists.

The Semi-Annual meeting of the Michigan Association of Spiritualists, will convene at Bockford, Kent Co., Sept. 7th, Sin and 9th. The season of the year being favorable, a large attendance, and representation of free thinkers is anticipated. Let us hope to begin a new era in the pages of Modern Spiritualism, wherein a well organized practical work shall success fully accomplish great results. All persons desirous of becoming members of the Association, will please send their name, and thus, as a fee for membership, to Dr. J. V. Spencer. Treasurer, Battle Greek; by so doing four will lend, your influence to the cause we advocate and ald us to the better farther, materially, our interests. During the summer mounths we wish to call as many grove meetings as possible, Talented speakers are ready for the poet, and people anxious to know of our fatth. Any local society, or place desirous of organizing one, who may lavor holding such a gathering, can correspond with the Secretary, at Battle Creek, and thereby complete their arrangements for such, and thus scence early the first choice of lecturers. We especially invite all lecturers in the State to attend the semi-annual convention, as we hope to combine our offorts, and establish some plan of work for all willing to labor in the broad held of reform.

A. B. Spinner, Physident.

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A. B. Spinner, Physident.

A. B. Spinner, Physident.

B. McCracken,

E. C. Manguester,

Constituting the Executive Board.

Convention at Lockport, N. Y.

The Spiritualists of Western New York, are invited to meet in quarferly convention, at Good Templar's Hall, in the city of Lockport, the first Friday, Saturday and Sunday in August next. Meeting on Friday at Yand 7 p. M., and on Saturday and Sunday at 9, 2 and 7 o'clock. Good spiraking, tinging and mactionary be expected, and a season of neutral interest enjoyed. As that will be a season of comparative feigure in effect and large tower, we hope for uncausity large attendance from them, as also a good turn out from the more lung rural districts. Our Lockport friends found the general invitation—it tus not disappoint them in the numbers who shall repair to their meets for a spiritual baptism.

J. W. Seaven,
G. W. Taylon,
Miss. E. Ghegory.

A Freethinker's Grove Meeting.

The Hiberals of Central and Western New York will held a three day's grove meeting near Welcott, N. Y., on Friday, Saturday and Sunday, the 17th, 18th and 19th days of August. At that meeting it is proposed to organize an association to be known as the "Central and Western New York Association of Freefininkers," 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 files B. Stebbins, of Detroit; C. B. B. Milks, of Syracuse; J. H. Harter, of Aubarn; T. L. Brown, M. D., of Binghamton, and H. L. Green, of Salamanca. J. P. Mendum of the Boston Investigator, and D. M. Bennett, editor of the Truth Steker, are expected to be present, and Col. Robort G. Ingereoil has been invited. These who desire to stil in saving the expenses of the macting may send their remittance to J. M. Cosad, Wolcott, N. Y.

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# Poices from the People.

Prayer and Praise.

Then who didst frame and still sustains
The universe.—
Creating law that still remains
All life to nurse;
Our deep and darkened vision ope,
Thy fruth to view;
Shower light and strength on us to cons
We praise thy revelations pact
To those prepared

We praise thy revelations post

To those prepared,
Effecting reformations vast
Through those who dared;
We thank Thee for thy spirit-power
To us made clear,—
Refrech us with a greater dower
From thine own sphere.
Exterminate all degmas dreed,
With falsehood fraught;
Grant Riberty of soul instead,
By angels taught;
Coment in brotherhead of love
The human race;
Roved thy Fatherhood above

In every place.

—J. Lessis, in Medium and Daybreak. An Authentic Apparition.—A writer in the current number of the Church Quarterly Review Youches for the following marvelous incident:—The fact is that this class of what are called 'ghost stories' are so numerous, and so thoroughly well authenticated, that the hesitation would rather be as to whether they be properly supernatural at all. We mean that the question arises whether it may not be possible in the nature of things—under certain circumstances—for the departing spirit to manifest itself to distant friends at the instant, the fleeting moment of transition from this world to the other? If any one replies, if so, why is it not even more com-mon? our answer is easy. There are numbers of things quite natural which are much more uncommon than the well-ascertained instances of this class of events. In the house in which these pages are written a tall and wide staircase window, with are written a tall and wide staircase window, with a northern aspect, throws a strong side-light on the entrance into the chief living room, which stands at the end of a passage running nearly the length of the house. It was after mid-day, in midwinter, many years since, that the writer left his study, which opens into the passage just mentioned, on his way to his early dinner. The day was rather foggy, but there was no density of vapor, yet the door at the end of the passage seemed obscured by mist. As he advanced, the mist, so to call, cathered into one snot, deepened, and to call, gathered into one spot, deepened, and formed itself into the outline of a human figure, the head and shoulders becoming more and more the head and shoulders becoming more and more distinct, while the rest of the body scemed enveloped in a gauzy, cloak-like vestment of many folds, resching downwards so as to hide the feet, and from its width, as it rested on the flagged passage, giving a pyramidal ontline. The full light of the window fell on the object, which was so thin and tenuous in its consistency that the light on the pauels of a highly varnished door was visible through this lower part of the dress. It was altogether colorless, a statue carved in mist. The altogether colorless, a statue carved in mist. The writer was so startled that he is uncertain whether he moved forward or stood still. He was rather astonished than terrified, for his first notion was that he was witnessing some hitherto unnoticed effect of light and shade. He had no thought of anything supernatural, till, as he gazed, the head was turned toward him, and he at once recognized the features of a very dear friend. The expression of his countenance was that of holy, peaceful re-pose, and the gentle, kindly, aspect which it wore in daily life was intensified (so the writer, in re-calling the sight, has ever since felt) into a partcanning the signt, has ever since last into a parting giance of deep affection. And then, in an instant all passed away. The writer can only compare the manner of the evanescence to the way in which a jet of steam is dissipated on expasure to cold air. Hardly, till then, did he realize that he had been brought into close communion with the supercritical. The result was countried to be the contribution of the feet that he contribute that he can be contributed to the contribut superactural. The result was great awe, but no ferror, so that instead of retreeting to his study, he went forward and opened the door close to which the apparition had stood. Of course he could not doubt the import of what he had seen, and the morrow's or the next day's post brought the tidings that his friend had tranquilly passed out of this world at the time when he was seen by the writer. It must be stated that it was a sudden summons; that the writer had heard nothing of him for several weeks previously, and that nothing had brought him to his thoughts on the day of his decease.

