

RELIGIO PHILOSOPHICAL JOURNAL

HARMONIAL PHILOSOPHY

ARTS, SCIENCES, LITERATURE

NOTED TO

ROMANCE AND GENERAL REFORM

Truth fears no clash, bows at no human shrine, seeks neither place nor applause: She only asks a hearing.

VOL. XXII.

JNO. C. BUNDY, EDITOR.

CHICAGO, JULY 28, 1877.

\$2.15 IN ADVANCE.

NO. 20.

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 sadness 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, poorest hue;
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 gentle 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 Israfil.

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

"For I was once awary, too,
When the hard earth I wander'd thro'
And keenly felt each wind that blew,
And parching heat;
I groan'd in anguish, 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 gentle spirits every day
Stood by my side.

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

"O when you lie upon this shore,
Your petty griefs and trials o'er,
Adversity can goad no more,
Nor anxious fear;
You'll thank kind Death that op'd 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 fragrance bear—
All this is here!

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

"So let the 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 Nature*.

IN MEMORY OF MRS. JOSEPH HOUGH.

BY ELLEN 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 crown'd her life with glory.

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

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

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

Must be that somewhere in the "Dim Beyond,"
Her conscious spirit still will wait 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' pamphlet 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 evolution 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 vegetable life were inaugurated on earth, including the origin of man.

He says he is an evolutionist, not a Darwinian, but as to what he means by evolution, he vouchsafes no explanation. He speaks of germs pre-existent being incarnated in matter, but as to *how* they became so incarnated, we learn nothing. We are told that human soul-germs were developed 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 bioplasm and protoplasm, is the question.

Mr. Peebles does not believe in the mud theory of Moses—special creation by the arbitrary fiat 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 miraculously, how did they spring into existence? From albuminous bioplasm and protoplasm, we are told. But whence the origin of this bioplasm—in what condition in nature was 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 delicate germs, and thus produce human bodies and souls? It is perfectly intelligible, can be easily comprehended by the feeblest mentality, how certain ante-human races nearly approximating the purely 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 sea, 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 bioplasmic physical and spiritual substance was generated, from which mankind being produced, they rose like *Venus* from the sea?

Again, were the first human beings entirely 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—*never born*, but "grew" 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 am in search of truth, and before accepting Bro. Peebles' 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 general brother shall have been kind enough to explain the principles and minutiae of his theories on the genesis of species, that I will not be 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 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:

- 1.—What is the nature of the albuminous bioplasm from which soul-germs were evolved?
- 2.—How was the bioplasm evolved, created, or developed?
- 3.—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 bioplasm?
- 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?

- 6.—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 inorganic matter, and what constitutes the difference between 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 emanating 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 beings, when evolved, babies, or full-sized men and women, 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 he find in nature; can he produce a single instance where such a thing has occurred; are not all complex organisms, human, animal or vegetable, derived through the parent stock, from physical germs or seeds, and is not this in accordance with the Darwinian "hypothesis" of evolution; did he ever see or hear of protoplasm or bioplasm producing an organism, said bioplasm or protoplasm not having been evolved through the natural laws of parentage and reproduction?

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 by benighted mortals with the required information definitely and explicitly. 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 Darwinism or opposing theories heretofore.

Leavenworth, Kan.

The Cause and Cure of Evil.

Although in the infinite past, spirit power and spirit motion never had a beginning, yet 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 nebula, 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 created strife. The want of and desire 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 encroachment, gave rise to terrible combats, so that the saurian waters were often stained with blood.

Terrible, indeed, have been the antagonisms 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 gregarious 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 physiology, 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 hereditary descent, he has inherited them in all their strength.

Man, in his first rude 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 of 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 revelations. But when, through a true system of moral culture, the divine personal principles become unfolded, then will veneration and spirituality no longer be controlled by the lower organs, producing superstitious of the lowest kind, but will combine with their own group. Then inspired by hope, under the guidance of a developed consciousness, and prompted by a cultivated intellect, benevolence will be so enlarged that it will bring the reign of true fraternal love. Then will the antagonistic elements of the lower organs be brought into 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 ages!

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, faiths, 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 satirize 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 faculties, and then preach from texts taken from the Bible, especially from Daniel, from Paul, Peter, or any of the prophets or apostles, is sheer absurdity, if nothing worse.

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 selfishness 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.

