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

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## THE TRUE SPIRITUALIST.

A Lecture by Mrs. Cora L. V. Richmond, Sunday Morning, July 15th, at Occidental Hall, Chicago.

Reported for the RELIGIO-PHILOSOPHICAL JOURNAL.

**Question:**—What does it mean to be a true Spiritualist?

**Answer:**—One would scarcely think it necessary to answer the question, yet it affords an opportunity for saying much that may be useful in various ways.

Whatever constitutes true manhood or womanhood in the highest sense of the term; whatever the ancients understood to mean the true philosopher; whatever Christians understood by the meaning of true Christianity, is embodied in that term which expresses the true spirituality of the human race. But you are perfectly well aware that no semblance would answer the purpose, and that no self-deception or pride of righteousness will do; that mere belief in existence beyond death, while it makes a believer in spiritual life and spirit presence, it does not make a true Spiritualist; that recognition of human life merely, does not make true men and women, may bring awareness of the truth of Spiritualism, who are probably unworthy in their expression of it. Many are aware of the existence beyond death, who do not live true or well.

As there are many professing Christians, a very few of whom comprehend the mission of Christ, wherein the golden rule governed, unquestionably the theory of human life must always be in advance of actual practice in daily intercourse; teachings of the spiritual philosophy of our world. Besides, you can never have the right expression unless you first have the right perception or teaching, yet always strive for the attainment of that which is best. A true perception of the philosophy of life must exist before human actions and conduct can become so. The errors of past teachings embody some truth. A person may conscientiously pursue error, and that is the fault of imperfect teachings. The primal basis of true existence, whether in spirits or in human beings, is that measure of the proper understanding of human life. We are not afraid to say that if human beings knew perfectly what is best in the conduct of daily life, they would always follow it; they know it imperfectly, or only one side of it, or fragments of it. But perfect knowledge would likewise bring perfect capacities for the complete fulfillment of that knowledge.

Every human being, taking into consideration the organism which each inhabits, fulfills, as far as that organism will permit, the knowledge of spiritual laws which each possesses. When knowledge becomes more sure and perfect, the life will also become better. It is useful to know that if the entire effect of imperfect actions were known to man's spirit, the actions would probably no longer take place. It is a lack of perfect knowledge—this imperfection or failure to understand the law that causes the decline from a perfect state to one that is imperfect.

But the spiritual philosophy from the standpoint of olden times presents a better method for human conduct. I will tell you why. Religion has been surrounded by ignorant theologians, with many barriers to goodness, hence the human mind has been left in partial darkness; but whatsoever morality might be, whatsoever man might strive to follow—the golden rule, or the promptings of wonderful faith, how was righteousness to be reached? The teachings of theology are inadequate to explain the spiritual nature. Human philosophy rejects its presentations.

Just so soon as Christianity is made to mean human life and human practice, just so soon as a belief in Christ and his teachings is more fully manifested, instead of faith in creeds, and his examples to humanity are closely followed, mankind will become better and better, and merge more and more into his belief. The mysterious department of religious life, answers the needs of humanity in the greatest degree, yet creeds are becoming less and less.

The portion of philosophy which science declares has been commonly developed to the human mind, while a certain kind of morality is based upon it, in conformity with natural law, the spiritual nature has

been left unsustained. Human beings have been led to regard nature (i.e. life) through science, as they would a mathematical problem, as they would conform to geometrical ratios in their demonstrations; these answered for a lofty tone of mind, but afforded no sustenance to the spiritual nature; behind the intellect, material philosophy presents appalling barriers, and has a tendency to create scoffers and unbelievers having no especial object in life to sustain the moral fabric; consequently one might as well live on husks as to feed on philosophy without any spiritual nature behind it. The building up of the spiritual kingdom, is to supply a vacant space in human philosophy, while that which does not appeal to the individual spiritual nature, might as well be a geometrical rule as a problem of life.

The philosophy of Spiritualism reaches every space between arbitrary theology and arbitrary science, rejecting alike the creed, but sustaining the spirit, retaining the soul but discarding the form, revealing the fact that spiritual firmament is not beyond the grasp of man, and that its laws are fundamental, underlying all laws of the universe. Instead of miracles and impossible beliefs, a gradual line of Spirit-life has been unveiled, taking its place side by side with religion, science, literature, poetry, history, etc., and revealing the requirements of man's spiritual nature, to the end that philosophy and religion combined may appeal to the thoughts and intuition of mankind and break asunder the outward barriers, showing to every person the self within; for this philosophy and this revelation is what makes it possible for human beings to be themselves, to be true, to be representative of what the spirit of creation intended. In the physical fabric man imperfectly represents the laws of nature, and science loud in her declarations, gives to each human being in the coming time more lofty and beautiful proportions, more perfect symmetry, and far greater magnitude of comprehension and power. If this be true in purely a physical sense, may it not also be true in a spiritual sense?