He Drinks too Much "Blood of Christ," and it has a Bad Effect on Him.—A late telegram states that a Roman Catholic Bishop after "blessing" some wine for the eacrament, and thus turning it into the actual blood of Christ, partock too freely of it, on the sly of course, and the wine having been poisoned to be actual blood of the state of the sly of course, and the wine having been poisoned to be actually the state of the sly of course. by accident or design, it sent the hely miracle working Bishop to kingdom come across lots. Now it occurs to the Giant that this is a little rough on the Roman Catholic doctrine of transubstantiation. The church asserts that the holy wine and wafer are the actual blood and body of Christ, made so by actual miracle worked by the bishop or priest. If that be so, it seems to present a couple of very tough questions for answer, viz: If God gave the bishop power to work the miracle of turning the wine into the blood of Christ why did he not protect him, or, which would answer as well, give the bishop power to protect himself from the poison in the wine—no, blood; or wine-blood, or blood wine? Which is it, anyway? But there is a knottier question still. If he had the miraculous power to turn wine into the blood of Christ, how the deuce does it happen that the same miracle had no effect on the poison? He ought to have been able to change strychnine as well as grape juice. But suppose some "intelligent" priest should suggest that it is not printed in the bills that strychnine can be turned into blood, or that the bishop being unaware of the presence of the poison did not expect his miracle working power to show that hat he and timed. working power to change that, but he only turned his attention to the wine. This is just about what a priest would say. But we are disposed to cavil at it. Giant thinks that the miraculous power of God exerted on that wine ought at least to have rendered harmless whatever deleterious drugs might happen to be in it. In fact we think that miracle was badly managed—for the bishop.—Uol., Thistleton's Illustrated Jolly Giant.

An exchange says, and no doubt truly, that at a Baltimore Catholic Church there was at one time on exhibition, a large number of religious relics, which it is claimed, are very remarkable. There is a thorne stained with blood, said to be one of the crown of thorns placed on the head of the savior before his crucifixion. Next there is shown a bit of wood, a piece of the cross on which Christ was crucified, and a nail with which some part of the body was fastened to the cross. There is also a fragment reputed to be a portion of the crib at Bethlehem. Besides these, three hundred relies of the Virgin, St. John the Baptist, St. John the Apostle, and other disciples and martyrs. Indeed, what superstition!

Haunted House in Australia.—When the numerous pieces of wood which strewed the floor were collected and thrown into the fire, they were scarcely burnt before coals were flying about. Finally even pieces and crumbs of bread, which a child had left on the table, were taken up by invisible hands and scattered about the room. This lasted until one o'clock that night; on the next day the girl returned home, and the throwing with her. For five days it was kept up here almost continually.—Lx.

We want a haunted house in every city of the United States. A rule should be adopted compelling all skeptics to sleep in one before attending a spiritual scance. The influence exerted would no doubt do a vast amount of good.

Missionary Work in Minnesota.— Thomas Cook, State Missionary, writes:—Our labors began at Farmington, June 17th; receipts \$3, expenses 30 cents; June 20th, Ozro Carter's, receipts \$4; Hiram Tripp's, Rice Co., June 21st, receipts \$1; June 24th, lectured twice at Fairlbault, and once on the 27th, receipts \$3.10, expenses 65 cents; total receipts \$11.10; total expenses 95cis; net receipts \$10.15. Whole number of lectures Weep Not for Death.

Weep not for leath?

'The but a fever dilled,
A pain suppressed, a fear at rest,
A solemn hope fulfiled,
The moonshine on the slumbering deep
Is searcely calmer—wherefore weep?

Weep not for death!
The fount of tears is scaled;
Who knows how bright the inward light
To those shut eyes revealed?
Who knows what peerigss love may fill
The heart that seems so cold and still?

Morris, III .- Hon. J. Antis writes: - I thank you, Mr. Editor, for your public defense through the columns of the Journal of a public officer, whose principal fault consists in his being a Homeopath and a Spiritualist, of which he feels proud, because they are the result of thought emparing from independent minds, who have made law their study instead of an orthodox God, fear of whom they have not before their eyes. The dominant schools looking from their standard of intelligence, founded entirely upon tradition, find in their own opinion just cause to vilify and traduce us. The mind, however, strengthened through freedom of thought, accepting nothing but such as would comport with his highest standard of reason, and with an exalted comprehensive view of the relations existing between man and all initial as well as vegetable life, and the laws governing the same, he would trace with as much precision a cause leading to an effect, as the astronomer could predict the exact time of an eclipse. He sees no cause to wonder why war exists while ignorance prevails. And, in truth, he sees in war, however hideous its ap-pearance, the only avenue through which the mind can gain and hold regal command of matter through division, and a recognized individuality through human laws. Unity is man's worst enemy, because it bars out progress; this unity will, through the present war in Asia, be much inter-fered with, thus gradually but surely lessening the strong holds of a pricet-ridden people in the East. The continental wars of America established Democratic laws, under which a constitution was framed declaring all men free to worship just such God as the they chose, without fear, so long as in their worship they did not interfere with other's rights.' This, through the great mind of Jefferson, was the great stepping stone to our free institutions, that allows you a press as free as are my thoughts, that the same might be com-municated to twenty thousand other minds, if best, without fear of persecution from some dom-mant power capable of wielding wealth and physical power against us.

Enclosed find an account of some more ghosts. Benicia has quite a number of seminaries, consequently a good place to stir up thought among the young; it is also a Catholic headquarters. Thus you see that the 'ghost mania is very well planned. They took me in Oakland, then went to San Jose (a thriving town of business, seminaries, schools, etc.,) now to Benicia again. I am glad to see that respectable citizens are to put a stop to it. I am getting tired of "respectable citizens." It generally means some swindling miser who wrongs men and women of their just dues; gobbles all the land—then waits for a rise of rents whereby to oppress the needy. Some of them delve among a parcel of heathen rubbish, get a lot of lies and nonsense in their heads, then assume to be young gods, "put on airs," and by "cheek" get some antiquated society, "you tickle me and I tickle you," to honor the miserable bigot or fool with D. D., which is heaven enough for this or the other world in their estimation.

How to try Remarkable Experiments at Home. Let arrangements be made that there shall be no interruption for one hour during the sitting of the circle. Let the circle consist of three, four, five, or six individuals, about the same rumber of each sex. Sit in subdued light, but sufficient to allow everything to be seen clearly, round an uncovered wooden table, with all the palms of the hands in contact with its top Whether the hands touch each other or not is usually of no importance. Any table will do. Belief or unbelief has no power over the manifestations, but an aerid feeling against them is frequently found to be a weakening influence. Before the manifestations begin it is well to enis best that neither should be of a frivolous na-ture. The first symptom of the invisible power at work is often a feeling like a cool wind sweeping over the hands. The first manifestations will probably be table-tiltings or raps. When motions of the table or sounds are produced freely, to avoid confusion let one person only speak; he should talk to the table as an intelligent being. Let him tell the table that three tilts or raps mean "Yes," one means "No," and two mean "Doubtful;" and ask whether the arrangement is understood. If three signals be given in answer, then say, "If I speak the letters of the alphabet slowly, will you signal every time I come to the letter you want, and spell us out a message?" Should three signals be given, set to work on the plan proposed, and from this time an intelligent system of communication is established. Possibly symptoms of other forms of mediumship, such as trance or clairvoyance, may develop; the better class of messages, as judged by their religious and philosophical merits, usually accompany trance and clairvoyant manifestations, rather than the more objective phenomens. After the manifestations are obtained, the observers should not go to the other extreme, and give way to an excess of credulity, but should believe no mare about them, or the contents of the messages, than they are forced to do by undeniable proof.