And now for the *New Jerusalem Messenger*, which is the oracle and mouth-piece of the Swedenborgian Church in Chicago, that sent out the article of Prof. Swing's upon which I commented, endorsing approvingly. It could not see that it was as severe a thrust to their church basis and faith, as it was to the adherents of Spiritualism or the Bible. How much better our vision is in seeing other's faults and inconsistencies than our own. Swedenborg's abnormal condition is the pillar of their faith.

I think I will remain in New England until fall. I like here better than Chicago to remain idle in. I work an hour or two on the farm every fair day, having my choice in the kind of labor. We have had

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 miles 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 New Hampshire. This is on the line from Boston to Chicago, by way of Vermont Central and the Grand Trunk Railroad. 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 becomes 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 I 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 if 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 should not be against our fellow mortals, whose weaknesses may be no greater than our own, considered in the light of the circumstances molding us 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 human body or soul. Making such warfare a common cause and building on the righteous ruins, for a freer and purer law and life, we still succeed. Whilst making no compromise 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 peace." 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 questions; 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 privilege and a brave spirit is ever ennobled 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 so much disobedient to heaven. And what are we better than the churches and 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 ourselves the usual as the end of all disputations. Because we so tolerate—even if we do not criticize, 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 sur 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 Spiritualists, I can see no successful reform projected and perpetuated to the real unfolding of the true angel side of the social or political life, except it be sanctioned and fed by divine influences from the heavens. As well might a man think of developing a crop without sunlight. History does not err here. "Every religious or reformatory undertaking that is not born from above soon withers 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."

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 dispensation.

Were it not for my abiding faith in the intrinsic goodness of human nature, 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 humanitarian projects from those who have neglected obvious duty, would now cause me to endeavor to have my peace and let sluggards slumber in the hour that calls for activity.

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

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

No substitutes can be obtained, and no deserters can escape the vigilance of the all-seeing 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 selfishness, till spiritual starvation drives them to exchange 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 commensurate of the army of workers who are in the field, or are ready to enlist, to sustain the cause of truth and progress at the sacrifice of every selfish consideration.

Worthy Spiritualists, in the name of Heaven! 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, self-sacrificing 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 required?" 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 millstone about their necks, will hold them in spheres of darkness where there is walling and gnashing of teeth over mis-spent lives, and lost opportunities to do good when they had the means!

It is a fragment of oriental superstition, but a terrible truth, confirmed by the "walls of the damned," which come from the spheres of darkness to-day with cumulative power, that the millions of this world who lived, but to hoard "the root of evil," are the "Lazarus of Spirit-life," who are glad to get even the crumbs from the now bounteous board of those whom they neglected or oppressed 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 hell for yourselves, where you will hunger for "the bread of life" you were too parsimonious to "lay up for yourselves," by sharing your earthly abundance with the toilers 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!" "This true 'tis a pity, 'tis a pity 'tis true," that nearly all of the most 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 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 cohere to uncongenial pursuits 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 soon squander?" Fie, on such a

flimsy excuse for your parsimony! Put your funds in the hands of trustees who shall furnish them as they have need, and 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 soars aloft and brings manna from the gods, is not adapted to rooting in the ground for "grub," or to play boop-pee 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 grovel from choice?

"Commissions 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 thousand 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 comparative 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 regions?

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 repeated "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 marvel-seekers 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 query: "Where are your fruits?"

Far be it from me to depreciate the value of the wonderful phenomena that attend this great movement. They are indispensable as fundamental facts, demonstrating spirit-life, and illustrating the laws of inter-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 faculties, 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, social, intellectual and spiritual want of the human soul, and thus to prepare, in the only 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 its practical application necessitates organized methods, and associative action no less than the old systems, 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 Harmonical Philosophy.

The genius of the great Spiritual movement 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 organization commensurate with the scope of its purposes, and based upon its unsectarian and philanthropic principles; one that will take in all liberal, progressive souls, whether they believe in Spirit, intercourse or not.

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 progressive ideas.

The great unchurched public have social and spiritual needs, whether they realize it or not, which cannot be fully met without association, and public meetings and lectures and social communion are absolutely indispensable as the means for stimulating intellectual and spiritual growth; and enlarging those fraternal sympathies which an isolated life chills and dwarfs invariably.