The growth of the human spirit beyond the external in its operations shall determine more and more the perfect expression intended for its existence here. The Spiritualist proper, in contradistinction to other religionists, believes in a future state of existence and in the possible inter-communication of spirits with the mundane world. But all this belief implies is scarcely comprehended in its alphabet yet, and no man can say, "I am a Spiritualist," unless he is prepared to study every one of those laws that are, as yet, concealed from the comprehension of man by material barriers. It is true that one step has been taken, one barrier of time and sense has burst and the mind is perfectly conscious of an existence beyond death. The mission of angels to the world is of unprecedented importance, and science with all her boasted claims has never revealed anything of half so much value, and failing to discover anything half so important, she boasts of what she has done, instead of giving credit to that other something which has revealed itself in the world.

We say that a knowledge of life beyond death is one of the most important—indeed is the most important fact of human existence here, since it forms the basis of a line of life and knowledge which you are to pursue on earth. If your energies are concentrated on the narrow compass of material law, then the basis of human knowledge must be the low line of matter. You must commence at the lowest ebb of thought. You must descend to the molecule and atom. You must exist side by side with those low orders of existence, from which, as by evolution, you have sprung. If matter contains the germ and the ultimate, and science is found to be correct in this, then all your study must be predicated upon that, that the few years of human life is almost as nothing compared with an eternity of non-existence and the value of that to the world is only what you may leave behind in your experience with humanity, while the rest is blotted out or absorbed in the great protoplasm of nature.

On the other hand, if you take the higher line of theology, you still need to bridge the impassable stream between this world and the future—the void, the chasm, which requires miracles to fill up, and which miracle, without including the natural law of

spiritual science, would be found impossible. Therefore the line of belief the human being is prone to adopt, is the low line of materiality, rather than that which presents the impassable barrier between you and the kingdom of the spirit which is talked of.

Not so with revelation of spirit philosophy, coming between two extremes, existing alike in the past and present, its philosophy supplies all that which reason demands, while the spontaneous gifts of the spirit beckon you to another realm beyond the control of human senses and beyond the barriers, projects and departments of unaided human reason; revealing this to you, you are not responsible for it; it comes spontaneously, therefore as a revelation, and like all revelations it makes its own conditions, expresses in its own way, manifests its own power wholly, not willing to be hampered by human beings in the character of its manifestations.

If a man of science should declare he would receive the manifestations of natural law in a certain manner, the lightning would still flash defiantly above his head, but if he carefully wins nature, seeks her, strives to find out all her secrets, and systematically adapts himself to her methods, she faithfully responds.

The spiritual philosophy, of all things, declares itself to be an independent element of power, and any intelligence has its purpose, is governed by law, and manifests its independence of the wishes of man. This one thing alone proves it to be independent of the human will, independent of the methods of human judgment, independent of any known natural law discovered by science, showing that which the world has been longing for, another series of natural law supplementing the physical laws of science; another inter-strata of life that science has been baffled to discover; the explanations of the mysteries in the past which religion has excluded, and science not touched upon, and which among a certain class has been allowed to go unaccounted for. The solution of the finer element of individual life, which between the positive barriers of the senses and unenlightened judgment on the one hand, and bigotry on the other, has been neglected and allowed to run waste in the form of imaginary dreamy poetry and transcendental speculation, which nevertheless has exerted its proportion of influence over every human life, and in every form of revelation. The sublime thought revealed by Spiritualism is that the spiritual nature which each human being has, is his or her inheritance, and eternity means the plan for the perfection and development of your intelligence; that no other life, no other sacrifice, no other power than growth of the individual soul, can give to you the happiness which comes naturally of that growth, and the workings of the individual spirit, whether here on earth or in spirit states of existence, must determine the condition of that spirit.

Spirit-life is not confined to existence beyond death, but includes every stage of human life. You are in the Spirit-world now, as much as you ever will be. Experience gained now, in the first stages of existence on earth, will not have to be gained hereafter.

The communication between the two worlds, which during the last few years has been carried to a great degree of perfection, is not the beginning of Spiritualism. Every era of spiritual revelation, has been a stage of Spiritualism; every gift of the spirit in time past, has only been one proportion of its manifestations. There were the religious fires that swept over Christendom in which were many manifestations of power, which, however, the milder and more pacific thought of Luther was not mild enough to check. Then Wesley came with his spiritual revelations and belief in guardian angels; then the Quakers, Shakers, and other religious bodies, have believed themselves the recipients of visitants from another world, and a certain portion of Christendom have followed in their belief, while another portion have held to the strong fastnesses of base theological fear, and float out with a religious sect, lest their only hope of salvation be lost.

In this the 19th century, there is a broader field and method, and spiritual manifestations have been far more numerous, because the times are ripe for the coming

of angelic visitants, and manifestations have taken place throughout the world in a manner unknown before.