The above suggestions from a writer in the London Spiritualist are good. In the family circle where all is harmony, the spiritual gifts can be unfolded much sconer than in a promisenous circle, where all are not intent on one purpose.

Adaptation and Design.—"Underwood following Darwin talks about natural selection, and stripping the universe of a controlling intelligence, leaves the world and man to the sport of chance. But the common sense of mankind will always be proof against the vagaries of such teachers. Nature is full of adaptations, and these adaptations convince all unperverted minds that there is design and an infinite intelligence that created and governs all things."—Christian Her-

Parasites are adapted to vegetables and the bodies of animals. Is this adaptation evidence of design? If so, is it right to sprinkle poison on plants or to give medicine to cattle or men with the intention of killing these parasites? What is the design in parasitic life? Potato bugs are adapted to destroy potatoes, and grasshoppers are adapted to devour almost everything upon which man and heast depend for food. Is there design in these adaptations? Were the bugs and 'hoppers designed for the vegetation or the vegetation for the bugs and 'hoppers? A cancer is wonderfully adapted to prey, like a carniverous animal, upon the living body in which it exists, and the body is well adapted to be preyed upon by this "rebellion within the organism," as the cancer has been termed, by an able writer. Where is the design?

Adaptation is seen almost everywhere, but design in nature has no existence except in the mind which projects itself ideally into the objective world, and imagines the operations of unture subject to volition. What is called design in nature is adjustment of things to their environment. The environment precedes the thing that is adapted to it. The thing must get adapted on penalty of extinction, and in the struggle for life, "the survival of the fittest" is a necessity. In a changing environment, animals or plants that cannot change in adjustment to their medium, must perich, while those whose variations bring most closely in correspondence with the surroundings will continue to exist, and their successors be subject to the same law of variations and the same chance of survival in the merciless, yet unavoidable struggle for existence. In the parasite and in man, in good and in evil, I see adaptation, adjustment, fitness, but no where in nature do I fee what can perfectly be termed design. "Man designs; nature is," says Atkinson. He who has recourse to volition to supply the nexus between cause and effect in the objective world, simply contemplate, unawares his own personality reflected before him upon the field of phenomens.

B. F. Underwood.

The Mistake of a Somman ballst.—The Pottstown (Pa.) Ledger tells this story: "A gentleman residing on York street, this borough, who is a somnambullst, arose from his bed a night or two ago and commenced walking about. His wife also arose, and attempted to get him back to bed again. But mistaking her for a burglar, he commenced beating and pounding her at a fearful rate, and finally got one of her thumbs in his mouth into which he inserted his teeth, which pentrated the bone. On discovering what he had done, the somnambulist was not only very much astonished, but was affected to tears on learning how he had treated his sponse, for whom he entertains the warmest affection.

Here is a phenomenon difficult to explain. The dominant idea of the mind generally exerts a controlling influence over dreams, as well as the body when in a somnambulistic condition. He probably retired to rest thinking of burglars, and the feelings resulting therefrom, culminated in a dream, which was vivid enough to couse his body to respond thereto, producing a condition denominated somnambulism, but which is simply nothing but a response of the body to the active dream of the sleeper. Somuambulism is a misnomer; sleep, positive sleep, exists with the somnambulist as well as with those who do not rise from their bed. For an example, a person dreaming of the house falling upon him, will instinctively raise his hands, and another dreaming of something that requires the action of the body, it will invariably respond thereto, and the result is, the person walks on the roof of a house, or gets up and performs a difficult task. In such cases the spirit has full control of the body, but the con-sciousness is lost in the intensity of the thoughts, just like a person in deep meditation who walks two or three blocks beyond his place of business, totally oblivious of the fact, and really nnconscious of what he has been thinking about when he is aroused from the condition. It is in-deed difficult to explain all the abnormal actions of the mind occurring in sleep. It appears from the Press that there is a somnambulist in Troy, New York. One night he arose in bed, and, clutching his wife's throat and placing his knee on her breast, shouted, "I'll cut your heart out." This was a new experience for the lady, and came near being a serious one. At the outset so tight was the grip on her throat she was unable to scream for help. At length, by the use of all her strength, she managed to loosen the grip so that she could scream for help. In a few minutes a crowd was gathered around the house. The screams continued, and the people supposing a murder was being committed, forced their way into the couple's apartments. Among them was the young man's employer who touched the somnambulist with the point of 2 pin. This awakened him, and after explanation the outsiders retired and the couple again went back to their slumbers, which were not again went back to their summers, which were not again interrupted. The young man is terribly chagrined at his act, and is so sensitive on the matter that the Area refrains from giving his name. He is well known among the young people, and is highly respected. He belives that his somnambulism is caused by an accumulation of the blood in the neighborhood of the nerves in the legs and arms, and says that whenever he is in that state a pinch or the prickwhenever he is in that state a pinch or the pricking of a pin, which starts the blood through its proper channels, will awaken him." The pricking of a pin will almost invariably arouse the somnambulist. The probability is that he went to bed feeling unkindly towards his wife, culminating in the acts as above stated.

Robert Dale Owen's Last Scance .-The Boston Here'd says: It was the writer's good fortune while on a visit to a prominent Spiritual. let in Brooklyn, N. Y., three weeks ago, to meet for the first time Robert Dale Owen, and to dwell under the same roof with him for several days One who was at all sensitive could not neet the old gertleman without becoming sensible of the pleasant influence which surrounded and emanated from him. At the same residence was an excel-lent private medium, and once or twice a day circles would be held. So marked were the demonstrations that other members of the circle could not help becoming sensible that the gathering was one that awaited his coming into the other The writer fancies that even Mr. Owen so interpreted it, for at times the language was unmistakable. Among others who same was one who announced himself as "Commodore S., who knew Mr. Owen in Naples, and had many a good time with him." Mr. Owen asked for the name, and it was given—"Commodore String-ham" "That is very good," said Mr. Owen, "and I know to what he refers. Has he snything to say to me?" The reply came: "Yes, you can't row your boat much longer; it is time for you to go into the cabin." Mr. Owen seemed disposed to take the communication literally, and alluded to his boat at home on Lake George; but the control interrupted, saying: "No, that is not meant; you have sailed a good ship; you have kept a straight course; the voyage is nearly ended, and you will soon come to an anchor. Then I shall meet you on the shore in company with your other friends and relatives who wait your coming. Do you understand?" Mr. Owen replied that he did, and for a time a feeling of sadness fell on the little com-pany, for they knew that Mr. Owen was soon to exchange the corruptible for the incorruptible, and the mortal would put on immortality. At a latter scance, when Mr. Owen was taking an offernoon past or any of the corresponding to the corruption of afternoon rest on one of the warm summer days of early June, the intelligence was communicated that his mission was nearly ended, and before the autumn leaves fell he would be among those in the spirit whom he longed to greet. This was Mr. Owen's last seance, and a pleasant one it was. As a prominent author was also present, it will undoubtedly at some time be presented with all its details.