Moreover harmonious public gatherings attract correspondingly combined spiritual assemblages, and no isolated means can so effectually bring down those Pentecostal

baptisms which fill all souls with divine rapture, 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 need rationally-conducted "revival meetings" as "a means of grace," as any other class, and they should be held weekly if possible.

If we expect to gain respectability and power sufficient for self-protection, indeed if we expect to make our phenomena and philosophy subserve the great practical interests 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 harmonize our scattered forces, and with unanimity of purpose form a phalanx that shall withstand 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 way 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, thoroughly drilled and compactly-organized forces warring against us, will occupy every vantage-ground, forage upon the weak and irremediable 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 heaven."

Dutch Flat, Cal.

RADICALISM.

Letter From Judge E. S. Holbrook.

TO THE EDITOR.—In my last letter, wherein I treated of extremists and the proper relationship of conservatism and radicalism, I closed 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 removed and new ones established. I did not think then that I would elaborate this thought further; but, on reflection, I will say it, in that it seems to me it will be for the public good. I would carry the consideration of the correlation of each fact, truth and principle with all facts, truths and principles, into every thing; and I will suggest 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 departments, 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 mean to 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 approximate line of right between the two,—that line of infringement and restriction that is expedient as producing 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 law."

Medicine is the great field of extremists, 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 disease, and claims a discovery of some remedy for all forms of it; for, soothed, "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 extinguishes fire and fire dissipates water, it would seem with good reason 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 20 grains to 40 or 60. The homeopathist plants himself entirely in the opposite hemisphere, and by a most execrable logic proceeds with ideas and with the assurance that the less of a good thing the better. So the extremists form different schools 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 infinitesimal 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 extremists has been the source of unmeasured evil. Transcendental dogmas, talismans, have spawned the most angular

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 lossiness in everlasting torments 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 opinions, the more extreme his angularities, and the more militant his spirit. Hence the segregations into the greater divisions and the smaller divisions, veiling 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 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 harmony 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 unreasoned extremes wherein the truth is not found, nor peace nor harmony; and thereby their usefulness greatly depreciated.

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 not 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.

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 10th National Convention, (the Woodhull convention, so called, such a diversion was there from principles to personalities,) Mrs. Woodhull announced in words "to-morrow evening 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 errors. The lecture came, and to a crowded house, such was the zeal to hear—radicalism! And what was it all about? "The 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 "Dianka land" out of pure, congeal devilry, to see how big a dose of nonsense those sickly souls run mad for radicalism could be made to swallow before. 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 react 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 whisky, so as to produce sickness and hence disgust. 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 radicalism 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 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, 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 misguided 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 gentle-silent warmth, caused the traveler to voluntarily lay aside his cloak, which the wind, by his herceat assaults, could not do. Some one has said that the clergy are a source of danger to the American republic, and I believe, it has been again and again fiercely urged. Looking with half an eye and at a single point along a certain line it would

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 from the masses that they dominate. Not long ago one of the more conservative lecturers maintained that there was harmony between Spiritualism and original Christianity. 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 remember the success of the sun as against the wind.

And now comes lately another extremism from a credible 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 "vagrant extremists 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 fogle-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 remarkable 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, her 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, residing 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 do have free communication with their friends here on earth through certain mediums.

We will just say here that the writer of this article is not yet a converted Spiritualist, but I have 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 Allie 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 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 escape the lips of 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 occasionally 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 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 announced that we were to behold 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 convinced 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 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 fallen 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.

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

Religio-Philosophical Journal

JNO. C. BUNBY, Editor. J. H. FRANCIS, Associate Editor.

TERMS OF SUBSCRIPTION: One copy, one year, in advance, including postage, \$2.15

RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE Chicago, Illinois.

In making remittance for subscription, always procure a Post-Office Money Order, if possible. When such order can not be procured, send \$2.15 in a Registered Letter.

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LOCATION 62 and 64 LaSalle street, Northwest corner of LaSalle and Washington streets.

CHICAGO, ILL. JULY 28, 1877.

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 common to all sects. At the close he says:

"These, then, are the finer 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 Calvinistic 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 Calvinistic theory, but because it has made its people see more clearly the God, the Christ, the righteousness, the duties that descend from these more clearly seen facts. And the Methodist church does not prevail because of its metaphysical propositions, but because under the lead of a Wesley it 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 moving 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 across the wide area of man, and not bending from its path, drags after it all sects, reaching out toward them her loving hands, and suffering 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 drunk 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 vision."

