Eruth Gears no Mask, Bows at no human Shrine, gecks neither Place por Applause: She only Asks a Bearing.

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JNO. C. BUNDY, EDITOR.

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THE SONG OF THE SPIRIT.

The cares of the day were over. The children had gone to bed; I sat by my parlor window, alone,— Alone, while a prayer I said,— But the angels seem'd to hover Ever about my head!

In the misty light of the gloaming I whispered an earnest prayer:—
 "Great Father of all, O guard me here," And lead me safely there!"— When methought I heard a soft "Amen." Repeated, within the air!

A feeling of dread crept o'er me— A feeling of sadfless sore; And I looked around in fear, and felt As I never had felt before; When behold! a bright form enter'd thro' The folds of my closed door!

In radiance like to the sunbeam, Array'd in purple and green, His hair was white as the virgin snow, And glittered like silver sheen; With deep dark eyes, beneath a brow, High, noble, and serene.

The chamber paled before him, To the meekest, peorest hue; A
And seem'd to abase itself, in awe,
As fires, 'neath the sunbeams, do; As he glanced on me that look of love, That thrill'd me thro' and thro'!

His sweet voice thro' the stillness In gentlest cadence fell, And brought me blissful peace and joy No mortal tongue could tell. It seem d to me like the fabled lute Of the angel Israfel.

"Poor weary soul! I know your plaint Contumely, undue restraint, And pressing care, 'neath which you faint; Be of good cheer, A peaceful joy no words can paint . Awaits you here!

"For I was once aweary, too. When the hard earth I wander'd thro' And keenly felt each wind that blew, And parching heat; I groaned angulah, then, like you— 'Twas meet, 'twas meet!

"Heavy and rugged was my way, Beneath adversity's grim away, But Heaven's pure, benignant ray Was aye my guide; And grantic aviets over day

"I totter'd on thro' sorry years, Mine eyes were dim with burning tears, Conflicting hopes, and anxious fears Wrinkled my brow— Blest memories my heart reveres, I praise ye now!

Stood by my side.

Your petty griefs and triale o'er, Adversity can goad no more, Nor anxious fear; You'll thank kind Death that op'ed the door And brought you here!

'A never warning love-lit air, Scented by perfumes sweet and rare, Green plants, and flowers wondrous fair, So keenly clear; And trees that sweet frultage bear,-All this is here!

"We gambol o'er the verdant plains, Or walk thro' paths of diamond grains, and hear the purest, sweetest strains Of endless praise; But never sorrow, racking pains, Or weary days!

Bo let me whisper'it again; Bear with the evil way of men,
Shrink not from grief, but say, Amen,
With heart and voice!
For all thy past afflictions, then,
Thou wilt rejoice!"

He fled, and the tears of gladness Fell rapid and long; And I ponder'd the kindly counsel o'er, Till my heart from care was strong O! long may I remember

. That spirit and his song! -J. Reginald Owen, in Human Ntaure.

IN MEMORY OF MRS. JOSEPH HOUGH.

BY RLLEN E. BARTON.

My friend of early years: I saw her last With pure white flowers clasped in her wasted hand, And knew too well her tired feet had passed

The shadowy pathway, to the other land. An earnest worker in the field of thought, Reading in Nature's book her hidden story, Gleaning the page of science, where she sought The germs of truth, that crowned her life with

'Tis not well to follow in the beaten track Of worldly creeds and he in worldly favor; Better to live a life of worthy deeds, And from the conscious right shrink not, nor

Such was the life of her whom we deplore; So sweet the memory of the words she's spoken; So lone the place where she will sit no more, Fond eyes must weep, and hearts are well, night

It must be that the wild bird's gladsome note That she so loved, her ear can reach and thrill, It must be that the scent of forest flowers On gentlest breeze is wafted to her still.

Inst be that somewhere in the "Dim Beyond," for conscious spirit still will walt and hover, To breathe sweet messages of love and hope To the lone hearts that "knew her but to love her.

J. M. Peebles and Darwinism.

BY WILLIAM EMMETTE COLEMAN.

I have read with attention Mr. Peebles' pamphfet against Darwinism, and also the articles pro and con by himself and Hudson Tuttle in the Journal. I have been hoping to gather from the latter some clue as to what Mr. Peebles really does believe relative to the origin of species and the evo-lution of man, but, so far, all in vain. Neither in his pamphlet nor in his subsequent defense thereof have we been favored with a plain, precise statement of the views of Brother Peebles as to the mode in which the successive species of animal and vegetal life were inaugurated on earth, including the origin of man.

He says he is an evolutionist, not a Dar

winian, but as to what he means by evolution, he vouchsafes no explanation. He speaks of germs pre-existent being incar-nated in matter, but as to how they became so incarnated, we learn nothing. We are told that human soul-germs were devel-oped from physical and spiritual substance, albuminous bioplasm, and that in protoplasm we find the physical basis of physical life. So far, so good. Perhaps there will not be much dispute as regards those postulates, but how, how were the first human beings brought into existence from this hioplasm and protoplasm, is the question.

Mr. Peebles does not believe in the mud theory of Moses—special creation by the arbitrary flat of the "Divine Over Soul," neither does he believe in the descent (or ascent) of man from the lower animals. Then, in what does he believe? Unless our primitive ancestors were born of animalized parentage, or were created miracu-lously, how did they spring into existence? From albuminous lioplasm and protoplasm, we are told. But whence the origin of this bloplasm—in what condition in nature was it situated? what its environment? and it situated? what its environment? and how came it to be so situated as to be able to produce living, breathing entities, possessed of reason, speech, immortal souls? How did protoplasm become so evolved as to be capable of receiving defic germs, and thus produce human bodies and souls? It is perfectly intelligible, can be easily comprehended by the feeblest mentality, how cartain antechnique. how certain ante-human races nearly ap-proximating the purlly human, could have given birth to a very low type of human species, through the ordinary laws of reproduction, but how amorphous matter, not connected with any organization, could develop into full grown men and women, is

an anomaly in nature, truly.

While these human forms were being evolved, where was the bioplasm or protoplasm-one or both-situated, scattered on the ground, held in solution in the waters of the seas or mingled with the air? It must have been in one of these three, and in whatever element it may have been, how did it get in that particular locality, and what caused it to be in existence then and there; or, in other words, where did it come from, how did it get there, and what was it when it did get there? Did the earth—the ground evolve it in certain localities, and thus men spring up, as it were from the soil, like mushrooms and cabbage heads, or was it in the ocean's secret depths that this miraculous albuminous bioplasmatic physical and spiritual substance was generated, from which mankind being pro-duced, they rose like Venus from the sea?

Again, were the first human beings en-tirely devoid of parentage, or were the first pair the oldest and most indubitable "Two Orphans" that our planet has originated? Are we to suppose that our first parents, whether one pair or many pairs, in one or many localities, were absolutely without parents—were never born, but "growed" like Topsy? Or if not derived from animal parentage, from what parentage were they. derived, or was bioplasm their mother and protoplasm their father? By the way, bioplasm and protoplasm are correlative terms, coined by Darwinians—surface thinkers like Huxley, Herbert Spencer, and other feeble minds!

I an in search of truth, and before accepting Bro. Peeble's ideas concerning evolution, I would like to know what they are. I can understand Darwinism and special creation pretty thoroughly, and I think, when our genial brother shall have been kind enough to explain the principles and minutize of his theories on the genesis of species, that I will nobe one of his "dull pupils," but will, like Bro. Tuttle, be able to master them, that is if they are presented in a comprehensible and understandable in a comprehensible and understandable

manner.

Brother Peebles has promised to give us some light upon the subject in his next article in the JOURNAL, and I now call upon him to give us definite information upon the following points:

L-What is the nature of the albuminous which soulcarms, were

bioplasm from which soul-germs were evolved? -How was the bioplasm evolved, cres ted, or developed?

2.—As something can not be created from nothing, from what pre-existent materials was it produced, and what was the nature of those materials before they became bio-

plasm? 4.—In what part of the universe—on earth or elsewhere—were the pre-existent materials, prior to their becoming bioplasm.

5.—If on earth, when this bioplasm was evolved or created—or if not originally on

earth, when it reached our globe —in what portion of the earth was it located on dry land, in the sea, or in the air, or in two or more of these conjointly?

d.-As our physical nature was evolved from protoplasm, when and how was this protoplasm evolved, and from what was it evolved; was it from organic or inorganicmatter, and what constitutes the difference etween the protoplasm of the Darwinians, and that from which man is said to have been evolved; how came it to be evolved into a human body, with all its complexity of organization and function? Is it conceivable that a mass of protoplasm could be transformed into a human body, and that protoplasm not derived from germs eman-ating from a parental organism? Is this not fully as stupendous a miracle as the Eden myth of Adam's creation?

7.-Were the first human being, when evolved, babies, or full-sized men and work-en, and if the former, who took care of them in infancy, if they had no parents? 8.—Whence did Mr. Peebles derive his

theory of the evolution of species, and what proof of its truth does be find in nature; can he produce a single instance where such a thing has occurred; are not all complex organism, human, animal or vegetable, derived through the parent stock, from physical germs or seeds, and is got this in accordance with the Darwinian "hypothesis" of evolution; did he ever see or hear of protoplasm or bioplasm produc-ing an organism, said bioplasm or protoplasm not having been evolved through the natural laws of parentage and reproduc-

Mr. Peebles having put eight categorical queries to Mr. Tuttle, I take the liberty of doing in turn, the same to him, and trust that he will favor us benighted mortals with the required information definitely and explicrequired information definitely and expicitly. If he can show us anything clear, reasonable, logical, and in accord with facts in nature or Spiritualism, I am sure all lovers of truth for its own sake will be glad to carefully examine it, weigh it well on the scales of impartial judgment, and if found valid, substantially, accept it as they may have accepted Derwinism or opposing the ories heretofore. ories heretofore. Leavenworth, Kan.

The Cause and Cure of Evil.

Although in the infinite past, spirit powyet planets and systems of planets have been born—grown up and sunk into decay, throughout infinite time and infinite space. Therefore, there was a time when our system of planets had a beginning. From fire, mist, or nebulæ, which was the first outgrowth of spirit essence by internal spirit force it grew and divided off into separate planets, circulating around the parent/sun. Our earth grew by the power of its inherent life-giving elements until capable of sustaining individualized life in its lowest forms. From the mineral kingdom was evolved the vegetable, from the vegetable the animal of which man is the highest. All along this line of growth there were signs prophetic of man, the fruit that tree of life was destined to produce. From the fruit, spirit power began to be polarized. First in the mineral, in the form of positive and negative attraction and repulsion.

Herein began antagonism.

In the vegetable kingdom sexual qualities are distinctly shown, but in the lower forms of animal life, the sexual nature is more distinctly marked. The sexual desires cpeated strife. The want of and degre for food unfolded alimentiveness, and these called into play combativeness and destructiveness. Antagonisms grew more and more violent. The struggles to perpetuate and sustain life and defend it from en-croachment, gave rise to terrible combats, so that the saurian waters were often stained with blood.

Terrible, indeed, have been the antagon-isms displayed all along the track of life's unfoldings! Amidst all this commotion it is very pleasing to discover the operation of another set of principles. Chemistry discovers them in elementary primates; where two or more antagonize by the union of another, they are made to affinitize. Hydrogen and oxygen are antagonistic to each other, but when affinitized by a current of electricity, they rush together and form water. Essential oil and water repel each other—by the addition of alcohol properly applied, they are made to coalesce in beautiful harmony. Among animals, these principles show themselves in love of offspring, and the herding together of gregar-ious animals. These principles as they more and more unfold, become more and more prophetic of the harmonizing power of the divine personal principles in man.

But to return to the polarizations of those spirit forces which produce antagonisms; we find that one after another they are brought into active operation, until we have according to phresology, quite a number of separate polarizations of spirit power, yet acting together in various combinations; these, or a majority of them, being developed by and through the animal forms below man, have by long continued use become very strong and active. And as all things point to man, these have been formed as a basis of his individuality, and by a principle of hereditasy descent, he has inherited them in all their strength.

Man, in his first tude state, was merely an animal; but the changes in the earth and surrounding conditions, produced the polar-

izations of higher forms of spirit power' which, through man, by a law of progressive growth, from rudimentary germs in the animals below him, have been developed the divine personal, principles, which are peculiar to man alone. These are the organs that the harmonizing principles have been pointing to, and prophesying of, and are destined by growth, through cultivation, to rule in the domain of mind, and thus bring the reign of true harmony, peace and happiness. All true moral culture, to be successful, must be based on the nature man. All efforts to overcome, what is called evil, by, or through, mythical teachings of past ages, or systems of sacrificial atonements, are useless, yea, worse than useless, as they keep the human mind from learning its own true nature, as unfolded through science and modern spiritual revealments. But when through a true sys-tem of moral culture, the divine personal principles become unfolded, then will veneration and spirituality no longer be controlled by the lower organs, producing superstitions of the lowest kind, but will combine with their own group. Then in-spired by hope, under the guidance of a de-veloped consciousness, and prompted by a cultivated intellect, benevolence will be so efflarged that it will bring the reign of true fraternal love. Then will the antagonistic elements of the lower organs be broughten to harmony, and their legitimate work prepared for them—to give strength to individual character, and urge on to higher and still higher degrees of enjoyment throughout the progressive unfolding of infinite

The unfolding, and cultivation of the divine personal principles, is the work of man, and through a true system of moral culture, he will in time accomplish it, for man, being a child of the infinite, has within him the germ of infinite possibilities.

WM. F. GREEN. Oak Center.

Letter from Bro. T. Richmond.

MR. EDITOR:—You kindly sent me the Journal, containing my open letter to Prof. Swing, copied from the Banner of Light, for which you have my thanks. By a short article subsequently in the Banner of Light written by our good Brother Willard, of Chicago, my attention is again called to the subject of Prof. Swing and his views upon trance, now as his sentiments upon religious creeds, his sentiments upon religious creeds, faths, and theologies are so equivocal and rambling, it is not wise for brother Willard to claim him or defend him as a Spiritualist, or to satire him as his article seems to do for his ambiguous theological status. I think the Professor has skill and ability even to defend himself in any position that his judgment leads him to. But whether he can show himself consistent is greatly doubted as for instance his article which I criticized in my open letter in regard to the condition of trance.

To deny and repudiate what comes to mankind through trance or abnormal fac-ulties, and then preach from texts taken from the Bible, especially from Daniel, from Paul, Peter, or any of the prophets or apostes, is sheer absurdity, if nothing

Prof. Swing in this article I commented upon, intended to wound Spiritualism, no doubt, and in his earnest aim at that, failed to see that he equally thrust a dagger to the heart, to the very soul, life, force, and power of the Bible and his own calling. My letter simply showed his inconsistency with his Bible which he preaches. I did not try him by Spiritualism, but by the authorities which he preaches with ability

every Sunday.

What does Bro. Willard mean in the following: "I think the passage stated from Mr. Swing on which he predicates his

remarks, does not clearly indicate Mr. Swing's version on Spiritualism; and that therefore, Mr. Richmond beats against the wind in his argument with the Professor."

What does Bro. Willard mean by this, unless it be that Professor is as unstable as the wind in its force and direction therefore to argue with him on Spiritualism is as useless as to appeal to the uncertain wind.

I only ask Prof. Swing to be consistent with his own Bible and not do violence to his own authority, and undermine his own faith, and I trust Bro. Willard will not claim him until he is fully fledged and

grown to the freedom and independence essential to his unselfishness and enjoyment in our faith and privileges.

I esteem and admire Prof. Swing, his talent, his candor and integrity. Not as an enemy but as a friend, I rebuke his inconsistency.

a few weeks of very wet weather. The crops look well generally, but I think farm products are less and less every year; the population hardly holds its own. Flour almost entirely, corn very largely, meats quite extensively to supply the population

comes from the west.

I am on the farm where I was raised, staying with a sister in the country six inites from Woodstock Green, as the village is called; the county seat of Windsor County, fourteen miles from White River Junction, a rather important railroad point. Here White river enters the Connecticut river, and here the line between Vermont and the line of the li and New Hampshire. This is on the line from Boston to Chicago, by: way of Vermont Central and the Grand Trunk Rail-Toad. I have had a three weeks time in towns north visiting old friends. They have charmed me with attentions. I love them all, and they all seem to love me. God bless them. Col. Bundy, this is a grand old world, nor do I think it will burn up very soon; it won't this year unless water be-

comes combustible. Then the people are good, too. If we would all cultivate and live in our best natures, bring all our best faculties to the front, and display our good instead of our bad, we would put the fire all out of hell, for want of fuel, and we should see the New Jerusalem coming down with heaven all around and in it. Spiritualism don't make much external show hereabouts; but is doing its inside work silently.

Letter From Rev. J. O. Barret.

EDITOR JOURNAL,-In my travels of late have come across your JOURNAL, and do most sincerely rejoice to note the fraternal Spirit which it breathes. By no other policy than this can you or any of us succeed in the Spiritual Work. Differences of opinion must obtain in our rank and file, respecting every question that relates to our common cause, and 1f any of us attempt to forestall such rights, we mar the symmetry of the temple which we are appointed to build, but in essential principles there can be no difference. Hence the need of the broadest charity. Our warfare whose weaknesses may be no greater than our own, considered in the light of the circumstances molding as all, but in Bible language, "against principalities and powers of the air," against "Spiritual wickedness in high places," against institutions that fetter mind, against social hypocrisies and deceptions, against false dogmas and the relics of barbarism, against every sentiment and habit that degrades the humna body or soul. Making such warfare a common cause and building on the righteous ruins, for a freer and purer law and life, we stigll succeed. Whilst making no compremise with the powers of darkness, let us be sure that we save the salvable and keep the unity of the Spirit to the bonds of pea Victory is sure over all enemies of truth, if our attention is principally aimed at the good, to have it in the foreground. There is always a truth underlying all mooted ques-tions; to get at it is the difficulty, where so many interests collide. If we are wise as to time and place, when and how to agitate, if we love that truth more than self-gain, if we can charitably credit the finder of it, we are certainly best obliging the angels who have called us to this high priviledge and a brave Spirit is ever emobled by the temper of Christ. Who and what then shall we tolerate? Everybody and every institution that is seeking the welfare of humanity Short of such charity we are manity. Short of such charity, we are so much disobedient to heaven. And what are we better than the churches or their dogmas and creeds, if our fellowship is measured by opinions merely? One thing we must dare to do—tolerate free speech however antagonistic to our own views, and reserve the right of an equally free judgment and criticism, but never to make

judgment and criticism, but never to make ourselves the sumal as the end of all disputations. Because we so tolerate—even if we do not criticise, it does not follow that therefore we endorse. Wisdom may sometimes prompt a severe silence.

