

VOL XXII

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THE MOLLIE MAGUIRES.

The Intermediate States of Spirit Life.

The legal hanging of a dozen Mollie Ma-guires in Pennsylvania, a few days since, has its lessons in the sad tragedy, which ought to arouse reflection and thought. That an advanced movement in the science of theology and government is demanded, is apparent. How long shall we eling to the barberous and superstitious ages of the past, as exemplified in the "tom flummery" of the priest and the gallows, in the hanging of the Mollies, and their spiritual prepara-tion to meet their sad fate in the great be-yond. yond.

tion to meet their sad fate in the great be-yond. The facts revealed to mankind through the advent of modern spirit intercourse, with the denizens of spirit existence, teach us that to kill the body, we do not get rid of the soul, all that is tangible and en-during of mortal beings. We have known of instances where evil spirits have re-turned to earth, and influenced their con-federates in the flesh, to perpetrate all man-ner of evil; in fact those departed diabol-ical spirits possess greater facilities to ac-complish evil deeds than when in the mortal body. Now, if that is a fact, is it not a matter of the greatest importance to the human family, to fully understand it; so as to be prepared to meet and ward off the blows against society from that di-rection? If the philosophy of Spiritualism revealed no other grand truth to the hu-man race, that alone would compensate it, to be placed in possession of the modus op-erandi of evil spirit visitation, and how to meet the combined hosts of darkness in its assaults upoh human society. We often meet upon the streets strangers; we can read their inward lives of evil do-

We often meet upon the streets strangers; we can read their inward lives of evil doings reflected through their faces, for like begets like, and when men and women give way to unbridled license, they are completely under the control of the immeince of evil sdirits. The counter part of the foregoing picture, is also written in the faces of good men and women we meet. In less than one week after the execution of the Mollies, as a terror to evil doers three murders have been committed by living Mollies upon other citizens in the same vicinity, -- no doubt impelled by and through the evil spirits of the departed. If a majority of the people was informed of the fact, of the power of evil spirits to return to earth, and pursue bad practices soon the death penalty would be abolished in every state, and the convicted felons confined within the walls of prison, at hard labor, for their natural lives. The erroneous interpretations placed upon the Bible record, have led to a vast amount of ignorant beliefs and practices, but we will not occupy much space in re-lation to that point, and leave the thoughtful reader to supply by the imagination. There are a great many persons, who in-nocently as well as ignorantly, deem it wicked to inquire into the status of a future existence, any further than what can be gleaned from the Bible record, which they hold to be infallible authority, which is a monstrous error in fact. If nature and nature's God have so ordered it that spirits of every grade, as we behold them in hu-man form, can and do return to earth, and man form, can and do return to earth, and hold communion with mortals, reason and common sense would imply, that we should become familiar with the laws of Spirit-ualism, and obtain all the information we can, of that country for which we are all bound. There are to-day millions of living witnesses who know spirit inter-course is true, and if others will not look into its vast truths, that will not check the order of things, no more than the "Pope's bull could stay the fight of the comet." When Paul uttered, "Try the Spirits," he meant something. Still many close their eyes to the facts involved, and go on stumbeyes to the facts involved, and go on stumbling in the dark, over the dogmatic creeds of human inventions, ignorant of the true philosophy of life, as well as the relations we sustain to God, heaven and the spirit land of eternity. In order to meet a false conception of the future existence, as practiced and held by orthodox theologians, whether Catholic or Protestant, (for on this point they agree) they claim to have an example in the Bible record for their belief and practice, of a sudden conversion and change of heart by pardon in full for all sins committed, through the merits of the blood of Jesus, as set forth in the crucifixion of Jesus of Nazerath, and the two malefactors with him. In our investigations and intercourse In our investigations and intercourse with the spirits, we have been taught, if al-lowed to dedue it upon paper, that the com-mencement of the boundry line of the Summer Land, so-called, or in other words, that of the Spirit-world proper of redeemed and glorified spirits, which is lighted up by the Spiritual Sub, and which presents to the spirit's eye and mind so much that is grand, is located about one hundred and eighty is located about one hundred and eighty miles from the earth's surface; the earth's stmosphere extending forty-six miles from the earth's surface. In this intermediate space, between earth and the spirit existence proper, is the abode of evil or undeveloped spirits, who must reform and suffer the remorse of a guilty conscience for their evil doings while in the primary condition of the human body, before allowed to pass into the Summer Land of spirits. In the process of spirit unfoldment, there is nothing compulsory. Good

and evil, as in earth life, is still before each spirit to accept or reject, as free moral agents. There are a vast number of spirits so stupified in beastly ignorance, and steeped in crime, they have no desire to roform and progress upward, and remain in that condition for thousands of years, without advance a single step upder the

JNO. C. BUNDY, EDITOR.

reform and progress upward, and remain in that condition for thousands of years, without advancing a single step under the law of progression. All spiritual laws are natural and general in their application, founded in wisdom, love and justice. So if good spirits can return to earth, and hold intercourse with us, by the same law wicked spirits can return also. This intermediate space, the abode of un-developed spirits, is "paradise" or the place of outer darkness, for the only light they have is what each individual throws off from its body; and this varies in accor-dance with the inner life built up when in human form, and while they are not per-mitted to enter the higher spheres of exis-tence, until prepared by unfoldment, yet all good spirits, if they so desire, can visit this condition of darkness, and gen-erally do so in a missionary way, and as long as they have friends on earth whom they have bayed they are one earth whom long as they have friends on earth whom they have loved, they are occasionally at-

tracted to the earth. When Jesus on the cross, replied to the thief under the same condemnation as him-self: "This day shalt thou be with me in self: "This day shalt thou be with me in Paradise," he alluded to the abode of un-developed spirits. So Jesus and both of the thieves went to the same place of departed beings. It is true the thief who relented and commenced his reformation in earth life, had a decided advantage of his com-panion on first entering spirit life in the race of progressing upward. Our orthodox friends teach that paredise is heaven—the abode of purified spirits— and therefore draw an unfounded conclu-sion, that the spirit of Jesus would go no-where but to heaven among glorified spirits; and therefore taking him at his word, the

and therefore taking him at his word, the thief entered heaven with him, and upon this idea has arisen the false doctrine of people being born again, suddenly, by change of heart, pardoned through the merits of the blood of Jesus Christ alone, and purged of all sin. The record itself teaches a different doctrine, for Peter in speaking of the period between the grucifixtion and the resurrection, says "Jesus was preaching to the spirits in prison. Now a prison is not heaven, but it does intelligently apply to the prison of undeveloped spirits, as above set forth; but, again in proof that paradise was not heaven Mary Magdelene on the morning of the resurrection, on meeting with the Master offered to shake hands with him, but he remarked, "Woman, touch me not, for I have not vet ascended to my Father," which is conclusive Jesus had been where Peter declared, preaching to the spirits in prison. It is not an unusual thing with our Catholic and Protestant clergy, after all hopes of a pardon or commutation of sentence fails a paraon or commutation of semience fans the convicted criminals, to be called in, as spiritual advisers, to the culprit. They sing and pray, burn candles, annoint with oil and hear confessions, and the doomed individ-uals are told to look up to Jesus, who pro-ference the power to forming sing and is fesses the power to forgive sins, and is willing to wipe out the darkest crimes, and take their glorified spirits direct to paradise, as he did the thief on the cross, if they only have faith to believe. After all the manip ulations of the priests the doomed Mollies ascend the gallows and make a short speech, generally with a lie upon their dying lips, more ready to forgive others than to confess their guilt and be forgiven. Generally this class of persons are going to swing right off to heaven, to meet the crucified Redeemer, while the individuals, who (according to this same clergy) were murdered by the Mollies, and who while living may have been the most exemplary citizens of society, but unless they had been pardoned for their sins through the merits of the blood of Christ, and born again, through an experimental knowledge of a new heart, they are lost for all eternity. This orthodox doctrine, that men can live whole lives of crime, and in a few hours before death, be pardoned and then pass on to a state of endless felicity, offers a premi-um for sin and holds out no incentive to an housest and unright course of conduct honest and upright course of conduct. The promulgation of such teachings has aroused a feeling of nauscating disgust in a vast number of people, and accomplished more for infidelity and atheism than any thing we can conceive of. Theology has no foundation in truth, its very absurdity, arising from the absence of equity, justice or reason, is revolting to all thinking peo-ple. The truth is, those who sin must, antple. The truth is, those who sin must suf-fer the consequences. If an individual vio-lates the moral laws of nature, that person must suffer physically in proportion to the magnitude of the offence. If he violates the moral code, the penalty is inflicted through degradation and remorse. The individual who has become a slave to the habit of intoxicating drinks, has changed his spiritual nature into the beastly one, and blurred over the finer sensibilities of the blurred over the finer sensionities of the spirit; to be restored entirely in this life he must live long enough for the least ap-petite for stimulants to cease to exist. If that person has not reached that point in the reformation of his character, before death overtakes him, his spirit will go to "a paradise of darkupse" where it must "a paradise of darkness," where it must atone for wrong doing, and suffer until it is sufficiently purified, and prepared to enter into higher joys, in the Summer-land of spirits. The Roman church, ever willy and crafty. are in the right upon the doctrine of pur.

gatory, but, then, they claim that the priests profess the only authority to hold communion with the spirits of the departed,

priests profess the only attuority to hold communion with the spirits of the departed, and who are to impart such information from them to the ignorant lay people who are purposely kept in the dark, as they may see proper; handing out is broken doses, for so much per head, through the forms of say-ing mass, and interceding for souls confined in purgatory; this is just superstition enough thrown around all this fraudulent hum-buggery, to return a vast revenue to the priestly coffers. But there is a better day dawning upon humanity, through the advent of modern Spiritualism, when God's universal laws will be better understood and appreciated; when we will have no middle-men to stand between us and the Infinite. The millenium is coming, when all the can standing upon their own merits and responsibility, can partake of the heavenly mana without money and without price. Knowledge is power; a life of purity and charity, and the precepts and example of all good men and precepts and example of all good men and womên, are our Saviors.

J. EDWARDS. Washington, D. C.

Communication from the Spirit, John Pier pont.

My Friend and BROTHER:—You have given me the subject of Spiritualism, "What Good?" as a topic upan which to dwell, in this my first letter to you, and your 100,000 readers; and first let me say that he who now speaks to you has realized the great change. I speak not from hearsay, but from my own individual knowledge, and tell you with the whole earnestness of my soul, that I know Spiritualism to be a mighty truth. From my innermost being, I appreciate the teachings I accepted when in earth-life; nor have I ever regretted the time I then devoted to its investigation. More than this, I will say that the most pleasing and beautiful anticipations of the life I am in, which I had while in earthlife I am in, which I had while in earthlife, have been more than realized, since I have been a dweller in the land of souls. I I will say, too, that is rough the latter part of my life on earth, yea, down to my last conscious moments, the light of this blessed truth made my may rediant. it enabled me truth made my way radiant; it enabled me to bid adieu to earth with joy and gladness. I knew well I was not going out into the deep darkness, but rather into a light, compared to which the brightest earth-day was but shadow. This is the good Spiritualism did me. My brother, you have given me a subject so vast and utterly inexhaustible, that as I hardly knew where to begin, so shall I be at a loss where to end, after I have begun. I will say this, however: should I succeed in interesting your readers in this letter and you should wish a continuation of the subect, I shall have no objection to writing again at some future time. "If a man die, shall he live again?" This is a question which has exercised the minds of the whole human family in all ages of the world; but it is a question which none can fully answer, except those you call dead! My an-swer is, Yes, man does live, after he has ceased to live upon your earth. Do you ask me how I know? I answer, because I once lived upon earth as you are living now. My days there were long. At length the earth-ly tenement began to give way by degrees, and I felt that I was failing in body. At last the summons came; and gladly, cheerfully I obeyed that summons, for my poor body had become wearisome to me, and I knew from the light I had received into my soul that the beautiful spirit body was try ing to rid itself of its outer covering and assert itself. I found my impressions were correct, for after only a short period of unconsciousness (no longer than I had many a time passed in shep) I awoke to find standing around me many whom I had known years before upon earth, but who had left the form long before. Then I knew that I too, was what men call dead: but I knew also, that I never was more alive than at that moment, for I could not only see in-numerable hosts of dear ascended ones, but I could also see many dear friends whom I had left upon earth but a short time before and at once my soul went out in blessings to the "Good Father" for the glimpses of this new life which he, through his blessed angels, had given me even when upon earth. Ahl my dear brother, if the blessed truth of Spiritualism does no more good than to prepare man for the other life, methinks its mission to earth is inestimable to mankind. What greater good, I ask you, my brother, can Spiritualism do, than to give each one clear, and unwestable avidence that man clear and unmistakable evidence that man is immortal? That he can never die; that life is endless and unbroken; that death, which men in all ages and climes have so dreaded, is but lying down to a dreamless sleep, only to open the eyes upon a lovelier fairer scene, than the most charming spot on earth can present to man's view. What an incentive this should be, for men to live aright while upon earth; that the position they occupy when they reach that other shore shall be a satisfactory one. For true Spiritualism teaches that the earth-life is only given us to make preparations for the real life beyond, and when that earth-life is passed, the dear angels will open wide the heavenly gate for all God's children to enter, and those who have used their op-portunities on earth for improvement, for doing good to humanity, will be taken by the hand and gently led into sweeter fields and fairer pastures than it ever entered in-

to their hearts to conceive; on the other hand, those who are selfish, living in the earth-life merely for their own gratification earth-life merely for their own gratification without regard to the cultivation of their spiritual natures, neglecting to do good to others, as they may find occasion; such will find the change from 'earth but a step in advance; they will find that they are in a school where the bitter experiences of their earth-life, where the neglected lessons taught them there, and the lost opportuni-ties which they failed to improve, will stare them in the face, and remain like shadows, with them till good deeds and kind acts to those below them in not only Spirit-life, but even those remaining on carth, are ben-efited through them; for, dear brother, your world and ours are more closely linked, and interblended than the children of earth have any idea of.

interblended than the children of earth have any idea of. I chose, my brother, to give you these few thoughts rather in the form of a letter than a sermon. I have given you my idea of the best and greatest good Spiritualism has ever done for mankind, but its blessings are many, and at some future time I shall be only too happy to renew the subject, and enumerate many more. enumerate many more.

Fraternally thine, JOHN PIERPONT.

SCIENCE AND BIGOTRY,

The Scientist's Protest Against the Title of Atheist.

[From the Popular Science Monthly.]

It has been suggested that if Dr. Draper had entitled his book "A History of the Conflict between Ecclesiasticism and Science," instead of "between Religion and Science," he would have disarmed criticism, and bimsolf from the grant deal of Science," he would have disarmed criticism, and saved himself from a great deal of theological abuse; but he preferred to credit people whose profess religion with having it and being influenced by it, in their treatment of science. There is, in-deed, no ground for impeaching the general sincerity of religiona neople who are

have always attributed every other wick-concess to the enemies of the gods, and so it was with the Christians. Being atheists, they were also criminals, and all manner of horrible stories were told of them. It was not enough that they were said to worship a god with the head of an ass, which we see represented to this day in a caricature of that period, the well-known mock crucifix in the Kircher Museum at Rome; it was said, also, that in their secret assemblies they practiced all sorts of horrors, killed and devoured children, and gave themselves up to frightful excesses. Scarcely any evils were attributed to the Jews in the middle ages by Christian fanatics which had not before been attributed to the Christians by heathen superstition.

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betoffe been attributed to the christmas by heathen superstition. It would be well if our theologians would remember these things when tempted to deal out their maledictions upon scientific men as propagators of atheism. For the history of their own faith attests that re-ligious ideas are area the und these mess from ligious ideas are growth, and they pass from lower to higher unfoldings through pro-cesses of inevitable suffering. It was un-doubtedly a great step of progress from polytheism to monotheism; as it was cerpolytheism to monotheism; as it was cer-tainly a painful fransition to lose the idea of a social hierarchy of human or superhu-man immortals constantly mixed up with human affairs and the working of nature, and to substitute the idea of a solitary di-vine personality, related to mankind chiefly through a special theological scheme. This -yas neither the final step in the advance-ment-of the human mind toward the high-est conception of the Deity, nor the last ex-perience of disquiet and grief at sundering the ties of old religious associations. But if this be a great normal process in the de-velopment of the religious feeling and as-pirations of humanity, why should the Christians of to-day adopt the bigoted tae-ties of heathenism, first applied to them-selves, to use against those who would still selves, to use against those who would still further ennoble and purify the ideal of the Divinity? It cannot be rationally ques-tioned that the world has come to another important stage in this line of its progress-ion. The knowledge of the universe, its action, its harmony, unity, its boundlessness and grandeur, is comparatively a recent thing; and is it to be for a moment supposed that so vast a revolution as this is to be without effect upon our conceptions of its Divine control? Is it rational to expect that the man of developed intellect, whose life is spent in the all-absorbing study of that mighty and ever-expanding system of truth that is embodied in the method of Nature, will form the idea of God as the ignorant blockhead who knows and cares nothing for these things, who is incapable of reflection or insight, and who passively accepts the narrow notions upon this subject that other people put into his head? As regards the Divine government of the world, two such contrasted minds can hardly have anything in common. "As a man thinketh, so is he;" and as a man is, so will he think. If he is ignorant and stupid, his contemplation of divine things will reflect his own low limitations. He will cling to a groveling anthropomorphism and conceive of the Deity as a man like himself, only greater and more powerful, and as chiefly interested in the things that he is interested in. If he delights in the pious excitement of "revivals," he will think of the Almighty as the patron of camp-meetings, and as watching from on high with special solicitude the doings of Moody and Sankey in Boston. It is superfluous to say that men who look upon the universe as science has disclosed it can not much sympathize with this view of the Demuch sympathize with this view of the De-ity and all that it implies. The profound student of science will rise to a more spirit-ualized and abstract ideal of the Divine na-ture, or will be so oppressed with a con-sciousness of the Infinity as to reverently refrain from all attempts to grasp, and formulate, and limit the nature of that which is "nast finding out" which is unwhich is " past finding out," which is un-speakable and unthinkable. Religious feeling may be awakened in both these minds; but its inspirations and its accompaniments will be as wide asunder as the poles. Our religious teachers ought in these days to have liberality enough to recognize this serious fact, and remembering that human nature is religiously progressive, as well as progressive in its other capacities, should abstain from copying the bad example of narrow-minded heathen thousands of years ago, who treated the Christians very much as many Christians now treat those who are devoted to the gospel of science.

sincerity of religious people who are alarmed at the advancement of science, and alarmed at the advancement of science, and denounce it as subversive of faith. Their difficulty is simply that of narrowness and ignorance, inspired by a fanatical earnest-ness. Atheism has now come to be a fa-miliar and stereotyped charge against men of science, both on the part of the pulpit and the religious press. Not that they ac-cuse all scientific men of atheism, but they allows this to be the tendency of scientific allege this to be the tendency of scientific thought, and the outcome of scientific philosophy. It matters nothing that this im-putation is denied; it matters nothing that putation is denied; it matters nothing that scientific men claim that their studies lead them to higher and more worthy concep-tions of the Divine power, manifested through the order of nature, than the con-ceptions offered by theology. It is enough, that they disagree with current notions upon this subject, and any difference of views is here held as atheism views is here held as atheism.

In this, as we have said, the theologians may be honest, but they are narrow and bigoted; and it is surprising that they can not see that, in arraigning scientific thinkers for atheism, they are simply doing what stuped fauntics the world over are always doing when ideas of the Deity different from their own are maintained. And it is the more surprising that Christian teachers should indulge in this intolerant practice when it is remembered that their own faith was blackened with this opprobium at its promutgation. In a very able article by Professor Zeller, of Berlin, on "The contest of Heathenism with Christianity," reprinted in the Popular Science Supplement No. II., this interesting subject is taken up, and the writer remarks upon it as follows:

"To the Heathen nations the Christians were in the first place atheists; for in every age this name has been given to those who did not agree with the prevailing conceptions of the Deity; not only when the denied his existence, but when they sough to instill a more just and worthy idea of God. 'Down with the atheist!' this is the war-cry of the Heathen mor against the Christians. It was this cry, for example, that in A. D. 156 the venerable Bishop Polycarp was received on the race-course at Smyrna. The only gods the people knew anything about, whose temples they frequented, whose stautes they worshiped to whom they offered sacrifices and prayers, were denied by the Christians they were declared to be the inventions of man's superstition, and sometimes to be evil spirits, devils. Can we wonder that the people who were still devoted to these gods felt the attack upon them to be an attack upon themselves, their most sacred and cherished possessions; that they were the more deeply incensed at it the more seriously they feared by toleration of it to lose the favor of the gods on whom their welfare depended? The reproach of atheism was therefore the most dangerous that could be brought against the Christians. In that 'Down with the atheists!' with which the yells of the mob greeted Polycarp at Smyrna, was included the sentence of death, which they at once proceeded to execute by preparing the stake. And the cry was followed in numberless cases by the same re-sults. If any public misfortune, any alarming event occurred, which seemed to indi cate the displeasure of the gods a pesti-lence, a dearth, a flood, an eclipse ap earthquake-superstition was always ready to make the Christians responsible for it, as enemies of the gods, the exclamation was sure to be heard, 'The Christians to the Hons!' Both the educated and uneducated

The/Evidence of Spiritualism....