Phenomena in Day Light.—A knowledge of these facts is of practical use. A medium is now much wanted in London who can show with precision a few simple elementary phenomena in daylight. Mrs. Mary Marshall's powers are excellent in this respect; it was scarcely possible to take anybody to her daylight seances without their witnessing something which they could not explain. Sometimes Mr. Marshall would play his fiddle at one end of the room, while a little table with nobody touching it would dance to the tune, and make an occasional "run" at the bewildered spectator, who usually left the scene in a nervous state with much of his assurance taken out of him. Such phenomena as these, much as we want them now, cannot readily be obtained—if they can be obtained—at all—from mediums whose powers have already been developed in other directions, hence we advise all those who have undeveloped but powerful mediums under their care, to be careful in selecting the path in which progress shall be made, for later on it cannot easily be quitted. Just at the present time the public want, in connection with physical mediumship, a few simple but unanswerable phenomena in daylight; in connection with trance mediumship they desire evidence of spirit identity to the extent of the revelation of provable particulars known to the alleged communicating spirit, but never previously known to the medium or to any member of the circle.—London Spiritual-

In Bastian and Taylor's circles life-sized materializations have been effected with a magnezium light equivalent to 10,000 candles. The sun, shining with unclouded brilliancy, could not have illuminated the room much better.

Soul Sicepers. J. W. Boyd, of Sylvan Springs, Wis., writes: There is a class of people who claim to call themselves the Soul Sleepers. They believe after death, their bodies, together with their spirits remain sleeping in the grave until the judgment day, when they will both rise to heaven. Do you know anything about them?

We know nothing more than what you have stated. Such a society exists, and they obtain the foundation of their doctrine from the Bible. Of course there is not a particle of truth in their assertion that the "soul sleeps until the judgment day."

The Poem that appeared in the Journal entitled "Be True," should have been credited to Mrs. Nettle Peace Fox. Mrs. Fox has been speaking very acceptably in St. Louis during the last three months. She expects to remain there

The Wanderings of a Spirit.-Ontarlo, Canada. A subscriber writes: Allow me to record to you a singular circumstance that happened in the mouth of May, 1875. I have been in business in this village for some time. My sister was keeping house for me (off and on) about three-fourths of the time; the remainder I lived alone. One night I retired to my room, there being no person in the house but myself—shortly ing no person in the house but myself—shortly after retiring I fell asleep, lying on my side with my back to the front of the bed. About half past two or three o'clock in the morning I felt myself disturbed, as I thought when partly awakened, by some person in the house. I felt the bed clothing draw gently from my face and neck with a very slight pressure on my shoulder. Being partly awakened by these movements, it seemed to me that some person was hending over me that they that some person was bending over me that they might see me in the face. I now became thoroughly awakened, and knowing that there should be no person in the house but myself, I turned immediately to face the intruder, and be-held, there stood a lady a few feet from my bed, looking me full in the face. She was an entire stranger; had this form been of the male sex, I should have made war with it, but being, as it appeared, a lady, I demanded to know who she was, but received no reply. I was on the point of repeating my demand, when the strange visitor moved away in a graceful manner, looking me steadily in the face till she was lost from view by passing in another room. I was so aroused by this strange occurrence that I slept no more that night. I examined the doors and windows of the house, and there was no way in which any human being could gain access to my room. In meeting my sister on the following day I related to her the circumstance, giving her a minute description of the features and general appearance of the strange visitor. After considerable talk about it, my sister remarked: "Well you may some day my sister remarked: "Well you may some day see a lady answering the description you give," and remarked jestingly: "I hope you will see her very soon for I am tired of keeping house for you and mother, too," I thought there might be some truth in the first remark, and think the latter was all truth, though she spoke it jestingly. Weeks rolled on, and when traveling on railroads and stone explant. I was on the leadant to find and stage coaches, I was on the lookout to find some person that would resemble the form that came to me, as it were to steal a look at my face when I was asleep, and in the attempt awakened me. A few months rolled by, and one day a genfleman who lived some sixty miles distant, who was acquainted with my porents, and slightly acquainted with myself and sister, called to make ns a visit and presented my sister with his daughter's photograph. On the following day she showed me the photograph, and at once reshe showed me the photograph, and at once remarked that it was a true picture of my ghost, it was a ghost. "Yes," she answered, "this picture answers to the description you gave." I did not know that the gentleman referred to had a child living, but I made it my business to make the acquaintance of the young lady, and let it suffice to say that in a few months we were married. I to say that in a few months we were married. I am a man that never believed in witches, ghosts, or hobgoblins of any kind, but what I saw I can not deny. Now, Mr. Editor, you will do me a favor for which I will be most thankful, if you will explain the cause of the above singular circumstance, withholding my name. We have often explained in the Journal that the soul of man while confined to the mater-

ial body, lived two separate existences-one, to a great degree unconscious of the other. For example, a person psychologized remembers nothing of what he performs-his anties-his speecheshis eccentric actions while under the will of the operator, are oblivious to him when restored to his normal condition, unless the one who is con-trolling him, directs it otherwise. So it is in sleep; trolling him, directs it otherwise. So it is in sleep; the soul wanders freely in space, lingers by the couch of those it loves, travels among the elysian fields of the Spirit-world, but brings no knowledge of the same back, only as vague dreams, disconnected and distorted. The lady of whom you speak,—her soul could approach you, and aided by spirit friends, was enabled to materialize sufficiently to respire the soul for some first did this to bring to manifest herself to you. They did this to bring you together, and we have no doubt she will make you one of the best and most loving of wives. The spirit—the soul—the immortal entity that animates the body always existed; and during its habitation on earth, it can, while the body is asleep, leave the same, being only joined to it by the slightest magnetic chord, which transmits to the spirit instantly any disturbing influences. Some can detach their spirit from the body at will, and visit distant places, and accurately describe what is going on. If you will read the last article of, "Is the Devil Dead," you will find this subject more fully explained. We show therein what no person ever before attempted to prove, that murders have been committed by the soul while temporalriy detached from the body. Therein we show its remarkable powers by citing different cases, leading the mind into a realm of thought that no medium, no modern seer, no clairvoyant have ever deemed it proper to enter. Plato in the Phæda says, "The soul reasons most effectually when none of the corporeal senses harass it; ne ther hearing, sight, pain, nor pleasure of any kind, but retires as much as possible within itself and aims at the knowledge of what is real, taking leave of the body; and, as far as it can, abstaining from an union or participation with it." Moshelm (vol. I., 398) says, that "In order to the attainment of true felicity and communion with God, it was necessary that the soul should be separated from the body even here below, and that the body was to be macerated and mortified for that purpose."

Robert Dale Owen's Widow.—It appears from an exchange that the world-renowned Spiritualist, the late Robert Dale Owen, married his second wife, Miss Lottie Walton Kellorg, at Caldwell, N. Y., June 28d, 1876, one year and one day before his death. Mrs. Owen is a daughter of the late Martin A. Kellogg, of Hartford, Conn., and a granddaughter of the Rev. Bela Kellogg, for many years a leading Congregational minister in Connecticut. She is a cultivated artist, and has traveled and studied abroad many years. About three years ago Mr. Owen dedicated his anteblography to her, speaking of her as "a dear friend at whose pleasant home on Lake George part of these pages were written." Her home at which Mr. Owen died, was built some years ago, and is situated at "Peerless Point," a romantic headland on the eastern shore of the lake. Mr. Owen had been confined to his bed less than a week before his death. A large part of his property, which is considerable, is left by will to his widow.