To believe in the phenomena of spiritual communion, does not constitute a true Spiritualist. It is true, this is one step. To believe in the physical expression of life without any attempt to study the physical laws, is like clothing without a form, or form without spirit. You might as well study the rule of three, during your entire existence, and by so doing expect to solve the problems of the stars. The constant communion between you and your friends on the other side, is of value to keep alive earthly associations, and the fires of affection, which thereby grow brighter and brighter. But to pursue manifestations with no consciousness of enlightenment, is of no value. You might continue to go up one flight of stairs, arriving nowhere, and obtaining no object.

The proof of spirit existence is given you that you may know what spirit existence is. It is not a knock at the door merely—not a manifestation that has come to allure you or win you merely; it is that the manifestations are given, so that you may ask the next question when you find that your friends exist; that you shall know what of the nature of the life in which they now live. When you find disembodied spirits in your midst, it is expected that they shall give some performance or aerobatic feat, or that they shall tell you whom you should marry, or assist you in making money, but not tell you of Spirit-life, and what manner of relation the spirit bears to existence here. If spirits can do one thing, it is expected they can do everything; and it is thought that one fact is not as good as a thousand, to prove the sublime realities of the truth; there must be facts piled upon facts, multiplied for the mere purpose of sight-seeing. The conjurer does this for you; the Spirit-world never. If it were not to form a link binding you to great spiritual truths, if it were not that these were messengers sent to herald the life to come, no spirit would stand by the gateway of life, nor will they all the time answer silly questions for the amusement of humanity.

And when scientific minds ask why spirits come in such manner—why they tilt tables and chairs, it would be well to reply that they evidently come in a manner adapted to those who seek them, and tilting of tables is just what astute men of science require to convince them. Now, when this spiritual fact is clearly established in the mind, one point is gained in overcoming the prejudice of theology and science, and the barriers of materialism are borne away—then the next step is Spiritualism.

This mere manifestation—the alphabet, the knock at the door, indicates that a friend is there; but Spiritualism consists of that which the Spirit-world brings to you and awakens within you; is aspiration and thought, the consciousness of the life of the spirit of man here and hereafter. Materialism is the theory of man's physical nature and surroundings. Spiritualism is the philosophy of man's spiritual existence upon earth and in Spirit-life; and whatever has any bearing or relationship to instruction in the truth concerning man's spiritual nature, is Spiritualism. But counting one, two, or three, does not cause you to learn geometry nor enable you to solve the laws governing the motion of planets. The alphabet is where many of you stop. There are many who suppose that Spiritualism consists in the rejection of the belief in a personal Devil or a literal hell, and they believe themselves Spiritualists when they teach the fallacy of theological dogmas and continuation of life beyond the grave.

It is something to believe that the whole human family are heirs to an inheritance in Spirit-life. This glorious heirship is not limited to a few. It is perfectly apparent in the highest spiritual philosophy; that the Kingdom of Heaven can only be within you, and the love of man is there also; and hatred, malice, and envy are put aside, and cast out forever. These, like the seven Devils (evils) cast out by Christ, may even be stronger in the individual, exerting a more potent influence than a personal devil.

It is something to believe that your friend lately in your midst, has a message for you. If there be no loftier aim in seeking that

message than to find out the fluctuations "on Change," the messengers might as well have remained in their own habitation since they do not enlighten you. While a father, mother, and sister may be most anxious for your welfare, if there be spirits from that plane of life only intent on pursuing material things, you might better seek advice of those still in the form.

We say this in all candor and respect to others; mediums are not responsible for the kind of communication which you solicit from them. You invite such intelligence from the Spirit-world, and of course they will respond to your call. You receive that which you seek. The correctness of the message depends upon the character of your mission. If it be a matter of selfishness, the response will be the same. The great and sublime truths will then remain unknown to you in consequence of this degradation.

The true Spiritualist, man or woman, is perfectly aware of spirit existence. He owns allegiance to all the laws of the universe, in proportion to their magnitude and importance; to physical laws, because of the physical body; to mental and moral laws, because of his mental and moral nature; to spiritual laws, because they crown and overlap the whole, and constitute the reality of existence, which otherwise would be vague and shadowy.

The true Spiritualists measure humanity, not by the external senses, but by the spiritual sight; not by the reasoning of the intellect, but by the reasoning of the heart; not by the reasoning of the senses, but by the reasoning of the soul.

The true Spiritualist, man or woman, is perfectly aware of spirit existence. He owns allegiance to all the laws of the universe, in proportion to their magnitude and importance; to physical laws, because of the physical body; to mental and moral laws, because of his mental and moral nature; to spiritual laws, because they crown and overlap the whole, and constitute the reality of existence, which otherwise would be vague and shadowy. The true Spiritualists measure humanity, not by the external senses, but by the spiritual sight; not by the reasoning of the intellect, but by the reasoning of the heart; not by the reasoning of the senses, but by the reasoning of the soul. The true Spiritualist cultivates that manhood or womanhood, which is a prototype of angel life; sees revealed in every human being those possibilities which are often beclouded by external surroundings. In every human being in existence slumber qualities that can be redeemed, brought forth to assume the highest position; therefore the true Spiritualist never censures—never condemns—never presents the faults of his fellow being, to others, but rather that they may be veiled, and he strives to tear them aside. The aims of the true Spiritualists, are ever good, since the good alone can endure; and there is no good possible for any mind to dream of, or be affected by, that is not possible of attainment in the highest states of spiritual life. Like charity pictured by Paul, this belief covers all things with its mantle, perceives that which is best,—eradicates the evil by inviting the good. Wheat will not grow unless fertility of soil, and if flowers are planted sterility in the place of weeds, the latter will finally disappear.