If you turn to the Old Testament of your records, you will find from Genesis to the last work contained in that book, that there is a continual vein of spiritual truth running throughout. There are accounts of appearances which men call supernatural, which exercise an influence on the minds of men and which are exterior to the men themselves; and if we may refer to your New Testament, you will find that out of evidences brought forward to support the claims of Jesus as a divine teacher and a blessing of God to humanity, some are hased upon his miracles. And you will further find that in the Epistles the Apostle Paul enumerates spiritual gifts, and urges his hearers to covet earnestly the best gifts, and try the spirits whether they be of God. -W.J. Colpille.

RELIGIO-PHILOSO/PHICAL JOURNAL.

Seances With Wm, H. Eddy.

EDITOR RELIGIO-PHILOSOPHICAL JOUR-NAL.—It has been my privilege during the past few days, to be present at the materializ-ation scances of Wm. H. Eddy, at his home in this place, and with your permission I will present a brief statement of results.

will present a brief statement of results. The seances are held in a room some 25 feet long by 13 in width. The cabinet is at the east end (at the right as you enter the room from the south); is about 8 feet in length by 34 in width, and reaches from the north wall towards the south wall, leav-ing a recess in which stands a table with guitar, hells, etc., upon it. The cabinet is of boards on one side and one end, and solid (plastered) walls on the other. There is a door of wood, which, however, is not now used, but is swung back invariably and the opening closed by a plain woolen blanket; used, but is swung back invariably and the opening closed by a plain woolen blanket; this place of ingress and egress being near the south end of the cabinet and about mid-way the width of the room. The floor of the cabinet (as of the whole room; which was originally designed as a stable), is of solid plank, broken only by two auger holes, for ventilation from below. There is a small opening, also into the seance room near the top of the south end of the cabinet, over the table in the recess, for air. The visitors are seated in a sort of semi-circle visitors are seated in a sort of semi-circle (one or more tiers), across the room about midway the length. Webster Eddy, a younger brother of William, and said to be a ine clairvoyant and physical medium, sits at the north side of the room, at the end of the line and nearest the cabinet. He pre-sides at the music box, seats the circle, etc., and at other hours gives private sittings. The senece commence before 8 oclock p. M., and close in an hour or less. At the rear of the room is a lighted lamp, inside a screen of blue tissue paper. The light is turned up to its full blaze nearly or quite, but is modified by the screen so that the room is about as dark as bright moonlight-all objects being distinctly visible; and by a happy contrivance, a little win-dow, a part of the screen, may be lifted by the spirit by means of a thread, which passes overhead from the screen to the cabinet door, thus regulating the amount of light at will of the operator. After all are seated, William, a thick-set man of medium height, enters the room and cabinet; the music commences, and after the lapse of about five minutes the curtain begins to move and presently is drawn aside and a form appears, and usually steps forward in front of the curtain entirely outside the cabinet,

I will remark just here that these are the first seances for materialization in the light it has ever been practicable for me to attend, and I commenced with the full determination to note carefully and report faithfully, favorably or otherwise, as the facts would warrant. Although in the constant use and enjoyment of the various mental phases enjoyment of the various mental phases of mediumship—as clairvoyance, includ-ing telescopic vision of other planets, clair-audience, psychometry, inspiration, en-trancement and "soul communion"—for sixteen and a half years, my experiences with the physical phases, embrace mainly the mechanical control of the hand, which ecomposed about 21 or 92 years are tip. commenced about 21 or 22 years ago, tip-ping four years later, some use of healing power, the "spiritual respiration" and du-plication; and attendance at a few dark circles of Annie Lord Chamberlain (mu-sical), Mrs. Matthews, Wm. Church and one on two others or two others SEANCE NO. 1. Wednesday, June 18. The following forms appeared: 1, Honto, an Indian guide of the medium. She came far forward, and presently going to the north wall looked at it a moment and then with a sweep of the hand over the wall drew from it a beautiful gauzy shawl, which she drew gracefully around her after holding it out towards us, and then disappeared in the cabinet. Soon returning, she went to the south side, stooped and drew out apparently from the floor a long white scarf. 2. A lady, whom Mr. Morton (resident of A lady, whom Mr. Morton (resident of Ancora) recognized as his mother. She stepped forward, he met her, and they shook hands. 5. A lady in white, for Mr. Harte, (visitor from England), 4. Reappearance of No. 2, who appeared to take snuff as she re-entered the cabinet—presumably for fur-ther identification. 5. Mother of Mrs. Sut-ton, from abroad. 6. Mrs. Eaton, another guide of the medium—a lively, active spirit, who talked a little and then danced a Sha-ker dance with Mr. Blatherwick (resident). ker dance with Mr. Blatherwick (resident), and also sang with him. 7. Ellen, wife of Mr. Blathgrwick. 8. Theresa, a beautiful spirit, for Mrs. Morton. 9. An Indian, claiming to he a guide of the writer, young, leasant looking; I failed to recognize her, but felt impressed it was one who had joined us while we were among the Indians in New York State, or the far West. We in New York State, or the far West. We gave her kind greeting and thanks. 10. A gentleman for Mr. Hart,—not known. 11. A form purporting to be that of Martha, sister of Mary and Lazarus, of Bible ac-count; a strong, pervasive, yet quiet pres-ence. 12. Almira Wright, wife of a brother of my mother Spaulding. Mr. and Mrs. Spaulding and my wife, were present. 13. One who purported to be my mother's sis-ter Laura. 14. Husband of Mr. Sutton. He came with a consumptive cough. She He came with a consumptive cough. She recognized it as "just like his." He died of consumption. She was an entire stranger in the place and unknown to the medium. She was much affected. 15. A very tall majestic spirit, in black with white sash; purporting to be Michel Angelo. 16. The curtain was drawn back and there appeared just inside the form of a little boy who purported to be our own beloved Earnest Quincy; he died about five years ago at Monmouth, Ill., a little less than two years of age. Brave soull He has indeed been a peace-maker in these intervening years, quelling the "war-spirit" in many a crisis in our aifairs, when otherwise we should have been overwhelmed. His presence, brave and loving, has often met the rough, cruel, and vindictive victim sent to spirit-life and vindictive victim sent to spirit-life by our imperfect form of civilization, and the "lion" has been quelled! "A little child shall lead them." 17. Little Frankie, son of Mr. Blatherwick. 18. "Uncle John," for Mr. Thompson, brother of Mrs. Sutton. 10. A man (unknown) for Mr. Hart, 20. Seance closed by a few words from Mr. Brown, another very tall spirit. thy again for Mrs. Glasby. 11. Angelo. 12. An old gentleman in black for Mr. Hart. 18. An elderly man for me, whom I could not at the time recognize, but who came after the seance, in spirit, as I was about to retire for the night and whispered that it was S. S. JONES, late editor and publisher of the RELIGIO-PHILOSOPHICAL JOURNAL; (see seance No. 3.) 14. A few appropriate remarks and a kind good night from the spirit Brown.

remarks and a kind good night from the spirit Brown. SEANCE NO. 3. Friday. The first form was that of "Santum," an Indian guide of the medium, who loomed up toward the ceiling, nearer seven than six feet, seeming-ly. The second form was that of our noble and dearly beloved Indian friend Mona-ke-too-la, a historical personage of the time of Washington. 3. An Indian doctor for Mr. Hart. 4. Jack the Modoc, in leggins and frock, for Mrs. A. and myself. This spirit is very magnetic. His influence was first felt by Mrs. A. a day or two after his execu-tion, at a time when had it not been for the strength imparted by him, she must have left the body. He was inducted to the "peace powers," on entering spirit-life, by little Ernest's agency, and led thence to us, and he has indeed been a most faithful friend in every emergency. With Mrs. A. almost constantly for two or three years, almost constantly for two or three years, he was made glad by being able to open the way at last to a visitation by us of his peo-ple-to a presentation to his wife of his portrait (obtained from San Francisco), accontrait (obtained from San Francisco), accom-panied by assurances through Mrs. A. of his continued love and care—pleasant inter-views with "Bogus Charlie," the present chief, etc.; since which time we have heard less from him. All who knew Jack inti-mately in his earth-life, certify that he was temperate, affectionate, and no lover of war. He is certainly a thoroughly good spirit, to whom we feel exceedingly grate-ful. 5. George, a short young man, for Mr. Hart, 6. An elderly man for Mr. H. Try-Hart. 6. An elderly man for Mr. H. Try-ing to talk, he could only whisper. 7. Erning to talk, he could only whisper. 7. Ern-est again appeared, this time more plainly; and he fairly leaped for joy. 8. The spirit who privately whispered to me last night as S. S. JONES, now appears and responds by raps to that name; (of his having whis-pered to me, the medium had no knowl-edge.) Seance closed by Mr. Brown. SEANCE NO. 4. Saturdag. Very hot. But few present. Eight materializations, viz: Mon-a-ke-too-la (medium size): San-

viz: Mon-a-ke-too-la (medium size); San-tum, very tall; little Lizzic, for Mr. Glasby; George, short, in black; an elderly man, in gray, for Mr. Hart; Angelo, very tall; little Johnie Blatherwick, very plain; Mr. Brown, tall.

SEANCE NO.5. Sunday. 18 persons pres-ent. 15 forms. 1. Honto, strong light, fea-tures plain, not Wm. Eddy's. 2. Jennie, for Mr. Seybert, of Texas. 3. Female guide of Mr. Hart. 4. Mr. Hart's mother's mother reappeared, and succeeded in whispering to him. 5. Maggie Brown, daughter of Mr. Brown the spirit, and sister of a gentleman present. 6. Mrs. Allen's grandmother Wright, who came forward. 7 Another guide of Mr. Hart, with flowers in her hair. 8. Mrs. Glasby's sister Elvira, 9. Mrs. Blath-erwick, with large bouquet. 10. Johnie B. 11. Frankie B. Here were two children. of different sizes, and their mother, come to greet father, sister, husband and daughter, from their home beyond! Truly may we begin to say, death hath no longer power to part! 12. Our beloved Mary, ever ready, j comes again. She had an hour before, at another place, given me to understand, through Mrs. A, that she would be at the seance. 13. A spirit now appears, of very imposing appearance, in a singular but beautiful costume, whom they call, or who calls himself, Joseph Belshazzar, brother to Meta, " witch of the mountain," and writer of the famous inscription upon the wall of the king of his father—" Mene, mene, tekel, up-harsin!" His atmosphere was similar to that of the American Indian, positive, mag-netic, penetrating. The light was quite strong, the view was distinct of his whole form, including his features, as he came for-ward, bowed, turned and bowed again. 14. nírit now ward, bowed, turned and bowed again. 14. Following "Belshazzar, 4,000 years old," came again our Ernest, but seven. Then Mr. Brown, so tall and slim and unlike the Mr. Brown, so tall and slim and unlike the medium, spoke the kind good-night. SEANCE NO. 6. Monday. 1. Honto, strong light. 2. Female guide of Mr. Hart. 3. A spirit called " Lily," with a lily flower in her hair, for Mr. Seybert. This gentleman stated to the circle that previous to coming to Ancora the spirit "Lily" told him through another medium that she should try to come, and would wear a lily flower—a cir-cumstance of which Mr. Eddy had no knowl-edge. 4. The mother of Seybert now ap-peared, and in her ardor to meet and clasp peared, and in her ardor to meet and clasp her son, sprang forward as if forgetful of everything else; at the same time Mr. S. involuntarily started up to go to her; but suddenly finding herself checked by magsuddenly finding herself checked by mag-netic limitations, she as quickly sprang back and disappeared in the cabinet. 5. A lovely looking Indian woman, claiming to be the wife of White Feather, attendant of Mrs. Hollis, materializing medium of St. Louis. She had a long white feather in her hair, and was recognized by Mr. Seybert. 6. Jennie, for Mr. Seybert. 7. A middle-aged or elderly lady, in white, but with a dark brown apron. No one at first recognized her, but Mr. Seybert asking if it were for him, the lady insisted by raps that it was; and on his asking her to let him know who it could be, as he couldn't think of any one; it could be, as he couldn't think of any one; she finally succeeded in whispering, "Mrs. Smith," at the same time raising her apron to her face and using it as a hankerchief! This caused an immediate recognition; a lady with that name and habit having been at one time in his household or employ. He thought it a "very fine test." 8. Mrss Blatherwick with flowers. 9, "Sky," an Blatherwick with flowers. 9, "Sky," an Indian in full costume, a very striking ap-pearance. He bowed low, expressed his joy by a leap or two, and retired. 10. Theresa, for Mrs. Morton. 11. Our dear friend Mary. She could not speak. 12-13. Two men for Mr. Hart. 14. "Aleck," a German friend of Mr. Seybert. They both appeared over-joyed, and the spirit exclaimed, "Oh dear! I'm glad to see you," 15. Seance closed by excellent remarks by Mr. Brown, Steance No. 7. Therefore, 1 Soutone, 200 the "lion" has been quelled! "A little child shall lead them." 17. Little Frankie, son of Mr. Blatherwick. 18, "Uncle John," for Mr. Thompson, brother of Mrs. Sutton. 19. A man (unknown) for Mr. Hart, 20. Seance closed by a few words from Mr. Brown, another very tall spirit. Stance No. 2. Thursday. At this sennce only eight persons were present five of whom were professional mediums. 1. Honto appeared, and raising the paper window, let a flood of light upon her form and face. 2. "Egyptian Queen," for Mrs. Thayer, the flower medium. Beautiful. 3. A female spirit for Mr. Hart. 4. Almira Wright plainer than before. 5. Meta, "Witch of the momntain," for Mrs. Glasby, medium, of Ancora. 6. A female guide of Mr. Hart's, with long black hair. At subse-quent seance he obtained a lock of her hair. I was not present. 7. One purporting to be Mary, a dear friend. Face too dim to be Mary, a dear friend. Face too dim to be Mary, a dear friend. Face too dim to be Mary, a dear friend. Face too dim to be Mary. A lien's mother's mother. 10. Mar-

That he should happen to present himself at Mr. Eddy's on that very evening rather than some other, I must consider a rather than some other, I must consider a rather remarkable "coincidence." hardly compati-ble with the theory that the presentation was a fraud. 5. Angelo spoke about the weather and its effect upon the materializa-tions. 7. A child we believe to be our Maribel Ernestina, who passed to spirit-life from Vineland, N. J., in Nov. of 1873, aged 15 months. Her mortal remains were brought to Ancora and buried beside their brought to Ancors and buried beside their sweet little Eloise Chellis, on the place now owned by Wm. Eddy, and which have been occupied by us with Maribel.

Mr. Brown gave an excellent address, commencing: "Friends we must all try to do right! If enemies then assail us, we shall be sustained by an approving con-science; and closing by touching allusion to the happy meetings with the pure and good in the "sweet by and by," and to the glad priviledge of helping those who have sought to injure us, into a condition where they, to injure us, into a condition where they, too, shall be able to sing the glad songs of peace and love.

SEANCE No. 8. Thursday. There were but seven materializations at this seance (a thunder storm arose), only two of which had thunder storm arese), only two of which had not appeared before—namely, an unknown lady and our dearly beloved Nee-nuch-e. The latter an Indian boy, of the tribe of Arapahoes, whom we adopted a year and a half ago, and who went with us last sum-mer to the Indian Territory. He was ten years of age, very mature in mind, a noble, generous, truthful, pure, high-minded, sensi-tive lad—as good a boy as I ever knew. He died of too much "civilization," so-called; or as the doctors would call it consump-tion. Close confinement in city schools and city life, for a series of years before he came city life, for a series of years before he came to us, fastened upon him the seeds of death, and we could not save him. A long and interesting story might be told, but this is not the time. Will only add that he looked forward with joyful anticipation to the meeting in Summer Land with his failler, Em-mu-ne-es-ka or "Minnie Tappan," the well-known protege of Cora Tappan-Rich-mond and Mrs. Conant, whom he had known at Howard University, Washington; that his passing away was wonderfully calm and trustful, and that in his materialization he was clothed in the same peculiar form of garment he wore in his last days, and in the same color, brown from head to foot.

SEANCE NO. 9. Friday. 13 forms the first being Honto, who again created out of nothing two shawls. Aunt Laura came again, Mrs. Eaton said, "If I was a medium, I believe I should continue so. It is pleasant to mediums to hold continue so it is pleasant to mediums to hold communion with the the angels, but not quite so pleasant sometimes to held communion with the outside world I John said to Mr. Hart, "I am not John the Baptist, nor John the Revelator; but you may call me John the Strong." His guide Mary brought a cross of flowers—the medium's cross." Mr. Brown said, "You that have seeds to sow, sow them! Love one another, with that love which fadeth not area?

not away." SEANCE NO. 10, Monday, June 25. The Witch of the Mountain favored us this evening with a most remarkable address, lasting perhaps fifteen minutes. The voice and manner were wholly unlike that of Mr. Eddy; the oratory was very impassioned and the delivery rapid; the ideas good and well-expressed; and in all, I must say it impressed me as deeply as anything I ever witnessed at a spiritual seance. I will not first shall be fast and the last shall be first," and in the course of her eloquent address prophesied that "she should yet be heard in the streets, and the people should know her to be a spirit, and the churches shall tremble!" Mrs. Blatherwick in a whisper said, "It makes me very happy, John, to have you come and see me. It does my spirit much good." Characteristic addresses also from Mrs. Eaton and Mr. Brown. To the above mere outline report 1 wish to add a few general remarks: 1. I saw nothing at the seances that could be called low or vile: but on the contrary, the guides low or vite; but on the contrary, the guides of the medium appear to me to be well-meaning, kind, charitable and good. I ven-ture to suggest to all, the propriety of bringing to such seances clear hearts and honest purposes, and of bearing in mind that the spirit-world (in its relations to this) is somewhat like a mirror meanable of year is somewhat like a mirror-capable of re flecting anything placed before it. Let those, therefore, who may incline to charaeterize the Eddy manifestations as wild and reckless, not forget to look first on the carthly side of the looking-glass for the causes. 2. Wm. Eddy appears to me to be a humble, faithful, devoted medium, who be-lieves it to be his duty to give himself to this work. 3. That which strikes me prominently as good evidence of the reality of the materializations, is the great differ-ence in the size of the forms as well as also the diversity and amount of clothing, etc., used sometimes at a single scance. We were allowed to enter the cabinet immedi-ately after the medium left it; and he terize the Eddy manifestations as wild and ately after the medium left it; and he would remain and mingle a few moments in the seahce room with the visitors. 4 The value to mankind of the physical manfestations I conceive to be similar in its nature to that of the foundation wall or "underpinning," the sills and lower floor of a house. A house with no foundation is no a house. A house with no foundation is no house; a chimney commenced at the top is no chimney. Let us not ignore the funda-mental element of the gospel of the angels, (the phenomenal aspect) and so float in mid-air, without fulerum on which to rest our lever,--neither let us "grovel," and be un-mindful of the higher uses of our gospel, viz.: The reception and practicalization of the Harmonial Philosophy--the inaugura-tion of a Harmonial Order of Society--the development of a true civilization--the realization of perpetual and universal peace realization of perpetual and universal peace on earth and good will.

CAUSTIC CRITICISM.

Colonel Ingersell's Review of his Reviewers

HE DEFIANTLY REITERATES HIS ANTI-RE-LIGIOUS THEORIES AND REPLIES TO THE ARGUMENTS OF THE CLEEGY.

Colonel Bob Ingersoll's "Review of his Reviewers" attracted to the Grand Opera House last night a large audience. Every portion of the house except the upper gal-lery was filled, fully three hundred persons being seated on the stage. At the lowest estimate there were 2,800 persons present who listened to the lecture. The Colonel made his appearance a few moments after who listened to the lecture. The Colonel made his appearance a few moments after 8 o'clock, and continued speaking uninter-ruptedly, after introducing his subject, un-til 20 minutes of 11 o'clock. His eloquent remarks were listened to with the profound-est attention, which was only disturbed by frequent bursts of applause when the lec-turer was particularly earnest, or by hisses when he excortated the holders of the senti-ments he condemns. He began by stating that the object of his lecture was to reply to some of the aspersions of to some of the aspersions'of

PULFIT AND PRESS.