There will not be, I believe, so great difference in opinion of this and that if each of us keep—before the mental vision the cardinal virtue of our religion, angel ministry. We shall be most right when our appeal is here, when planting ourselves on the laws of our being (which are eternally divine) we build up the superstructure in person of the truest men and women.

In our specific field of action as Spiritual-

In our specific field of action as Spiritualists, I can see no successful reform projected and perpetuated to the real unfoldment of the true angel side of social or political life, except it be sanctioned and red by divine influences from the heavens. As well might a man think of developing a crop without sunlight. History does not eighter. "Every religious or reformatory undertaking that is not born from above soon wilts and dies, as the ruins all around us unmistakably declare. If then we foster the Spirit light aglow in our soul, we shall not stumble in the journey of progress.

gress. With a heart for you, my brother, in every good thing, I remain
Yours truly,
Glen Beulah, Wis. J. O. BARRETT.

An Appeal to the Spiritualists of America. BY-DR. DEAN CLARKE.

BELOVED BRETHREN: - Moved by an earnest conviction of duty, or impelled by a divine mandate, I again come to you in the spirit of brotherly love, to give utterance to words that I hope may arouse to responsive action those who have hitherto been indifferent to, or negligent of, duties which devolve in the degree of their ability upon-all who have received the manifold gifts and blessings of the present spiritual dis-

Were it not for my abiding faith in the intrinsic goodness of human fature, and in the power of truth persistently presented, to awaken the dormant faculties and arouse to ultimate action all souls, this seeming futility of all my former efforts, as well as of those of my superior co-workers, who have tried in vain to gain support for humanitary projects from those who have neglected obvious duty, would now cause me to endeavor to how my peace and let sluggards slumber in the hour that calls for ac-

But though those who covet "a little more sleep" may cry, "Peace, peace," or like the devils of Galileo demand of me: "Let us alone!" I must reply: "There is no peace for the wicked," nor for the covetous laggard who seeks to shun responsibilities which by the law of necessity can not be shirked.

A revolutionary epoch has dawned upon a. Our world is invaded by "the army of and "the war has actually be-Lord. in which all must be enlisted on one side or the other.

No substitutes can be obtained, and nodeserters can escape the vigilance of the allseeing eye of Him from whom the summons to duty comes. Those who do not wield the weapons, must furnish "the sinews of war," or refusing remain shut in the prison cell of their sandid selfishness, till spiritual starvation drives them to ex-change material for spiritual sustenance.

Within the spiritualistic ranks are hundreds, if not thousands, who have accumulated far more of this world's goods than they need for the real wants of themselves or dependents, and by all the laws of justice and fraternal duty, the surplus should be furnished to the commissariat of the army of workers who are in the field, or are ready to enlist, to sustain the cause of truth progress at the sacrifice of every selfish

Wealthy Spiritualists, in the name of fleaven! what are you thinking about to compel by your lack of support, some of the bravest and ablest soldiers of progress to retire from the field, to which they were "called" by the demands of humanity and

the summons of angels.

By what sophistry do you stultify reason and harden conscience, to ignore the needs of humanity; and allow such noble, selfsacrificing veterans as S. B. Brittain, and many more brave champions upon whom baptismal fire has descended from the gods, to plod in secular pursuits for more "bread and butter," while the world is starving for the mental and spiritual food they could otherwise so bounteously furnish, and so

delectably prepare?

Have you not yet learned that " to whom much is given, of them shall much be re-quired?" Have you deemed the solemn lesson of the parable of Dives and Lazarus, a mere fiction of oriental imagination? If so, listen to the warning tones of thousands of spiritual beggars, who "had their good things in this life," who stuffed their coffers and starved their souls, who now return "where their only treasure is," and would barb my pen with the fire of their torments of conscience, "to warn their brethren" who are hoarding treasures which, like a mill-stone about their necks, will hold them in spheres of darkness where there is wailing and gnashing of teeth over mis-spent lives, and lost opportunities to do good when they had the means!

but a terrible truth, confirmed by the "wails of the damned," which come from the spheres of darkness to-day with cumulative power, that the millionaires of this world who lived, but to hoard "the root of evil," are the lazaroni of Spirit-life, who are glad to get even the crumbs from the now bounteous board of those whom they producted as conboard of those whom they neglected or op-pressed on earth! Oh! Mammon-serving Spiritualists! How much longer will you covet useless treasures, forget the bonds of human brotherhood, close your ears to the appeals of angels to succor their agents in philanthropic labors, and thus prepare future hells for yourselves, where you must hunger for "the bread of life" you were too parsimonious to "lay up for yourselves," by sharing your earthly abundance with the tollers for humanity?

It is a burning shame, an unmitigated disgrace, that Bro. A. J. Davis should have had occasion, and still has, to say so truthfully:
"No other movement, of the same age and
with the same wealth of opportunities, ever
exhibited more miserly stinginess in its appropriations for worthy enterprises," and,
"it is correspondingly empty of constructive and charitable labors for human advancement"! "Tis true" 'tis a pity, 'tis a
pity 'tis true," that nearly all of the nost faithful and zealous advocates of Spiritualism has to say, after years of unrequited labor, as did our honored brother Brittain in a recent article: "I am all the while serving on this everlasting committee of ways and means, with no hope of being discharged until I shall receive my passport to the better country. I am without the fee simple of a single foot of God's green earth, save and except a cemetery lot, and with no other possessions in this world but my golden and unclouded hopes of our great immortality." What a scathing rebuke to the Spiritualists rich in earthly possessions, that a man of such vast mental resources and such lofty spiritual powers, should, after thirty years of hard toil for their cause as much as his, be obliged to utter such cause as much as his, be obliged to utter such sad words as these, and worse yet, be compelled by "the grind of toil" for daily bread, to check the genial currents of his soul, and suppress the great thoughts which should be the patrimony of generations yet to be!

"Slow rises worth by poverty depressed," and it- is high time that "chill penury" should no longer segrea to uncongenial but.

should no longer coeree to uncongenial pur-suits those whose souls are aflame with the fire of a living inspiration, and whose labors are demanded in the great reformatory

movements of the age.

Spiritualists of America, you cannot afford to neglect and allow the wolf at their door, to drive from the high mission to which the needs of humanity and the voices of angels have called, those who are competent and earnest workers for the cause you profess to love. But do you say in justification of such apathy to their wants, and such shameful disregard of duty to sustain their labor of love, that "they have no prudence nor financial ability, and it would be useless to furnish them funds which they would goon squander?" Fie, on such a effectually bring down those Pentecostal

flimsy excuse for your parsimony! Put your funds in the hands of trustees who shall furnish them as they have need, endow institutions of learning over which they can preside at a living salary, as do all sects in Christendom who have any practical sense, or earnest purpose to sustain the interests of their cause. Admitting it to be true that the genius which soare aloft and brings manns from the gods, is not adapted to rooting in the ground for "grub," or to play boo-peep with dollars and dimes in the pockets of miserly money scavengers, is that any reason why the refined almoners of Heaven's best gifts to man should be turned out of their proper sphere into stony fields with the hard necessity to "root hog or die" in competition with those who groyel from choice?

"Comparisons are odious," but sometimes salutary. When Beecher gets into trouble, his church alone raises his munificent salary of twenty thousand a year, (more than most Spiritual lecturers get in twenty years, or even a life-time,) to one hundred housand dollars!

When the greatest seer of the world, the profoundest philosopher, and one of the most voluminous writers of this age of scholarship, becomes nearly starved out in selling his own invaluable productions with other progressive literature, the nine millions of American Spiritualists, added largely from abroad, rewarded his thirty years of toil by a hard-gathered endowment of less than eight thousand dollars! Is this striking contrast of benefits, the compar-ative difference between the wealth of Plymouth Church, and the Spiritualists of all the world, or of the appreciation of the two distinguished leaders of liberal thought, or is it the comparative measure of the liberality of the two classes of people, which, or neither?

If the illustrious prophet and pioneer of the Spiritual movement, gets so meagre a reward from all America and Europe combined, how think you fare the lesser lights who have to pay their own expenses in distributing the New Gospel to remote re-

Why, I know a speaker of acknowledged ability, who lectured twice per week for a year in California, and received by voluntary 'contributions less than three hundred dollars, and worked for his board with his hands at that! How true Pope's remarks: "Truths would you teach to save a sinking land? All fear, none aid you, and few understand.

Spiritualists, calling themselves "liberals"(?) attend and support orthodox churches whose tenets they repudiate, pay freely to see the sensuous phenomena re-peated "year in and year out,"—often consisting merely of "Indian curiosities" about as rare and novel as those at Niagara Falls— but when lecturers come around "to point the moral" of the phenomena, to stimulate the higher faculties with divine inspirations, to teach the grand ideas of the New Dispensation, how few of the marvelseekers attend unless the speaker is a sensational phenomenon, and how stingy the dole of their contribution! What wonder that our enemies taunt us with the sinister "Where are your fruits?" query:

Far be it from me to depreciate the value of the wonderful phenomena that attend this great movement. They are indispen-sable as fundamental facts, demonstrating spirit-life, and illustrating the laws of in ter-communication, but I contend it is high time that we advance from the recognition of these important facts, to an understanding of the grand purpose for which they are given, and to an application of them to the ulterior uses for which they were designed by their producers.
Unquestionably they are vouchsafed to

quicken our perceptive and intellectual fac-ulties, to correct the mistakes of the world's theories and beliefs concerning the future life and our relations thereto, but the summum bonum to be evolved from them, is to make them the constructive elements of a grand scientific and philosophic religion, whose practical work shall be to reform the evil conditions of human life, establish liberty, justice, and greater equality among mankind, to supply every affectional, so cial, intellectual and spiritual want of the human soul, and thus to prepare, in the on-ly effectual way, each human being for the life to come.

Spiritualism brings new means and new theories for the education and spiritualization of mankind, but as practical applica-tion necessitates organized methods and as-sociative action no less than the old sys-tems, and it seems to my finite conception. that the work of preparation has continued long enough for organic action to commence successfully; and I now appeal to the great unorganized fraternity of progressive souls, to consider the practical necessities of our present distracted condition, and go to work with a definite purpose, and by practical means, to apply the mighty forces at our command, in forming fraternal unions whereby the best interests of the individual and the greatest good of the public may be subserved.

I appeal to you by every consideration of personal duty and public necessity, to lay aside the minor differences of opinion which are the private right of each, to overcome, the petty prejudices and personal feuds which belittle individuals, disgrace our cause, and destroy all harmony, and rise magnanimously above all selfish considerations, to unite upon a platform of principles broad as human needs, and liberal as the relations of personal liberty to social order will allow, and then go to work in earnest, according as each is gifted with money or with brains, first to cultivate your own souls, then to educate the public with the sublime facts and principles of the Harmonial Philosophy.

The genius of the great Spiritual move-ment cannot be cramped into the narrow creeds and selfish purposes of any existing Christian church. It is idle for church patronizing Spiritualists to justify themselves with such a fallacy. We must have an orranization commensurate with the scope of its purposes, and based upon its unsectar-ian and philanthropic principles; one that will take in all liberal, progressive souls, whether they believe in Spirit intercourse or

If we make that one idea the essential prerequisite of membership, we are no less sectarian than the churches, and we have need of the co-operation of all liberalists to resist the encroachments of the enemies of

baptisms which fill all souls with divine rap-ture, and give us a foretaste of celestial harmony and love as an incentive to higher aspirations, and nobler deeds. All unperverted souls hunger for human sympathy, and need the comforting and inspiring influence from heavenly spheres which most assuredly descends when multitudes are "gathered together with one accord," and "Spiritualists are destroyed. Spiritualists need rationally-conducted "re-vival meetings" as "a means of grace," as any other class, and they should be held weekly if possible.

RELIGIO-PHILOSOPHICAL

If we expect to gain respectability and ower sufficient for self-protection, indeed if we expect to make our phenomena and philosophy subserve the great practical in terests of humanity, and render it a grand reformatory power, correcting the errors and removing the wrongs that now curse the world, we must organize, and harmon-ize our scattered forces, and with unanimity of purpose form a phalanx that shall with-stand any onset, and conquer every obstacle that now impedes the march of progressive ideas.

Let us no longer give aid and comfort to our enemies, by either direct patronage; or by a "masterly inactivity" that allows them every advantage which they are on the

the alert to take. The victory is not to the strong alone it is to the vigilant, the active, the brave." Single-handed skirmishers are no match for drilled battalions that are both vigilant and active, and so long as we remain mere "bushwhackers," the well-equipped, thor-oughly-drilled and compactly-organized forces warring against us, will accupy every vantage-ground, forage upon the weak and irresolute as they have done, and from their strong-holds continue their sway of terrorism, which makes slaves, poltroons and sycophants of legislators, literateurs, scientists, and nearly all seeking public position and patronage.

"These are times that try men's souls," and I beseech you, O! Spiritualists! no longer to ignore the call to duty, whose tocsin note has sounded from the heavens, but that forthwith you rally together with all the allies of freedom and liberal ideas, to form the Grand Army of Progress that shall defend the right, defeat the wrong, and halt not in its triumphal march till universal liberty, eternal justice, and fraternal love shall prevail on earth "as in heav

Dutch Flat, Cal.

RADICALISM.

Letter From Judge E. S. Holbrook.

To the Editor.—In my last letter, wherein treated of extremisms and the roper relationship of conservatism and radicalism, Lclosed with some brief remarks on the difficulties that beset the true reasoner in these spiritual times when the old landmarks of science are to be re-moved and new ones established. I did not think then that I would elaborate this thought further; but, on reflection, I will assay it, in that it seems to me it will be for the public good. I would carry the considera-tion of the correlation of each fact, truth and principle with all facts, truths and principles, into every thing; and I will sug-gest that a neglect so to do is the cause of the chief part of the errors and blemishes which society, and its individual members commit, or suffer; and I will make especial mention of such errors in two or three de-

partments, law, medicine and religion.

Take for instance the Maine Liquor Law
so called. Those who maintain it, have, in itself considered, a clear principle of right, as a matter of government,—the right to prevent one from using his own so as to injure another's property, or person. Besides they know they are right; they have a clear conscience; they see a great good to be obtained, and hence they proceed with enthusiasm in their grand work-of beneficence and reform. The use of alcoholic stimulants is the parent of all evils. Intemperance stalks a giant armed; and so, with a view of destroying all wrongs at once, and with an eye single to the glory of God, they press on the expel and crush. But in the meantime they neglect to consider duly another principle, that is the right of human liberty; that principle of free thought and free action that has come down to us from the sturdy Saxons, and is the parent of our free government. A good government of the people, by the people, and for the people, can only come from the due regard of the equal rights of all from the continual stand-point of each and of all at once. If you can invade another's liberty from your stand-point of right, then he can invade yours from his stand-point of right. Hence a perpetual warfare from such extremes, yet there is an approximite line of right be-tween the two,—that line of infringement and restriction that is expedient as produ-cing the highest good; a line to be found by the exercise of our best reason upon the consideration of all things. In this way comes good government;—in this way harmony; not indeed absolute freedom, but relative freedom and restraint, "liberty regulated by

Medicine is the great field of extremisms, for sentiments and practices based upon one idea. Some empiricist stumbles upon some remedy, as it appears, upon some few trials. Forthwith he starts a new theory of deease, and claims a discovery of some remedy or all forms of it; for, forsooth, "disease is a unit." "All disease is a cold." says one, and he will steam it out. "All from impurity" says another, and he will wash it out. "All from over-feeding" says another, and he will starve it out. The allopathist proceeds with the opposites, and while water extinguished for disallogical and the says of the while water extinguishes fire and fire dissi-pates water, it would seem with good rea-son if he did not cling to the extreme idea that the more of a good thing the better, and hence increase the dose of calomel from that the more of a good thing the better, and hence increase the dose of calomel from 20 grains to 40 or 60. The homeopathist plants himself entirely in the opposite hemisphere, and by a most execrable logic proceeds with likes and with the assurance that the less of a good thing the better. So the extremists form different achools and fire away at each other. The victims, some go to their long home, alike in both cases; some survive, all equally blind; for "who shall decide when doctors disagree?" Surely only the common sense reasoner that recognizes the continual admixture of good and evil, and the line of safety between the two extremes. He will recognize in the good reasoning of the allopathists an uprising wrong in this, that too much of a good thing is an evil; and in the bad reasoning of the homeopathist an uprising good in this, that an infinitessimal dose of a bad thing is comparatively a betterment. These extremes in considering all of nature's inter-correlations may yet work out harmony and health.

In religion the matter of positiveness in extremisms has been the source of unmeasured evil. Transcendental dogmas, totalities, have spawned the most engular

opinions and practices and filled the world with animosities, strife and blood. The total depravity of Calvin is the base of a pyramid of doctrines all logical in their order, yet most false from the false premises, most horrible of conception, total corruption in nature, total lostness in everlasting tormants from which nothing can save but the ments from which nothing can save but the sacrifice and death of God himself; their total belief, a total surrender and then a total change, and perfect happiness. And herein, curious to tell, the less one has known, the more positive has been his opin-ions, the more extreme his angularities, and the more militant his spirit. Hence the segregations into the greater divisions and the smaller divisions, vieing with each other in egotistic excesses of belief in unproved and unprovable dogmas; and hence discord and violence.

And yet it is likely there is a something of a truth in all the theological propositions that have so rent the world; something of depravity something of sin, something of its remission, something of redemption, and something of salvation,—and if men could be a something of salvation,—and availed all have reasoned with care and avoided all these tangential extremes, how much more goodness, harmony and happiness in the world?

I think, Mr. Editor, it will do good while passing to call attention to the superior har-mony that exists in the law, or the administration of the law over these two other departments. Here are less of new theories new schools, wild schemes, vagaries and erratic fancies; and such as there are arise in the religious department of man's nature. The chief reason I will suggest, is that the political forum is free, and in the courts of law no question is decided till both sides are heard; facts, reasons, arguments to exhaustion. The world from without looks on as well and will see that justice is done; a system that true religion should observe, as

also true science, for the sake of truth.