Physical Manifestations in California.—Mr. T. B. Clarke writes: As there are yet a few infidels in regard to spirit communion, it may be well to add another to the millions of phenomenon connected with this beautiful and all important truth. Last evening, June 18, in a circle of friends at a private residence with the medium Peck, the light was turned down and he remained nearly, if not quite in his normal condition talking to us, singing and whistling various tunes for purposes of harmony, giving us the test knowledge of his presence in the centre. During the evening at various times a drum, tin horn (two feet in length) and guitar at the same time went about the room with the velocity of birds flying through the sir, and at the same time being played upon; soft hands both cold and warm, large and small, patted the hands and faces of all present. During the evening a young lady while singling "Nearer my God to Thee" was joined by a spirit voice through the tin horn completing two verses in perfact harmony. The spirit then spoke and said, sing "Beautiful Star." But did so and the spirit kept company through the horn completing two verses. During this singing a spirit was carrying the guitar about, playing softly upon it; more or less of the time Mr. Peck was talking. If the wise reverend, scientific or common layman can tell us how sixteen intelligent people happen to be so dull as not to be able to understand this outside of spirit communion, will they please rise and explain.

Good reports are coming in to us from Mr. Peck. Notwithstanding a little unfortunate episode in his life, that occurred some time ago, he is now doing a good work and raising himself in the estimation of all Spiritualists.

Misspelling One's Own Name.—The late Dake of Wellington, writing his name in the albums of some children, wrote it in one with a single l. The little lady said, "Why, you don't know how to spell your own name!". The Duke looked at it and laughed (this was in 1852), and said, "My dear, you take care of that algusture, for it is the only time in my life I ever made such a mistake;" but it was not, for he had so written

it in the visitor's book at Eton. For many years of his life he wrote his name Wesley, not Wellesly. It is only within the last hundred years that people have become very exact in the spelling of names. Sarah, Duchess of Marlborough, spelt her own maiden name in five different ways.

Those who gramble if a spirit happens to spell his earth-name wrong, can learn a lesson from the above.

There are only six mediums for materialization in Great Britain.

A man in England has been considerably mystified by having a pencil returned to his table which he supposed was lost.

Mrs. Powell, widow of the late J. H. Powell, was married a second time a few weeks ago in this country.

Prophecy.—Some one prophecies that the Bonapartists are to run France for the next lifty years. McMahon is but an instrument in the hands of a higher power to actualize this result.

Clyde, Kan.—B. P. Morley writes:—We are

diums, and one physical.

One or two choir firts will do more towards making a revival a fallure than ten regular encartailed devils. Mr. Moody does not say this, but be thinks it—Prob.

having some very good spirit manifestations hero. We have a large circle with three good trance me-

A Subscriber writing from Norway, Illinois, suggests that each of the 10,000,000 of Spiritaelists in the United States, contribute 50 cents every year for the purpose of maintaining mediums in the missionary field of labor. The suggestion is a good one.

New Albany, Ind.—Chas. E. Brown writes:

—I believe that such spirits as Abraham Lincoln and Theodore Parker millions of years hence will have all the power the average Christians asserbe to their God, and yet they will be, comparatively speaking, in the light of "eternity," as far from the mystery of God as now.

Homer, La.—Dr. Wm. Dwyer writes:—The Harmonial Philosophy is gaining ground here. Many leading minds here are becoming interested in it. The believers in vicarious attonement are becoming uneasy. The elder of the M. E. Church will preach against Spiritualism here next Sunday.

The Old Snuffer, Pope Pius.—The Pope's east off garments are always burnt. It is said that he wears out six white silk capuchins every menth; they are chiefly spoilt by his filthy abit of taking snuff. Each of the garments cost the poor Roman Catholics ninety dollars each.—
Jolly Giant.

Our philosophy is, that the universe is a two fold unity—two eternal manifestations of two substances, which at heart are one, but eternally twain in the realms of cause and effect. In the absence of better words, these two substances we term matter and mind—interchangeable, convertible, essentially identical, eternally harmonious, wedded by the polarities of positive and negative forces.—A. J. Davis.

Galesburgh, Mich.—Henry D. Rogers writes:—There are a few faithful souls in this place who are not ashamed of Spiritualism. That science which teaches by demonstrating the fact that humanity exists in a conscious state after the change called 'death, should be studied by all, and that religion which inculcates the fact of endless progression of all souls towards goodness and parity, elevates mankind out of the low state of degradation in which they now are and ever have been.

The Little Bouquet, a monthly Spiritualist journal for children, issued at Chicago for several years, suspended or stopped publication in May last. It was one of the most eraditable American periodicals connected with Spiritualism, unique in its character, and would have been received with favor in this country had it been better known: The British National Association of Spiritualists ought to have a complete set in its library for historical purposes if all the numbers are obtainable.—London Spiritualist.

Spirit.—The philosophy of spirit teaches that matter is spirit solidified, as air, water, and earth are but one substance in different degrees of solidification; thus there is only one life which we may term God, and one substance which we may term spirit, expressed outwardly by nature which forms the body or all visible things; hence spirit and and spiritual beings are substantial,—this word meaning the inner degree of matter, which is the outer covering or envelope; and as this inner degree is proper to beings who are disembodied, they deal with this substance which is as real and solid to them as matter is to us.—Wm. Oxley.

Bro. J. H. Dunsen speaks in high terms of the addresses of Mrs. Richmond: Julis Johnson, of Pittsfield, Mass., claims that she likes the Journal better than any other paper. W. G. Crank says, "I shall not do without the Journal so long as I can pay for it." Mrs. Dr. Cutier lectured at New Albany, Ind., June 24th. O. R. North, of Summerfield. Ill., writes: "I have taken the Journal from its first issue, and there is no sign of me stopping it yet." Wm. C. Bishop, of Sunberton, N.J., writes: "Bro. Jones was doing a good work, and it seems as though it was not finished, but it may be that he can now do as much good if not more, for us mortals."

The Springfield Republican tells this as the last Moody story current in Northfield: The Hinsdale butcher drove past last Monday. Moody ran out. "Beefsteak?" "Yes." "When killed?" said the evangelist, approaching the cart. "Yesterday." "I don't want any meat killed on Sunday." Butcher drives on, soliloquizing softo vocs. Returns Thursday, passing the Moody residence, full drive. Moody halls him again. "Beefsteak?" "Yes." "Bring in ten pounds." "We don't take money earned on Sundays!" and butcher drives on. Appears Monday morning again Moody on the watch. "Beefsteak?" "Yes." Lays in a large stock; no questions asked.