Next, comes the Rev. 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 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. Evil is its own punishment, and the ever-raging lust of a self-love, burning for impossible gratification, till it wastes itself, rests, 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 ultimatum 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 coolest 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 hope. 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 king."

Then we have "children's day" in Trinity church, Methodist, where a woman, Mrs. Crafts, the preacher's wife, and a helpmeet 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 issued. 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 Synonymous. 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—anti-Darwinian Evolutionists. 12. Science of Spiritualism. 13. Ill effects of theological training. 14. Lankester; Darwinism, and Spiritualism. 15. Sources of Peebles' theories on evolution—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. 3. 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; names 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 Darwinism consonant with Christianity, Future Life, etc.; Opinions of famed scientists of the past; Animus of atheistic charges, as viewed by Youmans and other scientists. 6. Ability of Darwin defended; numerous testimonials thereto from best authorities. 7. Dr. Aaa Gray proved to be the ablest American scientist. 8. Causes why missing links are not found as yet.

9. Darwinism does not teach men from monkeys. What it does teach.

10. Demarcation between plants and animals not strongly defined.

11. 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. Buckavan, etc.

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 man can be saved from sin and enjoy eternal bliss. Believing thus Mr. Moody declines 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 he consistently do otherwise than decline to fellowship with these unregenerate workers?

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 vernal 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 brethren in the Lord who professing to believe in common with Moody in the sacred and fundamental truths of Orthodoxy, yet truckle with worldly policy?

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 the 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 correct then they are dishonest and entitled to no respect, if the second be the true 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 inspirations shed 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 governed by men of character and ability, in a manner which will please the most fastidious. Everyone should attend these meetings who can afford the time and money, and let us hope that before another year has elapsed, Western Spiritualists will have aroused themselves to emulate these laudable efforts of our Eastern friends.

Montgomery (Ill.) Sunday Grove Meetings.

A series of Grove Meetings will be held at Gray's Grove, half mile southwest of Montgomery, Ill., each Sunday afternoon during 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 female wore an orange flower on her breast, which was a sufficient offense against the peace, dignity 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 ruffians took off their hats and waved 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 IX. 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 JOURNAL in urging the inadvisability of holding a National Convention, we notice with pleasure the sentiments advocated by it in the following sarcastic versification as published 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 have a million got, And the day we come we'll rustle, 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, Rattlebrained—running free, And what they are coming or going to It puzzles a seer to see. So it's plain we must organize soon, Form ourselves into a church, Or the devil will take the hindmost. And the rest be left in the lurch. Jo Coase

"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 irascible force should meet an immovable body the consequences might be awful. J. C.

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. Compensation is partly rendered by the following brief editorial endorsement.

"Read 'Jo Coase'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 leaver is surely working though perhaps at present not as perceptible as could be desired by impatient mortals.

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 HEYDEN, 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 co-workers so much dread.

At 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 ignorant 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 rusticated 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 attendants.

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.

PBT 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 short time.

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 again.

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 York, 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 floor and were not injured neither did they stop running; loaves of bread were torn into hundreds of pieces and cast about the room in the presence of hundreds of visitors broad day light.

Voices from the People.

Lily. Mother by thy grave I'm kneeling, Praying for the balm of healing...

Thus wailed a child with golden hair, A dimpled face, and very fair...

Then angels came from fairer shrines, The summer land where glory shines...

Surprised did Lily's eyes behold Her mother radiating with gold...

She lifted up each tiny hand, Outstretching to the angel band...

"They could not lay her spirit there, In that dark grave," said those so fair...

"And in these arms sweet child of mine, I'll bear thee up to peace divine..."

One gasp, one struggle, all was o'er, Lily was on that blissful shore...

They found her lying there next day, Those who refused her bread, they say...

A SPIRIT SHIPWRECK! "Life Beyond the Grave."

"Life Beyond the Grave," as reviewed by J. H. Gleditsian in the London Spiritualist...

It never could see the propriety of expelling a minister of the gospel from his position...

Kendallville, Ind.—T. H. Stewart, Michigan State Missionary, writes:—That very kind article published in the JOURNAL of June 30th...

Marrages in Heaven.—It appears from an exchange that marriages take place in heaven...