He claimed that he represented in part the glorious and holy cause of intellectual liberty, a cause too holy to be touched or smirched and defiled by any single person. What he had said that he dared say, because he believed it would make men more just, the father more tender, the mother more loving, the child more affectionate, and the rose bloom in the pathway of every human being. "What have I said?" asked the lecturer vehemently. "What has been my of-fense? I have been spoken of as if I were a wolf that was endeavoring to devour the a wolf that was endeavoring to devour the entire fold of sheep in the absence of the shepherd." He continued reiterating his definition of human liberty as laid down in his lecture on the "Liberty of Man, Woman and Child," and asseverated that he believ-ed in liberty, fraternity and equality, and all that that glorious trinity involved and insured. He believed in the trinity of ob-servation, reason and science: the trinity of servation, reason and science; the trinity of man, woman and child; the trinity of life, joy and hope; and thought that every man has a right to think for himself, and no other man has the right to debar him of this privilege by torture, by social ostracism, or any other of the numerous other expedients resorted to by the enemies of advancement. He asked: "Does God wish the lip worship of a slave? a sneak? of the man that dares not reason? If I were the infinite God, I would rather have the worship of one good man of brains than a world of such men. I am told that I am in danger of everlasting fire, and that I will burn forever in hell fire. I tell you, my friends, if I were

GOING TO HELL TO-NIGHT

I would take an overcoat with me. Do not I would take an overcoat with me. Do not tell me that the eternal future of a man may depend on his belief. I deny it. That a man should be punished for having come to an honest conclusion, the honest product of his brain; that an honest conclusion should be deemed a crime and so declared, is an infamous, monstrous assertion, and I would rather go to hell than to keep the company of a god who would damn his child for an honest belief. Next I 'preach-ed' that a woman was the equal of man, entitled to everything that he is entitled to, entitled to everything that he is entitled to,

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all this, that it sustained and sanctified the institution of human slavery. I did also assort that this same book that my critics assert that this same book that my critics elaim was inspired by God inculcated the doctrine of witchcraft, for which people, through its teachings, were hanged and burned for bringing disease upon the regal persons of kings and for souring beer. I did say that this book upheld that most in-famous of all infamics, polygamy, and that it did not teach political liberty or religious toleration, but political slavery and the most wretched intolerance. I did try to prove that prove that

THESE GHOSTS

knew less than nothing about medicine, politics, legislation, astronomy, geology and astrology, but I am also aware that in saying these things I have done what my censors think I ought not to have done. But the victor ought not to feel malice, and I shall have none. As soon as I said all these things some gentlemen felt called upon to answer them, which they had a right to do. Now, I like fairness, am enamored with it, probably because I get so little of it. I can say a great many mean things, for I have read all the religious papers, and I ought to be able to account for every motivo in a mean manner after that, but I will not. Now, the Rev. Mr. Woodbridge charged me with not believing in the spirit, but if he means by that, that which thinks, I have it within me, and believe in it as much as he. He thinks that I do not believe because I say that matter and force must exist together. Why can matter exist without force? What would keep the two together? Can something be attached to nothing? No human being could conceive of a force with-out matter, They say that spirit was the first thing that ever was. I think it is the fruit and not the blossom. What could spirit do without force? A spirit living in an infinite vacuum without force would be an absurdity too great for contemplation. What would such a spirit, then, be about? Before the creation, they say, existed an eternity; yet the spirit, after idling this eternity, commands us to work six days in the week. If you ask me what matter is, I will frankly tell you I do not know—or force, or spirit—unless you accept the definitions I have given you, which are reason-able, if not thoroughly metaphysical. Do you want to know what my idea of metaphysics is?

TWO FOOLS GET TOGETHER

and each admits what neither knows nor can prove; then they say "hence we infer," and that is the only argument Mr. Wood-bridge has used against me. All his doe-trines were based on spirit, and spirit is the raw material out of which ghosts are made --not that I mean to be disrespectful to ghosts, if there are any around listening to me. Now, the next critic who assailed me was the Rev. Mr. Kalloch. I am going to show you what I can withstand. I am not going to say a word about the reputation of this man, although he took some liberties with mine. [Prolonged and thrice repeated and each admits what neither knows nor with mine. [Prolonged and thrice repeated applause.] This gentleman says negation is a poor thing to die by. I would just as leave die by that as the opposite. He spoke of the last hours of Tom Paine and Vol-taire and the terrors of their death beds, but the question arises, Is there a word of truth in all he said? I have observed that the murderer dies with courage and firmness in many instances, but that does not make me think that it sanctified his crime, in fact, it makes no impression on me one way or the other. When the man through old age or infirmity approaches death the intellectual faculties are dimmed, his sense becomes less and less, and as he loses these he goes back to his old superstition. Old age brings back the memories of childhood. And the great bard gave us even in the corrupt besotted Falstaff, who prattled of babbling brooks and green fields, an in-stance of the retracing steps taken by the memory at the last gasp. It has been said that the Bible was sanctified by OUR MOTHERS. Every superstition in the world, from the beginning of all time, has had such a sanc-tification. The Turk dying on the Russian battle-field, pressing the Koran to his boson, breathes his last thinking of the loving ad-juration of his mother to guard it. Every superstition has been rendered sacred by the love of a mother. I know what it has cost the noble and the brave to throw to the winds these superstitions. Since the the winds these superstitions. Since the death of Voltaire, who was innocent of all else than a desire to shake off the superstitions of the past, the curse of Rome has pursued him, and ignorant Protestants have echoed that curse. I like Voltaire. Whenever I think of him it is as a plumed Whenever I think of him it is as a plumed knight coming from the fray with victory shining upon his brow. He was once in the Bastile, and while there he changed his name from Francis Marie Aloysius to Vol-taire, and when the Bastile was torn down "Voltaire" was the battle ery of those who did it. He did more to bring about relig-ious toleration than any man in the galaxy of those who strove for the privilege of free thought. And he was always on the side of justice. He was full of faults, and had many virtues. His doctrines have never brought unhappiness to any country. He inany virtues. His doctrines have never brought unhappiness to any country. He died as serenely as any one could; speaking to his servant, he said, "Farewell, my faith-ful friend." Could he have done a more no-ble act than to recognize him who had served him faithfully as a man? What more could be wished? And now let me say here, I will give \$1,000 in gold coin to any clergyman who can substantiate that the death of Voltaire was not as peaceful as the dawn. And of

JAMES M. AILEN. Ancora, New Jersey.

The Origin of Bread

A tradition relating to Adam and Eve has some points not before explained so clearly as therein. Adam grieved over the death of Abel, and looked downward, never lifting his avec over at the form of his avec death of Abel, and looked downward, never lifting his eyes even at the face of his wife Eve. So God pitied his case, and as a con-solation sent the Angel Gabriel, who taught him how to make and eat bread from wheat. At first the kernels were as large as ostrich eggs. After the deluge they shrank to the size of poose eggs, and in the days of solomon they were no larger than grapes. The present size, but little larger than mustard seed, is probably owing to the domination of the Turks, who cast a blight on man, beast, and vegetation cast a blight on man, beast, and vegetation everywhere they go. Adam taught his wife Eve the art of making bread, and since then women have turned the mill and heated the oven in every true believer's house,---Bx.

to be his partner, and to be cherished and respected because she is the weaker, to be treated as a splendid flower. I said that man should not be cross to her, but fill the house that she is in with such a joy that it would burst out at the window. I have said that matrimony is the holiest of sacraments, and I have said that the Bible took her up thousands of years ago and handed her down to man as a slave, and I have said that the Bible is a barbarous book for teaching that she is a slave, and I repeat it and will prove later what I have said. I have pleaded for the right of man, of wife, and of the little child; I have said we can govern children by love and affection; I have asked for tender treatment for the bild of sime; I have safed mothers to child of crime; I have asked mothers to cease beating their children and take them to their hearts; and for this I am denounced by the religious press and men in the pulpit as

A DEMON

and a monster of heresy, who should be and a monster of heresy, who should be driven out from among you as an unclean thing. But I should not complain. Only a few years ago I would have been compelled to look at my denouncers through flame and smoke, but they dare not treat me so now, or they would. One hundred years ago I would have been burned for claiming the right of reason, fifty years ago I would have been reason; fifty years ago I would have been imprisoned and my wife and children would have been torn away from me, and twenty-five years ago I could not have made a living in the United States in my profession—the law. But I live now and can see through it all, and all is light. I delivered through it all, and all is light. I delivered another lecture on ghosts, in which I sought to show that man had been controlled in the past by phantoms created by his own imagination; in which the pencil of fear had drawn pictures for him on the canvas of superstition, and that men had groveled in the dirt of their own superstition crea-tion. I endeavored to show that man had received nothing from these ghosts but hat-red, blood, ignorance and unhappiness, and red, blood, ignorance and unbappiness, and that they had covered our world with woe and tears. This is what I endeavored to show, no more. Now every one has as much right to differ with me as I with them, but it does not make the slightest difference for the purpose of argument whether I am a good or a bad man, whether I am ugly or handsome-although I would not object to resting my case on that issue; the only thing to be considered and discuss-ed is, is what I have said true, or is it untrue?' Now I said

THE BIBLE

came from the ghosts, and that they gave us the doctrine of the immortality of the sculs which I deny. Now the immortality of the soul, if there is such a thing, is a fact, and no book could therefore make it. If I and no book could therefore make it. If I am immortal, I aray, if not, no book can make meso. The doctrine of immortality is based in the hope of the human heart, and is not derived from a book or a creed. It has its origin in the ebb and flow of the human affections, and will continue as long as affection, and is the rainboy in the sky of hope. It does not depend on a book, on ghosts or superstition of any kind; it is a flower of the human heart. I did say that these ghosts, or the book, taught that hu-man slawery was right, that most monstrous of all origins, that makes miserable the vic-tim and cobases the master, for a slave can have all the virtues while the master can not. I did say that it riveted the chains not. I did say that it riveted the chains upon the oppuessed, and that it counseled the robbing of that most precious of all boons, liberty. I add that the book upheld

TOM PAINE,

whom they assert died in fear and agony, frightened by the clanking chains of devils, in fact, frightened to death by God, I will In fact, frightened to death by God, I will give \$1,000 likewise to any one who can sub-stantiate this absurd story, a story without a word of truth in it. And let me ask who died in the most fear, the man who like the saint exclaims. 'My God, my God, why hast thou forsaken me,' or Voltaire who peace-fully and quietly bade his servant farewell? The question is not who died right, but who lived right. I look upon death as the most The question is not who died right, but who lived right. I look upon death as the most unimportant moment of life, and that not half of the responsibility is attached to dy-ing as to living properly. This Rev. Mr. Kalloch is a Baptist. He has a right to be a Baptist. The first Baptist though was a heretic, but it is among the wonders that when a heretic gets fifteen or twenty to join him he suddenly begins to be orthodox. Roger Williams was a Baptist, but how he or any one not destitute of good sense could be one passes my comprehension. Let me illustrate: Suppose it was the Day of Judg-ment to-night and we were all assembled, as the ghosts say we will be, to be judged, and God should ask a man, 'Have you been a good man?' 'Yes.' 'Have you loved your wife and children?' 'Yes.' Have you taken good care of them and made them happy?' good care of them and made them happy?" Yes. 'Have you tried to do right by your neighbors?' Yes.' 'Paid all the debts?' 'Yes.' And then

Colored State

RELIGIO-PHILOSOPHICAL JOURNAL.

CAP THE CLIMAN

by asking 'Were you ever baptized?' Could by asking ' were you ever baptized?' Could a solitary being hear that question without laughing? I think not, I once happened to be in the company of six or seven Baptist elders (I never have been able to understand since-how I got into such bad company), and they wanted to know what I thought of baptism. I answered that I had not giv-en the matter any attention. in fact I had of baptism. I answered that I had not giv-en the matter any attention, in fact I had no special opinion upon the subject. But they pressed me and I finally told them that I thought with soap baptism was a good thing. I have also read the published re-sponse of Rev. Mr. Guard's assaults on me, and have boiled it down. I understand that he said some things about me which, to say the least of them. were not very pleasaut. the least of them, were not very pleasant. Among other things he compared no or my views to the barking of a dog at a train of cors. I suppose he was the train. He ar-raigned me upon several charges. The lecturer then rehearsed the charges, replying them seriatim, and referring to Mr. Guard's assertion that it was an act of sublime mercy in God to make the Canaanites slay old and young. He said that if that was mercy, let us have injustice. If there is that kind of a God, I am sorry I exist. "Suppose I could turn a walking-stick," continued the lecturer, "into a living, sentient being, would I have a right to torture it because I created it? And if I did, would I not be a fiend? And yet this is claimed

AN INFIDEL GOD.

Why, even an infinite God is bound to do justice. And let us see the effect of the government of God upon the Jews. After giving them laws for thousands of years, around and crucified him. Do you call that a good administration? The Rev. Mr. Guard facetiously referred to himself as a unital facefootsly referred to minister as a puppy eight days old. I am inclined to think that he overstated his age, or, if not, I must account for his argument by suppos-ing him troubled with softening of the bram or fatty disintegration of the heart. If I were a Christian, and the erring thing he painted me would come around, I would try to stop him in his errors. Instead of drawing back the lips of malice from the teeth of hatred my eyes would fill with tears. I would not think of another as a brute, but as a man, and would have some sympathy for him. There is the Rev. Mr. Babirson who molectered for other directory Robinson, who apologized for attending my lecture upon the material ground that he was contributing to the support of a ma-terialist demon. I am ready to trade the fagots, nails, and all the old instruments of torture for any epithet that Mr. Guard can apply to me, and will think that I have made a good bargain in trading. As I knew that Mr. Robinson's conscience must be writhing I wrote him a letter, inclosing a dollar, in which I expressed the hope that he would experience relief, and gave him some good advice—to be charitable. This gentleman assumed that all the religious persecution was done by

THE CATHOLIC CHURCH.

They did the most, it is true, because they had the most power and a better organization than any other Church. But I would ask, was it Catholic persecution that drove the Paritan Fathers from England, or was it Episcopal intolerance that filled the sails of the Mayflower? Was it Catholic persecution that drove the first settlers of Maryland across the ocean in the Dove and Ark, or was it Protestant? Who drove Roger Williams from Massachusetts? It was Protestants; and who has persecuted in the past whenever they have had the power or chance?—Protestants. The first act of re-ligious toleration was passed in Catholic Maryland; the next in Rhode Island. Pro-testant England got into power in Mary-land and repealed the Toleration Act, and when Catholics got back again they re-en-acted it again. As it is about the only good thing we can say for the Catholics, let it be recorded of them. This gentleman, wants to know if Infidels have ever done anything for the world, for science. Has Protestants; and who has persecuted in the anything for the world, for science. Has he over heard of Darwin, Tyndall, Huxley, Draper, Comte, Descartes, Spinoza, and the host of others? Orthodoxy never advances; when it does it ceases to be orthodoxy. Or-thodoxy is petrification. Yet we are told that inidelity does nothing for the world. There is a paper here called the Occident, or "Accident," which has seen fit to speak of me in the lowest,

greater compliment could be paid to the genius and literary qualities of the favored of earth's children. And may the glorious old ship, the RELIGIO-PHILOSOPHICAL old ship, the RELIGIO-PHILOSOPHICAL JOURNAL, on whose battle-flag flying at her "main" is inscribed, "Truth against the world," have a long and brilliant record in crushing error beneath the iron heal of truth! And, while sailing through the dense fogs of ignorance, may her noble, thoughtful captain, while modestly pacing the quarter deck of the stately craft, direct-ing her course through unknown seas of darkness, not forget that "the best naviga-tor," to use a nautical phrase, "is a good lookout," and, when confronting the mud forts of ignorance with her well-manned and mounted columbiads of truth, raze to the ground every vestige of their puny wall; and, as she rounds the last "headland" on her "homeward stretch," and anchors in the port of peace after a long and brilliant the port of peace after a long and brilliant career through the highways and by-ways of life, may be saluted with a salvo of heaven's artillery from the celestial battle-

ment of the Summer-land! D. C. DENSMORE,

Publisher "Voice of Angels."

THE National Association of Spiritualists of England, held their third annual General Meeting at 88 Great Russell street, London.

Items of Interest-Gems of Wit and Wis-

qour

At the meeting of the National Medical Association at Chicago, June 6th, an M. D. more daring than the other 650 delegates, proposed a revision of the Pharmacopia, and must have felt chagrined to have his propo-sition tabled on its introduction. Served him right. The average allopath does not desire a new pharmacopia, for would that not en-tail extra study? He does not desire pro-TTÉSS.

THE Rev. Boanerges Fulton says he is "going to make it hot" for the churches which use communion wine. So he repudiates Jesus, who was not only content to have people drink wine, but miraculously created enough to make the largest assem-bly drunk. Fie, Mr. Fulton, when the blessing is pronounced the wine is no longer wine, it is the "blood of Christ," and although reminding of cannibalism, it can not be that it will intoxicate.

A Chicago artist has painted a picture of hell as a lake of burning brimstone, and the damned scorching in its, waves of fire. Moody should have it hanging over his desk, to illustrate his incoherent ranting concerning the punishment of sinners.

ONE Baptist Theological College turns out twenty-seven young ministers for foreign missions. That is hard for the heathen!

An order of spiritual teachers has been established in London.

CAPE TOWN, South Africa, has a hall that will hold 600 persons, in which spiritual lectures are given regularly; it was built by a Spiritualist for this purpose. At the Diamond Fields, 700 miles from Cape Town, circles have been started, and also at Bloomfontein. In the Free State, and at Natal also at Cape Elizabeth on the west Coast, and Grahamstown, Spiritualism has taken strong root. At French Hook the clergy of the Dutch Reformed Church are preaching against it.-Spiritual Scientist.

We are greatly cheered by the new life which has manifested itself in our Move-ment during the last few weeks. Many of dearest fellow-workers regard Sunday as a real pentecost day, on which Modern Spiritualism arrived at a recogni-tion of its innate spirituality, and started on the road from the nursery to the school. The use of the intellect as a means of elevating the soul has been admitted, and henceforth we embark on the eternal purpose of beautifying and developing the hu-man spirit.-Medium and Daybreak. BENEVOLENT clergyman to Jo: "Why are you standing there, little man?" Jo: "Cause I've nowhere to go to." Clergyman: "Where are your father and mother?" Jo: "Dunno, gone away this ever so long." Cler-gyman: "Poor little fellow! Well, well, can you answer me this question: When your father and mother forsake you, who is it that will take you up?" Jo: "The perliceman.'

doubting there can be no progress-were eliminated during three centuries at the rate of a thousand a year.-Darwin.

THE "medium" suggests for the new or-der of spiritual teachers this motto: "Whosoever will be chief among you, let him be yourservant."

In the schools there can be no superiors or inferiors, all are alike teachers, and at the same time all are scholars. The wisest and the best will do most for the good of all; not to rule or exercise dominion, but to serve, and we add the golden rule: Do ALL FOR OTHERS. To do as you would others to do to you, is too selfish a precept for the true Spiritualist.

Oh! what are woman's tears! When they arise from fancied wce, The ocean's waves-that waste and wide, Bear worthless weed-in restless tide, They have their ebb and flow.

Oh, what are woman's tears: If from the fount of gentle love— The dewdrops of the blessed morn, Kissed by heaven's breath as soon as born, As meet for realms above.

Oh. what are woman's tears! If pour'd in scorn and wounded pride. A torrent from a mountain source, That, pent a moment, rends its course, And spreads a ruin wide.

Oh, what are woman's tears! If thankful joy the flood compels-They fall but like the gentle rain, That blesseth and is blessed again, And fills the sacred wells.

Oh. what are woman's tears! The one soft tear in pity sped— Pearl beyond price, the crystal gem, That shines in Morcy's diadem, And such as angels shed.

THERE is a rumor that Anna Blackwell, the well known advocate of Kardes Spiritualism, is insane.

WITH deepest regret we record the dan-gerous illness of Alex. Aksakoff, at St. Petersburg, Russia. He has been a bold and energetic student and apostle of Spiritualism in his native country, setting aside twenty thousand dollars for that purpose.

As we predicted, the surfeit of phenomenal Spiritualism has brought about a re-action, and now all over this country and England, effort is being put forth towards a correct study of principles and organic action.

The Devil is ignorance—the great deceiv-er. We shall have no need of bibles when we shall have frequent communications from a source as high as the highest sources of any bible of any bible .-. James Monroe.

"Whether we be young or old, Our destiny, our being's heart and home, Is with infinitude, and only there;

With hope it is, hope that can never die, Effort, and expectation, and desire, And something evermore about to be. Under such banners militant the soul Seeks for no trophies, struggles for no spoils That may attent her provides block in

That may attest her prowess, blest in thoughts

That are their own perfection and reward, Strong in herself and beatitude That hides her, like the mighty flood of Nile Poured from his fount of Abyssinian clouds To fertilize the whole Egyptian plain." Wordsworth.

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THE APOCRYPHAL

AUGUST 4, 1877.

MOST SCURBILOUS TERMS.