Speculation of a Spirit.—Descending from the spiritual life in the spheres of bliss, the Annointed One (meaning Christ) came to your carth to fulfill his divine mission, vailing in human flesh the radiance of his pure spirit, he took a body in the manger at Bethlehem, and became man, with all the imperfections and frailties of humanity, subject to the sorrows, the temptations, the discipline, through which alone progress is gained. In this read a type of the descent of spirit into matter as its sole means of progress. Spirit, existent in ages past, having won for itself the requisite development, descends to incarnation, so that by conflict and by disciplue it may be purified and made it for the progress it can not otherwise gain.—Medium and Daybreak.

The Davenport Brothers.—According to last accounts, the Davenport Brothers were in New Zealand exhibiting their phenomens. They do not say they are Spiritualists (which for the cause of Spiritualism is well); neither do they affirm that the phenomens witnessed in their cabinet are produced by spirits. And yet, for some reason or other, they are largely patronized by Spiritualists. When in our city they charged \$20 for a private seance. And what, with other things, was to their discredit, they had as a traveling companion; Mr. Keller, a noted conjurer and illusionist; and this Mr. Keller (now in our colony) asserts in public that he had traveled with the Davenports, more or less, for eight years. It is the opinion of the Spiritualists generally that the Davenports have mediumistic gifts, but they have so prostituted them to mercenary ends, and low occult influences, that they are utterly unreliable. This much is certain, they did no good to Spiritualism in Calcutta or Melbourne.—Harbinger of

Paradine Melds.—The paralline manifestations have appeared in Paris, France. The Hon. J. L. O'Sullivan states that one of the angelic spirits came into the room and made the mold before their eyes. He says that the paralline was 194 degrees, and the spirit plunged her face into it three or four times. Mr. O'Sullivan says, "We have had John King's so-called lamp, or luminous stone, also moulded in parafine, some eight or ten times. We have the casts and some of the molds. And they all involve this miraculous fact, of a circular stone of nearly four inches in dismeter having passed instantaneously out of a hole in the rear (corresponding to the handle by which it was held) of three-quarters of an inch. And all

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#### THE ROSTRUM.

Questions Answered by Mrs. Cora L. V. Richmond, at Occidental Hall, Sunday, June 24th, 1877.

[Beported for the Religid-Philosophical Journal].

Question:-The mission and destiny of Christian orthodoxy?

Answer: -- We do not cavil with reference to the formation of the question, but we think that Orthodox Christianity would have been a better way of stating it. However, if the question had been modern in its meaning, its answer could be easily stated. The formation of any religion into an especial creed, arises from the condition of human knowledge, since absolute truth is difficult of comprehension. The human mind must necessarily reduce everything to its own gauge; there are as many gauges of truth, as of those worshiping, while the spirit of Christianity abides as a separate essence infusing the different religious bodies with the essential portion of its divine fervor. The fervor of Christian worship, you are well aware, takes its beginning in the spirit of Christ, who represented the Messianie period; and though the Jews did not receive him as a temporal king, many turned to him as a spiritual sovereign, the fulfillment of prophecy of ancient times. Orthodox Christianity had its beginning some four or five hundred years after Christ; un-

der its first fervor, the spirit of it extended. After the disciples had done their work of converting immediately under the ministration of Christ, and after the first fruitful sowing of the potent seeds of his life and teaching, then evangelical Christianity gradually merged into a combination of church and state. It is true that Paul, or that portion of religious teachings handed down by him, must necessarily represent the Orthodox Christian doctrines. But so far as we are able to determine, the average Christian erced, and especially the foundation of Orthodox Christianity, whether it be in the Roman Catholic church or the thirty-nine articles of the Westminster Catechism, has been immical to the exereise of the true spirit of Christ. If human beings were beyond the requirements of creed, none would be in existence. Indeed. if the human mind had comprehended fully the spiritual love that pervaded Christ. there would immediately have been some form of reaction against the progress of the orthedox element.

Under the dominion of Constantine the church and state were combined. You will remember that the first impulse of the spirit of Christ's teachings, the first spiritual giffs, were expansive and refining in their nature. But there came a temporal power, union of church and state, which mus have been destructive to the spirit of his instructions. This was the decline of Christianity as a spiritual impulse. When, for the temporal purpose of upbuilding the church, it was thought best to arrange the same in the form of external organization, then the spirit of Christianity was not closely observed. From that time there was a receding wave of the pure Christ-principle which came in the beginning of the century of his work. The object is apparent. Whenever the impulse of truth reaches the earth, and is beyond the comprehension of the mind, the only next thing possible is that such portions of truth as they can receive, will be adopted. Necessarily surrounded by error; necessarily gauged by imperfections of the mind; necessarily shadowed by human ambition, the power of the spirit, of course, shaped itself to the understanding, and was almost crowded out of existence by pride, that which man seeks to pursue, the pride of righteousness; etc.

The Christian worship of the fifth century was an indication of the beginning of priesteraft. The Christian worshiper of the first century of Christ's ministration, was a representative of his spirit divine. the devout follower of him. That wave representing the highest form of truth, only reaches certain minds; the next grade of truth .effects another strata, until perverted by man's external nature, the truth declines to the lowest obb.

Under the dominion of the Papal power, under the dominion of the direct succession of external authority—under the authority of creed and formula, the church of Papal rule and the spirit of ambition, the Christian church well nigh lost its original intention. The individual perceives the truth even if it be clothed in external garb. An impetus had been given to the spirit of truth, to many minds, even through the dark period of external form and worship. But the whole of Christianity could not represent the spirit of truth to many human beings. A portion of truth to which mankind clings, was obscure. The reformation was a reaction of this dull and receding period of materiality, which crept into the church under the dominion of Papal authority. The reformation was a bursting of the volcanic power, the recession of the wave born onward by man's ambition. It was an indication of a spiritual naturethe interior workings of the church of Christ. While along through the Roman Catholic church are preserved instances of spiritual power, it has only been the object to maintain the guardianship of saints, the ministration of the spirit of Christ, the recognition of the maternal principle in Mary; while all those subtle spiritualities have been perpetuated, they have been so clogged up by external formula and ignorance, as to provent the proper exercise of the Christ

When Luther, therefore, as an Augustine Monk, had become possessed of the conviction of the corruption of that which he held the most sacred profession, the very power of materialism in the citadel of worship itself, he resisted and east from him the very chains and coils of this temporal power. It was the coming of the storm of retribution, the day of judgment for the Catholic church. Through all that thousand years which preceded the reformstion there were souls gathered in through this chaos, and entered the spiritual kingdom. Luther adopted the Christian work because of conviction. There were a few souls that found refuge in the church, and clothed themselves with the garment of humility, for the noble purpose of devoting themselves to spiritual work. There was self-abnegation and an abandonment of the world, a lack of ambition and pride, external office and forms for the purpose of devotion to the spirit. These were counted as among the fruits. The blasphemy perpetrated in her name, all this was the outward physical preponderance over the spiritual nature.