A Brutal Bite.—William Alcott, of Buckland, Mass., writes:—On Sunday, June 17th, during the recess between my morning and afternoon lectures...

Prophetic Birds.—An F. G. S. of London, writing from Boulogne, France, to the London Spiritualist records an incident in the life of Gordon...

The Glory of Spirit Communion.—Mary Dana Shindler writes:—I have just been perusing in the JOURNAL an account given by Mr. Henry Lecroix...

Home a Catholic.—I send you by this mail a copy of the Cleveland Herald containing lengthy extracts from "Home's Book," in which...

A Vision.—A sublime philosophy which a Socrates, an Aristotle, a Plato might envy, but could never reach...

Abolition of Cabinets.—The London Spiritualist says: At the recent public meetings of the members of the National Association of Spiritualists...

The Veil Being Removed.—Thank Heaven, the veil is being removed; the bright and beautiful spirit-world is in view...

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..."

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

check, and if you think it will interest your readers, here it is:—

Be not ashamed of that resplendent pearl, "The honorable as 'tis beautiful; For the pure, hidden foundation of the soul Arise in thee, as in yon timid girl...

Denver, Iowa.—Mrs. L. Gleason writes:—Every week the JOURNAL comes with its 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 author 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 Spiritualist press...

A Stray Shepherd, for One Wearing the Livery of Heaven.—LOUISVILLE, Ky. July 4.—For some days past rumors have been current that a popular minister of the gospel had been guilty of the customary clerical sin...

She lifted up each tiny hand, Outstretching 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.

Lily was on that blissful shore; Roaming at will among the flowers Forever blooming in those bowers.

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ling he says: "We shall never get on until we study more closely the instincts of animals, as analogous to a determining formative principle throughout nature, such as chemical action, or the might quote others that are more pronounced in their nature; for there are many of them..."

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 Seances.—A. C. Barnes, Abilene, Iowa, writes in the JOURNAL of Sept. 2nd, 1876, appeared an article under the heading, "The Barnes-Little Exposure," and another appeared in the JOURNAL of Nov. 11th, 1876, under the heading, "The Barnes-Little Affair..."

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 to unite in the most earnest effort to stem the torrent of bigotry, superstition, priestcraft, and wrong which flows throughout poor Utah.

A Negro Given Tests.—I was at home and in my 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...

Disturbances at a Seance.—We learn from the London Medium and Daybreak that in England, much excitement prevails over the mediumship of a Miss Wood. It appears at a seance that she was securely tied in a chair within a cage...

A Vision.—A sublime philosophy which a Socrates, an Aristotle, a Plato might envy, but could never reach. Visions of God, three religions; footsteps dragged her out, wearing it lamp, from the dawn of creation, unseen yet not unfelt; rivers of Divine grace, flowing over through the world of matter; dull facts of nature transformed 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, chain 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 of light which escape from that half-unveiled throne of ineffable glory...

Home a Catholic.—I send you by this mail a copy of the Cleveland Herald containing lengthy extracts from "Home's Book," in which according to my idea of things, Mr. Home goes to great lengths in his conditions, and it would make it appear that all manifestations in dark circles are fraud, whereas we know to the contrary. I think Mr. Home judges too harshly. I think too it comes with a bad grace 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 absorbed his allegiance to the Pope? He must know, and now that he is admitted to membership in the Roman Catholic 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 eye 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 an apostle for peace or concord. In that respect I stand on the same platform with the JOURNAL, 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 sentence on their brothers and sisters who are not only their peers in truthful manifestations, but in all other respects their superiors.—D. A. ENDR, Cleveland, Ohio.

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 seances in our private houses, and occasionally giving lectures, mediums, and exposing an obscenity of a kind 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 expositors, although proving 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; the 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 evidences of a life beyond the tomb that would be irrefragable, and proof of which could be made tangible to their mortal senses. To this end we 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 hold a public anniversary of Modern Spiritualism, and for this purpose took Clialer's Hall, situated on Main street, in this city, where we had very good and satisfactory meetings on Monday, April 1st. We continued to meet in the same place and on Sunday, April 15th, an special meeting we organized a society, the Society of Spiritualists of Salt Lake with a constitution and by-laws, using as a basis the articles suggested in the RELIGIO-PHILOSOPHICAL JOURNAL of Dec. 23rd, 1876, No. 15, making changes to suit our own peculiar circumstances. The following are the officers of the Society: 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. Y. Hepworth, Mrs. Mary Ward, Mrs. Mary A. Lloyd, Mr. Armstrong, Jr., James Peterson, James Fisher, Mr. and Mrs. Hance Abbot, and Mr. H. C. Cottler. Meetings have been held regularly in Clialer's Hall, since the organization, on Sunday afternoons and evenings and latterly also a seance 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 to unite in the most earnest effort to stem the torrent of bigotry, superstition, priestcraft, and wrong which flows throughout poor Utah.