Its language was such that I cannot afford to reply to it. When it says that the scum of the city was in attendance at my former lectures [Here hisses of derision were heard all over the house], it committed an heard all over the house, it committed an act that was simply atrocious. It is a pa-per that should be read, if read at all, held at arm's length with a pair of tongs. They lecturer spoke of Rev. Mr. Ijams as they only minister who had treated him with courtesy. After devoting these remarks to his critics, Mr. Ingersoll proceeded to strengthen his former assertions by copious quotations, from the Bible, in which he quotations from the Bible, in which he sought to show that slavery, polygamy, in-justice to women and all the other things he charged were taught in the Bible,—San Francisco (Cal.) Chronicle.

The Religio-Philosophical Journal.

When reading the editorials of this spicy exponent of Spiritualism, we are almost struck with awe, and at the same time unqualified pleasure, at the manly, independ-ent vigor with which its erudite and able editor, not unlike his noble, generous heart-ed, and fearless predecessor; grapples the bull of superstition and ignorance by the horns, and with the death-dealing blows of the sledge-hammer of truth reason and common sense, compels the incorrigible, selfconceited monster to slink away, and hide himself behind the fashionable but muddy

Although what little we may say can not add a tithe to the brilliant and grand out-pourings of its astute and talented editor, yet for a long time, in fact every time the noble old JOURNAL comes proudly sailing into our little sanctum, we have been thrilled with joy; and after reading its lifegiving, soul-stiring editorials, we are always strongly impressed to give vent to our pent-up admiration at the wholesome sentiments they contain; but the fear that we could not do justice to its fearless, uncompromis-

ing editor, or our own feeling, either, has prevented us until now from putting on record our unqualified pleasure in reading its inspired columns; and to encourage him to persevere in the herculean work his fearless old JOURNAL is and has been doing in lighting up the dark places of earth with the white-winged messenger of truth, we have penned these few lines. We hope Col. Bundy will excuse our attempting a task that calls out infinitely greater descriptive powers than we possess, or ever expect to, and that he will accept our present effort as

CONCERNING ghosts the Rev. R. S. Storrs, D. D., says, "I remember the reply of a pro-minent officer in the naval service, when a friend asked him if he possibly believed in ghosts"-something which he had said hav-ing seemed to indicate that he had a certain

must we not begin by making better the people who go to it from this? Do not remorseless facts teach that to elevate the general condition of humanity is our most pressing duty, and that the only Satans we have to fear are those for which we ourselves are largely responsible in our political and social institutions, and in our violations of God's natural laws?

No theory of a distinct order of spiritual ruffians and ragamuffins, with a Satan at their head, is needed to explain all these manifestations of spiritual malignity, ignorance and disorder. We have but to consid-er the thousands of miscreated, rudimental beings that leave this planet every day, and every hour, and we shall lessen the difficulties of the great problem of spiritual evil without the intervention of any hypothesis so derogatory to divine benevolence and om-nipotence as that of an antagonistic archon in the great world of causes, privileged to hound on the hosts of mischlef and of wrong for the purpose of making this earth a sort of initiatory hell. Spiritualism dispels all such monstrous conceits, and offers a rational explanation of the perplexing facts .---Epes Sargent.

I have no right to injure myself ; tosully the purity, to stain the chastity, to weaken the power for good of my own soul or body, is a violation of the sanctitles of my own being-a wrong against myself and others. --Giles B. Stebbins.

THERE is the same diversity in many important respects between the Christianity of our day and Modern Spiritualism, that there is between the former and Primitive Christianity; but in their phenomena, their principles and fundamental teachings they are the same. Of the doctrines and teachings of the Bible, it is mainly those of the New Testament which are reaffirmed and retaught by Modern Spiritualism.-Eugene Crowell.

The Holy Inquisition selected with extreme great care the freest and boldest a small token of our high appreciation of men in order to burn or imprison them. In the adduous work he has been so unexpect- Spain alone some of the best men-those edly called to perform, than which, no who doubted and questioned, and without

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must be addressed (postpand) to the undersigned. SPROMER'S Copress Friez. N.B.—To all who take an interest in disseminating the great trathe underlying the spiritual philosophy, if they will send me a list of names of their friends and sequaintances who appre-ciate the same, we will sold a specimen copy to each, that they can determine open its merits. "The HALO," on autobi-ography of the undersigned for sale as above. Price, \$1.50; postage, 12 cents.

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RELIGIO-PHILOSOPHICAL JOURNAL.

AUGUST 4, 1877.

Zeligis-Zhilosophical Journal

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CHICAGO, March 19th, 1877.

TO READERS AND SUBSCRIEERS. From and after this date make all Checks, Drafts Fortal Money Orders and other Remittances for the Publiching Heuss of the Religio-Phelocophical Jouenal physics to thouse of John C. RURD'N, Acting Monnegor."

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CHICAGO, ILL., AUGUST 4, 2017.

Orthodox Activites—Our Work.

The Evengelical churches are active and watchful; more so than usual. Stimulated. perhaps, by a cense of danger from the growth of heresy and the power of Spirituslism, they units to make common cause against what they hold as their enemy. The old hair-oplitting disputes as fate and free will, sprinkling and immersion, falling from grace, etc., are suspended, and the lovers of "Christ's atoning sacrifice " are one and all against the rest of mankind, not "orthodox" and "evangelical" after their ideal. These very terms tell the story of sectarian assumption and self-righteousness. Orthodox means right; "we are right," is the claim. Evangelical means after the apostolic model; "we are followers of the old apostics," is the bold assertion. Vority, those carnest Jews, visiting the poor, preaching by Judean waysides, stoned. abused, and made martyrs, would think they had strangely changed followers in the splendid orthodox churches, too fine for any gospel preaching to the poor, and the genteel preachers making trips to Europe for health and pleasure, instead of going afoot over Jordan and through Jerichol

But, such as they are, these churches are

grand philosophy of life, to a religion can never repay the good the JOURNAL has done her. Yours very truly.

Second; mediums. Let it be the aim and This letter coming to us filled with the effort of committees and individuals everymagnetism of a grateful heart, glowing where to secure the attendance of good and with bright radiance evolved from angelic reliable mediums, for manifestations and environments repays us for days of toil and for public speaking. Their help is invaluanights of anxiety, and this is only one of ble to fix attention, awaken thought, stir thousands similar that have come to us. the soul's tenderest affections, and call the We would rather be the humble instrument dormant spiritual life into action. The for bringing light and joy to the overworkmission of the medium in a circle, and that of the normal or trance speaker before audiences is in unity of spirit, and should ever be the bond of peace between them;

A Minnesota Voice on National Organiza-

Mn. EDITON:-Of late there has been much said in reference to organization. I want to make a suggestion in regard to this matter. If I understand the governing principles of Spiritualists, it is to devise some means by which to free the human mind, so that all will use their own reason, instead of that of others, and thereby, if possible, abolish mental slavery; therefore, my suggestion is, to organize a free association of the citizens of the United States, in the interest of moral, spiritual and scientific culture, and the development of all subjects and principles tending to the elevation and best interests of our race, with platform and constitution; national, but responsible for no theory, any man, or number of men, may introduce or advocate, and with State constitutions and local organizations in harmony with national constitution, and governed by parliamen-

tary and republican principles. We want to make the organization as little objectionable as possible to each and every one. The world is our field, and our cause the universal good of all. Therefore, elfishness should have nothing to do with the organization further than the promotion of the general good.

R. H. THURSTON. Garden City, Minn.

The adherents of Spiritualism are not at present in a condition to make a national organization a success. Neither is it very essential to progress that there should be one. Certainly there should be none until we have learned the discipline and lessons requisite for success by the schooling acquired in local and state societies. There is no haste necessary, let us build slowly that the structure may long endure. A system of ethics is gradually being evolved, and by the great law of selection we shall in time construct a platform every plank of which will be formed in accordance with the highest development; symmetrical in proportions and sound to the core it will endure forever. What matters it even if none of us now in the flesh can remain here long enough to see this happy fruition? it is, of no consequence to the movement. The ambitious desires and narrow opinions of any single individual or class of individuals are of the least consequence to the higher powers controlling the Spiritualistic movement. Those who feel that the salvation of the cause rests upon their shoulders may divest themselves of such anxiety, and we here take occasion to remind them that if they cannot see their wishes consummated while in the flesh, their powers will be greatly enhanced when they shall be removed from their present physical environments, thereby enabling them to act with greater wisdom formed from broader views and more extended experience, and thus what now appears an unfortunate delay will be seen by them to have been for the best good of true progress.

Mr. Lankester Hit Off.

We think that the Mr. Lankester, who was so terribly exasperated because the subject of Spiritualism was introduced at the meeting of Savants at Glasgow, Sept., 1876, and who afterward distinguished himself by first bullying and insulting, and then prosecuting Dr. Slade, the medium, must have sat for the portrait of the "overbearing minister of nature," sketched by the late Professor De Morgan, the celebrated mathematician, in the following remarks:

"In English cities and towns the minister of religion has been tamed; so many weap ons are turned against him when he obtrudes his office in a dictatory manner, that, as a rule there is no more guiet and modest member of society than the urbane clergyman. But the overbearing minister of nature, who snaps you with unphilosophical unscientific, as the clergyman once fright ened you with *infidel*, is still a recognized member of society, wants taming, and will the priest's it. He wears cet. east-off clothes to escape detection. The better sort of philosophers would gladly set him to square the circle."

The National Convention.

Dr. Watson acknowledges the soundness of our position and gracefully withdraws his proposition. Knowing him as we do and believing that he has only the best good of the cause at heart we were prepared to see him fall into line in this matter with the RELIGIO-PHILOSOPHICAL JOURNAL. In the August number of his highly interesting magazine he copies the greater part of our editorial on the subject and adds:

"The plan of organizing local and State societies is what we have always advocated. Our highly esteemed friend's views of first organizing these may be the proper course to pursue under the circumstances. We therefore withdraw the nomination we made, and will do all in our power to harmonize Spiritualists and unite in a national convention at the earliest practical period, to accomplish the object desired."

A Solid Gold Pen Given Away.

Such is the heading of a double column advertisement in another column. We do not suppose the enterprising advertisers expect or desire our readers to believe that they will give them several times as much as they get. They probably only wish to impress the reader with the certainty of a good thing and to advertise their business. The concern advertises in the leading weeklies and we presume sell goods at a reasonable profit.

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

MRG. EMMA JEFFRICS, transe and test medinm, from California, has located in this sity, at 93 S. Halstead St.

E. V. Wilson has withdrawn his prosecution of Willicott, who in turn withdrew his charges.

Is it not to the manifest advantage of good mediums that the fraudulent or dishonest be investigated and exposed?

Spiritualists of all others, should, (and usually do) welcome fair investigation of any phase of mediumship with pleasure.

By invitation, Mrs. Emma Tuttle read the recent sermon of Henry Ward Beecher "Preaching the Truth," before the Congregational Church of the town where she resides, as the regular Sunday morning service. The characteristic passages of the great preacher were admirably adapted to call forth her wonderful histrionic powers, and the large audience were delighted. Unlike the proverbial prophet, she is duly admired in her own country, and at home always meets a crowded house.

MESSES. BASTIAN AND TAYLOR are now at Cascade, N. Y., holding scances with Mrs. Mary Andrews, We shall look for more than ordinarily satisfactory results at these soances.

"THE DEAD SECRET "-the usefulness of the Theosophical Seciety.

"Oh wad some power the giftie gie us To see oursels as others see us!

It wad frae monie a blunder free us, And foolish notion."

of them.

UNIVERSAL fear pervades the mind of Col. Occult; we trust, however, that supplies may not be cut off on account of "decline in real estate," etc., though it will do him good to Walker round lively in search

In addition to the various camp meetings in the east. mentioned in our last number, should have been the notice of the Cape Cod camp meeting at Harwich, Mass., on the Old Colony rail road. Among the instructors at the Onset Bay camp meeting, during its first week, were Mrs. Nellie T. Brigham and J. Frank Baxter, both of whom should be induced to pay the west a visit.

· MRS. MAUD LORD is giving public seances in New York City, and we venture the assertion that if he will attend with that honest desire to know the fact which he has the reputation for possessing, Bro. Farnsworth will very soon be able to say to the Harvard Booms congregation, "I now am convinced that spirits return stronger and communicate more independent in dark circles than elsewhere."

THOMAS COOK will, during the next month, lecture in the following counties of Minnesota, viz: Noble, Rock, Blue Earth, and Faribault. The State convention of Spiritualists for Minnesota will be held early in September.

FRANK T. RIPLEY is now enjoying a vacation "down east," in Maine. About the first of August he will return to Boston, where his mediumship may be tested at Montgomery Place.

ed and discouraged, groping blindly in the dark for the truth which their intuitions tell them exists, than to be the Czar of Russia. tion.

for each helps and supplements the other. "Third; Seanges or circles. " Neglect not the assembling of yourselves together," in circles of ten or twelve (not more) of the same persons, meeting at a regular timo, quietly and persistently, for light from the Spirit-world, for development of mediums,

use judgment, reason and intuition, and rich reward will come. Fourth; Spiritualistic literature. See that our valuable journals, books and pamphlets go to every family, to keep the sacred fire burning and kindle it in new and old Last but nôt least, lot us govern ourselves, conquer ourselves. Let the conduct of our lives be in the light of the spiritual

philocophy, in the sacred presence of the "cloud of witnesses," using our own power, true to our own intuitions, wise and pure, tender and brave. For each and all these objects let us set aside, and use as much money as self-justice will allow, and its use will aid us, its withholding make us mean and poor in spirit. Feeling the need and greatness of our work, let us devote what time and strength we can to it, and be fearless and faithful: As an old and heroic re-

former said, "Having done all-Stand."

THE OLD OLD STORY.

Nearly nineteen hundred years ago there lived upon this earth a great and good man who was also a remarkable medium. He was not so fortunate as to have a RELIGIO-PHILOSOPHICAL JOUENAL in which his followers could spread broad cast accounts of his wonderful works and wise sayings, nevertheless he had faithful friends who listened to his words of wisdom and recorded them for the benefit of future ages.

Fresh from the delivery of the sermon on the mount-that wonderful exhibition of sublime oratory, so filled. with pearls of heavenly wisdom that it stands out as bright and clear to-day as when taught to the wondering multitude of old-Jesus no doubt had reason drawn from his own personal experience to give the following good advice. "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn and rend you. Matt VII-6. This wise injunction is sometimes difficult to earry out in this day and age, In that the lower animals often conceal themselves beneath the habiliments of man and like the donkey in the lions skin command respect until they indiscreetly speak, and speaking betray their real character to their lasting disgrace and the chagrin of true mon and women. One of the herd we are warned against lives down in Georgia, like many unworthy persons he had a good friend who in trying to lift him up out of the mire kindly sent him the JOURNAL knowing its elevating influence. This well meaning friend will see by the following letter that he was casting pearls etc: WARWICK, Worth Co., Ga., July 7, 1877. DEAR SIR:-Your late Date at hand Asking me to Settle \$9.30 for subscription for the Witch (R. P. Journal), now Sir I do not owe you any Subscription I never did Subscribe for your paper in my life H. Rowley of, Augusta, Ga sent it to me One year and paid for it I Suppose for that time viz 1873 it was gratus to me and I. Did not take it from the office more than 6 months before I was satisfied it was not fit for Decent people to read It has been taken since from the Office by various persons used for Ropers &c Dont want any more of your non sence. W. L. STORY.

working with a will, to strengthen their stakes and enlarge their borders. We have Moody and Sankey and their like. Young Men's Christian Associations, insidious and Jesuitical in spirit and method, Sabbath School work to bring in the young and stamp creeds on the plastic soul, bell-ringing without and in overy town 'to call the faithful to prayer and lecture, with music to attract the floating and thoughtless, and no end of fairs, and grabbags, and ice« cream parties to keep alive social feeling and enlist style and fashion in Christ's work—so called—putting a black mark on all who do not patronize the devices. The old theology is softened down somewhat, hell is not so hot or so near as of yore. Satan grows shadowy in the distance, wrath wanes and love grows. The spirit of the age. free thought beyond the orthodox pale; the influx from the Spirit-world has wrought this change, and helped to lessen disputes between the old sects, but a pressure from without, fought by priests and bigots from within, has compelled the change we see, and the sectarian spirit is still the sameselfish, cruel, narrow and proud. Revivals of religion (or sectarianism) do not stir such to their depths, as in the past; social and external motives are more appealed to, but their power is strong yet.

Thirty thousand ministers, backed by millions of men and women, millions of money, and the prestige of social eminence, the charm of music, the glow of pidus emotion, are actively at work to make all manner of heresy unpopular, to make the last and worst heresy, Spiritualism, contemptible and hateful. This is a fact not to be ignored or despised.

Shall they succeed, even for a time? In the end failure is their lot, for the Divine Power orders that "ever the right comes uppermost, and ever is justice done." but they may, by our inertia and remissness block the way, hide the light, keep people in the bonds of bigotry, and perpetuate galling prejudice for a time.

We have our work to do, let none shrink or icnore it. from selfish or thoughtless indolence or indifference. We have numbers. power and ability enough to turn the tide of thought and action, to command respect for free thought, to keep Church and State totally apart, to lift the people up to a clearer air and a broader spiritual view. The hour calls us also to work. What shall we do? First. Organize in every neighborhood. town or city, let two or three, or larger numbers combine for practical, sensible work, for emancipation, education, and spiritual culture, decide how often public meetings, and Sunday-Schools or Lyceums can be held, get good speakers, persons of character as well as capacity, and let the world know that the beautifal facts of spirit-intercourse are beacon lights and

The generous man who made the mistake of placing the JOURNAL before this benighted Story need not feel dishcartened. he did his duty and possibly may have thereby implanted in the mind of this man Story a germ that will in the course of several thousand years, when he shall have sufficiently progressed, germinate and yet prove to be the means of elevating him to the enviable spiritual condition of the woman who writes the following letter:

-WIS., July 15, 1877. MR. EDITOR:-I send you with this let-ter 33.15 to pay for the past years' subscrip-tion. I have often noticed your calls upon those who were delinquent, and my cheeks have burned with mortification to think that I owed for a paper which has been my greatest source of comfort and only mean f spiritual enlightment for years. The JOURNAL which was first sent me for three months by some kind friend, found me a poor ignorant narrow minded but honest woman, longing for more light than I could find in the church-constantly filled with an unrest, and feeling that there must be some way of getting a nearer and clearer view of the future life. Thanks to the JOURNAL I have come to possess the wished for knowledge and am content. Though I have a hard lot in this life with four small children and an invalid husband to provide for and nothing but my own manual labor to depend on, I feel that it is blessed to live and that the discipline I am getting here will make the pathway all the more smooth hereafter. I cannot thank you and your martyred predecessor enough for supplying the JOURNAL to me with no certainty o receiving your pay. I will try ever so hard to pay in advance hereafter and may you be aided and blessed to the utmost in your great and self sacrificing efforts to elevate signals, lighting and pointing the way to a 1 mankind is the sincere prayer of one who

Cook's Conundram.

Rev. Flavius Josephus Cook all the way from Boston, is here in Chicago. Like most Yankees he has an eye to business and early inquires, "What the Christians of the West are doing to reach the people who never go to church?" Now this is an appropriate question for a religious scientist. but Flavius put the conundrum to a select company of ladies and a few old grannies in male attire who are attending the Lake Bluff Campmeeting, and of course he got no answer. He should let his genial host, Elder Drake, of the Grand Pacific, take him by the arm and escort him around town, he will soon see how the Christians(?) are not only reaching but over reaching these nongoing church people, six days in the week. No plan is left untried to reach these people, and success usually attends such efforts. Witness every Sunday these Christian reachers clothed in purple and fine linen, snugly seated in the highest priced pews of our magnificently mortgaged churches, listening to a champion (p)reacher who thanks God that he and his people are not among the ungodly who are trying to fill their choked lungs by inhaling the free air of our glorious parks after a week of toll and hardship. Joseph, buy a few suburban lots, or go "long" or "short" with your brethren"on change" and you will soon know how it is yourself! Verily, it is pleasanter to (p)reach than to be (p)reached for.

The Banner of Light.

This able and highly successful newspaper the oldest exponent of Spiritualism published, is now in its forty-first volume. Un der the able editorial management of Bro. Colby, the BANNER has arrived at a pinnacle of influence and power that must delight the heart of that old veteran and cause the Spirit-world to rejoice. Boston has many things to be proud of but none more worthy of honors than the BANNER. We sell the paper at retail over our counter and receive subscriptions. Our city readers withing to consult back files, will be shown them with pleasure on calling at the office of the Jour-NAL.

THE CHILDREN'S PROGRESSIVE LACEUM

of Chicago will-have no excreises during the month of August.

MRS. EMMA HARDINGE-BRITTEN is expected in Chicago to give a series of lectures about the 1st of September next.