This darkness, however, despite this bloodshed and ruin under the dominion and auspices of the Catholic church, indicated the existence of something higher. In remote regions or ways in the wilderness, there went this devout man of God, with his Bible, his prayer, his sacred order, accomplishing his good work. The Catholic has never been a war-like body. The priests, the ministering sisters, have nothing but peaceful offices. No natives in their North American isles, no savages who hold sway in barbarous countries, do their butcheries in the presence of those embassadors who work peacefully among men. It would be well for Protestants to bear this in mind. Its object was more for the upbuilding of the church, more to gain the acquisition of power, while it was brought around in a Papal way, and not by force of

The ringing in of the Protestant reformation was also the signal for warfare; not that Luther desired it; not that it was sought by the early opponents of the reformation, and it was not the intention of Melanethon and John Knox to throw the fire brand of war among the people. When kings make a play-thing of conscience and espouse a cause to carry forward their own purposes, it then becomes the signal for war. Ambition led them to violate the essential principle of the reformation, and use the sword instead of words of fire which Luther employed. When the reformation sought to carry forward peace, and warfare arose, thus to reinstate the spirit of Christ, it was a mistaken measure. While priesteraft and the evangelical order of Christians, Protestaat Christians, were established through that blood-shed, it essentially lost the spiritual fervor of the founder, and the reformation became a mockery in the view of those who espoused it.

After the Calvinistic doctrine, which portrays that severity which is almost appalling, there came a reaction. Calvinism, by its severity, it must be remembered, was the essential blossoming out of that violence which commenced with the reformation and ended in the milder and more spiritual teachings of John Wesley. Here was a reaction in the first years of the reformation; in two or three centuries, the Catholic church robbed of the symbols of Christ, was placed behind the throne of power in temporal government. This could not last long. Humanity, in the beginning of the reformation, might well have remained in the Catholic church. It was transferring the power from Rome to Westminster; from the Vatican to the church of England-The foundation of another order differed but little from the Catholics. In such, however, was the spirit of Luther, the spirit of Knox, and the spirit of Calvin. Wesley gave his thoughts for the perpetuation of a larger creed.

John Wesley was the blossoming out of the reformation. He lived long enough to show the uselessness and severity of the creed and doctrines the early Protestant had adopted; long enough to leave a pure sky of spiritual observation, by actual information from a spiritual source. He represented the blossoming out of that form of religion which will finally pervade the entire spirit of the Protestant churchs. The spirit of Wesley to-day in the Orthodox church itself, proves that the spirit of the reformation has partially ripened. Orthodox Christianity represents successive stages of recovery from the violence with which it was inaugurated. To-day Orthodox Christianity presents a far different spirit from that which prevailed a hundred years ago If Evangelical Orthodox Christianity had taught their present doctrine a century ago, it would have been considered heretical. It was not for greater heresies that the Unitarians, Quakers and other religious bodies, were crucified and put to death in the early stages of Christian devotion. But the world is unconsciously pervaded by the spirit of that which it seeks so earnestly and in such a variety of ways to crucify.

Unconsciously, those who in holding the strings of fear, burst them asunder and the world is upborne by them. Only herein was Calvin responsible as an individual for the severity of his creed. If the Christian creed were true; if upon the only thought of Christian salvation through the blood of Christ hinged the salvation of the world, no man could be excused from believing it, did he not cry out in thundering tones as well as with the most tender entreaties, for the world's redemption. Was not Calvin right to picture that hell was paved wit

the souls of infants? In Evangelical Christianity to-day, who dare stand up and avow the Calvinistic doctrine?

The world moves, has torn asunder its ereed, even as the innate pulsating life sleeping within the cell, breaks forth, to behold the transcendent beauties of the external world. Who is there bold enough to affirm to the heart-stricken mother, "Your babe is reasting amidst the sulphurous smokes and dames of an unquenchable hell?" Through, however, the principle of divine love manifested by Christ, that infant is upborne to the kingdom of eternal life. The world to-day denies the theory and insatiable doctrine of Calvin. We are now coming to the present stage

of orthodoxy in the world. Let us see. Every one in this country, every adult man and woman in England, is expected to worship God. The education of the past has something to do with the tendency of the human mind now, yet all have the privilege to exercise their religious feelings in any directions they choose, or not at all, for Orthodox Christianity has really modified its doctrines in the world to day. It is because certain creeds only recognize that expression of truth best adapted to them. The man conscious of his imperfections says that an unerring Nemesis is clearing a pathway in which he can freely walk, and have a religion adapted to his nature and highest convictions of right. Many times an individual deserves the rigid severity of the Orthodox creed; it holds him as with an iron hand in his place. Take away the dismal terror of its belief, and he feels that he has a license to sin. He requires the restraint of creed. There are certain orders that seem only to restrain by physical fear. Love, not fear, will finally prevail in the church. Dissension has taken many from the

Evangelical religion, but there still remain those who require its restraining influence. The spirit of Christ, however, prevails as the same abiding life, extending itself over the world. By liberal forms of religious belief, not recognized as evangelical now, the whole of Christianity will be evangelized into the divine spirit of love. Penetrating the church, probing it with spirit power, this new light is gradually approaching and superseding the old through the instrumentality of love instead of fear. Taking the place of darkness, the light of truth and love is on the increase. You need but look back in the dreary past, flowing with the blood of the martyrs, to see the increase of the spirit of Christ among the various evangelical bodies, there being a gradual increase of the teachings of love instead of fear. We need not point to the fact that the whole body of evangelical. Christianity, is being vivified and uplifted by the new sdific scriving to overlinow the external formula, and preserve the spirit of truth, so that one by one the evangelical churches are gradually breaking away from their fastnesses. Teachers, religious workers. now present heresies, and look back on the ground they once occupied and say, "Is it possible we always believed this?" As through the wilderness Moses led his people, alternately by love and fear, so through the wilderness of human doubt and speculation of materialism, the spirit of truth leads the way, and when humanity reach the lofty eminence before them, they will look back and see that those things which terrified them when children, no longer ex-

Question:-How long after the crucifixion of Christ, were his gifts practiced.

Answer: - They have been practiced ever since. The order of the church was distinctly established; the gifts of the spirit were supposed to be transferred to Papal or priestly power, and many priests in the beginning of the reign of Constantine practiced the same. Scarcely twenty years of the whole history of the Orthodox church, that some record does not exist to prove that the church possessed and practiced some of the gifts of Christ. These gifts were gradually dispensed with, as being presumptuous, as not including any modern gifts of the spirit, precepts taking the place of spirit power. We believe that among the Shakers these gifts were somewhat revived. They were known to have been practiced among some of the evangelical Christians of former days. The gifts have not been recognized to any great extent in the church since about the fourth century of the Christian era.

Question:-Was that gift recognized in the Mormon Church?

Answer: - We scarcely recognize the Mormons as constituting a Christian Church. The gifts of Christ have been recognized among the Shakers and Quakers, and others of modern date; they are not considered as evangelical bodies, and could not be included in the category.