And, now again, what am I to do with all this in addition? I am to make application of these remarks to Spiritualists and Spiritualism at least, according to their need. As I have said before, (or intimated in my last.) I find according to my judgment the Spiritualists are prone to commit like errors with others in rushing to violent and unreasonable extremes wherein the truth is not found, nor peace nor harmony; and thereby their usefulness greatly depre-

Take for instance, the doctrine of social freedom-a doctrine that has over-slaughed Spiritualism like an avalanche of ruin. A doctrine nevertheless, it may be conceded, that has a basic truth in it. For without something of a truth at the base no error can succeed. It is not the absolutely wrong that will captivate, but it is that which has the appearance of right, at least, from some point of view, that will allure. Mankind are not totally depraved, and hence post beguiled by an absolute evil; but they are imperfect, and frail in judgment, and so are beguiled and entrapped by gilded error. It is not the devil in his own likeness that is to be feared, but when he is arrayed as an angel of light. Poisons all, or nearly all, are offensive in themselves to sight or taste. To accomplish evil they must be concealed in some pleasant vehicle that will carry it in disguise. in disguise.

But the basic truth in social freedom whatever it is, however much or little it is, becomes potent for evil, or perhaps, is evil itself, from extremism or radicalism, as some choose to call it. Radicalism, and not truth, seems to have become the point of adoration and worship. At the 16th Na-tional Convention, (the Woodhull conven-tion, so called, such a diversion was, there from principles to personalties, Mrs. Wood-hull announced in words "to-morrow even-ing I shall give in this hall a lecture more radical than any that I have before delivered. All are invited to come. Admission free to members of the convention, to others 50 cents." Her admirers gaped with wonder and applauded roundly. And all for what? Because of some new truth? I will concede that they thought so, and hence this effort of mine to cure such rors. The lecture came, and to a crowded house, such was the zeal to hear-radical; ism! And what was it all about? "The elixir of life, or why do we die?"—as I would elixir of life, or why do we die?"—as I would say from my stand-point, (let each judge alike for himself.) a potion concocted by Blood or Andrews (or whatever spirit it was of Diakka land) out of pure, comic deviltry, to see how big a dose of nonsense those sickly souls run mad, for radicalism could be made to swallow at once. Or, perhaps, (I have thought it possible,) it was inspired by some good spirit that designed to cure this raving madness by an over-dose that would re-act and cause a return to the normal condition of health!—as some attempt to cure one under tension of alcoholic stimulus by an excessive draught of forty rod whis-ky, so as to produce signless and hence dis-gust. For such really has been the effect. Since then the health of this sick body of Spiritualism, for awhile comatose and near unto death by corrupting sores, has been greatly improved; and one may hope, from its innate vitality a complete restoration, and that sometime there will be no scars even remaining. The doctors that have given these doses, their sympathizers and abettors are pretty near out of occupation. From the West clear round to New York, and Boston, the mourners, and few at that go about the streets. But, oh, if there had been as much devotion to truth as to rad calism from the first, how much saving there would have been of the health; the honor, the fame and the power of this young redeemer of the world.

Again, at the Elgin convention, held soon after, and as it were, under the shadow of after, and as it were, under the shadow of the national convention, a telegram of triumph was sent to another like convention in Michigan: "A victory for radicalism!"
A victory for radicalism!—this might be well and it might not be. It might be extremely right, or it might be extremely wrong; just in proportion that it was a victory for the truth, or not. But the phrase itself indicates that perverted state of thought that has accepted radicalism as truth, and as such to be adored.

Lesser extremes there are, and have been.

Lesser extremes there are, and have been, that can not escape attention. An extremism in the advocacy of truth, though quite pardonable from a natural heated zeal in the right, is worthy of criticism as not the highest good. If the pendulum of reform must swing, still, by over-action, it may be made to swing too far; and, by milsguided action, it may be made to swing irregularly and place progress at the hazard. In the advancement of truth by moral suasion our only method, the fable of the sun and the wind and the traveler, affords a most instructive lesson. The sun, by his gentlesilent warmth, saused the traveler to voluntarily lay aside his cloak, which the wind, a his hercest assaults, could not do. Some one has said that the ciergy are a source of danger to the American republic, and I believe it has been again and again flercely urged. Looking with half an eye and at a single point along a certain line, it would Lesser extremes there are, and have been

seem that there was a basic truth in this charge, but a broader view would disclose as well, that they have, as people are, a great conservative force for liberty sustained by law. Even to-day it would be extremely hazardous to withdraw for a day the power of the Catholic clergy for good the power of the Catholic clergy for good from the masses that they dominate. Not long ago one of the more conservative lecturers maintained that there was harmony between Spiritualism and original Chris-tianity. An extremist followed with strong words that he was no Christian, and proceeded to show that the whole system was wrong, and that before an audience, partly Christians, and in a Christian community. Whereas I think that he and every Spiritualist is a Christian, a true, a whole definition being given to Christianity. Such open general assaults can not but work injury, especially if untrue. Better point out the faults of the clergy and Christianity upon single points, than array all at once, and remem-ber the success of the sun as against the

And now comes lately another extremism from a creditable source that "Jesus is the spiritual leader of men"—a truth, perhaps. but not the truth, as it seems to me that we ought to hold it.

But more of this anon, and not now, for the want of space and time. It would be, Mr. Editor, almost an endless march to "go the grand rounds" and arrest all the va-grant extremisms of humanity of which I could speak even in the more limited camps of the Spiritualists. Let the few that I have cited serve as fugle-men to others so that the lines of order may be restored, and hence harmony and power. Chicago, Ills.

A STRANGE CURE.

A-Most Remarkable Materializing Medium -Spiritual Seances in Bloomfield, Iowa.

EDITOR JOURNAL:—There is in this city a young lady who is a subject of remark-able psychological phenomena. As the case has excited considerable interest among the scientific men of our country, and as your correspondent is a weekly reader of the Journal, we have undertaken the pleasure of giving your patrons a synopsis of what has transpired since the young lady came to this place, and try to give a correct account of the manifestations, based on the authority of having been in the circle since

its organization.

The lady in question is Miss Allie, ther spirit friends call her the Drooping Lily, on account of her always sitting with her head hanging down, as is so natural with those having long and continued sore eyes,) resid-ing near Unionville, Mo., and is stopping with Mr. A. Sechrist, a well known Spiritualist of this place, who has taken the young lady under his special care, as she has had the misfortune of losing her eyesight when but a child. It has been only a few months since this young lady entered the grand field of Spiritualism, and in that short space of time she has won for herself a name that will be handed down from generation to generation, one that shall awaken such an interest in this most glorious of all religions—Spiritualism, as to make the whole world resound with applause and thanks for an enlightenment in the matter of so great and important fact, that spirits do live after death, and can and do have free communication with their friends here on

earth through certain mediums.
We will just say here that the writer of We will just say here that the writer of this article is not yet a converted Spiritualist, but I have/seen enough while attending these seances, to shake the skepticism of Martin Luther, or in fact, all ministers of the gospel of the present day, if they were willing to be convinced. Miss Altie came to this city in April last to go under the care of Mr. A. Sechrist for the purpose of having her eyes treated, he having gained having her eyes treated, he having gained quite a reputation as a spiritual doctor, and has so far succeeded as to cause a general good feeling among our citizens, and a remark of wonderment to the medical profession. The physicians of this place have pronounced her eyes incurable, but her spirit friends have promised that, with the assistance of Mr. Sechrist, they will make her sound and well in a short time.

It was soon discovered that Miss Allie was a medium, and after her third sitting in the circle, she would make a splendid materializing medium; so preparations were made and Allie was to be developed. The cabinet was arranged and all things got in readiness. Having procured the most prominent and scientific citizens of our vicinity, the seances began and have proved a grand success. The first circle was attended by four men

and five ladies, and the only manifestations-were the ringing of a small bell and occa-sionally the thrumming of a guitar, that was placed in one corner of the cabinet for their convenience. The next evening the circle was all on hand, and this evening circle was all on hand, and this evening there appeared five faces at the aperture, and the ringing of the bell as before, so it has continued until there has appeared some twenty different objects. On Sunday evening, May 6th, we were promised a grand seance, and we waited with anxious nervousness the forthcoming results. The circle was full, and conditions were rendered as good as could be under the circumstances. Preparatory to the singing, Mr. Sechrist Preparatory to the singing, Mr. Sechrist announced that we were to behold the spirit announced that we were to be noid the spirit of his sister, in full form, walk out in the room. Hands were joined and singing commenced, and according to promise, the form of a woman appeared in the door of the cabinet, which was swung open and closed three times in succession, and then the figure walked out, but did not dematerialize as we were wont to see but we were conas we were wont-to see, but we were con-vinced that it was no human person in that form; we were sure of that.

The night following we were promised an improvement on the former evening, and they did fulfill their promise, for not only they did fulfill their promise, for not only one came out, but three different ones, all of whom were of a different size, enough to convince any one that there is something supernatural in regard to this matter. On the next seance evening, the members of the circle gathered, and before repairing to the seance room, we were informed that the medium had met with a serious accident, she having fell down a long and very steep flight of stairs, turning three somersaults before she reached the bottom, and of course, it prevented the circle for that night. A physician was called, and it was feared that it might prove fatal, as her injuries were serious.

feared that it might prove fatal, as her injuries were serious.

Now comes the strange part of this article; something that we acknowledge our inability to explain. The accident occurred on the 16th day of May, and for six days she lay without eating anything, and unable to walk. There were no bones broken; she seemed to be injured inwardly, and suffered very much. On the 22nd, she was controlled by an Indian (Waukegan) who informed her anxious friends, that if they would place her in the cabinet that evening, the

spirits would cure her in a half an hour. Accordingly she was carried up stairs and placed in the cabinet, and in fifteen minutes

she walked out perfectly well.

The medium, we are told, is not fully developed, and yet it is claimed by those who have seen these strange manifestations, that she is far ahead of any other medium in the spiritual phenomena. She is a young girl of lifteen summers, and should she improve in her development as rapidly as she im-prove in her development as rapidly as she has during the past few months, she will make a grand proclaimer of the spiritual faith. While we acknowledge our skepticism, yet we are among others of this vicini-ty, unable to explain what we have seen; but we do know that we have seen some-thing that is connected with some supernatural power above that of man.

BOOK REVIEWS.

THE ORIGIN AND DESTINY OF MAN. By Rev. H. W. Thomas, D. D. Aurora, Ill.: Pierce, Burton & Co., Publishers.

The readers of the Religio-Phicosophical Journal, who have read the two sermons by this author, recently published in this paper will doubtless seek eagerly for this volume of sermons or lectures bearing the above title, feeling that the man who can so fearlessly avow his belief in soul communion, in the pulpit of an Orthodox church, will be able to say something of interest upon his chosen theme. We have therefore taken pains to carefully examine its pages that we may intelligently express an opinion upon its merits. In the first lecture upon the idea of God, we find him a good reasoner from the old stand-point of God as a Personality; separate from the universe of life, and its primal cause. We do not deny personality, but would suggest the idea of God's personality." sonality" finding its first expression in man—not but that the elements of personality-are in lower forms of life, but in man we first find enough of it to give it a distinctive name. His views of creation are excellent, being in fact the evolution theory of our best scientists, and yet he still re-tains the old word "creations," instead of the better word of "births." He touches wery lightly the subject of man's origin, but still says enough to show that he is not bound to the old idea of special creations, even for man. His argument on the origin of evil is not lucid; he beats about the bush, but catches not the bird, and we gather_no new idea from his treatment. His sermon on "the government of God," is to our thought, unworthy the rest, for he puts limitations upon the very Being that he makes separate, and absolute, and gives the excuse of ignorance, to justify omniscience, in an extra expedient of law.

Chapter six deals with the question of salvation, and is quite enterthining as showing to the reader the personal experience of Dr. Thomas, by which he has confert to realize himself as possessed of a spiritual nature, but really, it gives no idea of what is readed to be provided to the conference of the conference o what is needed to be understood in order to the rational "salvation" of all men by an introduction to the principle of spirit, in action of Being; and we are sorry to make this criticism for we feel that Dr. Thomas knows in himself, the fact of a 'saved, or self-possessed soul of humanity; one that is whole in its development of Being. His treatment of physical death, as the manifestation of a new and nobler birth of the man, is not unworthy the author. We would change some expressions were we to define the word, but as it is, the view, is wholesome and inspiring, and so we will not criticise adversely, but leave it to grow to a new birth of words expression, as we feel almost sure it will, in the man himself. Chapter eight, gives clear expression to the view of the author upon the facts of spiritual life so apparent to the sense of man that he is compelled to believe in his own invertality and seems to force in his own immortality, and seems to fore-shadow the present open position of the author as shown in the two sermons to which we alluded at the commencement of thisreview. The views expressed in his lecture on the intermediate State, in respect to the future of a soul, are not only good, but ex-cellent but his final conclusion, as indica-ting a "general judgment," and seemingly indicating a belief in a return of the soul to mortal conditions, (though not so expressed in words), show to us that he is not clear-sighted as yet in soul life and so looks, like other mortals, "through a glass dimly." In his biblical quotation of passages relative to the subject of a bodily resurrection, he gives us the common version of Job. 19:28, which is as follows: "And though after my skin, worms destroy my body, yet in my flesh I shall see God, etc." Opposed to this we will refer him to the literal translation of the same passage by Rev. Dr Conant, of the American Bible Union, which is as follows: "And after this my skin is destroyed, and (even?) without my flesh I shall see God, etc.,"—which is more rational by far. We mention this passage, for we know that many even now are bound in thought, by views expressed in the old Scriptures of faith, and because we know as well, the extremely faulty character of the translation of them in common use. In his lecture on future punishment he admits that he has not positive convictions except that in some way "sin" will be punished, but his better manhood cries out against the old ideas of material horror that have so long disgraced the pulpit teachings of christendom; but his "Heavenly World" is nevertheless as material as the old idea of nevertheless as material as the old idea of "Hell," and must find a remiting to be consistent. His closing chapter is simply a resume of the subjects discussed, in which the author confesses that they stagger him with their vastness, and tells us to cultivate a manly character rather than spend the time in speculation.

The book is very well gotten up, and the contents are such that no one who thinks, will be hurt by them; many things are more than simply readable, they are instructive, and we hope the author will feel that his work has not been in vain, in the advance-

work has not been in vain, in the advance-ment of the race of men. Hu MANU.

Magazines.

THE MAGAZINE OF AMERICAN HISTORY, for July. (A. S. Barnes & Co., New York and Chicago.) Contents: Historical: Our National Flag—the Stars and Stripes—its history in a century, by Major-General Schuyler Hamilton; Biographical: William Floyd, delegate from New York in Continental Congress, by Frederic D. Peyster, L. L. D.: Original Documents: Diary of his Western tour, by Major Erkuries Beatty, Paymaster, U. S. A., 1786-1787, Part-V; Diary of Governor Samuel Ward, delegate from Rhode Island in Continental Congress, 1774-1776, with introduction by his great-grandson, Col. John Ward, of New York, Part I; Reprints: Quinibequy—a chapter from Chamberlain's voyages, transted from the text of 1632, for the Magane; Description of New England, from the Merchant's Map of Commerce, by Lewis

Roberts, 1760; Notes, Queries and Replies; June Proceedings of the New York His-torical Society, Literary Notices.

Report of Grove Meeting.

NORTHERN WISCONSIN SPIRITUAL CONFER-ENCE HELD IN PRINCETON, JUNE 8TH, 9TH AND 10TH.

Glory to the angel-world! We have met the obstacles and circumstances that have caused the inharmony heretofore, and they are crushed out forever. Success, such as never was before accomplished, is ours. I say again! Glory to the immortal hosts!! The Northern Wisconsin Conference has just closed, the most harmonious and interesting meeting ever held in Northern Wisconsin. Capt. H. H. Brown, of Michigan, was the only speaker present, and I would say to those that have not had the pleasure of listening to his magnerity cloquence and logic. tening to his masterly eloquence and logic, they should improve the first opportunity of doing so, either by securing his services, or going any distance to hear him. Subjects discussed by him during convention: Friday P. M., "Socialism;" Saturday A. M., "Love and its Relations"; afternoon, "Review of Life's Lessons;" Sunday A. M., "Compensa-tion," contrasting the idea of justice and equivalence with salvation and atonement, a masterly effort and well received by an intelligent audience; Sunday P. M., subject, "Myself and My Neighbor." In consequence of rain, the sessions of

Friday afternoon and Saturday morning, were held in the house of Bro. Scovel who manifested his large heartedness and generosity by furnishing accommodations for fifty to seventy-five people throughout the convention, and half that number of horses.

Many of the friends came a distance of forty to fifty miles; among this number was J. L. Frost and family. Dr. A. B. Severance by his geniality and kindness added largely to the interest of the meeting. In conclusion, we would say to those who staid away thinking thereby to make it a failure; you were never more mistaken in your lives.

were never more mistaken in your lives.

The Meeting adjourned with the best of feeling to meet in Omro, on the 14th, 15th, and 16th of September next, where all interested in the great reforms Spiritualism teaches, will be cordially welcomed by the

Omro Spiritualists.
DR. A. B. SEVERANCE,
President Pro Tem.
Dr. J. C. PHILLIPS, Secretary. Omro, Wis., June 11, 1877.

Items of Interest-Gems of Wit and Wisdom.

MOODY AND SANKEY are petitioned by the Boston clergy to remain and look after the converts they have made. It is certainly a psychological phenomena when lettered Boston accepts the ignorant rant of the "great evangelist!"

The war in Europe is manipulated by the Jesuits, and the depth of their plans has not yet been developed.

-It is said Mr. Francis Murphy, of temperance fame, was, in 1869, in Portland, tried for murder and convicted of manslaughter. Well, does that count against him?

H. W. Beecher sides with Russia. So does Bishop Coxe in a poem which is a disgrace to the name of Christian in its fiendishness. We are glad to see that the religious press, almost as a whole, condemn its atrocious sentiments.

The Druidic worship still lingers in Britany, France, and measures have been fe-commended to the government of that coun-try to prevent the catholic priests from extinguishing it.

Two plous Christians have come to grief in Connecticut. One was a bank president, and the other a cashler. They have been sent to States prison to hard labor, for fraud in deceiving the State Comptroller, one for five and the other for six years. They were leading church members, and their fate proves that even Christians must be wary that they do not yield to temptation.