We have known the Battle of Truth fought by storming the Battlements of Error; but as the Battlements of Error are weak, and never sustain themselves against even the presence of truth, that is not always necessary. With the announcement of truth, error begins to disappear. The true Spiritualist believes that the bird outgrows the shell, and in consequence it is broken and it rises beautifully to higher and grander realizations. The true Spiritualist is willing to wait for the harvest to grow; he presents the highest—that which is best, and the standard of human conduct is elevated thereby. Aim at a low mark and you attain it, but you might attain something higher. The loftiest thought should be presented. The golden rule has been hung up in all places of Christian worship, but the possible practice of it has been denied by the Christian. The true Spiritualist believes this is practicable; he believes in the Kingdom of heaven on earth, because it is he who will strive to make it so in all essential particulars. The true Spiritualist not only believes that others must reform, but that he must first reform himself. No true Spiritualist believes that the sins of his neighbor are greater than his own; no true Spiritualist believes that the Spirit-world ever look down upon this side of existence otherwise than with the eyes of charity. Every true Spiritualist believes that every action of human life brings its own results; the condition in which men exist is their own heaven or hell, consequently death alone does not change their condition; heaven and hell accompany them.

All souls now mourning in darkness will be comforted on Earthly Day.

IS THERE A CONFLICT

BETWEEN

DARWINISM AND SPIRITUALISM?

By WILLIAM EMMETT COLEMAN.

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PART I.—SPIRITUALISM AND DARWINISM.

Our worthy brother, J. M. Peebles, predicates a conflict between Darwinism and Spiritualism. Does this conflict actually exist? In order to determine this question satisfactorily, it first becomes requisite to have a clear conception of what is meant by the terms Darwinism and Spiritualism; for, without an accurate and precise definition and comprehension of the terminology employed in the presentation or discussion of a thesis or proposition, hypothesis or theorem, misunderstandings multitudinous and misconstructions multifold will invariably arise.

In commencing the consideration of the subject in point, however, I desire it to be distinctly understood that I shall discuss principles, not personalities, with but one end in view,—the exposition and elucidation of truth. To me, principles are everything; personalities, when contrasted therewith or opposed thereto, nothing. I will as vigorously and determinedly attack error held by father or mother, wife or child, bosom friend or intimate acquaintance, as if held by total stranger or deadliest foe. Truth is the one thing paramount to all else—"is it true?" is the one question above all others! When we address ourselves either to the discovery or the presentation of any fact or principle in nature, all personal predilections and educational bias should be, so far as possible, thrown entirely aside, and the teachings of enlightened reason, as borne out by the careful scrutiny and intelligent interpretation of nature's unerring laws, should be sedulously sought and discriminatingly followed, irrespective of the views thereon of both friend and foe.

I trust, therefore, that however forcibly I may combat the opinions and theories of Brother Peebles, he will bear in mind that it is done in perfect love and kindness to him personally, it being solely his intellectual conceptions and their expression that are antagonized; and however extensive may be our differences on the subject in question, I feel assured that the friendship existing between us for years will not, in any manner, be impeded, nor the esteem in which I have ever held him for his devotion to truth, coupled with his genial, ardent, sympathetic nature, be at all impaired.

WHAT IS DARWINISM?

Let us first consider what is signified by the expression Darwinism,—but before determining this point, it may be well to state that the term Darwinism nowhere appears in Mr. Peebles' pamphlet upon the question at issue, but, in lieu thereof, the unknown and hitherto unused word Darwinianism. Whence Mr. Peebles derived this term I can not say, certainly not from Darwinian literature, either pro or con, in which the universally accepted term Darwinism is, on all occasions, used. To express a widely known phase of scientific thought and research, with which the world has been teeming for nearly twenty years past,—provocative, probably, of more discussion and controversy throughout Christendom, both among the scientific and the unlearned, than any other single thing during that period,—by an expression previously unheard of, but at the same time strikingly similar to the true term thereof, would seem to indicate that the user of said term must have had very slight acquaintance with its literature, or else that his examination thereof had been so superficial and perfunctory, as to fail to fix in his mind the name even of the "hypothesis" therein involved, mistaking therefor a word of his own coinage, strongly resembling it in sound and construction.