Question: - Are not the teachings of Orthodoxy a departure from the teachings of

Answer: - Until you tell us what development would have been without it, it is not necessary for us to speculate in regard to it. Undoubtedly it does not serve to enlighten the individual mind to teach the hideons doctrine of total deprayity, and then have a recourse to an abstruce plan of salvation, which is appalling to every instinct of truth. The reaction has been in the church itself; one body after another breaking away from its iron grasp and intolerant spirit.

Question:- In reference to Cherubims and Seraphims, intelligences that are said to exist by the controlling influence, in a sphere of existence in spirit-life, separate and distinct from all other orders of beings

existing, and which come to earth and possess the body of the babe, and pass through life as a mortal man or woman. These orders of existence can never be seen by clairvoyant or seer, but from that region set apart exclusively for them, come all souls that take on the mortal form; one order constituting the males, and the other order the females. This, of course, is a new departure from the ordinary belief, of Spiritualists. That there is a vast reservoir of souls, consisting of Cherubims and Seraphims, foretold by prophets, but never seen by elairvoyant or seer, that are waiting for a human form to be projected which they can take possession of and thereby gain the experience of earth-life, learn something of the material side of existence, is very difficult of comprehension. The controlling influence seems to know that they exist, just as an astronomer would know that an asteroid existed that had just come within the range of a very powerful telescope. The questioner desired to know about these Cherubims and Seraphims in particular. We make this explanation of the question suggested by one of the audience, so that the reader can more fully understand the answer Mrs. Richmond gives .- Report-

Answer:-A leature was given on this subject from the exalted sphere of Immanuel Swedenborg. The information we get on the subject emanates from his sphere of existence. All forms in nature emanate from some preceding substance, having an antecedent state before the condition manifested; so the spiritual life is a precedent condition, acknowledged by all religious bodies, and believed by materialists. The materialist points to natural law and its unfolding properties, as the origin of life. while theology connects existence in some way with Deity, affirming that every human soul emanates from God; then, of course, that places the antecedent state more remote.

As there are orders of physical growth says Swedenborg, through which the substance of bodies are unfolded, so there are orders of spiritual states through which the spirit gradually descends before taking on the outward form, coming in contact with earthly substance, of course, and takon external form for the purpose of external expression, which gives power and intelligence to the outward comprehension of the soul. This subtle law is, of course much beyond the present grade of human comprehension, since the spiritual state is not a subject much considered, and since the existence beyond death, of the spirit of man, has been problematical in the world. There are laws that can be learned, which it has been thought proper to state for your consideration. Seraphim and Cherubim is the viest conscious existence of the spirit previous to taking on the outward form Ascending to loftier heights there will be new truths which will be made manifest. It is scarcely possible to find words to express anything beyond this.

When the Cherubim or Scraphim leaves the abode which is angelic, that is a state of life nearer the absolute than your own, and fakes on the mortal form, angels who, having passed through earthly experiences. and through the order of spirit-life, are appointed as guardians of each soul: this is where guardian angels come from. The soul having a large range of experience, is appointed as guardian of Cherubims or Scraphims taking on human form. This is what was meant by Christ who said concerning the little children, "They are as angels," meaning that they are guided by angelic persons in direct communication with the spirit of truth. Children are near the kingdom of heaven, having just come from a superior state with the innocence of that existence stamped upon them. Taking on the external form, their whole being and comprehension is finally enlarged thereby.

The condition of physical life is determined by the guardian angel, and the condition of the Seraphim and Cherubim, by the organism of the parents. The parents are only responsible proportionately to their knowledge; of course the deformed bodies are the results of ignorance, and therefore parents can't be held responsible for that deformity. If having knowledge, parents violate the laws of life, their own nature reacts, and they are responsible. The coming child has a right to expect the best conditions of physical life possible. If you are ignorant of them, you are not expected to fulfill their requirements. You are responsible for your own conscience. If a deformed body is given for the abode of the soul, the reproach of that deformity, which is life long, is sufficient punishment for the parents. If there be greater misery than this, it comes through that moral deformity, rising from violated physical law. In all cases an understanding of the imperfection brings its own repreach. No eternal penal-ty added. Children, in the course of time,

outgrow the physical deformity. the Chernbim and Seraphim remains but a little while in the first order, in their first attempt for existence on the material side, since their contact with life here is not sufficiently established to make the hold strong upon it. Men of science consider that the great loss of infantile life is owing to violated law. There is a spiritual cause many times for the death of children. The spirit has not complete possession of the body. As the spirit retains its hold upon the body by continued strength and power, so when the spirit having an organism shaped to its purpose exactly, maintains that hold through long years, it is because the soul having a taste of earth-life, will then wish to fulfill the entire round or cycle of needed experience. But the time will come when all these thoughts concerning the pre-existence of man will be as generally considered, as the physical forces that

make up his organic nature. The progress of all human existence,

whether disembodied spirit, angel or archangel, is through the vanquishment of external life, which is the only form of temptation possible for the spirit to have. Christ represented the epitome of man taking on the outward form as a symbol of the spirit, and being tempted of man; so the Christ principle existing in every human spirit, must pass through the outward change which the teachings of Jesus so indicated as the portraying of what the high-est soul may do. What is possible in man is represented in the highest expression of human life known.

Question:-Souls originating as defined, of course, there is no relationship—humanity in no sense being related to each other? Answer:-You remember what Christ said when he turned to his disciples, "These are my brethren," meaning that direct kinship is not determined by external ties of consanguinity. Every man is aware that frequently the family kindred are not in spirit sympathy. Just so soon as external considerations permit the family divide; they find associations with those kindred in feeling. Often, it is, however, the kindred spirits are in the same family. You will occasionally see a brother, or mother, or sister, who are drawn to each other by singular ties. It shall be revealed that spirits come to earth in groups, actually kindred in spirit, like groups of stars, explaining this seeming estrangement that often occurs in the household. There are always spiritual reasons for these manifestations. Fillial duties should be strongly enforced, while if no spiritual recognition they must be sundered.

Question:-In reference to Cherubims and Seraphims; if all emanate from them, why not alike

Answer: -- We don't know of any order of beings exactly alike. It is undoubtedly true the existence of every spiritual order is due to the same spiritual element; but even as one star differs from another, each having adequate power for its own purposes, so Seraphim and Cherubim differ. No two atoms resemble each other. You may wander from shore to shore for ages and never find two grains of sand alike; alike in substance but not in form.

Question :- Is this contact with matter more than once by the same spirit? Answer:—It has been said that contact with earthly form occurs more than once,

for all spirits shall have substantially the same experience. Question:-Is it true that every human

lifé is a plan of God. Answer:-We don't know whose plan, un-

Question:-Have you ever seen perfec-

Answer:-In quality; that is, there is a perfection of truth; it is like white light; no end to truth. Attain truth that is perfect, for instance, the truth of mathematics; it is certainly perfect. So every grade of morality or of spiritual existence is marked by the attainment of perfection in a certain degree. The soul being finite can only comprehend certain truths at one time. Of course the Infinite mind is absolute; but finite mind is only absolute in the degree of its finite existence, for while a drop of water water may represent the ocean in quality. it will never represent the ocean in quan-

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