DEAN STANLEY, with a liberality which will shock many pious souls, favors opening the museums, art-galleries, and libraries on

TEN of the most acute Gymnasophists, a famous eastern sect of philosophers, so named because they went unclothed, were caped because they went unclothed, were captured and brought before Alexander. He
said he would select one of their number for
judge, and then ask them, one at a time, the
most difficult questions, and the first one
who answered wrong he would put to death,
and after him all the others. He demanded
of the first, "Which were the most numerous, the living or the dead?" To which was
replied, "The living, for the dead no longer
exist."

The second was asked, "Whether the earth or the sea produced the largest animals?" "The earth for the sea was a part of it"

The third, "Which is the craftiest of all animals?" "That with which man is not yet acquainted."

The fourth, "What was his reason for persuading the Sabbas (his king) to revolt?"

"Because I wished him either to live with honor or die as a coward deserves."

The fifth, "Which do you think the oldest, day or night? "The day, by one day."

The sixth," What are the best means for a man to make himself loved?" "If possessed of great power, do not make yourself ed of great power, do not make yourself feared."

The seventh, "How can a man become a god?" By doing what it is impossible for a man to do."

The eighth, "Which is the strongest, life or death?" "Life, because it has so many avils."

The ninth, "How long is it good for a man to live?" "As long as he does not prefer death to life."

Then he turned to the tenth who acted as judge, and commanded him to pronounce sentence. The philosopher replied, "They have all answered one worse than the other."

"If this is thy judgment," said Alexander, "then thou shalt die first."

"then thou shalt die first."

"No, not except you choose to break your word, for you declared the man who answered worst should first suffer."

This answer pleased Alexander so well he dismissed them with presents. Afterward he sent a disciple of Diogenes to learn of these nude philosophers, and his messenger found them more uncouth than that man of the tub. One told him, "He would talk with him on no condition," and another, "To strip himself naked before he came to them for wisdom." One Sphines came into Alexander's presence, and threw down a dry and shriveled hide, and walked silently around its edge. As he trod on one side the other started up continually. Then he slipped into the middle, when it lay still. By this the conqueror was forcibly taught to plant himself in the centre of his empire, and not wander around its border.

I think I could turn and live with animals, they are so placid and self-contained; I stand and look at them long and long, they do not sweat and whine about their condition; they do not lie awake in the dark and weep for their sins; they do not make me sick discussing their daty to God; not one is dissatisfied—not one is demented with the mania of owning things; not one kneels to another, nor to his kind that lived thousands of years ago; not one is respectable of industrious over the whole earth."—Walt Whitman.

THERE is a plant which sends its roots down through the soil, while nothing is visible above, and for weeks and months matures in its subterranean retreat. Suddenly the soil parts, and upward springs a cluster of flowers, filling all the air with fra-grance. Thus Spiritualism sent its roots through the soil of the Past, matured its forces, and now it has burst forth with won-derful bloom.—Hudson Tuttle.

His blood washes all the little offenses away. Charles Tommy, colored, was hanged at Americus, Ga., a few days ago, for the murder of Mrs. Caraway, white, on April 18th. He confessed to committing rape be-fore the murder, and sold his body to phys-icians for \$3. On the scaffold he said, "I dread not death. Jesus is with me. Jesus. has made my yoke easy to bear. I will soon be at rest forever. I have nothing more to say." At 12 o'clock the trap fell and after. fifteen minutes' agony, he was pronounced dead by strangulation. There were fully 5,000 people present. Mr. Caraway bought a license for his second marriage and then went to witness the execution. Truly Seeker.

"My boy," said a clergyman "don't you know that it is wicked to catch fish on Sunday?" "Guesa I haint sinned much yet," said the boy, without taking his eye from the cork, "haint had a bite."

A little boy was asked the other day if he knew where the wicked finally went to. He answered, "They practice law a spell here and then go to the legislature."

Be noble-minded. Our own heart, and not other men's opinion of us, forms our true honor.-Schiller.

THE wealth of a man is the number of things which he loves and blesses, which he is loved and blessed by.—Carlyle.

Les us honor the the great empire of si-lence once more, the boundless treasury which we do not jingle in our pockets, or count up, and present before men. It is, perhaps of all things, the usefulest for each of us to do in these loud times.—Ibid...

GREAT thoughts belong only and truly to him whose mind can hold them. No matter who first puts them in words; if they come to a soul and fill it, they belong to it-whether they floated on the voice of others or on the wings of silence .- Donald G. Mitchell.

> What I don't see Don't trouble me; And what I see Might trouble me, Did I not know It must be so.

A new tri-monthly devoted to Spiritualism, has been started in Buenos Ayres, S. A. The Spiritualists are experimenting in spir-

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Theological Hash.

Looking over a Chicago daily paper any Monday morning the reader can obtain a very good idea of Chicago theology, as represented by her preachers. We have before us a copy in which comes first a discourse by Prof. Swing. at McVicker's theatre on "The sources of church power," which he thinks are not in their dogmas, but in central ideas dommon to all sects. At the close he says:

"These, then, are the timer doctrines whence all the churches which have had any success or power have drawn their influence over the souls of men. God, sin, Christ, righteousness, the grave, hell, and heaven, these are the ideas which lie beneath the Calvanistic and Arminian, all the Protestant evangelical churches, and explain their triumphal marches in our world. The Presbyterian church does not surpass Romanism because of any Calvinian theory, but because it has made its people see more clearly the God, the Christ, the righteous-ness, the duties that descend from these more clearly seen facts. And the Method-ist church does not prevail because of its metaphysical propositions, but because un-der the lead of a Wesley is grasped more perfectly the inmost ideas of Christianity. It is strong in the centre of all truth.

A theological theory may be a motion that shakes a leaf, Christianity is a power that carries a world. It is now thought that the sun is floving in a gigantic orbit, and that the planets, instead of moving around a stationary orb, are being dragged along through space, as though a mother were hastening to heaven, leading her children by outstretching hands and flowing garments. Thus a central religion moves wide erea of man, and not bending from its path, drags after it all sects, reaching out toward them her loving hands, and suffer-ing some of them to catch her trailing garments, and thus she hurries them onward toward the gates of heaven.

For Christ read Buddha and you have the "inner doctrine" of over 300,000,000 people, and Buddhism carries Asia, a large part of that world which he says Christianity "carries." No single great truth of Christianity but that is in other religions. Let us take the good and avoid the ill of all, and know that "the broadest religion is the best." More whiskey is drank daily within two miles of the spot where Swing preaches than among any Buddhist population ten times as great. Is that the way this "central religion" hurries men "toward the gates of heaven?" Swing out still more, Prof. Swing, and look over the world with broader

Next, comes the Rey, L. P. Mercer, an eloquent Swedenborgian, trying to answer the question "Why is there a hell?" satisfied there is one, eternal horrible, yet revised and improved after Swedenborgian ideal; for to his disciples, the Swedish Seer is the infallible teacher, his angels true, all that have come since false.

Mr. Mercer makes its inmates stay forever in hell because they choose to, not because God sends them there. All the better for God, but not of much practical consequence to the sinner. He sums up as follows:

"Such is hell; and the Lord permits the internals such poor delights as their miser-Such is hell; and the Lord permits the infernals such poor delights as their miserable and disordered lives can enjoy. He does not invent or inflict their punishments; He moderates them so far as it can possibly be done. Exil, is its own punishment, and the ever-raging lust of a self-love, burning for impossible gratification, till it wastes itself, resta, and flames again; this is "the worm that dieth not, and the fire that is not quenched." And what is life when you have allowed every mitigation of misery on the score of their insane delights. A reality more awful than the fire and brimstone ever was. A reality so awful that one shudders to name it. And yet it is a conclusion that we can only escape by shutting our eyes and refusing to think. It is the rational inference from the positive declarations of scripture concerning the nature of spiritual life, illustrated by its ultimation on the earth. And I insist that its declaration is timely."

This reminds one of old Michael Wigglesworth's poem on " The Day of Doom," written in New England 200 years ago, in which he allows infants "the cosiest room in hell," and then says that their torments are so fearful that they could not well survive a day if God did not intervene especially to keep them alive! If "the positive declara-

tions of scripture" read in the light (or darkness) of Swedenborgianism, give us this we can't join that church, but must keep a little gleam of hope even for the vilest.

Following this is a sermon in a Cathedral by Rev. Canon Knowles, on "Our Heavenly Home," and he gets a glimpse of progress hereafter when he says:

" It was to win us from ourselves that He had appointed His holy worship and given us the promise of heaven and of home. What could we know now as compared with the fullness of our knowledge hereafter? We should see the holy angels who should greet us and know us as redeemed, for we should-bear the image 'of their glorious

Then we have "children's day" in Trinity church, Methodist, where a woman,-Mrs Grafts, the preacher's wife, and a helpment indeed, helps her husband and talks sweetly and sensibly to the children, with tall men and women hearing her; all well, but where is Paul the apostle, and his-" It is a shame for a woman to speak in public?"

Next comes the German Lutheran Synod of Illinois, who discuss and conclude that

"The separation from all heterodox and faith-commingling churches cannot be considered as schismatic, for the authors of divisions are not the orthodox confessors who stick to the truth, but the heterodox who contradict the word of God.'

That is sound doctrine for you. Of course those who think for themselves are to blame!

Is There a Conflict Between Darwinism and Spiritualism.

The above is the title of a series of articles that we shall commence publishing soon in the JOURNAL, from the pen of that popular and well known writer, W. E. Coleman. The following will give an idea of the scope and intent of the articles:

PART I.

1. Definition of terms, Darwinism and Spiritualism.

2. Teachings of A. J. Davis on Darwinism in Nature's Divine Revelations and the Thinker; Davis' anticipation of Darwinism; Davis forestalling Tyndall by 15 years in promulgation of all-potentiality of matter.

3. Tuttle's Arcana of Nature and Darwinism; Tuttle refuting Darwin's former anti-Darwinism by Darwinian principles, prior to Darwin's Origin of Species being is-

4. Simultaneous publication of Darwin's Origin of Species; Davis' Thinker, and Tuttle's Arcana; Connection between Spiritualism and Darwin's Origin of Species.

5. Mrs. King and Darwinism. 6. Mrs. Conant, Prof. Gunning, Denton, Sargent and "Vestiges of Creation;" A Host of prominent Darwinian Spiritualists.

7. A. R. Wallace and Darwinism, Complete analysis of his teachings on Darwinism; thorough refutation of Peebles' statements, garbled extracts, etc.

8. Evolution and Darwinism Synonyenous.

9. Examination of Peebles' theory of evolution of man, etc., from decomposed organic remains; Searching queries propounded' relative thereto.

10. Pre-existence as entities analyzed and refuted. ·

11. Huxley's definition of evolution Darwinian Evolutionists.

12, Science of Spiritualism.

13. Ill effects of theological training.

14. Lankester, Darwinism, and Spiritual-15. Sources of 'Peebles' theories on evolu-

tion—difficulties suggested.
16. Peebles' idealism—subjectively.

17. Summary.

PART II will contain the following points. - .

1. The term "hypothesis" discussed; Darwinism a demonstrated fact, with citations from Huxley, Youmans, etc.

2. Intermediate forms, transitional forms numerously discovered, proving its truth. Quotations from various eminent Scientists in proof; Missing link in horse species predicted by Huxley, discovered a month after the prediction.

4. The anti-Darwinian scientists mentioned by Peebles, all opposed on theological grounds-Mosaic believers, Dana, Winchell, etc., now Darwinians; Causes of French opposition to Darwinism; names of eminent French Darwinian Scientists; Owen, Sir William Thompson, and other English anti-Darwinians examined; Bauch, Weker, and their school considered; Germany a unit for Darwinism; Host of English Scientists-all leaders in their specific branches-Darwinians; mames of many eminent American Darwinian Scientists.

4. Darwinism not declining-rapidly progressing-anti-Darwinians becoming Darwinians; none vice versa except, mayhap, Peebles; Lyell and Proctor's conversion thereto-Dana and Winchell, do.; Quotations from scientists as to rapid spread of Darwinism; Wallace declares it settled beyond dispute-generally accepted. Scientists almost a unit for it-

5. Darwinism not atheistic or materialistic, majority of believers, Theists and Future Life believers. Carlyle's attack on Darwin ventilated; Darwin a strong Theist; Quotations of, and references to various works proving Darwinisms consonant with Christianity, Future Life, etc.; Opinions of famed scientists the con; Animus of atheistic charges as viewed by Youmans and other scientists.

6. Ability of Darwin defended; numerous testimonials thereto from best authorities 7. Dr. Asa Gray proved to be the ablest

American scientist. 8. Causes why missing links are not

ound as yet.

9. Darwinism does not teach men from monkeys. What it does teach. 10. Demarkation between plants and axi-

mals not strongly defined. It. Animals use tools as well as man. Quotations.

12. Reasonings of animals; Quotations from scientists.

13. Man not the only animal that tames other animals for use.

14. Language employed by animals; Max Muller's fanciful theories on language refuted by an American Whitney; Numerous citations of Scientists on language of animals.

15. Embryology of man and animals; Quotations from Darwin, Huxley, Bray and other scientists Davis, Tuttle. Dr. Bucka-

16. Rudimentary organs; Various proofs of man and other animals possessing traces of organs, etc., strongly developed in inferior races, but aborted and useless in themselves.

17. Summary.

Moody Consistent.

We have often had occasion to score Mr. Moody in these columns; it is therefore with all the more pleasure that we now defend him against his own people. Whatever may be said of Moody's theology-and nothing too hard or too bad can be said of it, it is admitted on all hands that Moody is thoroughly convinced of its truth and terribly in earnest in promulgating it. Moody believes and the whole orthodox church profess to believe, that only by regeneration, justification by faith, and atonement can man be saved from sin and enjoy eternal bliss. Believing thus Mr. Moody de clines to work with the Woman's Christian Temperance Union, of Mass., because the Union contains. Universalists, Unitarians, Spiritualists and other unregenerate members, and further because he believes that the drunkard can only be reformed by the saving power taught by the orthodox creed. Now, believing what he professes, that man can not be saved by works, that the drunkard as well as other sinners must be washed by the blood of Christ in order to reform how can be consistently do otherwise than decline to fellowship with these unregener-

According to orthodox tenets they are the greatest of sinners and Moody does well to keep clear of them. His friends say he is foolish and indiscreet, but this will not do, he is the faithful servant of his Master and adheres closely to his creed. It must be the creed that is in error. Many of the orthodox papers as well as the secular press cry out, for shame Moody! when they know the cry should be, for shame Orthodoxy! That hypocritical sanctimonious venal sheet the Chicago Tribune, says, " As a matter of taste, sympathy, and courtesy, Mr. Moody's position is shocking," yes that is true but none know better than the subservient Medill, that such a statement is mere sophistry in this connection and evades the question entirely; with Mr. Moody-as it should be with all orthodox people-the question is not, what is courteous or in good taste in the eyes of the unregenerate, but what is the 'Masters will. Moody is honest and follows the teaching he professes to believe and in so far as he is living up to the highest light his mind can comprehend he is entitled to admiration and respect; but what shall we say of methren in the Lord who professing to believe in common with Moody in the sacred and fundamental truths of Orthodoxy, yet truckle with worldly pol-

Simply this, either they, do not believe the tenets to which they have subscribed and only shelter themselves "behind the Blood" because of business and social relations, or believing their creed, propose to live away from it until the eleventh hour, then come in and washing themselves white in he blood of the Lamb to squeeze through the pearly gates in time to get on the right side of the throne. If the first hypothesis is cofrect then they are dishonest and entitled to no respect, if the second be the trile statement, then how deeply will they be disappointed when they shall cross to the "Other Shore" to find they have still to work out their own salvation; that no vicarious-atonement will answer that only by long and arduous effort and holy aspirations ded by kind ministering friends can they attain that serenity of mind and perfect happiness which is the reward of those only who have earned it for themselves.

EASTERN CAMP MEETINGS.

Highland Lake Grove, Norfolk, Mass. from July 20th to Aug. 6th. Onset Bay, East Wareham, Mass., from

July 12th to July 31st. Lake Pleasant, Montague, Mass., from

Aug. 6th to Aug. 31st. The above are all nicely located and gov-

erned by men of character and ability, in a manner which will please the most fastidi-ous. Everyone should attend these meetings who can afford the time and money, and let us hope that before snother year has elapsed, Western Spiritualists will have aroused themselves to emulate these laudable efforts of our Eastern/friends.

Montgomery (III.) Sunday Grove Meetings,

A series of Grove Meetings will be held at Gray's Grove, half mile southwest of Montgomery, Ill., each Sunday afternoon daring the Summer and early Fall, to which all are invited. The waters of the mineral springs are free to all visitors.

The Orange Celebration in Montreal.

It is a fact that nearly every year the attempts of the Orangemen to celebrate on the 12th of July, is attended with more or less trouble, arising invariably from the bigoted Catholic clergy and their minions. Only a few years ago, New York City was the center of difficulties in this regard, but the rebellious ebullition this time seems to have been confined principally to Montreal, Canada, resulting in the death of one man. One fémale wore an orange flower en her breast, which was a sufficient offense against the peace, diguity and manly independence of a burly, ignorant Irish Catholic, who snatched it, and was immediately struck in self-defense by the plucky lady. One of the gentlemen present interfered, when, it is said Mr. McNamee, a contractor, waived his hand to a large crowd not far off, which then came rushing up and attacked the gentleman. He ran, followed by the mob, and was overtaken in Victoria square, where he was roughly handled and several shots fired from revolvers. Thomas S. Hackett was killed, a martyr to the cause which he represented. The want of anything like provision for the maintenance of order was very generally remarked. The mob seemed to have complete control of the streets, and this surging; excitable crowd was evidently largely made up of persons longing for an outbreak. No attempt was made to disperse them. As the body of the unfortunate Hackett was being driven off from the scene where he fell, some of the inhuman roughs took off their hats and wayed them.

This event stamps the authorities of Montreal as poltroons of the most despicable order, their supreme cowardice meriting the contempt of every honest man. We wish we could say that in this country, such a mob would have been squelched instantly, and the inhuman, ignorant, bigoted Catholics taught a lesson that they would long remember. But a recollection of the fearful and bloody riots in New York, Boston and other eastern cities in past years forbids. If there is to be an annual disturbance the 12th of July, on account of the demonstrations of Orangemen, we hope next year, the minions of Pope Pius will be handled in a manner that will teach them a lesson they shall never forget,

Two hundred and eighty-six years ago; occurred the brutal massacre of St. Bartholomew, 70,000 Protestant Huguenots were brutally murdered in Paris, through the fiendish order of Charles FX. In Montreal, only one was killed, showing, however, that the unrelenting and vindictive spirit of the Catholic church still exists, ready to cause rivers of blood to flow when its religion is "assailed" by others marching in a peaceful, quiet procession.