MEETINGS will be held at Grow's Opera Hall during the Sundays of August, Dr. E. W. Stevens, of Wisconsin, will be the speaker. He is a lecturer of extended experience and said to be an eloquent and logical speaker. As the meetings of the First Society are to be suspended during the month. we trust the audience will be transferred to Dr. Steven's meetings during the vacation. MRS. CORA L. V. RICHMOND will during August speak in Brooklyn, N.Y., the society in this city giving her a vacation and

suspending their meeting until September MRS. ADDIE L. BALLOU, spirit artist, at No. 441% 6th St., San Francisco, Cal., has, we are informed, executed a beautiful life-size portrait of Thomas Paine.

MRS. O. A. BISHOP, of No. 214 West Randolph street, has returned from the country and is busily engaged with her patrons again.

"VISIONS OF THE BEYOND," by a Seer of to-day, is the taking title of a book now in press, edited by Herman Snow, of San Francisco.

ANSWER TO PRAYER .--- In our issue dated July 21st, we asked the readers of the JOURNAL to pray for the early deliverance of A. J. Davis and his speedy return home. Our subscribers must have responded promptly and heartily as the Banner announces-with an under current of regretthat the seer has returned to "the "Kingdom" of New Jersey. Thus again is the efficacy of prayer demonstrated.

BRO. COLBY says he shall bluff Andrew Jackson Davis next time he comes to Boston. Take care Bro. C. the seer may hold four aces and want to "see" you, then you will feel as sore as did ex-Universalist, Bruce, Hcaler and Homeopathist, after you were done flaying him.

From the Banner we learn of the recent organization of a Spiritualist society at Titusville, Pa. Let this good work go on.

We are informed that a "Dr. Matthew" is holding public seances in this city, for materializations. At present we will limit our remarks to the request that some well known person who has been in attendance will favor us with his or her experience.

The BELIGIO-PHILOSOPHICAL JOURNAL believes itself a genuine friend to all genuine and honest mediums, but will not allow itself nor any favorite correspondent or writer to become excited and abuse clear beaded earnest investigators because for some reason they do not see everything as does the JOURNAL.

THE President of the Theosophical Society, of New York, informs the readers of the Banner that he "long since ceased to take the RELIGIO-PHILOSOPHICAL JOURN-AL," a fact that has been obvious to such friends of that unfortunate, psychologized individual, as are aware of his recent mental aberrations.

Mrs. S. A. Jesmer, Locturer, Psychometrie reader, and healing medium, would like to open a correspondence with parties in Gainsville, or other parts of Florida, in regard to visiting that section.

FREE ADVERTISERS. - There are two classes that come under this head. One class freely advertise and promptly pay; the other class advertise freely, but have progressed beyond the sordid plane of loss and gain, and learned the cheaper and to them the better way. In the van of the latter class is an elementary lawyer who, though in the swaddling clothes of his profession. yet as an F. A. has the honor of Baron de Palm. Now, Colonel, don't feel Oll cott up at this remark.

AFTER a sojourn of some five weeks in Boston and vicinity, Mr. Andrew Jackson Davis, accompanied by his wife, Mary, has returned to his home in the "kingdom" of New Jersey, followed by the best wishes of the thousands of the old and the plaudits of the many new friends this estimable couple have made at the "Hub." We understand the Seer purposes to return to Massachusetts sometime in August next, when we shall "Bluff" him-that is, we shall take him to "Oak Bluffs."--Banner of Light.

J. S. UNDERHILL, a banker at Tonica, Ill., has fitted up a hall in that place for the purpose of holding religious meetings, lectures, etc. Sunday afternoon meetings will be held regularly and the exercises will be directed from the spirit-world. There is no local organization at present existing; mediums or lecturers will be furnished with hall rent free, and otherwise aided by addressing Alfred Heath, care of Tonica Bank. This action on the part of Mr. Underhill should and we doubt not will be. emulated by other men of means. It is an investment that will yield large spiritual returns both here and on the other shore.

WE notice by the public papers that Geo. L. Harding, eldest son of Thos. Harding, the Secretary of the late Sturgis Convention, Mich., has had the degree of M. A., conferred upon him by the Michigan State University. Mr. Harding is indebted only to himself for his education. He literally worked his way through school and college, disdaining no honorable labor that promised to supply him the means wherewith to pursue his studies. His example is certainly worthy of imitation by all.

AUGUST 4, 1877.

RELIGIO-PHILOSOPHICAL JOURNAL.

DR. DUMONT C. DAKE, the world-renowned healer, visits the Council Bluff people "about these days;" at the Ogden House, consultations may be had. Sufferers should avail themselves of this circumstance at an early day.

DR. MACK, of whose healing powers the London Medium and Daybreak has so often and fully spoken and commended, is now in Boston, and 'tis said will only heal applicants by letter after August 1st., prox.

"THE GOSPEL OF NATURE," by Prof W. F. Lyon, is the title of a new book now in course of publication. The anthor will be recollected in connection with "The Hollow Globe" theory.

The Denver News extels the sagacity of the women in voting at a recent election of school trustees, "according to their judgment-not their prejudices." Pity that men would not act thus; we shall look with interest for the results of this experiment in Colorado, and are sure that the fact will be demonstrated that women "may be safely entrusted with the ballot" and escape all demoralization through the exercise of the right.

Grove meetings will be hold in Scio, N. Y., on the second and in Cuba, on the third Sundays in August, at which places Dr. H. P. Fairfield will lecture, as well as at Friendship on the first and Belmont on the fourth Sundays. It is as unnecessary for us to say that among those people, baskets come to the grove meeting filled to overflowing with the good things of the land, prepared by hands that in this respect "make no mistake." The intellect will also be feasted through this well known lecturer.

Owing to an accident occuring to the vehicle, in which Mrs. Anna Stewart was riding while on her recent visit to friends in Missouri, this lady was injured, and as yet has been unable to resume her seances at Terre Haute.

Dr. A. B. Spinney, of Detroit is favorably mentioned by correspondents not only as a lecturer upon subjects intimately connected with Spiritualism, but as a practitioner, his specialty being chronic diseases of the eye and ear, and surgical operations upon these organs.

Professor Milton Allen is said to have delivered a very fine entertaining lecture on "The new Cosmogony" on last Thursday evening, at Green's Hall, corner of Lake and Wood streets, in this city. It was the first of a series which will comprise the physical, social and spiritual cosmogony. A correspondent states "The lecture was full of interest, containing much valuable information which was set forth by the Professor in a clear and cogent manner, the subject being illustrated by appropriate charts, maps and diagrams."

Philadelphia Departmeut.

BY......HENRY T. CHILD, M. D Subscriptions will be received and papers may be obtained, at wholesale or retail, at 634 Hace St., Philadelphia.

A Golden Wedding.

By special request we attended the golden wedding of our friends, Abraham Buck-walter and wife at their pleasant farm home walter and wife at their pleasant farm home near Kimberton, Pa., on Saturday, June 16th. It has been nearly fifty-four years since our venerable friends entered the marriage state. The meeting was a very pleasant one; five sons and their wives and seven-teen grand-children were present, with over 'one hundred friends and neighbors who as-sembled with us. We were requested to read the marriage certificate bearing date October 12th, 1820: 'A quartette gave a number of appropriate songs, and we were called upon for an address. At such a meeting, with the old and the young, there were many interesting incidents to be rewere many interesting incidents to be related, and we referred to the wonderful progress, physically, intellectually and spiritually which has marked the fifty-four years since their marriage. Our friend, who then had a log-house prepared for the home living, obtained and old-fashioned gig, and with his companion wended their way to Philadelphia, a long ride for a day, though not a wearisome one as they say.

Twelve years in their log-house and more than forty in their present comfortable stone one, have given them opportunities of witnessing many changes. Of eleven children, all sons, the forms of six are laid away in the Friend's Burial Ground, the other tive, thriving and enterprising men were with us, with their families.

Belonging to the liberal class our old friends have labored in the anti-slavery cause, the temperance cause, and especially have they and their children been interesthave they and their children been interest-ed in the phenomena of Spiritualism from its inception, so that there was a good open-ing for the presentation of the truths which we hold so dear; our remarks were listened to with good attention by all; some present had not known much of this religion, but it was the wish of our friends that the occasion should be improved by showing not only the progress in material things, but the great comfort that had come to sustain us in the knowledge that those whose forms were faid away were not to be numbered with the lost, but as gone before to that beautiful land where they are waiting and watching for the grand and glorious reunion that will soon come when all of us shall step over to the home of the angels. It was pleasant to know that these were with us and were rejoiced in our union and intercourse here so that they could come and mingle with us on this joyous occasion. The old patriarch and his companion were very genial and kind to all; he gave us some wholesome advice, recommending us to be good and do good, from whom we derive so much comfort.

After dinner, we were again called upon to address a still larger audience that had assembled, who listened with marked interest to the truths of Spiritualism. We read the following poem, translated from the German of Hager:-

GROWING OLD.

'Tis fifty years to-day, love, Since you and I were wed, And people call us old now, So many years have fied.

Grove Meeting,

The First Spiritualist Society of Delphas, Kansas, will hold a grove meeting and basket picnic at Delphas, Saturday after-neon and Sunday, August 4th and 5th. All irlends are invi-ted to attend. These intending to attend from a distance will please correspond with the society. D. LANDON, Sec's, 24-18-21

Convention at Lockport, N. Y.

The Spiritualists of Western New York, are invited to meet in quarterly concention, at Good Templar's Hall, in the city of Locknor, the first Fridey, Saturday and Sanday in Argust next, Moeting on Friday at 2 and 7 r. w., and on Saturday and Sunday, at 9, and To'clock. Geed specifing, singing and ma-clomay be expected, and a season of unusual interest calored. As that will be a season of comparative leisure in cities and large towns, we hope for unusual interest enloyed. As that will be a season of the unusual interest enloyed. As that will be a season of the unusual interest enloyed there, has also a pood introduct from the more busy roral dis-fields. Our Lockport frictical sloin in the seneral invitation-het us not disappoint them in the numbers who shell repair to their meeos for a spiritual inaption. J. W. SEAVER, W. TAYLOR, MES, E. GREGORY, Season of Commettee.

DIRECTORY.

22-19-21

This will be published one or more times during each month, and one line of space, given free, to every person randing the mane, phase, and address. If more space to desired, it can bo had in the Medium's Advertising Column, at nominal rates. It should be understood that the Journan in the publication of this directory assumes thereby nothing on the part of those named below as to ability, integrity or development, but ony information in our possession will be cheerfully communicated on application, perconally or by letter. The name of any person found negligent, in edvising us of corrections which should be made, will be commerily dropped; all are invited to make use of this column, who appreciate its value.

Lecturers.

Lecturers. Mrs. C. Fannie Altyn, Inspirational, Stoneham, Mass. Wrn. Alcant, inspirational, Bockland, Franklin Co., Mara, Wrn. R. Andrew, M. D., Iowa Taiks Ia., Care of E. Higguss. Mrs. M. G. Albe, Inspirational, Derby Line, Vt. Mrs. Emma Hardinge-Eritten, 118 W. Chester Port, Reston, James A. Bliss, 102, Ogden St., Philadelphiha, Mrs. Erit, Joy Bullene, Inspirational, ma W. SSdet., N. York. W. S. Bell, Liberal, New Relford, Mass. Mrs. Jennie Butler-Brown, Normai, Box 44Stony Creek, Conn. Mrs. Nello Davis-Barnes, Inspirational, St. Johnsbury Creek, Conn. Mrs. Nello Davis-Barnes, Inspirational, St. Johnsbury Center, Vt. Prof. C. Bennett, Providence, R. L. Capt, H. H. Brown, Inspirational, St. Johnsbury Center, Vt. Prof. C. Bennett, Providence, K. L. Capt, H. H. Brown, Inspirational, St. Johnsbury Center, Vt. Prof. C. Bennett, Providence, K. L. Capt, H. H. Brown, Inspirational, St. Johnsbury Center, Vt. Mrs. M. B. D., Bellefountaine, Ohio. Geo. W. Carpender, M. D., Trance, South Bend, Ind. G. C. Castienna, Knob Noster, Mo. Mrs. M. F. Cross, Trance, W. Hamstend, S. H. Mrs. M. F. Cross, Trance, W. Hamstend, S. H. Mon Chark--address care Nellicio-Philosophical Journal, John Cray-ey, Inspirational speaker, Heron Lake, Minn. Lura A. Crapsey Inspiration et Alexion Lake, Minn. New M. H. Charker Strein Easter, Boston.

John Crapsey, Inspirational speaker, Heron Lake, Minn. Lura A. Crapsey Inspirational speaker, Heron Lake, Jackson Co. Minn: Norwood Bamon, 8 Tyler street, Boston.
 Mrs. A. P. M. Davis, Inspirational, South Lowell, Alabama, Dr. Geo. A. Fuller, Sherborn, Mass.
 Korsey Graves, Riehmond, Ind.
 Miss Lessie N. Goudell, Inspirational, South Lowell, Alabama, Dr. Geo. A. Fuller, Sherborn, Mass.
 Korsey Graves, Riehmond, Ind.
 Miss Lessie N. Goudell, Inspirational, Amherat, Mass.
 J. H. Harter, Auburn, N. Y.
 Miss Lessie N. Goudell, Inspirational, Amherat, Mass.
 J. H. Harter, Auburn, N. Y.
 Mirs Luna Hutchinson, Normal, Bishop Greek, Col.
 Mirs, S. A., R. Heyder, Grass Valley, California.
 Mirs, S. A., Jismer, Lecturer, Psychometrist, Uppor Falle, Vt. D. P. Kayner, M. D., Inspirational, St. Charlen, Ill.
 James Leek, Inspirational Speaker, Montgomery, Ill, Win, F. Lyon, Normal, Adrian, Mich.
 S. Loucks, Trance, Potscham, N. Y.
 John G. Pridgel, Flattsbarz, Mo.
 Mirs, L. A. Pearsoll, Inspirational Janesville, Wis:
 Mrs. C. Period, I. Inspirational Janesville, Wis:
 M. D. Stevens, Inspirational Janesville, Wis:
 M. Stevens, Inspirational Janesville, Wis:
 M. Stevens, Inspirational Janesville, Wis:
 M. S. Shormat, M. D., Trance, Antora, N. J.
 V. Wilson, Inspirational Janesville, Wis:
 M. Shormat, M. D., Trance, Antora, N. J.
 V. Wilson, Inspirational, Kort Sonsea, Ohio.
 M. K. Wilson, Normal, Danville, Ills.
 Mediums, Clairvoyants, Trance. & A.

K. Wilson, Norman, Longentist, Trance, &c. Mediums, Clairvoyants, Trance, &c. 2. T. Andrue, 805 Wilson ave., Clove land. 7. Andrue, 805 Wilson ave., Clove land. 7. Addio Ballou, Spirit Artist, 413 Cubet., San Franciszo, Col. 7. A. Bishop, Test, 214 W. Handolph St., Chicago. 7. O. A. Bishop, Test, 214 W. Handolph St., Chicago. 7. J. DeWolf, 225 W. Madison st., Chicago. 7. J. Jost, M. D., Haverhild, Mass. Mrs. T. J. Lewis, 453 Waverly Ave., Brookiyn, N. Y. Mrs. J. Bankop Court Hote, Chicago. Mrs. K. B. Relly, Bishop Court Hotel, Chicago. Mrs. S. R. Relly, Sinw 293 W. Washington et, Chicago. Mrs. S. R. Relly, Staw 293 W. Washington st., Chicago. Miss Aug. J. Scherman, Fayechometric, Adrian, Mieb. Mrs. E. Thompson, 22, W. Madison st., Chicago. Miss Aug. Turk, SS: W. Lake st., Chicago. Miss Aug. Turk, SS: W. Madison st., Chicago. Miss Aug. Turk, SS: W. Lake st., Chicago. Miss Aug. Turk, SS: W. Madison St., Chicago. Miss Aug. Turk, Weeks, 199 E. Adams st. J. Mass Miss. Miss Aug. Turk St. Miss Aug. Miss Aug. Miss. Miss Aug. Turk M

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MRS. JENNIE POTTER, of No. 189 Castle St., Boston, is a very fine fest, business and medi-cal medium. Our readers who can visit her in person should do so, her residence may be reached by either the Tromont Street or Shawmut Av. horse ears. Those at a distance may enclose a lock of hair with two collars, and register the letter.

Spiritualists, Take Notice.

When violting the city, you can find a comfortable home, with neat rooms, at the private residence, No. 251 South Jefferson St. Only twenty minutes walk from the RELIGIO PHILOSOPHICAL JOURNAL office. Terms \$1.25 per day, or \$7 per week.

Dr. PRICE's Floral Elches, Pet Rese, and his charming Alista Bouquet, are as fresh and sweet as the fields in hay-making time. Try them.

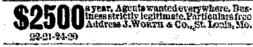
Jonut and Daith.

How many of us when suffering from chronic How many of us when subering from chronic diseases on being recommended to try some for-eign remedy, almost exclaim with the aick king, "Are not Abana and Pharphar rivers of Damoscus equal to all the waters of Jordan?" and we fail to accomplish a cure. The Turkish Bath, medicated Vapors and Electric agencies used by Dr. G. C. Somers and Mrs. Somers, at the Grand Pacific Ho-tel, Chicago, have been instrumental in restoring to health thousands of people, who, had they fol-lowed the usual course, would be to day in their graves. These are the finest baths in the West, and for the treatment of chronic and nervous dis orders, and the diseases of females, have no equal.

Clairyoyant Examinations from Lock of Hair. Dr. Butterfield will write you a_clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the mind as well as the body. Enclose One Dollar, with name and age. Address E. F. Butterfield, M. D. Syracuse, N: Y. CURES EVERY CASE OF PILES. v2in6:52 _____

New Advertisements.

Mrs. EMMA JEFFRIES. of California, Trence and Test Medium, will hold chrise at 93 S. Holetead street every Sunday, Wedneyday and Friday even-ing; admission, 50 rents. Consultation daily. 22:21-24



SBagents. Address, A. Courte & Co., Galago, 22-21-21-23



BARLOW'S THE FAMILY WASH BLUE. D. S. WIATBERGER, Proprietor, 233N, Second et, Philadeighta. 21-25-23-7 DR. JACOB L. PAXSON & SARAH M. BUCKWALTER, M. D., MAGNETIC PHYSICIANS,

EDMUND S. HOLBBOOK.

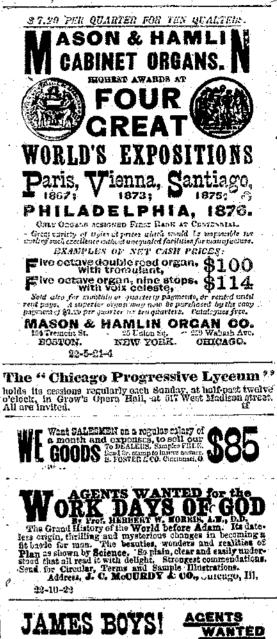
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HAVE returned to their former office. No. 10%, Mount Vernon et., Philadelphia, where they are precated to receive patients daily from 8 to 12 o'clock. Persons franced at their homes when desired. The combination of the fool-thre and negative forces from the two makes the most hower-fai battery on the cure of disease. 2041-00





son, the JAMES AND YOL NORTH BOTS, that a score of other noted Guerrillas of the West, theory thirty PORTRAITS. Most Exciting book ever published. Agents report 30 to 60 a week. Write at once for good territory. Thenpen & Wakeleli, Futh., Chicago, IL.

22-16-25

George H. Huxam, who resides at 38 Arnold street, has a little girl who is very mediumistic. Spirits carry various objects m the house from one room to another.

Bastian and Taylor, the Materializing mediums, are now located and holding seances at Cascade, a romantic retreat on Owasco Lake, Cayuga Co., N. Y. The Cascade house, where they stop, conducted in good style by Mr. Andrews, is open for the accomodation of guests, and contains, with other conveniences, a room fitted up expressly for seances, well ventilated and cooled with a large fan driven by water power. The presence of these mediums should prove an extra attraction to this already popular summer resort, and believers and investigators will do well to avail themselves of the opportunity of witnessing reliable manifestations under favorable conditions, while spending an enjoyable vacation in the country.

"SMOKES continually and swears like a trooper." Can such a woman be a lady from whom instruction is desirable?

There will be a union basket pic-nic of the Progressive Lyceum and the First Society of Spiritualists, of this city, Saturday, July 28th, 1877, at Des Plaines. All are cordially invited to accompany this excursion and make it the most enjoyable pic-nic of the season. Swings, croquet and base-ball grounds, dancing platforms and other facilities for amusements will be provided. Good music can be furnished for those who wish to dance. Ice cream and refreshments can be obtained in the groves.

Tickets for adults, fifty cents each; tickets for children, twenty-five cents each,

Cars will leave the depot, corner of Canal and Kinzie streets, at 9 o'clock, A. M. Returning, will reach Chicago about 7 P. M.

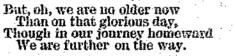
IF Z. VAN ORNEM will give his P. O. address, we will comply with his request.

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

Magazines.