It is significant, however, that, although Mr. Peebles' pamphlet was first advertised as the "Conflict Between Darwinianism and Spiritualism," which name is found upon its title page, in a few weeks after its issue, the word Darwinism was substituted for Darwinianism in the advertisements, which second term is now altogether used by Brother Peebles in his articles defensive of his pamphlet, to the exclusion of his original term—Darwinianism, which alone is found in the pamphlet to the exclusion of Darwinism. Probably some friend, better informed than the author, invited his attention to the misnomer, the use of which he has since carefully avoided. I merely mention this, as seemingly indicative of a lack of due heedfulness as regards exactness and accuracy on the part of an anti-Darwinian critic, who persistently characterizes Darwinians as "surface-thinkers," addicted to "shilly-shally statements, and slipshod logic."

But what is meant by Darwinism? Mr. Peebles tells us it is the "science" of evolving men from monkeys, he using the term, on all occasions, as expressive of the theory of the derivation by natural descent of higher species of animals and vegetables from lower, including the descent of man from lower forms—monkeys, as Mr. Peebles insists on calling them. Though, in popular parlance, this is the usual definition given of Darwinism, it is scientifically inexact. Evolution, not Darwinism, is the true term descriptive of the above proposition; and this term, Evolution, is used in this sense both by Spiritualistic writers and the highest scientific authorities, which term, used as denoting the derivation of higher from lower forms, was in current use in the scientific world long ere Darwin published the "Origin of Species." Darwinism, however, means the theory of the genesis of species by natural variation and the preservation of favored types and races in the struggle for existence through natural selection—survival of the fittest, as it is aptly termed. To the first thorough presentation of this peculiar feature in Evolution, Mr. Darwin (in connection with Mr. Wallace) can justly lay claim, though, previous to the appearance of these gentlemen's views and arguments thereon, the subject had been occasionally slightly alluded to and incidentally commented upon in the works of earlier evolutionists. The full title of Darwin's great work is, "The Origin of Species by Means of Natural Selection, or the Preservation of Favored Races in the Struggle for Life," this title being a complete and accurate description of Darwinism, pure and simple. See likewise the definitions of Darwinism in Appleton's, Chambers', and Zell's Cyclopedias. The expression has been, and is, used to cover the whole field of the evolution of species, in which sense Mr. Peebles uses it, but such use is manifestly unscientific and inexact, the term, in truth, applying to but one of the factors in the great problem of evolution—natural selection.

As regards the term Darwinism in its correct and only accurate acceptance, does Mr. Peebles deny its general truth, or posit it as in conflict with Spiritualism? Is natural selection opposed to the Harmonical Philosophy? In the whole range of the literature of Spiritualism, or amid the multifarious utterances of its mediums—entranced, writing, or what not,—since its inception in 1848, there can not be found, I venture to say, a single sentence antagonistic to the great truth,

apparent on every hand, that all things in nature are variously acted upon and modified, as to their forms and functions, by their environments—surrounding circumstances, as well as by their own internal and intrinsic conditions; in fact, in Spiritualism, we know "conditions" are ever paramount. The influences of climate and soil, the variation and modification of existing species of animal and vegetal life, are universally admitted, while their multiplication in numbers or retardation in growth, consequent upon the extent and character of the enemies by which they are surrounded, or to whose ravages they are liable, will be disputed by none. These generally accepted truths, patent to the feeblest observer, constitute the basis of Darwinism—natural selection, the principle being so extended and amplified as to embrace the whole domain of organic development.

What is the one basic, fundamental principle of the Spiritual Philosophy? Clearly this: Eternal Progression of Mind and Matter,—progress universal, from chaotic nebula to conscious self-poised human individualities—the highest outcome of evolutionary growth. Spiritualism teaches constant development in nature, from lower to higher conditions of existence through purely natural means, and is not this the very epitome of Darwinism, whether viewed in its strictly scientific aspect or as held by Mr. Peebles and the people generally?

These basic principles immanent in the universe, sought to be disseminated by Spiritualism and its advocates, are steadily advancing, as well among the masses of the people as in scientific and literary circles, through the ever widening growth of Darwinism and Evolution. Wherein then consists the conflict between the two? Their spirit, their animus, their vitalizing principle, is the same, both alike destructive of supernaturalism and miracle, both enlarging the scope and sphere of operation of Mother Nature, demonstrating her sway to be absolute—supreme!

WHAT IS SPIRITUALISM?

But, as yet, an examination of the precise significance of our second term, Spiritualism, has not been entered upon. Spiritualism in its constricted sense, as applicable simply to a belief in the communication of spirits with mortals, has nothing, in its essence, either for or against Darwinism. The believers in special miraculous creation, in spontaneous generation, or in evolution, can equally give credence to the mere fact of spirit intercourse,—that fact, in itself, throwing not the least light upon the origin of either man or the lower forms of nature; but is this definition of Spiritualism the true one? To my mind it is not, neither is it taken in this sense by Bro. Peebles. If there be communication between the spirit-world and this, there must be something communicated, and the character, scope, and tendency of the subject-matter imparted from the angel-world is as integral a part of Spiritualism as the mere fact of communication.