The Banner of Light on National Organization.

Knowing from the past course of our eminent cotemporary that it would be in full sympathy with the position of the Jour-NAL in urging the inadvisability of holding a National Convention, we notice with pleasure the sentiments advocated by it in the following sarcastic versification as publishd in the issue dated July 14th.

ORGANIZE!
Organize, organize soon,
For some of us want to be leaders.
Eloquent souls from the moon
Come to the earth as pleaders.
A President we must have,
A scribe, and something more,
A fellow to hold the bag,
As they did in days of yore
The folks haves, millstone got,
And the day will come we'll rue it,
If we don't organize soon
And help them to see through it.
As Moses the Israelites led,
And Jesus his ten and two,
We'd like to lead the Spiritualists,
And tell them what to do.
For they're a poor ignorant set, ORGANIZE!

And tell them what to do.

For they're a poor Ignorant set,
Rattlebrained—runging free,
And what they are coming or going to
It puzzles a seep to spe
So it's plain we must organize soon,
Form ourselves into a church,
Or the devil will take the hindermost,
And the rest be left in the lurch

*Don't, for heaven's sake, print this "bleeders' It is not so intended, and some one might take offence Besides, I'm a peace man and if an irresistable force should meet an immovable body the consequences might be awful.

This severe thrust goes clear to the quick of the matter, and we only wish it had appeared in leaded prose upon the fourth page instead of its modest position among "Brief Paragraphs" on the fifth page. Compensa-tion is partly rendered by the following brief editorial endorsement.

"Read 'Jo Cose's' idea of 'organization,' on our fifth page. He hits the nail squarely on the head. If you don't believe us, ask Bro. Peebles."

That chap Bruce, the ex-Rev., who leaving the Universalists without honor to himself endeavored to grasp the leading strings of the Spiritualistic movement, could say that he was again hit and mournfully ask why the Banner should kick a corpse.

From the Hartford, Conn., Times we learn that "Flower Sunday" was observed by the Children's Progressive Lyceum, of Willimantic, in a most instructive and pleasant manner. The floral display is described as exceedingly beautiful and the rendering of the readings and music finely, done; when a secular paper speaks in terms of high praise of such exercises it may be taken for granted, that the good effects of the lyceum teachings are very marked.

Let Lyceum conductors and members take heart, for the leaven is surely working though perhaps at present not as percepti-ble as could be desired by impatient mor-

Laborers in the Spiritualistic Vineyard and other Items of Interest.

GILES B. STEBBINS will be at Moravia, N. Y., from the 17th to the 23rd of July.

MRS S. A. ROGERS HEYDER, the medium and lecturer, seems to be making many friends in California, judging from the frequent mention of her name by correspondents: Her home is at Grass Valley.

Dr. COTTRELL, of Marysville, Kansas, formerly of Boston, gave us a call last week while on his way to New England. The reputation of this healer had already preceded him and we were glad to welcome him as one of those angelic messengers whom the Allopathists and their coworkers so much dread.

RT a recent seance held by Dr. Witheford at his rooms, 231 West Madison street, after an unusually long, and consequently, to him, enervating circle, and before sufficient time had elapsed to enable the medium to regain his normal condition, a bright light was struck suddenly in the cabinet by a perhaps well meaning, but ighorant investigator, resulting in a very severe shock to the nervous system, from which Dr. Witheford cannot recover wholly in considerable time. This is another illustration of the danger in which a physical medium stands in the .hands of inexperienced investigators, and to our mind is one of the strongest arguments in favor of placing such mediums before giving a seance, under such test conditions as should be satisfactory to every reasonable mind, then require experiments by the audience to cease.

MRS. O. A. BISHOP, of 214 West Randolph street, is rusticating in the breezes by the Fox River.

THE developing circles at 272 West Madison street, held by Mrs. Thompson on Monday and Friday evenings, continue gaining in numbers from among the best families. We are pleased to note an increased desire for development on the part of such as will use it for the purpose of establishing the fact of spirit existence, return and communication, among their friends and acquaintances,

MISS ADA TURK, 356 West Lake street, has returned from her visit to Wisconsin. and will after the present week, resume her sittings and seances, but for obvious reasons, a charge will hereafter be made to all

DR. J. K. BAILEY has been lecturing in Minnesota and Wisconsin. He may be addressed for the present at River Falls, Wisconsin, where he has an engagement,

MRS. EMMA JEFFRIES, ,a trance speaker and test medium, from San Francisco, has just arrived in this city with the intention of remaining.

DR. KAYNER has returned home to St. Charles, Ill., after a successful tour in Indiana. His lectures are well spoken of. All good lecturers should be kept constantly employed. Bro. Kayner is now open for engagements.

PHT ANDERSON, well known from Boston to San Francisco as a medium and the wife of Wella Anderson the artist, has joined her husband in this city. Mrs. Anderson is regarded by a large number of patrons as a superior medium, The family is pleasantly located on West Madison street, where they, will, we presume, be glad to receive social and professional calls.

MRS. S. S. JESMER, of Upper Falls, Vermont, would like to open a correspondence with parties in Florida, who desire the services of a lecturer and medium.

DR. JAMES KECK is at 275 Forquier street where he will give private sittings for a

Just as we are going to press, we learn that, through the efforts of healers and Dr. Witheford's band of spirit controls, that medium has been sufficiently restored to health, to enable him to commence seances

THE BANGS CHILDREN continue to hold seances at No. 10 South May Street, Their mediumship is of a very interesting character, and worthy of the attention of every investigator. We are personally acquainted with these mediums, and believe from their general character that they are trustworthy. They gave a seance at our residence a few evenings since, in the presence of a very critical audience, which was entirely satisfactory,

BASTIAN AND TAYLOR have returned from a short trip to Menominee, Mich., where they gave seances to large circles every evening-not the best scheme in the world for persons needing recuperation These mediums expect to leave in a few days for Cascade, New Yerk, where joint seances with Mrs. Andrews will be given.

B. F. UNDERWOOD passed through this city last week on his way to Missouri where he has an engagement to hold a debate, after which he visits Iowa and Nebraska to fill other appointments. He reports great activity among the Liberals of Canada, where he is offered more engagements than he can accept

A correspondent of the Pittsburg Commercial vouches for the truth of the reports regarding the very unusual phenomena which was produced by unseen hands in the Quaker settlement near Cadiz, Ohio. Furniture moved in every direction and violated every known natural law. Clocks fell from their places upon the fleor and were not injured neither did they stop running; loayes of bread were torn into hundreds of pieces and east about the room in the presence of hundreds of visito broad day light.

AT Highland Lake Camp Meeting on Sunday, the 22nd inst., E. V. Wilson will speak in the forenoon, and Lizzie Doten in the afternoon.

IT is said that J. Frank Baxter has been engaged for two weeks at the Lake Pleasant Cares Meeting, and that among the other lecturers and mediums in attendance may be heard A. J. Davis, Giles B. Stebbins, Cephas B. Lynn, and Bishop A. Beals.

THE materializing seance attempted to be given in Republican Hall, N. Y., recently, by Mrs. Wilson, was another flaseo-a second edition of the Cooper Institute affair, and though the medium may be honest and genuine, it would be easier for her to satisfy the public of that fact, were she to henceforth sever all relations with her crazy adviser, who has brought upon her a vast amount of contumely, whether deserved or not.

THE California doctors, like the monkey and the parrot, "have been having a h-1 of a time," in their endeavors to squelch the healers, and have laid themselves liable to the penalty of the law.

Poor Brown! he is going to be hung, drawn and quartered (in your mind?).

MRS. A. P. M. DAVIS cays, "The time has. come when mediums must be true, noble, strong and self-sacrificing." , Mrs. D. has been a medium sufficient time to entitle her opinion to weight.

MR. AND MRS. WHEAT have been lecturing successfully for some time at Council Bluffs, Iowa. They would like to make arrangements after this month, to lecture in Missouri, Kansas, Nebraska, and western

Mrs. H. H. CROCKER having established herself and estimable family in their new and tasteful residence at 461 West Washington street, again resumes the pregtice of making her friends happy or wise as the case may be, by her well developed powers as a medium. We cheerfully commend this medium to all seeking a channel to the "other shore."

Although not favored by the conductor of the Boston Childrens' Progressive Lyceum, with a copy of his invitation to the "friends of children everywhere" to attend the convention at Highland Lake Grove camp meeting, near Boston, on the 27th, 28th and 29th insts., we refer our readers to our remarks upon this subject in our last number and again urge upon them an acceptance of the invitation so far as is possible.

A few friends of J. J. Reilley the medium referred to in our last number, met at Martin's Hall on the evening of the 11th inst., to listen to readings by one who has evidently mistaken his calling. We would in all kindness suggest to mediums that unless exercises for such purposes are of a high order, it would give better satisfaction if their own and not borrowed powers are displayed:

A correspondent of a New York paper avers that of the moneys due the Ute Indians, by treaty, not a penny has been received by them, though the records at Washington show otherwise. Is every office-holder and attache at Washington a thief?

A National Convention.

The question of holding a national convention is agitating the minds of many. Brother Samuel Watson, one of the committee of twelve appointed at the Philadelphia meeting, has suggested Washington, D. C., as the place, and the 25th of October as the

time for a meeting.

In the present financial crisis we fear it would be difficult to get a fair representation of the Spiritualists, and we are also of the opinion that the place where the most urgent need of labor is demanded is in local and state Societies; if these are successfully organized a national convention will come as a natural result. Let us then earnestly labor to build up and harmonize our local and state organizations, and form as many and state organizations, and form as many more of these as we can, and thus lay a foundation broad and deep for the central organization. Spiritualists must know the important lesson that when they have learned to respect themselves they will command the respect and esteem of others, and when we have organized societies and are able to maintain them with dignity and integrity, we shall be better able to recover integrity, we shall be better able to co-oper-ate with the Spirit-World in presenting the grand and glorious truths that the world

HENRY T. CHILD, M. D.

. A Young lady who had some idea of marrying a young parson asked advice of the venerable widow of a clergyman. The old lady said: "If you ever marry a minister, marry one who in an emergency has enough of the grace of God in his heart to go from the pulpit to the kitchen and pare the potatoes for dinner without growling." A woman who draws such a matrimonial and ministerial prize as this ought to be willing to go into the pulpit and take her turn at preaching when emergency compels.-Truth

A man who sits in a comfortable seat in the cars and talks earnestly to his companion on the wellfare of his soul while tired shop girls and ladles stand up, needs some ind of conversion himself.—Truth Seeker.

EE advertisement headed, "To All Whom It May Concern."

A UNITED effort is now being made among the churches of Chicago to enforce the Sunday law in the city.—Chicago paper

That is right, under the example set by the legislature; if the people will not act to please the doctors and the orthodox preachers, why, they must be made to; the theory of equal rights under the law, has been abandoned, and we are now sought to be governed under the principle of the adage: The bird that can sing and won't sing, must be made to sing."

Married.

At the residence of the brides' father, at Fox River Station, Kenosha Co., Wis., on the 4th of July, 1877, by Dr. S. J. Avery, Mr. SIMON P. GREEN of Winona, Minu., and Miss Many S. BUNNY, of the former place,

A very pleasant party of friends and neighbors assembled to witness the ceremony as performed by an inlister of the gospel of modern Spiritualism, and expressed themselves, much pleased with the manner in which the matrimonial knot was tied.

The many friends of Mr. Green, especially in Chicago, where he was known as the sweet base singer in our spiritual choir, for several years, will wish him and his charming bride, much joy and pleasure in their marriage relations, and a happy and successful journey through life.

Bassed to Spirit-Tife.

CLARA Rows passed to Spirit-life, June 23rd, aged 1 year. The philosophy of life, the truer life, sustains and fortifies us even in the parting hour. Such was the passing away of little CLARA Howe. A lovely and angelic child of Mr. Lyman Howe, of Toledo, Ohio. I delivered the funeral discourse, at the residence of her grandfather, Mr. Daniel Hichards, at Bettsville, Ohio, through the control of Rev. Starr King, and Lyman Heecher.

S. G. W.

Passed to Spirit-life, from Cooperaville, Mich., Mrs. Many A. Woodling, beloved daughter of O. and B. A. Allen, crossed the allent river to the evergreen shore, 'on Saturday morning, June 16th, 1977, from Spring Grove, Green Co., Wis.

The approaching birth into Spirit-ilfe had no terrors, but on the contrary, she anxiously awaited the inevitable event and begged togo to be with her daughter and friends that had gone before.

O. A.

Passed on to the higher life, from Ft. Dodge, Iowa, Monday, uly, 2d. 1877, Mrs. Anna HENRY, wife of G. W. Henry, President of the Spiritualist Association of this city, aged 68 years. Mrs. H. had been ill-for several months, waiting for her re-lease. For many years she had been a faithful and earnest worker in the Progressive Lyceum. A few weeks before she died, she made arrangement for her funeral, and in accordinance with that arrangement and the solicitation of the friends, services were conducted by Mrs. Y. Swain, who has so ably conducted our lyceum for several years. The services were luteresting, appropriate and instructive, impressing all present with the beauty and truth of the Spiritualists' idea of death.

death.

If the so-called Orthodox refuse to extend to us the hand of fellowship while living, what consolation can they offer when death comes?

Although this was the first time Mrs. Swain had officiated in such a position she did it nobly, and we all feel that we need no longer subject ourselves to the torture of hearing our faith remounced over the dead bodies of our friends.

D. Nathon.

BANNER OF LIGHT please copy,

DIRECTORY.

This will be published one or more times during each mouth, and one line of space, given free, to every person sending the name, phase, and address. If more space its desired, it can be had in the Medium's Advertising Column, at sominal rates. It should be understood that the JOURNAL in the publication of this directory assumes thereby nothing on the part of those named below as to ability, integrity or development, but any information in our possession will be cheerfully communicated on application, personally or by letter. The name of any person found negligent, in advis-ing as of corrections which should be made, will be summarily copped; all are invited to make use of this column, who ap-preciate its value.

Lecturers.

Lecturers.

Mrs. C. Pannie Allyn, Inspirational, Stoneham, Mass.
Wm. Alcott, Inspirational, Buckland, Franklin Co., Mass.
-Wm. H. Andrews, M. D., Swa Fanla, Is., care of E. Higgins.
Mrs. M. C. Alibe, Inspirational, Derby Line, Vu.
Mrs. Emma Hardinge Britten, 118. W. Chester Park, Boston,
James A. Bilas, 1977 Ogden St., Philadelphia.
Mrs. E. F. Jay Bullene, Inspirational, 318 W. 88d st., N. York.
W. B. Bell, Liberal, New Bedford, Mass.
Mrs. E. F. Jay Bullene, Inspirational, 318 W. 88d st., N. York.
W. B. Bell, Liberal, New Bedford, Mass.
Mrs. A. Piller Davis-Barnes, Inspiration, 128 W. 88d st., N. York.
W. B. Bell, Liberal, New Bedford, Mass.
Mrs. Nellie Davis-Barnes, Inspiration, 24. 7th st., Louisville, Ky.
J. F. Brown, M. D., Philosophical, Whitesbore, Texas.
- Mrs. A. P. Brown, Inspirational, St. Johnsbury Center, Vt.
Prod. C. C. Bennett, Providence, R. L.
Capt. H. H. Brown, Inspirational, Battle Creek, Mich.
Dr. J. K. Balley, care of Religio-Philosophical Journal, Chicago.
James Cooper, M. D., Belledountaine, Ohio.
Geo. W. Caspender, M. D., Trance, South Bend, Ind.
G. C. Castleman, Knob Noster, Mo.
Mrs. M. F. Cross, Trance, W. Hamstead, N. H.
Robert Cooper, 948 Washingtod et, Boston.
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Norwood Damon, 8 Taler street, Boston.
Mrs. A. P. M. Davis, Inspirational, South Lowell, Alabama,
Dr. Geo. A. Fuller, Sherborn, Mass.

Norwood Damon, S per street, Doscon.

Mrs. A. P. M. Davia, Inspirational, South Lowell, Alabama, Dr. Geo, A. Fuller, Sherborn, Mass.

Rersey Graves, Richmond, Ind.

Miss Lessie N. Gobdell, Inspirational, Amherst, Mass.

J. H. Harter, Auborn, N. Y.

Mrs. Luna Hutchinson, Normal, Bishop Creek, Cal.

Mrs. S. A. H. Heyder, Grass Valley, California.

Mrs. J. A. Joscelyn, Santz Cruz, Cal.

Mrs. S. A. Jesmer, Lecturer, Psychometrist, Upper Falls, VI.

D. P. Kayner, M. D., Inspirational, St. Charles, Ill.

James Keck, Inspirational Speaker, Montgomery, Ill.

Wm. F. Lyon, Normal, Adrian, Mich.

J. S. Loucks, Trance, Potsdam, N. Y.

John G. Priegel, Piattaburg, Mo.

Mrs. Cora L. V. Hichmond, Trance, 153 Park Ave., Chicago, Wm. Rose, M. D., Inspirational, 239 Perry st., Cleveland, O.

Dr. Frank T., Hipley, Trance and Public Test, care of Banner, Dr. E. W. Styuns, Inspirational, Janeswile, Wis.

M. L. Shernson, M. D., Trance, Adrian, Mcch., box 1, 26.

J. Wm. Van Names, M. D., Trance, Anora, N. J.

E. V. Wilson, Inspirational, Port Seneca, Ohio, M. K. Wilson, Normal, Danylle, Ills.

Mediums, Clairvovants, Trance, &c.

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Mediums, Clairvoyants, Trance, &c.