AMERICAN SPIRITUAL MAGAZINE, for August, (S. Watson, editor and proprietor, Memphis, Tenn.) Contents: The Son of the Bond Woman Shall Not be Heir with the Son of the Free Woman; Spiritualism on son or the Free woman; Spiritauish on the Pacific Coast; God, Spiritauism, Sci-ence and Religion; Fulfilment of Prophe-cy; Watchman, What of the Night? Letter from J. M. Peebles; Correspondence; Spirfrom J. M. Peebles; Correspondence; Spir-itual Platform; Our Duty; Is Spiritualism Diabolical or Divine? Organization; The Same Religion. The Gospel of Christ and the Gospel of Spiritualism; Spiritual Organ-ization; Home Circles; The Exposure; Our Home Circle; The Religion of Spiritualism; A Devotional Seance; A National Conven-tion; Personal; Abolition of Cabinets; The Subarg of Wigdom. Terms 29 per spiritual Sphere of Wisdom. Terms, \$2 per annum, in advance. Single copies, twenty cents; sent by mail, twenty-five cents.

For sale at the office of this paper.



Though there be those who number not So many years as we. And trend the earth with firmer step May younger seem to be.

The years are only mile-stones set To mark the pilgrim's way;

O no. we are not older, but We're nearer home than they!

And though our limbs have weary grown From journeying so long, Our spirits still are fresh and young,

Our hearts are brave and strong.

The spirit feels no lapse of years, The soul knows no decay, O no. we are not older, but We're further on the way.

When on life's journey, lovingly,

Together we set out.

The world was all before us. love. And brighter seemed, no doubt.

But we've had our share of blessings,

As we journeyed our way, And our heavenly hopes grow brighter, As our earthly ones decay.

The truest and the fondest friends Already have passed on, And say, should it not gladden us

To go where they have gone?

And when the home we shall have reached To which they've gone before,

We'll find them there to welcome us, All waiting at the door.

Michigan Grove Meetings.

At South Haven, Mich., Ang. 4th and 5th; at Fowlerville, Michigan, September 1st and 2d: at Plainwell, Michigan, Sept, 10th and 16th. These meetings will be held under the anapices of the State Association. Dr. Spinning and other speakers will be in attendance. Mrs. L. E. BALLEY, Sec'y, 22-19th

A Freethinker's Grove Meeting.

The Liberals of Central and Western New York will hold a three day's grove meeting near Wolcott, N. Y., on Friday, Saturday and Sunday, the 17th, 18th and 19th days of August. At that inceting it is proposed to organize an association to be known as the "Central and Western New York Amocistion of Freethinkers," and an effort will be made to have every town and village in that portion of the State represented at this meeting. The aneakers engaged are Glies B. Stabins, of Detroit C. D. B. Mills, of Syracines J. H. Harter, of Auburn; T. I. Brown, M. D., of Binghanton, and H. L. Green, of Sala-manca, J. P. Mendum of the Boston Investigator, and D. M. Bennett, editor of the Truth Secker, are expected to be pres-ent, and Col. Eobert G. Ingersoil has been invited. Those who desire to aid in paying the expenses of the meeting may send their remittance to J. M. Cosid, Wolcott, N. Y. 2747-20

Michigan State Association of Spirit-

ualists.

The Semi-Annual meeting of the Michigan Association of Spiritualita, will convene at Bockford, Kent Co., Sepi. Th, Sth and Sth. The sesson of the year being favorable, a large attendance, and representation of free thinkers is anticipated Let us hope to begin a new crain the pages of Modern Spirit, malian, wherein a well organized practical work shall success fully accomplish great results. All persons desirous of be-coming members of the Association, will please send their name, and \$1.00, as fee for membership, to Dr. J. V. Spen-cer, Treasurer, Battle Creck by so Going you will lend your influences to the cause we advocate and ald us to the better farther, materially, our interests. During the summer months we wish to call as many grove meeting as possible. Talented speakers are rendy for the post, and people anxions to know of our faith. Any local society, or place desirous of organizing one, who may favor holding such a gathering, can correspond with the Secretary, at Battle Creck, and thereby complete their arangecurents for such, and this scoure early their choice of lecturers. We especially invite all lecturers in the State to attend the semi-annual convention, as we hope to combine on efforts, and establish soure plan of work for all willing to fallor in the bread of reform. A. B. SPINNER, President, Mars, I. F. BAILER, Secretary, S. M. GRACKER, K. C. MANCHEERER, Divertors, Gro, W. WINSLOW, Constituting the Executive Board.

22-19tf

Healers. Dr. A. E. Brigge, E2 West 11th st., New York. E. D. Habbilt, D. M. Science Hall, 131 & hast, New York. Dr. B. Bahnell, 459 W. Hasdoiph at., Chicago. Mrs. L. O. Bucklin, 323, W. Madison st., Chicago. Mrs. A. Crooker, Magnetic Physician, 522% W. Madicon et. A. W. Edson, North Lansung, Mich. Dr. Win. B. Fahnestock, Lancaster, Penn. Dr. Win. B. Fahnestock, Lancaster, Penn. Dr. Win. B. Fahnestock, Lancaster, Penn. Dr. Win. B. Fahnestock, Schwarz, Cal. S. W. Jowett, Shepherd Home, VI., Spirit Magnetic Physician-Mrs. Mary L. Jewett, Clairvoyant and Trance, Ruthand, VI. Dr. T. J. Lewis, 485 Waverly Arc., Brooklyn, N. T. Mrs. Dr. M. Cewis, 30 Wilhard Place, Chicago. Dr. J. Orinedece, cure R. P. Jonraul (see avd). Dr. J. Swanson, 10 N. Throop street, Chicago. Mrs. A. G. Wood, 222 W. 37th New York. Mrs. A. G. Wood, 220 W. 37th New York. Mrs. M. Guish' W. Madison st., Chicago. Mrs. A. G. Wood, 220 W. 37th New York. Mrs. M. Guish' W. Madison st., Chicago. Dr. Joniel White, 210 Iglehart st., St. Paul, Minn. Mediums-Physical Manifestations. Mediums-Physical Manifestations. Bastian & Taylor, 160 E. Adams et., Chicago. Mrs. C. B. Biles, 1027 Ogden St., Philadelphia. Mrs. Mary Hollis, 21 Ogden sve., Chicago. Bange Steters, 10 May st., Chicago. Mrs. Anuje Stewart, Terre Haute, Ind. Dr, E. J. Witheford, 231 W. Madison st., Chicago.

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SPENCER'S POSITIVE AND NEGATIVE POWDERS, so widely advertised and used for many years, may be had at the office of this paper. Price \$1.00 per box or \$3,00 per dozen. Send for circular if not familiar with their merits.

The Wonderful Healer and Clairvoyant,-Mrs. C. M. Morrison, M. D.

This celebrated MEDIUM is used by the invisibles for the benefit of humanity. They, through her TREAT ALL DISEASES and cure, where the vital organs necessary to continue life are not destroyed.

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RELIGIO-PHILOSOPHICAL JOURNAL.

AUGUST 4, 1877.

Poices from the People.

Gold Among the Leaves. When the sun in the radiant East rides up, And earth's fond bosom with rapture heaves, There's a diamond sparkling in every cup And glittering gold smong the leaves, And a loving eye the light perceives Of the glittering gold among the leaves.

When over the world the sun rides high, Beholding the web that each worker weaves, The lips may laugh, but the soul will ery O'er a something lost that it ne'er retrieves, But a tangled woof that each life aggrieves, One golden thread in the warp relieves.

When down the West the sun rides low, And arrows of gold on his pathway leaves, And soft thre' the forest's foliage glow The lingering beams he there inweaves, With thoughts of heaven the soul perceives in a soft perceives The lingering gold among the leaves.

When the day is done and we go alone Thre' the stubble of life, how the spirit grieves At the little we gather for all that was sown, But there's a low twitter-birds under the CSVC8

And hidden away under the garnered sheaves Is the golden grain the soul receives-The light that tinges life's withered leaves. -J. F. Mekman Koons.

Whither Away.

Whitnes away! on thy downy wings wafted, Cleaving the clouds of heaven's blue dome, Angel of peace, on thy errand of mercy, Winging thy way from thy bright, bluestil home?

Angel of love by our Father commissioned. To hear the poor, and enffering of earth, Baim, for the hearts that he broken and bleeding, Water and breed for their hunger and thirst.

Winging thy way to the cot, or the palace, For allke the soul-suffering peasant, or king; Longing allke, for the heaven-sent blessing, Of prace, and good-will, which thy mission will bring.

Whither away! O, we welcome thy coming, Angol of pence, from the mansion above; Sweet, cooling dows, from the heaven-land bear-

ing. Flowers of faith, from the garden of love.

— Neve II. Perkkell,

ROBERT DALE OWEN.

The Vagaries of a Diseased Brain.

It is a very rare occurrence that a Spiritualisi becomes insure. The tendency of Spiritualism is right the reverse, as so ably set forth by Dr. Crowell some time ago, in this journal. It appears from the *Indianapolis Evening Nows*, that while Mr. Owen was insure he imagined himself to be Earl Bredelbane and the master of immense es-teres in Section. tates in Scotland. And his discased brain teemed with military projects. He held himself in readi-ness to "march" at a moment's notice, and believed that with his relays of blooded Arabian steeds he could go to any place on the habitable globs in fifteen minutes. He devoured humorous works with a relish and a sharpened appreciation of the fine points presented. Humorous or satir-ical works in verse formed his favorite literary food. The conduct of other inmates, with whom he freely associated after a few days, also afforded him intense amusement, and he was fall of droll stories illustrating their peculiarities. He was constantly projecting schemes for the benefit of the institution, and once penned an elaborate challenge to Gov. Hendricss proposing a horse-race, the loser to pay for a \$15,000 piece of Phila-delphia statuary, which should be put in position in front of the asylum before the race was trotted.

Dr. Events expresses his opinion that the Katie Eing expess had nothing whatever to do with Mr. Owen's incanity, which was purely the result of physical and mental overwork. He was not a monomaniae upon the subject of Spiritualism by monomaniae apon the subject of optimization by any manner of means and that theme occupied a minor place in his thoughts. During his con-valescence Dr. Everts held long discussions with blim on apiritualistic topics, treating them from scientific and psychological stand-points. In cluded that Spiritualism troubled him less than the beliefs of the Methodists, Catholics, and the hundreds of other religious sects do the rest of mankind. He was not a fanatic in any sense of the word, and believed the future state to be simply a matter of speculation. With this view he adopted Spiritualism, in its higher sense, as the theory appearing most rational to his mind. He abominated the manifestations of the average mediumistic quack, hating impostors and their practice with a holy horror. The imposition practiced upon him by Katle King appeared to have caused but a surface wound in his sensibil-When his mind recoved its balance Mr. Owen reviewed his own case with curious interest and as though it related to a third person.. And the question may well be asked, what is insanity? The learned physician will immediateanswer, "A diseased brain." Insanity is often occasioned by the imperfect control of one's own spirit over the body itself, and then you are unable "to collect" your thoughts. Sometimes this control is so interfored with, that the spirit cannot use the physical arm, the legs, etc., as in "cases of paralysis." The spirit has simply lost control, whatever the cause may be. The spirit, too, can lose control of the brain, so as to be incapable of measuring distance, recognizing friends or accurately comprehending the true nature of thought. Insanity is simply the loss of control, partially or wholly, of one's own spirit through disease or otherwise. Some eyes are so affected, that the spirit sees double through them; every object is distorted, and images remain impressed upon the retina, which become ghosts or apparitions. Mr. Owen's insanity was of a peculr nature; the brain had undergone certain molecular changes rendering it impossible for him to weigh the impressions thereon correctly. He could have cured himself by a concentration of the mind upon some definite object entirely foreign to all impressions in his own mind. If he had been set to studying mathematics, the brain would probably have resumed its normal condition in other respects. We cured an insane man once—crazy through trying to invent, by giving him an intensity exciting novel to read. He arose from its perusal, after a few days, all right, but was not allowed for the time to direct his mind towards his invention. Those who treat the insane should have only one object in view-to excite counter vibrations in the brain. As the retina of the eye can form images through its involuntary action when no objects are before it, so can the impressions on the brain, through its invol-untary action, become perverted, causing what is termed insanity.

fingers were bent round the rim on the inside. and the thumb was bent round it on the other side, exactly as any human hand would grasp it, and as no "wax" band could, without a miracle! Dr. Monck did not touch the tambourine, so that he could not have "placed it on the hand." The tambourine was now lifted higher, shaken violently, dushed loudly on the table, and then a tune was drummed on the vellum by the ingers of the hand. All this occurred to the right of Dr. Monck, and at a distance from him. A gentleman sitting at the corner of the table opposite to Dr. Monck, and about four feet to his left, requested the hand to go to him. It did so immediately, and patted and stroked his hand repeatedly, finally grasping it firmly. He observed that the hand feit fleshy, rather warm, and he distinctly folt its "nails" pressed on his flesh.

One person tried to hold the materialized hand. He says:

"But my utmost strength was as weakness itself when this mysterious hand pulled at the tambourine, and tore it from me in an instant. Had Dr. Monk's hands been under the table pulling at the tambourine, we must all have seen evidence of the violent muscular struggle to gain possession of the tambourine, for, I repeat, a good light was burning; but there was not the slightest novement of his body, and even had there been, there was no getting over the fact that his hands were all the time lying quietly before our eyes on the middle of the table." It appears also at this scance Dr. Monek's widds and the table from his mediumship being

guides said that so far from his mediumship being rendered impotent through recent accurrences, imprisonment, etc., it had acquired greater strength and that they are developing in him a high and most beneficent form of mediumship, which involves the necessity of temporary loss of physical and nervous vigor, so that for a short fime he ought to hold himself back from public work to facilitate the perfection of his remarkable development under the most favorable conditions. The writer says: "I was struck by the gentle, benevolent utterances of his guides, who urged that neither the medium nor his friends should indulge anything but feelings of compassionate forgiveness towards those who by their recent doings had unwittingly done the very best thing that could have been done for the growth and discomination of spiritual truth throughout the world; and I am sure that Dr. Monck shares these feelings and harbors no bitterness towards those who have been but instrumental in the hands of a higher power for the enlargement of his own sphere of usefulness." A manifestation of the character given above,

is grand indeed, and if DA Monek will visit this country, he will find a lucrative field. An arm exhibited in the light, in the plain sight of all, when the whole of the medium's person is exposed to view, would make a Spiritualist of that able Materialist, B. F. Underwood, or any other IBOR.

PURITANIC BEUE LAW.

Bored through the Tougue.

appears from information lately received from Washington, that Solicitor-General Phillips, in the absence of Attorney-General Devens, has rendered a decision which will no doubt amuse the entire country, as it has Washington. The decision is made upon a question raised rela-tive to the legality of printing the delinquent tax-list in a Sunday paper. Solicitor-General Phillips, on behalf of the Attorney-General, decides that it would not be lawful. The decision is based upon-an act of 1723, when Maryland and all the coun-try betabauts uses a protocol undor Lord Baltitry hereabouts, was a provence under Lord Balti-more. That old statute is one of the most ancient "blue laws" of this country. The newspapers affected by it have scoured the ninety volumes of anceved by it have scoured the inner volumes of old statutes to day, and print it. Its provisions are these: It is "an act to punish blasphemers, drunkards, and Sabbath-breakers." It provides that any person speaking against the trinity of the God-head of the three persons, or swearing, shall upon conviction, for the first offense be bored through the tongue and fined £3 stering to the Lord provider and size months in prism to the Lord proprietor, and six months in prison without bail. For the second offense the offender and fined £40 sterling, with twelve months in prison without bail. The set further provides extreme penalties for single oaths and a fine of 200 pounds of tobacco for riding out on Sanday, and like, and a fine of 1.000 pounds of tobacco. the like, and a fine of LOOU pounds for every omission by a minister to read the law twice a year. It is a fact that a decision in the name of the Attorney General has been rendered, based upon the explicit declaration by Solicitor General Phillips that, in his opinion, the law is still in force at the National Capital, so that a newspaper which is the result of bodily labor on Sunday is an illegal vehicle for the publication of official information. Indeed, it is well to unearth these Paritanic Blue Laws occasionally; they show the original beauties of Christianity, and the sublime "sweetness of its penaltics," that would in the name of God bore a hole through a person's tongue, or brand his forehead with the letter B. Those were Christian practices, Christian methods to sustain the religion of God, and if needful in the past, why not now? The several religious denominations believe in the triune God, and this law will enable them to have him respected-treated with a degree of consideration that he has not heretofore received. This triuns God is the one, we be-lieve, it is proposed to incorporate in the constito be followed probably by such a law as that in Maryland, prohibiting any one from speak-ing disrespectfully of him, under penalty, of hav-ing the tongue punctured. We say again, that it is well to have such inhuman laws brought to light for they can be correctly "dubbed Christian," and they show the inhumanity of the past. The Rev. McGhee who lately poisoned his wife and was sentenced to fourteen years in the penitentiary, would have been an excellent man to put tentiary, would have been an excellent man to put in force the above law; it would have been a pleasure for him to "bore tongues" or "brand the forehead?" with a red hot iron. The poor old man is now in the penitentiary, his poisoned wife is in the Spirit-world, the girl he intended to marry will live a miserable life, while those the reverend scoundrel converted will backslide, and his church will be draped in mouring, and a reneral charch will be draped in mourning, and a general feeling of sadness will prevail over the amount of deviltry one man can kick up.

ing an instrument something similar to a piano. He said the inhabitants of Saturn knew he was there, and by mutual mind reading they understood each other. While his spirit was in Saturn, the doctor asked him, what he was doing, as he was moving his feet as if trying to walk, and he said he was going down to a lake to take a boat-ride. Presently his hands and arms began to move, as though rowing a boat, and after a short row he returned to shore and accompanied a beautiful young lady (the inhabitants of the planet are described as heine ary beautiful) on a walk to get some fruit, and in a few moments he was noticed going through the motions of esting, was noticed going through the motions of eating, smacking his lips, as though he was enjoying a rare treat of some kind. But what resulted in giving him the most exercise was trying to throw a goat down. He pulled backward and forward, trying to trip the goat with his feet, and giving him violent twists, but he could not succeed in accomplishing the task of throwing him, remark-ing, while endeavoring to do so, that he had a "tough time, but could not get him down." All of these things Dr. Fahnestock claims were ex-actly the same as described by other spirits who had visited the planet Safurn. On the pationt's had visited the planet Saturn. Ou the patient's return to consciousness he asked him to describe the fruit. He did so, saying "it was like a pear, only much better," and that "it tasted very good." While he was conscious the doctor told him to while he was conscious the floctor that him to put his arm in the same condition his body was just in. He did so, and strange to relate it was not sensible to any pain whatever, and to show that Dr. Fahnestock pluched it until the marks of his nails could be seen on the skin, which the patient said he did not feel, but he soon eried out when the doctor pinched his arm while it was in its normal state. The young man, from a state of entire helplesspess, has so far recovered as to be able to wait on himself at the table, and move his legs back and forward, and his brother, with whom he resides, said he could see that he

was growing stronger every day. Development of Mediumship.—An Italian Spiritualist of London, recommends the public to develop their own mediums. He re-lated his own experience in Italy. He was a member of a circle. It sat at stated intervals; the member of a circle. It sat at stated intervals; the same persons present. It obtained, with one sin-glo medium, the transportation of human beings from one part of the city to the other; material-ization of spirit forms, heads, hands, in full moon-light or by candle light; dropping of coins of different countries either in the street while walking, or in the room when sitting; coats turned inside out without the wearer being aware of the discourse without the wearer being aware of the plienomena, while walking two or three or more together; flowers and sweets brought after simply joining hands; writing, trance speaking in different languages (as many as eight) unknown to the medium, and various other phenomena too numerous to mention or too wonderful to be believed.

Verily, these manifestations were remarkable indeed.

Home with the Queen of Holland.— After holding several seances with her, she was so far convinced of the trath of spirit communion as to bow her head and thank God for the solace he had sent to cheer her. Taking a sapphire ring from her finger, she passed it to Mr. Home, and on a piece of noner which he also retains the on a piece of paper, which he also retains, she wrote, "I will ever remember with gratitude the scances with Mr. Home -Sophie."

Hobert Dale Owen's Children.-His children are Julian Dale Owen, a merchant in New Harmony: Ernest Dale Owen, lawyer in Marquette, Mich.; and his daughter, Miss Rosa-lind Dale Owen. His eldest daughter married Dr. Cooper of Posey County, and died in 1869 or thereabouts. Another child died when an infant He left bet are builter lind and Postare Picherd He left but one brother living, Professor Richard Owen, of the Chair of Natural Science in the State University of Indiana. Like his father Mr. Owen named all his children Dale, in memory of an ancestor.