Still further, the nature, tendency, and scope of the revelations vouchsafed to earth from the denizens of the spirit-country being considered, there will necessarily arise therefrom a system of philosophy—a code of principles based upon the mode of communication, the nature of the communications given, and the information therein contained relative to the state of being in which the communicators reside, the laws governing the intercourse between the two conditions of life, and the object and nature of the material universe in connection with the spiritual. The system of philosophy upreared through spirit intercourse constitutes the essence of Spiritualism *per se*, and the term Spiritualism is herein used in the sense of an embodiment of the philosophical principles underlying mind and matter in the material and spiritual worlds. This philosophy, we have seen, is largely founded upon the revelations given us from the unseen realm,—from those who, occupying a superior plane of existence to us still inhabitants of a physical planet, with larger experience, and keener and deeper insight into the arena of Nature, are, *per consequence*, enabled to give us much valuable information relative to nature's operations in mundane and supernumundane spheres. Surely Brother Peebles will not deny that the revelations and teachings from supernal circles and spheres form the basis of the Spiritual Philosophy—Spiritualism. Such being the case, let us see what the Spiritual Philosophy has given to the world on the subject of Darwinism, as by this means, we can clearly determine whether there be that "irrepressible conflict" between Darwinism and Spiritualism of which Brother Peebles speaks.

ANDREW JACKSON DAVIS AND DARWINISM.

Spiritualism made its advent phenomenally into this world March 31, 1848, but previous to that date, its forerunner—its John the Baptist—had appeared and prepared the way for its reception, in the person of Andrew Jackson Davis. In 1847 was published "Nature's Divine Revelations," dictated principally in 1846 by and through Mr. Davis, then aged 20, while in an unconscious trance. The knowledge contained in this book purported to have been derived from the sphere of wisdom in the spirit-world, Mr. Davis' mind, while in its exalted condition consequent upon his magnetization into the unconscious trance, being receptive to the truths of that sphere, which flowed, as it were, from the spirit-world into his susceptible mentality. Since the advent of Spiritualism with its host of trance mediums, many Spiritualists have spoken of this work of Mr. Davis, as well as his other writings, as emanating through his medial qualities, making him thereby merely a medium through whom spirits communicate with mankind. This, however, Mr. Davis strenuously denies, stating that the knowledge imparted to the world in his various books is obtained through clairvoyant introspection—exaltation of his mentality into the superior condition, in which condition spiritual things become realities to him as palpable and vivid as are material in the ordinary condition. In either case, the writings of Mr. Davis must be, and are, regarded by all Spiritualists as emanating from the spirit-world, whether derived through clairvoyant impression or mediatic impartation.

The work alluded to above, "Nature's Divine Revelations," contains a detailed statement of the evolution of the material universe, from the central sun up to the cometary sixth circle of suns, with a lengthy narrative of the evolution of our earth up to the period of recorded history, including an account of the introduction of minerals, plants, animals, and men thereon. It plainly and unequivocally teaches the derivation of higher species from lower, including the descent (or ascent) of man from lower animal forms. It gives an extended account of the various semi-human tribes existent on earth, gradually approximating the purely human ("missing links" in scientific parlance), until at last the really human—the genuine *homo*—appeared, low, brutal, scarcely a degree removed from his animal progenitors. This, the *first* distinctively Spiritual production, and one of the most unique and wonderful works Spiritualism has yet produced, we find teaching Darwinism throughout, or as Rev. Mr. Cope-land, a liberal Unitarian minister, remarked in a sermon on Spiritualism a few years since, when speaking of the good accomplished through Mr. Davis' writings:

"A. J. Davis taught Darwinism by 'Nature's Divine Revelations.' In this instance, I fail to see the conflict between Darwinian and Spiritualism!"  
To be Continued.

MRS. HOLLIS AND OTHER MEDIUMS.

MR. EDITOR:—In a short visit to your city lately, I had some pleasant experiences investigating Spiritualism. My first visit was to Mrs. Hollis (Billing) at 24 Ogden avenue, where I received some of the most positive evidences of spirit presence that one could have. The first seance was attended by no one but the medium and myself, and the uncarpeted room contained nothing else, except some plain chairs. No suspicious looking ventilators, closets, cabinets or traps occupy her circle room, and the medium can generally be heard talking or fanning. We had only been sitting a few minutes when her Indian control (Ski) began talking in a loud and distinct voice, entering into many little details regarding my household which no one outside it could possibly know or even take an interest in. He described correctly the little darling we have just lost, giving full particulars of his disease, and assuring me of his improved condition in the Spirit-world. He gave names and messages of spirit friends present, and in every possible way made himself useful and welcome. My own loved ones came also and told me all the details of the arrangement and funeral of the little one we so longed to keep with us, giving the names of some who took part in the ceremonies (which were entirely spiritual) and mentioning the little gifts which were buried with him. The little ones also sent love to the old colored nurse who was called in to attend during our baby's last illness, and her name was unhesitatingly given. Spirit relations and friends sent me loving messages, and gave me with their own voices words of comfort, sympathy and hope. I felt like once more gathering up the threads of life, and weaving them into the brightest web I could, conscious of the approval of the pure, the true, the good.