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 admirable manifestations are felt to be better than many of the more advanced phenomena produced under doubtful conditions at circles at which any inquirer or uninformed person is present. Any medium who could now obtain in daylight the strong elementary manifestations once so splendidly given through the mediumship of Mrs. Mary Marshall, would obtain more engagements than any other. Mr. J. M. Peebles has sent us a copy of the Melbourne Daily Herald, of March 29th, 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 South, when he came to a city where a great materialization medium, Mrs. Miller, was to be seen. This lady took a walk with several gentlemen in 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. Peebles 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 deny 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 recognized, or in many instances the least weight, all spirit manifestations would cease. One lecturer, objecting to this phase, another to that, until all would be suppressed. The spirit-world has this matter in charge, and all that mortals can do, is to render conditions as favorable as possible for spirits to communicate.

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

versant with this wily, intriguing sect will readily perceive how exactly the course pursued by Home corresponds to their mode of warfare. I am an apostle for peace or concord. In that respect I stand on the same platform with the JOURNAL, 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 sentence on their brothers and sisters who are not only their peers in truthful manifestations, but in all other respects their superiors.—D. A. ENDR, Cleveland, Ohio.

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 seances in our private houses, and occasionally giving lectures, mediums, and exposing an obscenity of a kind 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 expositors, although proving 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; the 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 evidences of a life beyond the tomb that would be irrefragable, and proof of which could be made tangible to their mortal senses. To this end we 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 hold a public anniversary of Modern Spiritualism, and for this purpose took Clialer's Hall, situated on Main street, in this city, where we had very good and satisfactory meetings on Monday, April 1st. We continued to meet in the same place and on Sunday, April 15th, an special meeting we organized a society, the Society of Spiritualists of Salt Lake with a constitution and by-laws, using as a basis the articles suggested in the RELIGIO-PHILOSOPHICAL JOURNAL of Dec. 23rd, 1876, No. 15, making changes to suit our own peculiar circumstances. The following are the officers of the Society: 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. Y. Hepworth, Mrs. Mary Ward, Mrs. Mary A. Lloyd, Mr. Armstrong, Jr., James Peterson, James Fisher, Mr. and Mrs. Hance Abbot, and Mr. H. C. Cottler. Meetings have been held regularly in Clialer's Hall, since the organization, on Sunday afternoons and evenings and latterly also a seance 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 to unite in the most earnest effort to stem the torrent of bigotry, superstition, priestcraft, and wrong which flows throughout poor Utah.

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THE ROSTRUM.

Electricity and its Relations Defined.

Important Questions Answered by Mrs. Cora L. V. Richmond, June 5th. 1877.

(Reported for the RELIGIO-PHILOSOPHICAL JOURNAL.)

Question: Electricity and its relations to life.

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 current, capable of being produced and controlled 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 foundation thereon.

Dr. Franklin who was so eminently connected 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 generation.

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 or heat is. Electricity is a still more subtle agent, and generates both light and heat 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 vibration.

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 vibration 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.

festation of the atomic condition of life. I 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 unfolding. 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 occult 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, produced different 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 electricity 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 assimilate. The more subtle 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 psychic force. Mr. Varley, the electrician of the Atlantic Cable Company, and Prof. Crookes, both declare that it generates no conceivable amount of electricity, and that experiments commonly employed, will not produce the slightest impression. Steel wire has been employed at sea in various experiments, but not the slightest movement

of electricity was detected, proving that the forces employed at spiritual exercises 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 manifestations, 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 same.

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 discussions.

Question:—In reference 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 triturated; 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. Fruits 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 Spirit-life, 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 stimulated, 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 demarcation 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 prime 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 Berkeley, who believe all material substance is an effect, and no matter, but the action or expression of spirit. We can not see the line of demarcation 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 manifestations.

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 prevailing 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.

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