A Medium Transferred through a Solid Wall.—It can be done—has been done— and will be done again. At a scance in England. Dr. Brown was taken from one room to another with doors closed. It appears from the account given that preparatory to the transference, mater-ialized hands touched those present in all parts of the room, thundering raps were heard on all parts of the floor, ceiling, and walls. A clock for which there was no key, was loudly wound up. Fletures on all parts of the walls were struck and swing about, and lights floated in front of the cabinet and about the room. Some of the lights grad-ually increased in size until they assumed the ap-pearance of beautiful human faces, and various volces addressed the circle. Suddenly the con-trolled medium ceased to speak, and in the twinkling of an eye we heard him talking and stamping loudly on the floor of the room above us Each person declared he had not moved, so that the medium could not have passed through our midst; those at the door declared that they had zealously guarded it all the time; and it was afterwards found that, had the door been opened only very little, a flood of light would have poured into the room, at once showing us that the door had been opened. But no such light was seen. The door had certainly never been opened. medium now came down the stairs, and with some difficulty they managed to open the door and admit him. He was enveloped in a beautiful light. The sight was startling and inspiring. He then returned to the room overhead, and he was heard loudly talking and treading heavily on the floor above. In a moment this ceased, a momentary light was seen over the cabinet, which ap-peared to surround a human body, and in another econd the medium was in the cabinet talking, Dr. Brown was then suddenly heard talking near the ceiling, and several of us put up our hands and felt his bare feet in mid-air He was floating about the room, frequently tapping the ceiling with his hands as he floated over our heads while he was floating, four of us sitting on the sofa were lifted clear off the floor with the sofa. Council Bluffs, Iowa.-M. L. Wheat writes:-Myself and wife left Chicago the 7th of last April, and have been in this city ever since, inst April, and nave been in this city ever since, singing and lecturing every Sunday. My wife, whose music is entirely inspirational and of spirit origin, is highly appreciated here. I have had good audiences at every lecture, and shall remain during the month. After the present month we would like to make engagements in Missouri, Ne-braska, Kansas, and Western Iowa. The JOURNAL is found here, and foften heav it spotten of in birth is found here, and I often hear it spoken of in high terms of praise. It should be in the hands of every one, and every speaker and medium should try to expand its circulation. I hold two public scances every week and one developing circle, which is progressing finely. Spiritualistic Retreat.-Geo. F. Baker. of West Burke, Vt., writes:—As a matter of Inter-est and general information to your many thou-sands of readers, allow me space to relate what is now occurring in our midst, and which is excit-tog intense interest to both Spiritualists and investigators far and near. Some two years since Mr. Frank A. Way built a commodious cottage with a view of making it a pleasant quiet home and retreat for Spiritnalists and others during the Summer. The situation for health, diversity of scenery, pure mountain air and water, is unsur-passed by any other place in Vermont. Lake Willoughby, at the base of Mount Pisgab, near by, presents attractions to the lovers of the sublime in nature, seldom met with this side of Colorado or the unequaled Yosemite. Hilledale Cottage, situated midway between West Burke station and Lake Willoughby, is neatly fitted throughout for the health and comfort of those who seek its shelter from the heat, dust and close unventilated quarters in the overcrowded cities. Mr. Way, in blanning his dwelling, made arrangements for a circle room and cabinet, to be constructed in such a manner as to afford ample ventilation for both mediums and sitters. Since June 20th Mr. and Mrs. Holmes have been holding circles with as good results as ever obtained by them at Phil-adelphia or elsewhere. All who have altended, have expressed themselves in unmistakable terms of delight and gratification at the splendid re-sults obtained. The materializations are in full form, dress and character, and many of whom are form, dress and character, and many of whom are clearly recognized. Conspicuous among those who nightly appear are Bishop Polk. John King, the late Bulkav of Turkdy, and other hored person-ages, all of whom appear in a light enabling the sitters to distinguish features quite plainly. Two seances are held each evening, dark and light the phenomena occurring in each is strong, startling and convincing, and takes place under as also-inte test conditions as is possible for human mind to devise. All who wish to avail themselves of an opportunity to witness materialization in its high-est phase of attainment, now have a chance to do

so, and at the same time enjoy the huxury of a beautiful, quiet, picturesque mountain home and all its alturements, at a moderate cost, and short ride from the principal cities. The Passumpsic Railroad issues return tickets free to all parties of ten or more who desire to attend the seances.

Pollock describes as follows the great pleas. ure the church took in its inventions for forture, etc.:

"Inquisition, model most complete Of perfect wickedness, where decds were done-Deeds! let them ne'er be named-and sat and

planned Deliberately, and with most musing pains, How to extremest thrill of agony, The fiesh and blood and souls of men, Her victims, might be wrought; and when he saw New tortures of her laboring fancy born, She leaped for joy, and made great haste to try Their force, well pleased to hear a deeper groan."

Fort Dodge, Iowa .-- Mrs. J. Swain writes: -Botween the church catichism on Sunday and the text books of our common schools on Monday, there is a wide discrepancy. They certainly should correspond if the child is expected to retain confidence in both.

Though sensual desires do not annihilate mediumship in the individual, they degrade it in all its varied aspects.

It is said that President Lincoln once asked Senator Fessenden: "What is your religion?" "Not much to beast of," replied the Senator, "but I suppose I am as much a Unitarian as anything." "Oh, a Unitarian," said Lincoln, "I thought you might be an Episcopalian. Seward is Episcopal, and I notice you swear about as he does."

A Short Sermon .- Extinguished theologians he about the cradle of every science as the strangled snakes beside that of Herenles; and his-tory records that whenever science and orthodoxy have been fairly opposed, the latter has been forced to retire from the list, bleeding and cruebed if not annihilated; seotched if not slain, But orthodoxy is the Bourbon of the world of thought. It learns not, neither can it forget; and though at present bewildered and afraid to move, It is as willing as over to insist that the first chapter of Genesis contains the beginning and end of sound science; and to visit with such petty than-derbolts as its half paralyzed hands can hurl, those who refuse to degrade nature to the level of primitive Judaism.—Prof. Huzley.

No Literal Resurrection .- There is absolutely no authority whatever in Scripture for the doctrine of a literal resurrection of the buried desh and bones. It is unphilosophical, unscien-tific, irrational, unscriptural. It has nothing to commend it except those who delight to approve their faith by believing the impossible. It sprang historically from a low materialistic conception of the spiritual-world. It belongs to an intellectual condition that buries the tomahawk and the bows and arrows with the chief, that he may have them to use in the spirit-land. It belonge to a materialto use in the spirit-land. It belongs to a material-istic philosophy that identifies the sonl with the body, and denies the existence of the one except in the brain of the other. It is directly repudiated by Paul, by John, and by Christ. Animal nature is inherent in the body. In the Spirit-world there is neither marrying nor giving in marriage. Weakness, weariness, decay, are essential charac-teristics of matter. In the Spirit-world there is no light, no weariness; and no death. for no disintonight, no weariness; and no death, for no disinte-gration and decay. The body is flesh and blood. In the Spirit-world is neither; for flesh and blood can not inherit the kingdom of God.

The above shows progress, although emanating from that pious sheet known as the Okristian. Union. See how freely the term "Spirit-world" is used instead of the old word "heaven." The above shows progress; indicates that the influence of the RELIGIO-PHILOSOPHICAL JOURNAL is being felt among its exchanges.

New Hoston, III.—M. L. Willets writes:— The Spiritual philosophy has not entirely dropped out of sight here, although there has been quite a calm for a while; still, to the close observer there has been a discernible under current in the spirit-nel bases that is define more to undermine come nal breeze that is doing more to undermine some of the old temples of thought, perhaps, than at any previous time. I am pleased to find that there are a few Orthodox ministers that have the courage to preach to their congregations what they believe and know to be true. I hope there will be a general effort among the readers of the JOURNAL to procure extra copies of the same, and give them a wide circulation; such an effort would do much toward breaking down the walls of sectarianism and letting in the light of the Spiritual Philosophy. We are having some late devel-opments of mediums in this part of the countryhealing, writing and other phases. Influence of Mind.-Psychology proves the truth of Spiritualism as illustrated by Amolia Corner of England. She could impart her thoughts to her daughter. This was her modus operandi: She would ask a friend who might be present, but not sitting with them at the table, to write a few words on a piece of paper and give them to her privately, so that her daughter could not see them. She then placed her fingers on her hand, and asked the spirits to read her thoughts, and write them through her daughter's hand. This they invariably do, although she has no knowledge of what she is writing, and does not know until they tell her. She has tried placing her fingers on various parts of her arm, but the power gets weaker the farther they are removed from her hand; still the communication has been given in her writing when the hand has been placed on her shoulder. The spirits explained the phenomena to Mrs. Corner as follows: "When you ask us to write your thoughts, we simply do it in the way you would read from a book. Your daughter passive instrument in the matter for the time being, we use her hand as a machine, she not knowing the purport of our writing. This ma-chine, or hand, is not sufficient without a portion of vitality from yourself." Mesmerism, Psycholo-gy, etc., etc., under many different names, is the foundation of the present spiritual intercourse. Grove Meeting-Mineral Springs.-Dr. James Keck, of Montgomery, Ill., writes:--We have established a permanent Grove Meeting for the Summer, to be held regularly every Sunday at 2 o'clock p. M.; one-half mile sonthwest of Montgomery, in Rufus Gray's Grove. Brother Gray is a very liberal man, and feele an interest in Spirit-ualism, and is willing to do all he can for the spread of the truth. Recently a mineral spring has been discovered, the medical properties of which are attracting the attention of all. This is which are attracting the attention of all. This is located within twenty roles of the place of meet-ing. While with the aid of the Spirit-world, we may be able to purify the mind and make man-kind morally better, their physical sufferings may be greatly diminished by freely partaking of the pure healing properties God has placed in nature, and which flows freely for all. Brothers and Sis-ters in the cause of liberty are invited to meet with us and assist in the glorious work of reform-ing the world. The time has come when all ing the world. The time has come when all should labor with their might, and may the phi-lanthropiets and reformers that are now in spirit life, and all such as dare labor in this most glorious work, come forward. Helef Mentions. The Banner of Lightfree circle room is closed during the heated term. Prayer is considered as an advertisement in the spirit-world, of wants needed here. If Spiritualin becomes sectarian, it will lose its prestige. It is maintained that moderate physical exertion, but no anxiety or mental strain, is beneficial to the development of mediumship. O. W. Barnard writes: "I find I can not do without the JOURNAL." J. B. Dew, of Dixon, Ill., says: "I like the JOURNAL, coming to me, filled with good sound sense." Mrs E. A. Szger, of Atlanta, Ill., would pay any healer well, who will cure her. Spiritualism Under Another Name --C. C. Bennett, of Providence, Rhode Island, claims to be a divine healer in the Church of Christ. He says: "This transmitted influence is Christ. He says: "This transmitted influence is is contra-distinction to physical contact, curves by psychic force at the Institute, this being trans-mitted at a distance, throughout the hall, the city, or to any point in the world, instantaneously. The sensitive will see that in many delicate states of mind and body this treatment is above all others to be preferred." He is simply a healer, and by coming in rapport with a patient, he can transmit his healing forces to almost any distance through the agency of spirits. Cleans informs us (De Meticine, lib. 3) that Ascieptades employed drictions to compose and put to sleep patients

sfilleted with phrenzy; and he remarks, that too amicrosu with phrenzy; and ne remains, that too intense or long continued frictions plunged the patient into a state of lethargy. Of course the pa-tient was, magnetized when the lethargy was induced. Celsus knew nothing of the sgents he unconsciously employed, nor does C. C. Ben-nett amene fo nett appear to.

I noticed in your issue of July 7th, the above paragraph, relating to the work being done in this city by Prof. C. C. Bennett. Having attended his meetings, and being convinced heyond any doubt that the cures performed by him are genuine, and not the result of collusion, I should be pleased to find that your theory is correct, for being a Spiritualist I feel it would be of the greatest as-sistance to the cause if we could enrol this force eistance to the cause if we could 'unroll this force among the "phenomena of Spiritualism;" but as yet I am ignorant of the nature of the powers that perform these wonders. Prof. Bennett claims that it is "psychic force," mind acting upon mind, and through sympathy aided by a power high-er than that of man, these curces are performed. What this heavenly gift is, and under what condi-tions it is governed, he states he is unable to form a full and correct idea, but does not acknowledge that it is the work of discmbodied spirits. Fred M. Hawley, of Providence, R. I. M. Hawley, of Providence, R. I.

Just so sure as effects follow enuses, you may rest assured that C. C. Bennett is assisted by spirits. In last week's fournal we published an address from Mrs. Cora L. V. Richmond, in , which she takes the position that psychle force or nerve aura is the healing balm that emanates from the medium. Spirits aid in its use, and it can through their justrumentality be transmitted to any dis. tance, and assist in performing cures. The young vigorous person, sleeping with one who is infirm and well advanced in years, will impart this nerve aura to him, and give him additional strength. You know this to be a fact. Through the aid of spirits this nerve aura or psychic force can be spirits this nerve aura or psychic force can be utilized, and transmitted to a great distance, ef-fecting the object desired. Mr. Bennett prays, and spirits respond thereto. We do know that spirits respond to carnest supplication to Delty whenever possible. The philanthropic spirits are ever on the alert to assist the supering mostals. Spirits act, whether recognized or not; they influence those they can, whatever their sta-tion in life. As electricity can be transmitted hundreds of miles, moving the hammer of a bat. tery, so can this nerve aura be transmitted to a long distance and made to move disease-move it long distance and made to move discase-mices it out of the system. Henry T. Williams gives in a book entitled "The Wonders of Prayer," hundreds of cases where prayer has been answered, as he supposed, by Deity, but which, in fact, were an-swered by spirits. Take the following case for ex-ample, as related by the Spring Valley (Minn.) Progress: "It would seem, from circumstances we are about to relate that the are of miredes is not are about to relate, that the are of miracles is not yet over, but that cures are yet effected through Divine agency as they were in ancient times. A young married lady living a few miles from this town named Mrs. Vinnio Case (formerly Miss Sharpe), had for some months been reported as aimost gone with consumption. Everything that the best medical skill could devise had been resorted to, but in vain. Finally, when all hope had fied, when she, and all those around her had given up in despair, and there seemed to be but a very few weeks of life remaining at the most, a distant relative, an aged and devout man of sixty-four years, the most of whose life had been spent in religious work, came bere on a visit, and while at the house engaged in carnest prayer with Mrs. Case, laying his hands, upon her head and praying for her recovery. Strange as it may seem to the skeptical, her recovery commenced immediately, and she is now a well woman. She was in our of-fice yesterday, and personally gave every evidence of complete recovery. Her face has resumed its bacility are a bard dark healthy appearance; she is able to do a hard day's work without fatigue, and her step is as clastic and vigorous and her lungs apparently as sound as when she was in perfect health. It is certainly a' remarkable case. She is earnest in her thanksgiv-ing for her recovery, and rives all credit, to the ing for her recovery, and gives all credit to the Lord for it.

* Spirits heard the prayer of the old man, and he possessing an organization through which they could act, they healed the lady.

"Johnson's Consin" 1²²—A friend of ours says the New York *Express*, who attended a sable "night meating," reports as follows: Then Mr. Johnson arose and exported substantially as fol-fows: "Breddren, I'm gwine to gib you a sample, ob de pions man and de onpions man. Now, you ore de onpions and wher do ye since we'll go

AN EX-CONVICT TESTED.

Wonderful Manifestations Produced through his Mediumship,

We learn from the Midium and Daybreak some-thing about the mediumship of Dr. Monck, who was charged with fraud and was compelled to serve three months in prison. He is vindicating himself nobly, and Spiritualists should receive him with open arms. At the circle in question, Dr. Monck rested his arms on the table, with his hands on the middle of it, immediately under the limits the arms where all could see them, and light of the gas, where all could see them, and there they remained motionless (except for oc-casional clapping) during the manifestation that ensued. A hand, to which was attached part of an arm, rose above the edge of the table, and all saw it wave to and iro, and the fingers close and open one after another, and then all together. This was repeated several times. It proceeded to slap the top of the table, and a gentleman having placed his hands on the centre of the table. all saw and heard the materialized hand repeat an new sum near the materialized hand repeat-edly and loudy slap his hand, the sound being perfectly natural, as if two human hands were clapped together. The hand now grasped a tam-bourine (which lay on the center of the table) by its edge or rim, and held it up quite a foot above the surface, so that all could clearly see that the

TRAVELS OF A SPIRIT.

A Spirit with a Goat on the Planet Saturn-A Remarkable Case of Healing.

If Dr. W. B. Fahnestock resided in this state and was not a "regular," he would dare to cure a person by the power of will or by sending him on a journey-even though not in accordance with law. It appears that the doctor lately had a difficult case in a young man about twenty-five years of age, a baker by trade. He has been on ployed in that business for years. He awoke one morning and found that he had lost the use of his legs, and during the next night lost the use of his arms. He was then in an entirely belpless condition, and was brought to Lancaster. After be-ing there several months, Dr. Fainestock was called in, about a month ago. At that time the patient was still helpless, not able to move a finger. Sor toe. He was placed by the doctor in a statuyolic condition and his mind visited other places, where he saw such scenes as to make him take an effort to walk in spirit, and at the same time he would attempt to make motions, as though walking with his legs. To strengthen his arms the same means were devised. The imtime he would attempt to make motions, provement in his case has been marked, and in a few months his friends confidently expect to see him as well as ever. The doctor when we visited his patient during treatment, sent him to the largest moon in the planet Saturn. The doc-tor holds that the patient goes of his own free will, he simply directs his movements and setting Will, he simply directs his movements and getting him to fix his mind on the place he wants him to visit. Esturn is inhabited according to the state-ments of the doctor by a race of people far su-perior in many things to the dwellers on earth. This is particularly so in respect to music, and the invalid described the music as being different from anything he had ever heard bars, and the motions of the hands indicated that he was play-

are de onpious, and whar do ve s'nose when ye die? I know. Ye'll go down into de pit. [Tremendous sensation.] Yah, and there ye'll Liremendous sensation.] Yah, and there ye'll burn foreber! No use holloring' dar, cause ye can't get ont. [Shuddering throughout the meat-ing.] But breddren, whar shall I go?" resumed the speaker, rolling up his eyes. "I shall go up, up, up, and de good Lord'll see me comin' and he'll say, 'Angels, make way, dar,' And de he'll say, 'Angels, make way dar.' And de angels'll say, 'What fur, Lord, what fur? And den de Lord'll speak up sharp, and say, 'I tell ye angels, make way dar. Don't ye see Johnson's comin³."

This exhortation is more sensible than nine out of ten that a person would bear at Moody and Sankey's . revival meetings. Humanity is at a loss to decide what is truly acceptable to God, hence all kinds of prayers are uttered; all kinds of practices are employed while addressing the Deity. Robert Collyer stands; Moody and Sankey kneel, while the Mormon prostrates himself when delivering a prover to God. The negro, however, always gushes in his worship and is deeply in earnest, whatever his moral character may be. If earnestness of purpose, deep sincerity, and plain language is acceptable, to the Deity, the negro worshiper ismore praisworthy in his eight than any minister in the orthodox churches. The pious negro, when requested to forgive one whom he felt bitterly against said: "Yes sah, if I die I forgive dat nirgah, but if I gits well, dat niggah must take care." In his answer, he beautifully illustrates the character of Ohristians; when sub-dued by misfortunes, etc., then they are truly pen-lient, but let prosperity favor them, and then that 'niggah must take care."

Spiritualism at Home .- Why not have the home circle? wonderful results can thereby be obtained. Open up communications with your dear ones around your own fireside, where no deception can be practiced. Speaking of "Spiritualism at Home," the London Spiritualist says: "The Spiritual phenomena witnessed in private in home circles, the details of which rarely private in home circles, the details of which rarely come under public notice, are of as much interest as those which are generally known. There is a duchess who can hold a quill pen by the extreme end of the feather, whilst through her medlum-ship the point of the pen writes out messages upon paper. In another column will be found an article by Mr. Blackburn, setting forth how, at a private already a medium was awinging in the air. private circle, a medium was swinging in the sir, private circle, a medium was swinging in the air, with her head near the celling, while two of the sitters held her hands. At another circle, recently, a gentleman stood on the top of a table to keep it quiet, but it went up in the sir with himself upon it, in consequence of the power possessed by a private medium. At another pri-vate scance, held a faw days sgo, a materialized spirit form, while standing before the company and away from the cabinet, was seen to sink down behind a long niece of dranery, which he held in and away from the capinot, was seen to shok down, behind a long piece of drapery, which he held in his hands, until nothing was visible but a pair of hands emerging from the white mass. Presently the figure rose again slowly, but instead of the form which was first seen, was another quite dif-ferent in features, height, size, and vesture. The roles from the asthrate proclaimed, "There ferent in features, height, size, and vesture. The voice from the exbinet proclaimed, "There, that is a transformation." Meantime the medium, who was not bound, was heard coughing and moving about in his chair behind the curtain." Many skeptics are anxious to be convinced of the truths of Spiritualism, and nothing would tend to disarm suspicion on their part as quickly as the "home circle," where no fee was charged.