In my second seance, in which another lady and I were the only investigators, very unexpectedly to us, my little ones attempted materialization. Mrs. Hollis could see them clairvoyantly, but we could see nothing but the building up of the luminous globe, its gentle floating around the room, and its final dissolving. Among other interesting things which occurred in a public seance, was a short lecture by the control, James Nolan. His subject was, "Memory," and his voice, language and ideas excellent. That same evening Dr. Billing's spirit mother requested the Doctor to sing "Shells of the Ocean," which he did, she joining in, sweetly and clearly. Her voice seemed to me to float about, and once I felt that it was in a few inches of my face.

Little Mammie Stoddard, a child of six or seven years, was invited by a little spirit to sing a French song, and was accompanied throughout by the little spirit songstress.

"Ski" came and gave a good many tests; among others, the Masonic signs to some gentlemen of that fraternity. This was one of the most wonderful manifestations I ever heard of. The circle contained some eight or ten persons, three or four perhaps being Masons, and they sat beside others just as chance or choice dictated. "Ski" promised to give the tests in words, and that none present but the Masons should hear him. We all listened intently, but not a word did any one hear, except the Masons themselves. "Ski" pressed them to say "Yes," or "No," whether they had received satisfactory tests or not; and all said, "Yes." Since these gentlemen were known to be reliable, intelligent men, and some of them, perhaps all, influential citizens, we are obliged to believe them, no difference how singular the facts appear. When we inquired of the Indian how he could speak without being heard by all, he said he "stuffed magnetism" in our ears.

At Bastian and Taylor's materializations I did not recognize the only form that came to me; though one of my spirit friends told me, through another medium, that she appeared at that seance. Dr. E. J. Withford has splendid phenomena take place in his presence. Myself and friends were entirely unknown by any one in the circle, but spirits gave their names and wrote messages to us in the dark circle. The Doctor refused to sit in the cabinet till he and it were searched and a statement made to the circle that no chance of trickery was discovered. If all materializing mediums would take this honorable position, they would at once engage the sympathy and confidence of the investigators, and neither lose their own dignity or power, nor be surrounded with the suspicious, disagreeable influences of a skeptical circle. Anything happening under test conditions does more good towards establishing the truth, than wonderful things without. In the Doctor's circles, forms materialized, came out the door, and talked with their friends, and dematerialized (or seemed to) before our eyes.

I received some good independent slate writing from the Doctor, containing good tests, as also did a lady. Once, while she was obtaining messages from a member of her family, another spirit took control and wrote this message: "Please give my regards to Mrs. Jacob Martin, S. S. Jones." The lady asked the Doctor for an explanation of the message, and he told her that I was the lady whom Mr. J. addressed. I thank Mr. Jones very much for this unexpected and fine test of spirit power.

A learned (?) skeptic of this place says that I am deceived in the slate-writing and materializing, at Dr. W.'s, and in the voices at Mrs. Hollis. That she is a ventriloquist, and does the talking herself (what about the intelligence though?) Now, Col. Bundy, is it not a known fact that no woman was ever a ventriloquist? And aside from that, is it not true, that in a dark room, ventriloquists are unable to use their powers successfully? Is it not impossible for them to whisper so that the sound would come, or seem to come from any direction but that? If I am right in my conjectures and the fact were once established, it would do away forever with that argument—that old saw, against mediums. I wish you, Col. Bundy, or some other intelligent Liberalist, would test this matter, and give your readers the results. Will you not?

Yours truly,

CAIRO, ILL.

MRS. JACOB MARTIN.

CHRIST'S TEACHINGS VERIFIED.

"Brother Arrayed Against Brother."

"For the weapons of our warfare are not carnal but mighty," through Reason and Common Sense, to the pulling down of the strongholds of Sin and Satan in the Orthodox Church.

MR. EDITOR:—In the JOURNAL of Sept. 16th, 1877, you published a letter of mine to my brother, in which I answered the question, "What does Skepticism offer in Exchange of Faith?"

I have just received another letter from said brother, in which he claims that my answer is not satisfactory, hence the original question comes back and I further reply. First, your chief, great, important cardinal point is your belief that a few of your fellow creatures will be forever saved (?) in all the ineffable, indescribable glory of your golden-streeted New Jerusalem; and secondly, that a very large majority will forever "buffet the dark billows of black damnation" for age and age. I can hardly believe that your "natural light of flesh" really can feel a perfect joy in your present faith, or that you would be sorely grieved if you should be made to feel and know, that every one would be rewarded according to his works, and that there was "no forgiveness of sin" in the orthodox acceptance of the idea, and that there would be no such thing as any one suffering eternally for the errors or follies of a few short years of human life; yet I don't know but your heart has been so long encrusted in the teachings of old antediluvian theology that you are as yet unable to see any ray from the glorious sun of "reason and common sense." If you can be reconciled to this belief because you think your hope safely anchored within the "veil," I envy not your heart. Indeed—I mean real live ones—are not so very selfish that they can feel happy when they think that any one, ever so poor, ignorant and humble, may suffer eternally.