Mrs. A. Andrus, 35 Wilson ave., Cleve land.
Mrs. Addie Ballou, Spirit Artist, 445 ethst., San Francisco, Cal.
Mrs. Rate Biade, 51 S. Haistead st., Chicago.
Mrs. O. A. Bishop, Test, 114 W. Randolph st., Chicago.
Mrs. De Wolf, 262 W. Madison st., Chicago.
Mrs. De Howes, Eldors, Iowa.
W. L. Jack, M. D., Haverhill, Msss.
W. L. Jack, M. D., Haverhill, Msss.
Mrs. T. J. Lewis, 48 Waverly Ave., Brooklyn, N. Y.
Mrs. T. D. Munn, Trance, St. Charles, Illa.
Mrs. J. J. Reilly, Bishop Court Hotel, Chicago.
Mrs. St. W. W. Madisen st., Chicago.
Mrs. Stydam, 449 W. Madisen st., Chicago.
Mrs. Thompson, 172, W. Madison st., Chicago.
Mrs. Mary E. Weeks, 180 R. Adams st., Chicago.
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Dr. Gredley, 55 LaGrasge st., Boston.

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Convention at Lockport, N. Y.

The Spiritualists of Western New York, are invited to meet in quarterly convention, at Good Templar's Hall, in, the city of Lockport, the first Friday, Saturday and Sunday in Angust next, Meeting on Friday at 1 and 7 F. M., and on Saturday and Sunday, at 8, 7 and 7 o'clock. Good speaking, singing and myale may be expected, and a season of unusual interest enjoyed. As that will be a season of comparative leisure in cities and large towns, we hope for unusually large attendance from them, as also a good turn-out from the more busy rural districts. Our Lockport friends join in this general invitation—ticts. Our Lockport friends join in this general invitation—ticts. Our Lockport friends join in the spiritual repair to their mecca for a spiritual legitim.

leaptiam.
J. W. BRAYER.
G. W. TAYLOR.
MRS. E. GEBGORY.
Committee.

Michigan Grove Meetings.

At Port Huron, Mich., July 18th and 18th; at South Haven, Mich., Aug. 4th and 5th; at Fowlerville, Mich., Aug. 1th and 18th; at Dansville, Mich., Aug. 18th and 18th; as Painwell, Mich., Sept. 18th and 18th. Those meetings will be held under the auspices of the State Association, Dr. Spinning and other speakers will be in attendance. Mrs. L. E. Bailer, Sec'y. 22-18t.

Grove Meeting.

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

D. Landon, Sec y. 22-15-23

A Freethinker's Grove Meeting.

The Liberals of Central and Western New York will hold a three day's grove meeting near Wolcott, N. Y., on Friday, Salurday and Sunday, the 17th, bth 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 Freetinkers," and an effort will be made to have every town and village in that pertion of the State represented at this meeting. The speakers engaged are Giles B. Stebbins, of Detroit; C. D. B. Mills, of Syracuse; J. H. Harter, of Auburn: 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. Robert G. Ingersoil has been invited. Those who desire to add in paying the expenses of the meeting may seemd their remittance to J. M. Cosad, Wolcott, N. Y.

Michigan State Association of Spiritualists.

The Sensi-Annual meeting of the Michigan Association of Spiritualists, will convene at Rockford, Kent Co., Sept. 7th. Sth and 7th. 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 successfully accomplish great results. All persons desirous of becoming members of the Association, will please send their name, and BLOG, as a fee for membership, to Br. J. V. Spencer, Treasurer, Battle Creek; by so bejon you will lend your influence to the cause we advocate and aid us to the better farther, materially, our interests. During the summer months we wish to call as many grove meetings as possible. Taleated speakers are ready for the post, and people anxious to know of our faith. Any local society, or place desirous of organizing one, who may favor holding such a gathering, ean correspond with the Secretary, at Baule Creek, and thereby complete their arrangements for such, and, thus seediff early their choice of lecturers. We especially invite all lecturers in the State to attend the semi-annual convention, as we hope to combine our efforts, and establish some plan of work for all willing to labor in the broad field of reform.

the State to attend the semi-annual convention, as we hope to combine our efforts, and establish some plan of work for all willing to labor in the broad field of reform.

A. B. SPINNEY "President.
MRS. L. E. BAILEN, Secretory.
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· West. The undersigned propose holding a series of grove meetings wherever the friends will furnish a grove properly scated, and make the necessary arrangements, circulate notices, etc. They are both old workers in the cause, and will give good meetings to all who will do their part in making arrangements for having a good time, relying on the generosity of the friends of truth, for remandration.

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22-19-20

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Poices from the Beople,

· Lily.

Mother by thy grave I'm kneeling, Praying for the balin of healing, No human soul gives love to me Or e'en the boon of sympathy.

I'm weary, sad, and all alone, I have no place to call my own, I cannot see thy angel form— Oh! I'am dying in the storm!

Thus walled a child with golden half, A dimpled face and very fair, With light eyes cerulean hue. To heaven's canopy of blue.

Then angels came from fairer shrines The summer land where glory shines, And bore the spirit mother here, Her darling cherub child to cheer.

Surprized did Lily's eyes behold Her mother radians as with gold Crowning her he dark brown hair, And the head of care angel there.

She lifted up each tiny hand, Gutatretching to the angel band, And with a smile of perfect bliss, She said, "I never dreamed of this."

"They could not lay her spirit there, In that dark grave," said those so fair: "But on the golden spirit shore She dwells, and will forever more."

"And in these arms sweet child of mine, I'll bear thee up to peace divine." The mother said, where all is love, And beauty in our home above:

One gasp, one struggle, all was o'er, Lily was on that blissful shore; Roaming at will among the flowers Forever blooming in those bowers.

They found her lying there next day, Those who refused her bread, they say, And many many tears they shed Over and on the sleeping dead.

A SPIRIT SHIPWRECK! "Life Beyond the Grave."

"Life Beyond the Grave," as reviewed by J. H. Gledstanes in the London Spiritualist, contains many items of interest, corresponding to the teachings in the JOURNAL from time to time. It appears that the book begins by stating that our paysical bodies, together with our material surroundings, of houses, furniture, etc., to sirits, appear shadowy and transparent, while the spiritual counterparts of our tables and chairs, and of our so-called solid bodies are to them real and langible. According to this disembodied author the spiritual counterparts of our clothes and household belongings follow us into the next world. Our towns are full of men and women who have parted with their material bodies, and still: live on in the old way, scarcely knowing whether they are alive or dead, for they see everything going on as before; they jostle against their friends in the street, and they see no difference in them, excepting that those who are still in the body, seem like deaf, dumb, and blind people who pass by, and take no notice of them. When Ira Dayenport was staying with Mr. Gledstanes, he used to have daily conversation with a female voice. Upon asking this invisible young woman when she left the earth, she replied, "I haven't left it;" that answer at the time surprised him. It appears that this close connection with earth is not a desirable kind of spiritual existence, but the way the most of us pass our

existence, but the way the most of us pass our lives in the flesh is such, that upon dying we are not fit for a promotion to a higher sphere. Men create their own fature surroundings by their thoughts and modes of life here. Whatever most occupies us here influences our actual surroundings in the Spirit world, but what are congenial ings in the Spirit-world, but what are congenial pursuits now cease to be so hereafter, because they occupy us to the exclusion of all-else. In connection herewith Human Nature says that "All souls, when just freed from the body, retain still some power over things of the world to which they have just bidden farewell. More especially is this the case with those who die a violent death; for then the soul seems only to be freed, by the lapse of time, from those bodily elements which, in the course of a long illness, loosen their hold on the spirit gradually and completely. Hence the the spirit gradually and completely. Hence the frequency of wraiths, or apparitions of the lately-departed to their friends on earth, and especially after death by accident or violence. And besides all this, there are certain men so peculiarly gifted all this, there are cortain men so peculiarly gifted that spirits can employ their bodies, or certain subtle emanations proceeding from them, for communication with us. And this gift is distributed, it would seem, capriciously and without regard to merit or desert. Like the prophetic gifts of both Old Testament and New, with which it is essentially the same, it is no prerogative of peculiar worth, or learning or holiness; but it is a natural gift, like the power of acquiring language, or like excellence in mathematics. Or rather, it is like no other gift that we possess, for it is the one instinctive faculty that has been left hitherto neglected and untouched by reason. By means of these persons spirits are enabled still to maintain these persons spirits are enabled still to maintain their connection with this lower world, when otherwise, through length of time, they had lost' it altogether. It is probable that such communi-cation requires on their part, too, a constitution specially adapted for that ourpose; and that amongst spirits 'mediums' may be as rare as amongst us." It appears from the review in the Spiritualist, that there are some very extraordinary statements in the book that need corroboration; statements in the book that need corroboration; such, for instance, as that a ship which has been burnt at sea and all hands drowned, leaves her spiritual counterpart with her disembodied crew to go sailing along for any length of time without being able to make a port, as she can not approach land owing to the strong "magnetie" current that sweeps round the shores of the spiritual counterpart of the ocean, thus preventing all navigation. Supposing, however, a man accidentally falls overboard and drowns—what becomes of him? The reviewer says that this is more difficult to believe than what is said about man's double nature. than what is said about man's double nature, namely, that during the sleep of the body the spirit is at liberty to wander in the Spirit-world, where it has a set of friends and objects of interest dis-

have often set forth in the Journal that fact, and and presented satisfactory evidence to sustain it. The soul of each, one has a dual existence; one is connected with the body, the other presents itself during the hours of sleep, as set forth above. Everybody is anxious to learn something of "life beyond the grave." That is one object in publishing the Journal, to not only inculcate the glorious truths of Spiritualism, but give knowledge also, of future existence. The Glory of Spirit Communion.—
Mary Dana Shindler writes:—I have just been perusing in the Journal an account given by Mr. Henry Lacroix, of Montreal, of several interesting senaces in which he participated, through the mediumship of Mrs. Stewart, of Terre Haute. While describing the materialization of a favorite daughter, he says, "The darling one whose 'death', at a time when infidelity inspired our brain with darkness and doleful pictures, had almost driven us to despair, now stood before us, growing in beauty and sweet womanhood, throwing her smiles and sacred filial love over our whole person and soul.

" Were we to give complete vent to the rolling and soul-stiring impressions that took possession of us at this and other interviews, tears of joy would start from their deep recesses and obliterate these characters. Manhood, we claim, is made better by association with tenderness, and the furtive tear which trickles down a brawny cheek has a brilliancy and splendor far surpassing those which flow easily over a smoother and clear, or epidermia." This reminds me of a sounct I wrote on seeing a teaf roll down a young man's

tinct from those it is occupied with when the body is awake, and that the temporarily freed spirit is often much more amusing and intelligent than when obliged to manifest through the flesh. We

claim that the author is right in this respect. We have often set forth in the Journal that fact, and

cheek, and if you think it will interest your read-

Be not ashamed of that resplendent pearl, 'Tis honorable as 'tis beautiful;
For the pure, hidden fountains of the soul
Are found in thee, as in you timid girl,
Only they more not quite so easily.
Yet, stirred by such a spell, thy manliness
Shouls have no power their rising to suppress,
And, If it had, I would not envy thee.

Oh, there are times when tears become the brave. When men should be ashamed to have no tears;

And such significance this moment bears, This moment, when all hearts indulgence crave, Then, let that tear roll proudly down thy cheek, More than aught else it doth thy manhood speak.

Denver, Iowa.—Mrs. L. Gleason writes.— Every week the Journal comes with ita columns loaded, with interest. We miss, "Well, what of it!", and "The Key! The Key!" Theodore Parker's lecture through Mrs. Richmond, is well worth a year's subscription.

Our lamented Brother, S. S. Jones, was the anthor of the articles, "Well, What of It?" and those who perused them will unite with us in saying that no abler articles have appeared in the Spiritual press. The JOURNAL in the future, as in the past, will contain articles from the ablest writers in the ranks of Spiritualism.

A Stray Shepherd—He Turns up in Queer Piace, for One Wearing the Livery of Heaven.—Lousville, Kr., July 4.—For some days past rumors have been current that a popular minister of the gospel had been gallty of the customary clerical sin, and the names of one or two very eminent clorgymen, were mentioned. It transpires that there was some truth in the rumor. One of the most popular priests of this diocese has fallen from his high estate. Some weeks ago it was noticed that he was drink-Some weeks ago it was noticed that he was drinking, and about ten days ago he went to the restaurant of Geo. Brown, on Jefferson street, and, while under the influence of liquor, fell in with two young men. Wine was drank, songs sung, and the young men say the reverend gentleman wanted them to direct him to a brothel. They say they tried to dissuade him from going, but they did go with him to a house of ill-fame, where the reverend father passed the night with one of the 'girls, and part of the next morning with another. His clerical appearance and his name on his underclothing "gave him away.". He is a talented Some weeks ago it was noticed that he was drinkderclothing "gave him away.". He is a talented man and an eloquent preacher, and heretofore has conducted himself with great propriety. He was immediately suspended by the vicar general, and left the city last Saturday.—Special Telegram to Chicago Titus.

We never could see the propriety of expelling a minister of the gospel from his position because of one misstep. True, his crime was reprehensible, but if truly repentant, why not forgive him, and reinstate him in his position? Is that Christianity-to stubbornly refuse to receive a penitent minister back into the fold of Christ? Is that Christianity-when a minister sins-to kick him from his position without giving him an opportu-nity to make amends? Deliver us from a Chris-tianity that strikes a minister when down, instead of trying to assist him to rise, and make a man of

Kendaliville, Ind.—T. H. Stewart, Michigan State Missionary, writes:—That very kind article published in the JOURNAL of June 30th, on the declaration of principles of the State Board of Michigan Spiritualist, as a culogy of commenda-tion, it speaks volumes to the public; but there are lecturers and mediums dissatisfied with the are lecturers and mediums dissatisfied with the wisdom set forth in said advisory declaration; one or more are clamoring with great tenacity for Christian Spiritualism, and a few for scientific Spiritualism, etc. But to the many, Spiritualism as a basis, and Spiritualism as a pame, is all that is called for; any thing added as science, philosophy, religion is superfluous. The clergy of the Catholic or Protestant Christian denominations are not with us, neither will any considerable number come to us for a name's sake. Scientists are largely materialists, and free-lovers have come to grief. come to us for a name's sake. Scientists are largely materialists, and free-lovers have come to grief, wholly failing to lead the Spiritualists of Michigan. Our grove meeting last Saturday and Sunday in Williams County, was attended by 1,000 persons. Could we prevail on communities to organize ir to local societies in Michigan, with or without any name, and the most simple declaration of principles, we are ready to give them the right hand of fellowship to work together for our common humanity. It is sufficient to say or pledge in uniting to each other as members, "I will attend the meetings of the society and contribute for its support." Why not all the scattering opinions in belief, such as Spiritualists, Materialists, Free Religionists, Free Thinkers, and Liberalists, organize. It can be done, if radical Liberalists, organize. It can be done, if radical men and women will hold their peace with such organizations. Without a dogmatic creed to bind in name, opinion or belief, we will prosper. Most of us have been clergymen, church members, or educated under some iron creed, and we will now stand from under priest rule in any matter of

Marriages An Heaven .- It appears from an exchange that marriages take place in heaven. At a circle of nine persons, among the visions was that of a spiritual bride party. A relative of some in the circle, a beautiful lady, was to have been wedded to a man of her choice, but having exposed her feet to the wet grass, the cold thus saught resulted in consumption, which transferred her to the spirit realms. Her affianced, followed her in a few months, and was in turn followed by his dog, a fine mastiff, who was faithfully attached to both. They now appear together. It is and dog, a nne mastin, who was faithfully attached to both. They now appear together. It is
said that the dog is a constant attendant upon one
of the young lady mediums, a niece of the spirit
bride. The wedding has not yet taken place, but,
will soop. They had better materialize, and their
have the marriage ceremony solempized.

A Brutal Bigot,—William Alcott, of Buckland, Mass., writes:—On Sunday, June 17th, during the recess between my morning and afternoon lectures at West Cummington, Mass.; a semi-intoxicated man named Adolphus Vining entered the church where we hold our meetings, and finding his wife engaged in conversation with a number of ladies, who were waiting the hour of meeting, in coarse profane language ordered her to go home, saying if ever she attended any of my meetings again, she must never enter his house after. Some of the ladies remonstrated with him about his ungentlemanly conduct, but he only returned his ungentlemanly conduct, but he only returned abusive and violent language. No gentlemen being present the brutal husband forced his wife to leave the church. She got away from him, however, and returned to hear the afternoon lecture. As she attempted to enter the house after the meeting was ended, he forbid her the house. She As she attempted to enter the house after the meeting was ended, he forbid her the house. She sought shelter in the house of one of the Spiritualist friends. In about one hour he rushed into the house and dragged her out, swearing if she ever went to hear Alcott speak again, he would fill her. On arriving at their home he beat her furiously and tore her clothes to pleces, broke the furniture, stood over her with an ax and compelled her to promise that she would never go to Spiritualist meeting again. Much indignation is aroused in the community in relation to this brutal treatment of a wife by her husband; but, strange to say, the Bible and Yesus loving people of the Orthodox church, have no word of condemnation for this brutal beast. Will the time eyer come when a wife can follow the teachings of her own reason and the dictates of her, own conscience without beggingleave of her husband? This painful affair has only tended to awaken greater interest and inquiry in our meetings, and we are pushing the battle to the gate.

Prophetic Birds.—An F. G. S. of London,

ing the battle to the gate,

Prophetic Birds.—An F. G. S. of London, writing from Boulogne, France, to the London Spiritualist, records an incident in the life of Campbell, the poet. Some pigeons which had frequented the house, deserted the place soon after his wife was taken ill and never returned. On the day of her death, in the place of those which had flown away, which were blue or greybrame two perfectly white birds. They remained a long time, attracting attention, and in the minutes they flew away, as the sufferer died. At the risk of being rated superstitious, the gentleman communicating the fact expresses the opinion that there is often something more than coincidence in such matters. He saks why vultures are attracted to the dead or dying, and why sharks also often walt for the dead. In Russia the pigeon is a sacred bird, and although & Petersburg swarms with them no one is allowed to destroy them. In clos-

ing he says: "We shall never get on until we study more closely the instincts of animals as analagous to a determining formative principle throughout nature, such as chemical affinity." If the writer accepts the above incidents as omeha, he might quote others that are more pronounced in their nature; for there are many of them. The soul of the world has, in some instances, sent forth mysterious types of the cardinal events in the great historic drama of our planet. One has been noticed by a German author, and it has been placed beyond the limits of any rational skepticism; reference is had to the coincidence between the augury derived from the flight of the twelve the augury derived from the flight of the twelve vultures as types of the duration of the Boman Empire (Western Empire) for twelve centuries and the actual event. The augury was recorded and the actual event. The augury was recorded many centuries before its consummation, so that no juggling or collision between the prophets and the witness to the final event can be suspected.— Boston Herald.