Captain Barry, of New Zealand, offered the Davenport Bros \$50 if they would loose themselves from his fastenings. They accepted the challenge. The Captain makes the following statement of how he tied them: "I started with a tom fool's knot over the shoulders and round the neck; following this with a slip hitch on their wrists, and I putclover knots and timber-hitches and faste them down with a mooring, and there must have been an agency of something outside assisting them in getting out of the lot."

Inside of twenty minutes they released themselves.

AUGUST 4, 1877.

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RELIGIO-PHILOSOPHICAL JOURNAL.

MATERIALIZATION.

The Question of Materialization Considered by the Control of Mrs. Cora L. V. Richmond, July 8th, 1877.

ABSTRAT OF VIEWS PRESENTED.

[Reported for the Ruligio-Philosophical Journal].

QUESTION :- It is asserted that at a scance for form materialization, the body of a child may be materialized, and permanency given to the body so that it shall remain upon earth and grow up to maturity. Do you believe this possible? In other words can spirits transcend the laws of Nature? Answer :- The subject of materialization has been frequently treated at these lectures. But this exact phase, perhaps, has not been mentioned. The generic process of nature is only one part of the process of life. The unfoldment of the germ, through what is termed the natural laws of existence, is all that has been recognized by science.

Artificial quickening of flowers, or their stimulated growth and development, is in accordance with natural law, and he is not accused of substituting or subverting natural law, who makes the flower expand into more perfect growth in one, two, or three weeks, that would otherwise require eight. nine, or ten weeks. It is also in accordance with natural law when these processes are so changed as to allow longer time of perfecting the form of the flower, or making two blassoms come forth where prior thereto only one appeared.

Materialization, as termed, is but a different process of arriving at precisely the same result, or imitation of it, in the formation of different organic objects that owe their existence to nature*. At present, materialization is but an imitation of organic life, owing to circumstances incident upon physical conditions.

It was undoubtedly true at the height of spiritual epochs of ancient times, that materializations took on forms of human beings, ate, slept and drank with men, and were accepted as such. These spirit messengers or angelic visitants were frequently the guests of the children of Israel. Their bodies did not grow-did not develop up from childhood, it is evident, but were the direct results of materializations, often disappearing from sight, dematerializing as readily as they materialized. Then, also, it is apparent that some such process must have taken place, in the form of Christathis disappearance, and this wonderful phonomepon as manifested, was supposed, and is now supposed by many, to transcend the laws of nature.

Spirits talk and perform various mani. festations which scientists suppose to be beyond the limit of natural law, and therefore must lie under the range of another series of laws, but just as natural, and

istence, and much of the substance now lost or unemployed, can then be utilized. Spiritscience has boldly affirmed that there is a force in nature undiscovered by savants; a force which man has failed or refused to recognize-a force that eventually will be employed when understood better, for aiding the production of angelic messages and manifestations from spirit life. This spirit force has lain dormant; many minds are nnconscious of its existence: many are not affected by it. Your contact with one another and this subtle influence will be better understood when this force is brought into play and the system attuned carefully to the requirements of the spirit. Then, as food sustains the body, and as the neryous system is kept active by proper conditions, so will every one generate more of this spiritual aura which spirits employ, and where one medium now exists there will be many; where no vital expression of the spirit is now possible there will be constant communion; where you are now obliged to seek in darkness, it will be in the light of every

will be a greater amount of this aura in ex-

household, and no longer doubt and perplexity of the spirit. Any materialization for any space of time under the manipulations of spirit power, and being tangible to the senses, proves the possibility of prolongation of that manifestation, and with new light. and proper conditions, it might be continued indefinitely. It is true, we have not as yet realized any great degree of prolongation of the materialized form by this artificial method, through supernatural (i.e. Supermundane) means, above and beyond the usual method of

natural laws. That this is not the ultimate, may be shown from the manifestations now taking place. As man himself, acting in accordance with natural laws, or beyond them, carries forward the thought of creation in idea-and transforms dust into temple, stopes into images of beauty, and duli canvass into pictures of loveliness, so by and by the spirit reaching the higher realms, may transform this unemployed force into vital images, and make those images as permanent as those produced by the process of nature. We think that is possible; the begining is among you, and that it is possible can no more be denied than the present materializations.

For any purpose of presentation, the image may be made to assume any form. The time will come, when it will not be robbery to continue the materialized flower. which has been formed at a circle. Prof. Crooke retains a fragment of the raiment materialized through the mediumship of Miss Florence Cook. It is a gauzy-like substance and when first cut from the rafment of the spirit, was a half a foot in length and a quarter of a foot in width, when all its processes are fully known, will but gradually decreased in size until much smaller. It is retained by Prof. Crooke as a memonto. The spirit by a simple pass of the hand, healed up the breach in the dress, and passed on as usual. This result or manifestation was produced in the presence of a man of science; under his supervision the test conditions were the most perfect possible; there were sixteen, we believe, who witnessed the manipulation when this piece of spirit drapery was taken as permanent proof that substance may be materialized sufficiently, in accordance with organic law, to remain permanently; but no great proportion of the dress could remain, because of too great exhaustion of the medium. A lock of materialized hair has been preserved as permanent testimony of the power of spirits to successfully imitate the natural hair. If spirits and the same substance in the atmosphere, there must be a law by which it can be utilized. With such facts as a basis, scientific men would declare that there is sufficient foundation for us to expect to realize the power of spirit life in full materialized organic forms. We have said this was not intended to take the place of the usual order of nature. until there shall be more refined conditions of atmosphere, and men shall not be inclined to too great excesses of their passions-then greater wonders can be achieved. Millions of ages have wrought a visible change: millions more will transform that dust into fine substance, and even a far shorter time-a century--will make sufficient refinement in the surroundings of human beings, to make it possible for spirits to live in your atmosphere, wholly materialized. As one period of existence takes the place of another gradually, the human being in his present state being the acme of physical growth, so is it not right to expect from this key that unlocks the hidden door of the past-is it not safe, we say, to presume that the next great step will be this; and instead of the slow formation of the forms of existence, the time will come when science will be so far advanced, that flowers will spring up, as it were, in the hands of the magician, and spiritual images respend to his thoughts. We see no reason why it will not be possible in the future for this higher law of nature to transcend the lower, or that which is now in existence.

was possible. A wave of music, poetry, literature, and religion, sweeps over the land, and produces its own atmosphere for its manifestations, that could not possibly take place at other times. The children of Israel were looking for signs or tokens; of course then the manifestations were possible.

During the highest advance of Christ and his disciples, there was another wave of the supernatural sweeping over the earth, and by its presence exalting the people, resulting in manifestations that could not at other times be produced. Now there is another wave, and when it reaches its acme, Spiritualism will attain a higher plane than DOW.

Question. Will there be spiritual darkness after this wave? 👒

Answer. Always a recession of the wave in every period of the earth's history; it will not leave as great a degree of darkness as in the past. The receding of this wave will undoubtedly leave the world in a higher state than previous recesses.

"SETTLED SPEAKERS."

Captain H. H. Brown Reviewed.

It is with feelings of the very highest re-spect for that noble brother and able writer, Capt. H. H. Brown, that I venture to differ with him with respect to an opinion ex-pressed in the JOURNAL of June 29rd. He says, "We must settle our speakers," the question of settling speakers was quite a prominent one before the Spiritualists a few years ago. And the cogent arguments and the regiment the policy. I and facts then urged against the policy, I was in hopes had resulted in "settling" the conviction in the minds of all Spiritualists with whom the dissemination of the principles of the spiritual philosophy is a primary object, that such a step would be adverse, if not fatal, to the cause. Having had more than a quarter of a century of experience in both departments we should certainly by this time possess some light on the subject And if I read the moral lessons of that experience correctly, it proclaims, "Don't do it: the harvest is ripe for the sickle, and the laborers are few, therefore take none out of the field." I form my judgment from my observation of the universal experience in this matter out of which as an illustration, I will relate a brief chapter of my own experience. I have had several years of experience as a traveling missionary (four years in this State) and also considerable of experience as a local speaker. I have been "settled," and very comfortably settled, and enjoyed all the pleasures incident to that mode of labor. I enjoyed the pleasures of meeting the same smiling faces twice ever Sunday for months and of listening to flat tering comments on my efforts to "administer to their emotional natures," which Capt. Brown thinks so desirable. And also of being well paid for my humble services: and although my audiences generally increased, yet I have not known in my own experience nor that of any other speaker more than a few dozen, or at most a few hundred, to attend in the course of a month or a year who had not previously heard lec-tures on Spiritualism or Liberalism so often have the question pretty well "get tled" in their minds. But widely different, most remarkably different from this, has been my experience as well as that of other speakers in the field of itinerant labor. Instead of being favored with but a few new hearers as in local speaking, I have enjoyed the inexpressible delight of addressing thou-sands and scores of thousands to whom the subject was new, many of whom had never heard the subject presented be-fore, and thousands of whom receiv-ed the truth gladly and sometimes with expressions of delight. I could relate incidents of this nature in proof and illustration of my statement from my, note-book enough to fill every column of the Jour-NAL, demonstrating the superior practical fruits of itinerant labor. Many of the readers of the JOURNAL will doubtless recollect that a few years ago I offered through the JOURNAL and the BANNER, to travel and speak three times in localities where there were but few Spiritualists and no organiza-tion, for ten dollars. The result of this ex-periment absolutely astonished me. Responses poured in upon me from all parts of the country, North, South, East and West, till I was literally overwhelmed with letters and cards of invitation to lecture in the respective localities of the writers upon the terms proposed. My proposition revealed to me a state of things I was not anticipating. It convinced me at once that there was a field of labor in the country sufficiently broad and extensive to occupy the time of several itinerant speakers, and that but few speakers could be wisely spared for local labor. To gratify the wishes and yield to the solicitations expressed in these letters and cards, I arranged for a lecturing tour westward; and, on announcing it in the papers, I soon received applications enough to have occupied my time the great-er part of a year. I set out without knowing or determining how long I should be gone. When I returned I found five months had elapsed since I left home, and I left more than a hundred applications unfulfill ed. In this tour I traveled and lectured in seven States, Ohio, Indiana, Illinois, Iowa, Missouri, Kansas and Nebraska. Such was the eager spirit of inquiry I found in the West; such the soil; such the harvest for laborers; and such the evidence which fastened the connection in my mind deep and strong that a hundred times as much can be accomplished toward dis-seminating the grand and immortal truths of the spiritual philosophy by field or mis-sionary labor as by "settled speakers." Had I spent a year at Cincinnati, Cleveland or Springfield, to all of which cities I was in-vited to speak a month, before I went West, I could not have had the opportunity of ad I could not have had the opportunity of ad-dressing one per cent. of the number of hearers who were hungering and thirsting for spiritual refreshment that I found in the broad fields of the West, and which aroused and fired up every energy of my soul to the work. And many are the earnest calls which I have received to return to many of those places which I visited in the tour just referred to. And I am making arrangements for another tour, though I have more calls near home than I can attend to.] have lead and still lead a busy life. Every hour of my time, aside from my domestic duties, is occupied either in speaking or writing. But this is a digression. My purnose in writing this article is to convince Bro-Brown and every other speaker that there is an unlimited field open for travel-ing laborers, which I think, precludes the expediency of settling our speakers unless

it be those incapacitated for itinerant labor. As for myself I am in a better condition for speaking than st any former period of my life, so that I shall soon be in the field again, though really I am never out of it. I receive calls to lecture every week, and nearly every day. In conclusion, I will ask Bro. Brown, how many of the great reformers of the past were "settled speakers," or how much they would have accomplished to-ward reforming the world, if they had been. The answer to these queries, I think, will settle the question. They solve the whole problem. I hope the good brother will continue to labor in the efficient manner he has been doing in the past. KERSEY GRAVES.

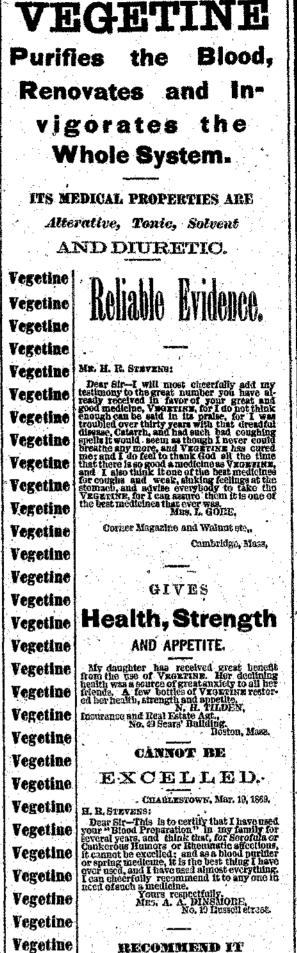
Richmond, Ind.

Letter from Thomas A. Garry.

EDITOR JOURNAL: - In the RELIGIO-PHILOSOPHICAL JOURNAL of 23rd ult, I find this quotation from the Boston Herald : a medium sits behind a curtain entirely "It a medulin sits behind a curvan chartery hid from view of the audience, and one or more forms appear, claiming to be spirits, what evidence has the ordinary investiga-tor that it is not the medium ?" Your remarks I endorse, and they are undoubtedly endorsed by all true friends of the glorious cause of the angels. At this present time we have a San Francisco materializing medium here, giving scances almost every night, to at present a half dozen investigators at a seance. Very few sensible people go the second time, and our cause is suffering in consequence. I attended two of her seances at each of which she deliberately walked into her cabinet free and unfettered. After awhile a hand or two and a face appeared at the aperture in the cabinet. the second scance I attended, after the above programme, I remarked: "Will the control of the medium allow me to secure her firmly in my own way, without injury to her; then if the hands and faces appear it will at least be some evidence that the manifestations are genuine?" This request was denied, the control claiming the late-ness of the hour as an excuse. At these se-ances no committee is appointed or selected by the audience; no lady committee to search the medium for concealed masks, etc. Now, I do not say these manifestations are frauds; but at least they are unsatisfactory, and honest investigators go away disgusted. This is the second attempt at this business in our city, and I hope for the sake and rep-utation of the cause, it may be the last, unless the manifestations can be produced under absolute test conditions. There are so many tramps and impostors, it is our right to demand test conditions.

Our first experience was with Peck, of whom I wrote a stricture to the JOURNAL. He did some wonderful things, but then un-fortunately declared by printed circular at-tested by some divines, that he himself was the spirit that deceived the people. Our second experience was entirely unsatisfac-

Peck is now giving scances in San Francisco, and now through the JOURNAL, as President of the Spiritual Association of this place, I hereby extend to him an invitation to visit us, and set himself right before the people; he either deceived or not, as the case may prove to be, when he was here before. I hope Mr. Peck will respond without delay. If it is money he or any other good materializing medium wants, all they have to do is to give a few scances, first to mem-bers of the society hore; if they are satisfied with them, then they, the mediums, will get all the money they could reasonably ex-



AUGUST 4, 1877.

be so reognized. Lifting tables without any known physical agency, is pronounced impossible by the scientific world. It is enough to know that the law of gravitation is in the way, hence if it is performed, there must be some law beyond this which spirits employ.

Millions of human beings claim that these manifestations have taken place, and the scientific world should learn a lesson therefrom; the same can be said of all other forms of spiritual developments. Each fact bears its own weight, and presents to the world its own lesson. Beyond the pale of material life, the Spirit world perceives causes, and readily can use them, the scientific world to the contrary notwithstanding. This is precisely what spirits have already done. Materialization was really no more wonderful than levitation, and the uplifting of solid bodies, and many other manifestations that transcend, seemingly, the laws of nature; but there is a well defined cause for every effeçt.

The anbstance that spirits employ is necessarily subtile. is connected to a great extent with the human organization, and from this is eliminated the materialized form. At the present state of materialization, no great amount of this substance can be taken from the medium without great physical exhaustion. All are aware of this who have attended seances for physical manifestations; they are specially exhaustive to the medium. This subtle aura being drawn away from him, spirits are obliged to replenish it from those in the circle who are in attendance upon the medium. It would not be possible for this substance to be permanently withdrawn from the medium without too great exhaustion.

When physical manifestations are not considered so wonderful as now, when conditions are more favorable and the laws thereof better understood, and when people cultivate those conditions that produce harmonious surroundings, then materializations will not prove so exhaustive to the medium, and more of the aura required. will be in existence.

In the coming time, then, this manifestation alluded to, will be capable of being performed, although to you it may seem incredible: no more incredible, however, than those things actually occurring in your midst to-day.

The spirit power increases with the purity of the moral atmosphere of the persons who sustain those who are instruments of physical manifestations, and finally there

*The primordial cell or other first substance of any form of life being in existence, the germ of the type of organic life, may be formed by other than the generic process; just as read-ily as the germ once formed may be incubated by artificial stimuli. Spirit former

Question. In ancient times spirit manifestations were stronger than now; was the earth more advanced then than now?

Answer. No! The people were more active spiritually, since they had an active form of spiritual worship, belief in prophets, visions, and angelic messengers, but the earth was not as refined then as now. During the some of ancient spiritual manifestation, the highest phase of it then

pect, and the cause of the angels will be sustained and approved by hundreds of hungry souls seeking for spiritual food. Yours for the truth, THOS. A. GAREY.

Los Angeles Cal.

Heaven and Hell.

If God created a place for burning sinners, and supplied it with enough sulphur to last through the endless ages of eternity, He did not intend that man should cool off the place, and according to the book they have no right or authority so to do.

The truth is, there are no such places as the theological hell or heaven. The statements concerning them, came from minds which had an undue development of the marvelous in their natures. They are creations of the fancy, without foundation or reason

The teachings of the humble Nazarene are a better foundation upon which to build. He taught that heaven was not some far off locality, an imaginary place but something within reach of all while in the earth form. He taught that heaven was within you; a state of happiness. Every one who has ar-rived at years of unaccountability have the possibility of heaven within their own souls, and if heaven is not there, they will not find it; but they will find hell right there, as hot as they choose to make it.

Theology has seen fit to change the true meaning of what He taught, and substitute therefor a tale of fiction, a fable and a myth. How long will mankind suffer themselves to be led along blindfolded, more slaves to superstition and ignorance?

Spiritualism teaches the truth of man's life in the mortal, and the truth of that continued existence in the future. We ask none to believe what can not be proven; but we do ask mankind to exercise the reasoning powers, and accept truth when it is pre-sented to them. Those who thus falsify the true character of God, will find when they come to spirit life that the heaven which they have been teaching is not to be found; neither the hell.

Their absurdity is clearly seen. The employments indicated for those who reach eaven, show man's limited conception of true happiness. How long would a progres-sive spirit be satisfied with continually singing praises and playing on a harp? How soon would such a life become monotonous, and the soul long for something more congenial? The aspirations of the soul in spirit life, are similar to what they are in earth life. For a spirit full of energy, with an active mind, to be forced to sit around a throne, and sing and harp continually for ages, would soon become a life of miserv.

You will never see this great white throne that theology has pictured so beau-tifully. The real truth will be seen, and the falseness of man's conceptions made manifest. It is surprising to me that so many are found at this age of the world. following such fleeting shadows.

We are told that the path which leads to this heaven is very narrow. and few find entrance. If it were true, it might as well be even more narrow than theology has paintd it, for such injustice could not be made of interest enough to attract the attention of but very few .- 7. Starr King, in Olive Branch.

Mr. STEVENS: Dear Sir-I have taken several hottles of your VEGETINE, and am convinced it is a Vegetine Tour versions, and an continued to be a plaint and general debility of the system. I can heartily recommend it to all suffering from the above complainte. Yours respectfully. Mas. MUNROE FARKER, 86 Athens street. Vegetine Vegetine Vegetine Prepared by H. R. STEVENS, Boston, Mass. Vegetine is Sold by all Druggists.

Heartily.

Sourn Boston, Feb. 7, 157).

Vegetine

Vegetine

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Who do not obtain relief, would realize how little disease and its origin is understood, and that most persons who pass through a long expensive course of modical treatment never permanently recover, would send to me, (inclose photograph, if possible,) I would impart information to them of their case and the origin of disease, and the philosophy of life, founded on a now discovery made by myself, which is unknown to the medical profession, which will enable them to recover their health, avoid subsequent disease, and he very much to their advantage, free of charge. Address Mrs. Lucreita Bradley-Hubbell, Box 1,413, Norwich, Com. 22-12-14-23-2



To the Spiritualists of the North-West.

The undersigned propose holding a sories of grove meetings wherever the friends will farnish a grove properly seated, and nake the necessary strangements, circulate notices, etc. They are both old workers in the cause, and will give good needings to all who will do their partin making arrangements or having agood time, relying on the generosity of the friends of truth, for remuteration. Address, C. W. STEWART, Geneva Wis, J. O. BARRETT, Glepheulah, Wis,

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