Animals are sensitive to spirit influence, and can be induced to do things entirely foreign to their nature, and of course their actions often become prophetic.

Indicted for Holding Spiritual Scan-ces—Tried and Acquitted.—A. C. Barnes, of Abla, Iowa, writes:—in the Journal of Sept. 2nd, 1876, appeared an article under the heading, "The Barnes-Little Expose," and another appeared in the Journal of Nov. 11th, 1876, under the head-ing, "The Barnes-Little Affair." in each of which articles there were numerous certificates of the genuineness of Mr. Little's mediumship, and other certificates of the same character have appeared genuineness of Mr. Little's mediumsin, and other certificates of the same character have appeared in subsequent numbers of the Journal, the latest which is that in March 24th, 1877—these certificates all going to show that in conducting the scanes for spirit materialization, the strictest of test conditions were used, and the utmost fairness and honesty manifested by both Mr. Barnes, as the manager, and Mr. Little as medium, in holding the and honesty manifested by both Mr. Barnes, as the manager, and Mr. Little as medium, in holding the scances. While holding a scance at Maquoketa, Jackson Co., Iowa, July 28th, 1876, Wm. Scars sprang forward suddenly from his scat in the circle with purpose to enter the cabinet, pulled down the blanket in the doorway, but was prevented from entering, while in the meantline some of the skeptics in the seance room shouted, "Expose Expose!!" thus confusing and frightening the audience and the circle, breaking up the seance. Wm. Sears had previously filed an information in a Justice office, (unknown to the members of the circle) charging Barnes and Little with obtaining money by false pretenses, procured a warrant for their arrest, handed it to the city marshal, and had him in attendance at the seance, who immediately him in attendance at the seance, who immediately on the breaking up of the same, arrested Barnes and Little and took them to prison without opportunity of procuring ball or even of speaking to a friend, and locked them in until next day. A preliminary trial of Mr. Barnes was then had, and the Justice held him to appear at the next term of District Court, to be held in December, 1876. Mr. Little, on change of venue, was tried by another Justice and acquitted. Now, strange as the fact may appear, at next December term of court, the Grand Jury of Jackson Co. Iowa, presented to the court an indictment of Mr. Barnes, charged with "obtaining money by faise pretenses," the money as above stated having been collected by the court an indictment of Mr. Barnes, charged with "obtaining money by faise pretenses," the money as above stated having been collected by law. It is probable, we trust, that no jury, and witnesses, such as swore to procure that indictment, contposed of other men anywhere in the United States—where all orderly and religious meetings of hitzens should be alike respected and protected—would have indicted any person for holding spiritual meetings according to agreement for compensation, especially after the money, as in this case, had been collected by law. The names of the members of that grand jury, and of ey, as in this case, had been collected by law. The names of the members of that grand jury, and of the district attorney, with particulars in regard to this remarkable case of indictment, and delay of consenting to try or dismiss it, it is intended shall-be perpetuated in book form in course of time, together with a history of remarkable phenomena and incidents occurring during the time of holding one hundred and two scances with a genuine medium for spirit materialised on. We have only space here to say that by the utmost effort to secure a trial of this indictment case during the December term of court (in which we failed) and again during the June term just closed, after the December term of court (in which we failed) and again during the June term just closed, after the considerable travel and delay and great cost and damage to us, we have at length succeeded in obtaining a trial and was acquitted. It is due the readers of the Joyunar, who have been interested in the developments through Mr. Little's mediumship, to inform them that so many discouragements have grown out of the troubles at Maquoketa and over skepticism infused abroad, together with loss of time, want of sufficient support, and with loss of time, want of sufficient support, and expenses of traveling, being obliged to be at Maexpenses of traveling, being obliged to be at Maqeoketa many times, paying board and lawyer's
fees, etc., and all this while money is scarce, has
caused Mr. Little to quit the field for the present
at least, and foolishly, as we think, he has left
without informing us of his litention; it is said
that he is-trying his fortune at the Biack Hills.
Being thus left alone, we have some thought of
continuing our labors for the cause of progression
by going into the lecture field at once.

Disturbances at a Scance.-We learn from the London Medium and Daybreak that in England, much excitement prevails over the me-diumship of a Miss wood. It appears at a seance that she was securely tied in a chair within a cage. The cage-door was provisionally left open three inches, and the curtain covering the cage and cabinet was pinned down closely in front of it. When "Pocka" took control she said that owing to cross influences in the meeting, it would be impossible for her to do any thing. Fault finding and recriminations were then indulged in, and the meeting broke up in a painful manner. The room had to broke up in a painful manner. The room had to be cleared before Miss Wood could get out of the trance,—the disturbances affected her so prejudi-cially. Finally, it appears from the Medium and Daybreak, that just before a select scance was to be held in the afternoon, she received a letter from one of the committee, charging her with slipping out of her clothes, sealed and tested as she was, dressing herself in muslin secreted about her person, squeezing through the partly open door, and personating the spirits. It would seem that Miss Wood was engaged by a committee, all of whom were more or less dissatisfied and skeptical persons, but they represented to her that none but true Spiritualists would be present at the scances, notwithstanding, one sitter had expressed a determination to grasp the spirit, another to shoot it, another to run it through with a knife, and so on. It appears that disturbances at searces are not confined altogether to this country. When skep-tics desire to shoot a spirit, catch it or cot off its head, in order to be convinced of the genuineness of a med and, they should be spanked and sent home, in order to learn the first rudiments of com-

A Vision.—A sublime philosophy which a Socrates, an Aristotle, a Plato might envy, but could never reach. Visions of God; three yet one; footsteps of angels; a gigantic war of spirita going on from the dawn of creation, unseen yet not unfelt; rivers of Divine grace flowing ever through the ward of matter; dull facts of nature transformed into an alphabet of living symbols; our God on earth, marrying his own creation by formed into an alphabet of living symbols; our God on earth, marrying his own creation by a changeless vow, changeless as himself; a city of light, that of God, stretching out before us in the infinite future with its antipodes, a chaos of rebel torture, the everlasting living of that second death; good and evil in their ultimate issues; such are some of the echoes which break in upon the ear from the anthems of the angelic choirs; such are some of the pulsations od light which escape from that half unveiled throne of insufferable glory.—"Manchester Dialogues." By the Rev. Futher Harper, S. J. Second Series, p. 71.

Harper, S.J. Second Series, p.71.

Home a Catholic.—I send you by this mail a copy of the Cleveland Hersid containing lengthy extracts from "Home's Book," in which according to my idea of things, Mr. Home goes altogether too far in condemning mediums. He would make it appear that all manifestations in dark circles are frauds, whereas we know to the contrary. I think mr. Home judges too harshly, I think too it comes with a bad grave from him. Are his skirts entirely clear? Is there no cloud resting upon his record in the past? How about his turning Catholic? Has he ever absolved his allegiance to the Popel He must have taken yows (never yet absolved to far as known) on being admitted to memberahip in the Romanish Church that are in direct opposition to the free exercise of spiritual and religious liberty. Hence many suppose and some verily believe that he is now engaged in the interest of Catholicism and working secretly with the Jesuits. Any one con-

versant with this wily, intriguing sect will readily perceive how exactly the course pursued by Home corresponds to their mode of warfare. I am no apologist for frauds or consterfets. In that respect I stand on the same platform with the Journar, but there is reason in all things, and this wholesale condemnation of dark circles by Home, is not supported by the facts. Although manifestations in the light are more desirable, yet I can affirm from absolute knowledge, if my senses can be relied on at all, that I have witnessed as convincing and truthful manifestations in dark circles as in the light. A very respectable member of our best mediums give manifestations in the dark, but under such positive test conditions as to preclude all possibility of fraud or deception. I would therefore respectfully suggest to those self constituted censors who set themselves up in judgment, that they come with clean hands and a clear record before passing versant with this wily, intriguing sect will readily clean hands and a clear record before passing sentence on their brothers and sisters who are not only their peers in truthful manifestations, but in all other respects their superiors.—D. A. Eddy, Cleveland, Ohlo.

Salt Lake City.—T. C. Armstrong, Sr., writes: It is with pleasure that, in accordance with a resolution of the society of Spiritualists in this-city, I give you an account of the reorganization of a Spiritualist association here. For some considerable time past the Spiritualists here have been without any organization; holding a few shapes in our revise houses and occasion. few seances in our private houses, and occasionally giving lecturers, mediums, and exposers an ally giving lecturers, mediums, and exposers an opportunity of coming before the public in the Liberal Institute; among the former honorable mentions may be made of Mr. Thomas Walker and Hon. Warren Chase, who both did good service here last winter; while the operations of the so-called medium exposers, although proving nothing but their love of the untruthful, yet gave our enemies additional excuse for exuitation and also tended to weaken the arder of some of our nothing but their love of the untruthful, yet gave our enemies additional excuse for exultation and also tended to weaken the ardor of some of our friends, as well as to stop the inquirer for a time from further investigation; this state of things continued for a time, until a few of the working Spiritualists, urged and backed by our loving friends of the better shore, determined to do something to bring about a union amongst the believers in the spiritual philosophy and make an effort to place before the general public the cyldences of a life beyond the tomb that would be irrefutable, and proof of which could be made took a large room and held a few seances and consultations upon the question of organization and the 31st of March approaching and our room becoming, on account of the increase of visitors, too small for us, we concluded to field a public anniversary of Modern Spiritualism, and for this purpose took Cisier's Hall, situated on Main street, in this city, where we had very good and satisfactory meetings on Sunday, April 15th, at a special meeting we organized a society, if its acciety of Spiriutalists of Salt Lake) with a constitution and by-laws, using as a basis the articles suggested in the Rettoro-Philosophical Journal of Dec. 23rd, 1876, No. 15, making changes to suit our own peculiar circumstances. The following are the officers of the osophical Journal of Dec. 23rd, 1876, No. 15, making changes to suit our own peculiar circumstances. The following are the officers of the Society: Trustees—John Hepworth, T. C. Armstrong, Sr., and John P. Lloyd. Treasurer, T. C. Armstrong, Sr.; Secretary, Alfred Ward; Corresponding Secretary, W. H. Holmes, since replaced by T. C. Armstrong, Sr.; with the following ladies and gentlemen to fill the Executive Committee: W. Pimrock; John Gunn, James Ashman, Mrs. Fannie Ashman, Mrs. M. S. Hunt, Mrs. Hepworth, Mrs. Mary Ward, Mrs. Mary A. Ldoyd, T. C. Armstrong, Jr., James Peterson, James Fisher, Mr. and Mrs. Hance Ahlquist, and Mr. Hy. Cottle. Meetings have been held regularly in Cister's Hall, since the organization, on Sunday in Cisier's Hall, since the organization, on Sunday afternoons and evenings and latterly also a seance atternoons and evenings and latterly also a scance on Wednesday evenings in same place. It is gratifying to observe that love and harmony is on the increase in our midst and that several of our brothers and sisters are developing in varied phases of mediumship, and we appeal to all lovers of the good and true to come forward and help us to stem the torrent of bigotry, superstition, priesteraft, and wrong which flows throughout poor Utah

A Negro Given Tests.—I was at home and in thy room, reading, and for two or three evenings I could hear music, but I knew not where it came from any more than the man in the moon. I could hear it everywhere, in bed or out of bed. I put my fingers in my ears, put my head between the pillows, but with the same result. I heard some one say: "Alex, don't you know me?" "Know who?" said I at the same time sitting up in bed, hadly frightened; but no one was to be "Know who?" said I at the same time sitting up in bed, badly frightened; but no one was to be seen. Then came a volce: "I am Bro. M." "Good God, M.; do I actually hear you speak?" "Yes, Alex, you do; and you will hear many others. After toiling along for some time, I came here and commenced sitting at the table with Mr. S. B. W., and after a short time, I began to give com-munication to others from their friends on the other side, and as an illustration, I will relate one: There is a young man here whom I was anxious to prove the truth of spiritual communion to, but I knew that if I was to give him any commu-nication he would think that I had made it, from what I had heard of others, so I proposed to that he should select any one, and see what he should get, and I wanted him to be sure that I did not know anything about him. Well he selected a negro by the name of Soloman. He came over to my room and I then informed him that his father, mother, one brother, one sister, and a small child who said that col. was his father, were present, telling him when they died, and that his mother stated that she had seven children; and that he was born in Missouri. Poor Sol., he heard more truth in ten minutes than he eyer heard from a stranger before. member, I do not go into any trance, but I talk with them at all times, no matter where I am.—

ALEX. "If a medium, why so cowardly as to withold your name from the public? If an imposter, that will bring its own punishment, without any censure from any one.

Abolition of Cabinets.—The London Spiritualist says: At the recent public meetings of the members of the National Association of Spiritualists, an almost unanimous desire was expressed for the abolition of cabinets, for scarcely a single manifestation has been produced by their aid, which had not, with strong mediums, been now and then evolved without them. Seances in the light are in demand, and a few small but answerable manifestations, are felt to be better than many of the more advanced phenomena produced under doubtful conditions at circles at which any incurred record to seat the season of the more season. Spiritualists, an almost unanimous desire was exwhich any inquirer or uninformed person is gree ent. Any medium who could now obtain in day which any inquirer or uninformed person is gresent. Any medium who could now obtain in dayinght the strong elementary manifestations once is splendidly given through the mediumship of Mrs. Mary Marshall, would obtain more engagements than any other. Mr. J. M. Feebles has sentus a copy of the Melbourne Dully Herald, of March 26th, containing a report of a lecture delivered by him in the Melbourne Opera House. The report sets forth that when speaking of materialization phenomena, he acknowledged that there was a doubt because of the existence of the cabinet. However, he was fortunate last September to witness spirit materialization without any suspicious adjuncts. He was on a visit to the Bouth, when he came to a city where was a great materialization medium, Mrs. Miller. This lady took a walk with several gentlemen into the forest, and selecting a clear space, there made several passes over the ground, and became entranced. It was a clear, starlit night, and Mr. Feebles saw several spirits arise and converse with Mrs. Miller. There could be no deception here, argued the lecturer, as there were no means of deception. This was in Memphis, Tennessee. If Mrs. Miller can obtain this manifestation with regularity and precision, she had better come to England.

Some decry the use of the cabinet, others harp

Some decry the use of the cabinet, others harp upon the unreliability of trance-mediums-some one thing and some another. If the views of prominent lecturers were resognised, or in many instances had the least weight, all spirit manifestations would cease at once—one lecturer objecting to this phase, another to that, until all would be suppressed. The spirit would has this matter in charge, and all that mortals can do, is to render muditions as favorable as possible for spirits to

Robert Dale Owen.—An exthange says he left very little property, having lost the bulk of it a few years ago through the advice of a friend (f) who induced him to invest in a life in-surance company which falled a few months later.

Daniel White, M. D., of St. Paul, Minnesota, is bitterly opposed to the new medical law of this state.

Dr. Mathew is here holding seances for materializations. He had an extensive reputation

Mrs. Van Cott, the evangelist, says she is never going to die, but by and by will move into her mansion, Hallelujah avenue, Eternal City, County of Heaven.

Beebe, Ark.—R. P. Kimbro writes: I read the JOURNAL and give it to others to read. It has created no little sensation at this place, and has converted several from the old orthodox dogmas.

At a recent meeting of the National Associa-tion of Spiritualists of Great Britain an almost unanimous desire was expressed for the abolition of cabinets.

A Truant Hand, -A. F. Albright writes: I make no pretentions to mediumship, yet my hand will persist of late in not obeying the will, and like a trush child, likes to do things on its own book.

Mrs. A. L. Miller, of Camptonville, writes: "How many hearts miss the words of greeting in the Journal that Bro. Jones so wisely built up?" Mrs. Mary Dana Shindler speaks in high terms of Rev. Dr. Thomas' sermons. She thinks the JOURNAL is growing more and more to her taste

Zahnvfile, Hau.—A. Martin writes: We are, investigating the phenomena with marked success. We have organized a temporary society of Spiritualists, containing nine earnest members,? and shall form a permanent one as soon as me-diums become developed. Many anxious in-quirers are waiting developments so that they

Brief Mention.—Clark Ellsworth, of Osseo, Minnesoto writes: "Most sadly do I lament Bro. Jones' death." W. H. Taylor, of Cincinnati, O., says: "There are a goodly number of thoughtful people here who are not blind or deaf to the claims advocated in your wide-awake paper." J. P. Cunningham, Richmond, Ohio, says: "I can not do without the Journal. It is spiritual food for me."

The Boston Herald claims that modern Spiritualistic manifestations appear to have been governed by a law of progress: first rappings, table-movements and writings; in 1854 spirit-hands appeared; in 1856 it was published that spirit-heads had been placed in the laps of the sitters and had allowed the sitters to comb and brush their hair; in 1866, 36 spirits in succession presented themselves to the company, and many of them being recognized; in 1877 the spirit "John King" takes tea with the company.

Baltimore, Md .- Mrs. F. O. Hyzer writes: Even at so late a day please accept my grateful acknowledgments of the receipt of the very acknowledgments of the receipt of the very highly prized picture of our dear friend and coworker, Mr. S. S. Jones. I received it on the eve of my departure for Rochester, N. Y. to attend the funeral of a dear friend, since which time care and labor have so multiplied their demands upon me that I have neglected all neglectable obligations from whatever direction. The Journal is ever a most welcome guest in our household. Long may it grow and prosper in the land for the vindication and glory of truth, and the good of humanity. humanity.

Take Jotice.—It is stated that a Mrs. Kerns of California, now in New York, who is a good public test lecturer and medium, and who has been tested and indersed by the New York Spiritual meetings, has lost her large fortune by speculations in stocks. It is not stated whether the investments were made by the advice of spirits or against their instructions. In either case it may be a valuable lesson.—Boston Herald.

If mediums will camble, they must accept to

If mediums will gamble, they must expect to meet the consequences. Wrecks have been constantly made by those anxious to get rich outside of the legitimate channels of business. Spirits who claim that they can predict the fluctuations in the market, are, nearly ninety-nine times out of a hundred wholly destitute of honesty.

A Land Buyer Fooled by Diakka.— In 1874-5 a Mrs. Sarah Collins, of Genesee county, N. Y. a medium, claimed she had been visited by spirits of Seneca Indians. They told her that oll and coal were abundant in the Tonawanda Swamp. and coal were abundant in the Fonawanda Swamp. Exra B. Booth, of Genesee county, in hope of resping a fortune purchased 1500 acres of the waste land, but after extended prospecting gave up the enterprise. Mrs. Collins' spirits claimed they could point out the locality of the wells, etc. Jeremiah Eighthy, and acquaintance of Mr. Collins, became interested in the revelation made by lins, became interested in the revealed made by the braves, and purchased the 1500 acres of Mr. Booth, who owned it. Mr. Eighmy took up, his abode in the swamp. Several mediums were employed to direct workmen, Red Jacket, the spirit, being the superintendent of the whole. The employed to direct workmen, Red Jacket, the spirit, being the superintendent of the whole. The speculation failed after an expenditure of some \$25,000. Eighmy has brought suit at Rochester to recover heavy damages from Booth, claiming by false representations he was induced to make the purchase. An epinion has not yet been given.

Formidable Preparations for a Paraffine Model.—It seems that some Spiritualists in the "old world" are expecting to obtain some very large paraffine models of spirits' faces. It appears from the account that John King seems appears from the account that John King seems to have to do a large part of the work for the spirits, for helping or enabling them to form—with the aid of his strong fluidic force. An upright tinned iron cylinder, resting on a furnace, and two feet in depth by eighteen inches in diameter, is all ready, according to John King's direction, with 150 lbs. of paraffine. Five different spirits have promised to give moulds, so as to include the whole head, neck and shoulders. It appears that the "two casts, in alabaster, resulting from the two face moulds which have been taken are exquisitely beautiful. The one reaches only to the middle of the cheek, the other includes the ears. The forehead is surmounted with hair the ears. The forehead is surmounted with hair in wavy curls, and it is a marvel how such hair got ever detached in an instant from the melted paraffine. Human hair could never have done so. The eyes are open and without lashes, as in sculpture."

The Veil Being Removed. Thank Heaven, the veil is being removed; the bright and beautiful spirit-world is in view, and can be seen in all its unclouded spiendor, if those in darkness will only open their eyes to the light that spirits are now ready to bring them. The day is not far distant when, eye to eye and face to face, all 'shall have the tangible demonstration of what so often has been told us by spirits. Spiritualism is a light shinning from out the dense theological darkness—a star that has arisen from the religious horizon to lead men to peace, to a knowledge of himself and God. Above all, let our hearts open to one shother in the interchange of thought by thought we shall find how much we are bound one to the other, how much we can assist one The Veil Being Removed. Thank open to one another in the interchange of thought By thought we shall find how much we are bound one to the other, how much we can assist one another, know how much love there is in the human heart. Spiritualism is the key that will unlock and bring forth rich resources in this the angel-ministry; it brings to us the inspiration of a higher life, and soul cultivators to assist to discipline and harmonize in this the primary stage of existence, and thus fulfill its office in the world's development. Truly a worker for truth and justice.—Dr. Henry SLADE.

In connection with the above it might be well to give the following from the pen of Wm. Oxley: "I have merely hinted at the gems which lie embedded underneath the phenomena of Spiritualism; and the appearance of materialized-spiritforms with lights are a certain indication that we are to have knowledge in the spiritual degree, for light symbolises "knowledge of truth," and the "light" which spirits exhibit is drawn from the great spiritual sun, which is pure love and wisdom, and is to angels and spirits what our sun is to the sphere in which we live; this is the meaning of spirit-lights, and "John King" with his lamp," when understood, teaches a profound lesson, for names are significative of qualities and titles of office. Thus "John" means the celestial or love quality, and "King" implies the ruling power, and is a prophecy of what is coming, viz, that love is the ruling power in the new and incoming dispensation; hence so many "John Kings" appearing through such a variety of mediums; and Mr. Williams is quite right in the ing that "John Kings" who materializes the sph him, is not always the same individual." forms with lights are a certain indication that we

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Electricty and its Relations Defined.

Important Questions Answered by Mrs. Cora L V. Richmond, June 3rd. 1877.

[Reported for the RELIGIO-PHILOSOPHICAL JOURNAL]. Question: Electricity and its relations

Answer: The last past century has developed more knowledge concerning this element, or supposed element, of the universe, than all other agencies of the world put together When the celebrated Dr. Franklin with supreme audacity, and almost, if not quite inspired, found the supposed fluid of electrical currents in the heavens tractable, and when later the discovery was made and perfected by Morse. Hughes and others, that of the distinct vibrations of theurrent, capable of being produced and convolled to a certain extent, and when subsequently the atmosphere was found to be distinctly pervaded by this same influence, also organic bodies generally, it became the only term of science, and also of ignorance, to explain any peculiar phenomena of nature, which heretofore had been unexplained. Without any knowledge of electricity, and without any knowledge of science, many assumed it to be that other occult force, that had evaded their discovery. But when later, through the study and developments of eminent electricians, it was found that it could be defined, and was governed by laws, then the ignorant employed the word as expressive of manifestations of an occult nature.

At the present time, although there is a difference of opinion in the scientific world, as to what electricity is, there is no difficulty of determining where it exists, in what quantity, and the precise condition of generating it, consequently manifestations of an occult nature that are frequently attributed to electricity, those familiar with the science affirm that such have no foundazion thereon.

Dr. Franklin who was so eminently conected with the first developments of electrical experiments, and his followers, supposed electricity to consist of two forms of vibration, or rather of two elements, the positive and negative. It was only in this way that Dr. Franklin could account for positive or negative action. The poles required were supposed to be positive and negative poles, and following the order of magnetism, it was thought that there were two distinct qualities, or general forces, or elements called electricity. Later scientists, and the very eminent Dr. Carpenter, affirm that there is no substance of electricity. That which is supposed to be substance, is the mere effect produced by the vibrations upon the atoms of the atmosphere and atoms of human beings, etc.; and by the direct application of the galvanic battery to organisms below man, producing simulations of life, when life is extinct, and by various experiments on frogs, Dr. Carpenter has shown that a resemblance to the vital current may be generated. This experiment has been tried on human beings supposed to have died, and who being under criminal sentence have been experimented upon, and while authentic evidence of all this, science shows that this element, substance or vibration, whatever it is, is dependent on the action of two or more chemical substances for its direct

The galvanic battery and other electrical machines are the most effectual mode for its production, but in the atmosphere and alkali, it exists in solution, and whenever it is brought in contact with certain substances, the vibration or the union of atoms generates this current. It is unquestionably true that like light and heat, this substance, element or vibration, is yet in the infancy of its development, and while science is perfectly aware of the many actions of light and heat; you are likewise informed that science is undetermined as to what light ur heat is. Electricity is a still more subtle agent, and generates both light and leat itself. And in its production of light and heat, it comes third in the order of being more occult, and therefore more incapable of comprehension. The effects themselves are distinctly visible. As a current it passes with great quickness, or produces atomic vibrations of startling and exceeding rapidity, such as to cause almost simultaneous impressions over hundreds of miles distant. Just so with light; its action is either that of traversing space, space allotted to it, or its action is that of stimulating atoms so that they can perform or undergo a system: of

generation.

As the discovery of science shows that light itself is dependent upon the atmosphere, so science has declared that electricity is a subtle fluid, treading along the insulated wires and other avenues; and on the other hand it is asserted to be only a yibration of atoms.

Whether one theory or the other, be correct, depends on what is supposed to be the nature of atoms, or primal substance of the universe. If determined definitely by scientists that occult primates are but mere changes in matter, they also determine that electricity, heat, light, and the manifestations of contact with atoms, will be only different degrees of atomic vibrations. As light revealed in the spectrum, are but different vibrations, and not real primates, so light itself is found to be only vibrations and motion of atoms, and the cause of its existence.

While electricity is still more subtle, being the cause of frequently producing life;

will illustrate: A planet in the first stage of growth is a germ that may correspond with matter without any action behind it; contact of chemical substance, light and heat, produces an unfoldment. The aggregation and segregation seems to here produce all organic life. Any manifestation of germs, of shoot or sprig, or bird, flower and fruit, are only different stages of expression of the same organism; each in embryo exists in germ which without the action of surrounding substances, could not unfold. So in every known order of creation, the different expressions of matter from chaos up to highest organism, is but the expression of different unfoldings and combinations of atomic structure.

In all atmospheric conditions, while the same quality of light, passes through its manifold manifestations, it is undoubtedly true that the expression of these manifestations, is simply owing to different masses of atoms and their varied combinations, and that light, heat, and electricity and magnetism both of minerals and animals, are but the varied expression in the order of the perfection of matter.

If you go to finer substance, though of de cult nature; there will be found to be nothing actually behind the same, but only change in vibration; as different rays of light brought to bear in a different manner, producedifferent effects, so the change of atoms in the order of motion may produce by one revolution light, another revolution heat, then electricity, then magnetism, then psychic force, then this essence or aura that lies nearest to spirit. Electricity itself is next in order below magnetism, which is generated in organic substance; vital magnetism seizes hold of electrical conditions, but electricity alone could not do it. In the dead body of a frog, a cat and a dog, only indication of life can be enforced.

That electricity is one of the agents of life, is evident. It is employed as an intermediate force between light, heat and magnetism. Magnetism as generated in mineral substance, is positive force, to which electricity in its vibrations is negative, but electricity with the two phases compounded by Dr. Franklin, the mere reversed action of the same force, produces opposite, but potent manifestations. As darkness is the negative state to light, so electrical conditions in a reversed order, causes that which is supposed to be the negative force of electricity. The positive current is that we would call magnetic. The vital expression of electricity, is only that which is acted upon by the magnetic current. Great bodies, the earth itself, human beings, anything having any degree of organization possesses both a positive and negative quality, so electricity is generated, magnetism is generated, and these two act upon each other producing a positive and negative condition. Without this vivifying current which assists the circulating fluid, there could be no life. The electricty in the human being is the next circulating medium to the blood itself, and frequently assists the mechanical or vital force through which the blood is carried forward.

As the human being has nerves instead of electric wires, the circulating current traversing the same is much finer than electricity. We call it nerve aura. It lies nearest the nervous system, and forms that life-current upon which the nervous.circulation takes place. If the connection between this wonderful nerve aura, and the blood be broken, death follows at once.

When the electric battery is employed for healing purposes, it should be used in connection with vital magnetism. The vital magnetism emanates from the human body only, but bodies of animals, of the horse, dog and cat, generate a large amount of electricity.

The best magnetism for the human system, is that derived from the perfect human organism. If electricity be employed, the operator should bear the current along with his hand, since the direct contact of mineral electricity is somewhat poisonous. The more sensitive the person, the more careful should be the application. In the approach of thunderstorms, persons of a sensitive temperament are depressed, depending on the positive or negative temperament. That depression is owing to electricity in the atmosphere. If this be so of atmospheric electricity, how much more so if it be electricity generated only of man. The severe shocks of the electric battery are very injurious, and though a strong man may bear them, a sensitive person is greatly injured, the electric current being grosser than the human body can assimulate. The more subtile the agent employed, the greater the danger concerning the organic difficulty. You would not pour the direct rays of light of the sun, concentrated in the sun-glass, upon a tender plant, unless you wished to experiment. When you experiment with human bodies through the agency of electricity, be exceedingly careful; we say this as a word of warning, since the electric battery is supposed to be a toy for any especial experiment a human being may desire.

We now pass to that finer substance which is not electricity, and in connection with which no electric manifestation, as such, can take place; we mean nerve aura, or what Sergeant Cox calls calls psychic force. Mr. Varley, the electrician of the Atlantic Cable Company, am Pref. Crookes, both declare that it generates no conceivable amount of electricity, and that experiments commonly employed, will not pro-duce the slightest impression. Steel wire has been employed at seances in various exit will be discovered as only another mani- | periments, but not the slightest movement

festation of the atomic condition of life. I of electricity was detected, proving that the forces employed at spiritual orcies had no more relation to electricity, than the most foreign substance in the universe, showing that those who are ignorant of these manifestations, and attribute them to electricity, are as far as possible from the scientific knowledge of the true facts, since these experiments, even tried repeatedly, the medium being placed on insulated tables, the manifestations taking place in precisely the same manner, proving that the force appropriated is not electricity, and is scarcely dependent upon it for any of its manifestations, much less when it is employed as an agent for producing spiritual phenomena.

The real substance that carries vitality through the system, causes the blood to circulate, is not electricity, but rather psychic force, the peculiar action of which science has no instrument to detect, but which manifests itself in various ways, and is the mainspring of human thought. At all spiritual seances, it is brought in requisition, and while phosphoric substance may be used and electricity may be acted upon, this subtle force itself is employed for spiritual reanifestations, and which, proportionately to its use, weakens the body of the medium; therefore electricity is such in its gross expression, that it bears little relation to vital life; is only one of the external means of expressing vital life; but when healing, the influence which passes from the human hand is not electricity, nor is it animal magnetism, but it is psychic force; but we will term it vital force. This force is a real element upon which the life current circulates through the system, which causes the assimilation of atmosphere, of food, of all that makes up the physical structure or vitality of the

We don't believe it possible to give further explanation on this subject without technicalities that would scarcely interest you unless carried forward by a series of discus-

Question:-In refrence to the nature of food required for the production of this nerve aura.

Answer:-The requirements of the organization, if carefully studied, will determine this. But, of course, if perverted, you can not judge correctly. In the more refined and higher order of human beings, fruit and cereals contain most of the substance that keeps life active, and furnish this wonderful aura, and the more external substance of the human body. The phosphates are supposed to act a great part in generating nerve force. It is probable that it is born in solution in certain grains; in wheat, without being too finely tritulated; mostly in those which contain a large proportion of nitrogen and carbon, and also fruit which contain the subtle acids, while meat in its more condensed form contains both nitrogen and carbon, but is of such coarse fibre that it requires greater vigor to assimilate. In ancient times the prophet and seer, and those possessed of spiritual gifts, were admonished to fast; it was indicated that if they did not fast, abstaining from meat, they could not exercise their spiritual powers. Fauits will finally be best for human diet, for they will contain all that is required for the human organism. The hardy race of Highlanders in Scotland and the Buddhist show what fruit and cereals can accomplish.

Question :- In the treatment of disease, is this nerve aura imparted by those in Spiritlife, or by the healer?

Answer :- Well, you might as well ask, if the revolution of one planet can take place without the rest. The spiritual force within the system is stifful sted, and to a certain extent controlled by the higher spirit intelligencies, and while every human being has a spirit generating this nerve aura, so all spirits in the body are acted upon by disembodied spirits; it would be impossible to separate them. We can not suppose a case where the healer acts without them, since wherever this power is exercised, it invites the presence of stimulating spirits, who having greater knowledge, exercise the same on the brain of the healer.

Question:-Line of demarkation where substance is acted upon by spirit.

Answer:-All substance that can be so called in a material sense, producing effects, must be considered as effects, though the prim causes are not known. Undoubtedly without contact of the spirit with the body, those effects would not be made known. They must be classed as effects. According to that reasoning we come nearer the school of Berkley, who believe all material substance is an effect, and no matter, but theaction or expression of spirit. We can not see the line of demarkation where material substance is acted upon by spirit, Psychic force or nerve aura are the results of the contact of divine essence with the human body. It exists in no other order of creation.

Question:-Any element connected with man's system not susceptible to change?

Answer:-Not that we are aware of, except spirit itself. There are elements not capable of being changed. Electricity and other vibrations of the same atom, produce some other element. But that really is not an element in the sense of being a primal element. We don't know of anything in the universe, or in any of the intermediate forms between the spirit and body, but what is capable of change in manifest-

Question :-- If electricity is not a material substance, how accumulated?

Answer .- You might as well ask the same of light and heat. Its power can be

accumulated the same as motion. Motion is not substance.

Question: - Could humanity have been

saved without the death of Christ?

Answer:-Undoubtedly. The Brahman Buddhist and Parsee, or any one of the other orders of religious belief in the world are. not supposed to be condemned, merely because they didn't live at the time of Christ. If a Hebrew, and having the Mosaic command before you, undoubtedly, you would have been saved. Salvation exists in the perception of the spirit of truth. If that perception comes to you most clearly through Christ, you are saved; but the death of Christ might have occurred a thousand times, but without that perception of truth, you are not saved. Christ himself declared that salvation is from within. We must work out our salvation with fear and trembling. The death of Christ was an illustration of truth which comes into the world before the masses are ready for it. Of course, he was sacrificed to truth. John Brown was a martyr of freedom. Others have been martyrs to their country. Their country could not be saved without the shedding of their blood. Christ had to die. If permitted to live he could have taught longer the essential truths needful for humanity. But in the condition of that age, he died a sacrifice to truth, because of the prevalling ignorance. The early nations of Christianity looked upon him as a sacrifice, the same as you do. He was expressive of important truths, so he was sacrificed upon the altar of that truth, and as through the death of Mr. Lincoln the country became better, so in the death of Christ, humanity at large were improved. The people were bound together by him; they were knit together by ties stronger than that of a nation, and as it gave opportunity in his death for lofty and noble expression of the spirit of forgiveness, so it set an additional example to all those his life taught. The blood itself is, of course, in our opinion devoid of any saving grace.

Question :- Did not Christ die for his immediate followers?

Answer: - Certainly, for his friends or for the truth they advocated. Of course, his life did not save theirs. They were persecuted cast into prison, put to death, but he made their death less one of suffering. which was a lofty example. The only difference between the salvation of Christ and that of Socrates, Plato and Confucius, is that Christ's life represented the highest spiritual expression, while theirs was intuitive, running in a different direction. The key of spiritual truths was struck in the teachings of Christ. Had it not been so, his death would have been an entire failure. Another point more subtle is this, that every one having much sympathy and affection, would gladly die for another whom they loved, and if possible, in any way for Christ to take on a condition of suffering which existed in the world he would certainly cheerfully have done so. He passed through human life for its temptation, and died true to his mission. His spirit stands as a lofty example, but in no other sense did he die for you. If any darkness, it has no relation to his death.

Question:-If no saving efficacy in his blood, why commemorate his death?

Answer:-You might ask why are any technical formulas passed through. They are the result of too literal interpretation. In the church they interpret the; meaning of the last supper correctly, but fail to make a sacrament of the commemoration. It is likewise true that many in the church at the present time interpret too literally the sacrament.

A MAN who sits in a comfortable seat in the cars and talks earnestly to his companion on the welfare of his soul while tired shop girls and ladies stand up, needs some kind of conversion himself

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