Our great, good and noble Theodor Parker, who was more like the man Christ Jesus than any other being

that has ever lived—said substantially (I can not give his exact language) that when he got home to heaven if he should find on the horns of a rafter there but one (only one) and should find that the missing one was shut up in your orthodox hall he would raise a rebellion in heaven and call for volunteers and raise an army and march to his rescue! All hail! Brave, holy and beloved Parker. Thou art even now in the "abode of the blest," and knowest all of the religious delusions against which thou in thy life-time didst fight, are all, all a fraud and mockery.

Now, if Bro. Parker has found it necessary to raise his army and has issued the "long roll" call for volunteers, I don't believe he found a single orthodox saint who "died in good and regular standing in any church" that responded to the call; no, not even John Calvin, Luther, or Jonathan Edwards, and I don't think that bigoted, narrow-minded saint Moody would, if he were there, but you would find Paine, Voltaire, Ethan Allan and John Stuart Mill in the front rank; all those who while on earth, thought more of laboring for the honor and glory of God, than they did of trying to do good to their fellow-men, will, in the "kingdom of heaven," seem really to be a very small specimen of saints.

"This go and thou shalt live," is the doctrine of your great teacher. In your letter, you make a fling at Spiritualism, by referring to the JOURNAL, wherein it is said, "Materialized spirits kissed Aurelia Griffith," etc. I refer you to "Holy (?) Writ." See Luke I: 28, and I will here state a fact, which I think you never knew, or even thought of, that your orthodox God never created angels; that is, he never made one out of new white cloth. The poet says of angels, and it is the truth—  
"How various e'er their ranks or kinds,  
Angels are disembodied minds."

So you see all your angel hosts are simply the spirits of those who have lived and died on earth. The chapter and verse to which I cite you, read thus, "And in the sixth month, the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, and the virgin's name was Mary, and the angel came in unto her and said, 'Hail, highly favored, the Lord is with thee; blessed art thou among women.'" And when she saw the angel, she was troubled, and the angel said unto her, "Fear not, Mary, for thou hast found favor with God; and thou shalt conceive in thy womb and bring forth a son," etc. The reader is referred to this bit of sacred (?) history to prove that spirits of the olden time were often brought in contact with woman. In verse 10th, Gabriel informs Uncle Zach, that he is an angel, hence that he was once in this mortal flesh; again the reader may be curious to know what particular business Gabriel had that called him here at this particular time. If he will search closely, he will see that the "angel" was looking around for an opportunity to increase the population of that particular region, and it seems that he first stumbled on an old superannuated man and woman, and told the old man that his barren wife, who was well stricken in years, should bear him a son who should be filled with the "Holy Ghost from his mother's womb."

Query:—Was the angel or Uncle Zach the father to the child? Who will or can tell?

Now is not this a very interesting history for our children to read in this day and age of Moody revivals? N.B.—The spirit (angel, if you please) Gabriel must have been materialized or else the "old folks at home" and the young virgin could not have seen him. It appears that Mary doubted the angel's word, for she asked: "How shall this thing be, seeing I know not a man?" and the angel said unto her: "The Holy Ghost shall come upon thee."

You say "modern Spiritualism looks to me one of the most egregious follies of modern times." It seems to me that those who have examined any question long and patiently and thoroughly, are quite as well qualified to judge of its real merits, as one who has read but very little, and that with "jaundiced eyes" and thoughtless.  
T. J. MOORE.  
Starfield, Ills.

LETTER FROM J. WILLIAM FLETCHER, LONDON, ENGLAND.

EDITOR JOURNAL:—I am favored with seeing your valuable paper, as it comes regularly to hand and seems to be meeting a demand long since felt, as it contains much general information concerning the movement. Spiritualism in London and in England generally seems to be quietly resting itself after the favor created by the prosecution of Dr. Slad. Most and others. In private circles it is as much sought after as ever, and those in high position seem desirous of studying its phenomena. It is not uncommon for a fashionable dinner-party to terminate with a seance either with a professional or home medium. I do not think mediumship is on the same plane of development here as in America. There are several physical mediums possessing wonderful powers, but very few trance mediums. Among the most noted mediums in London, is Mr. Chas. E. Williams. His seances are held in the dark, yet every facility is given to prove the genuineness of the manifestations. He takes his seat with the circle, allows himself to be held, and the lights being put out, instruments are played upon and objects moved, until the room seems alive with unseen beings; then lights are shown and "John King" holding a light before his face materializes as far as the waist, and floats about the room, now disappearing through the ceiling, now rising from the floor, speaking the meanwhile in a voice, deep and heavy, as unlike the mediums as it would be possible to imagine.

Mr. Williams enjoys the confidence of the best people here and is kept busily employed. There are several others, among whom Mr. Eginton, who has recently had a severe time with Canon Gilbert, and who has never recovered from the effects of the seance. He is also a wonderful medium for form manifestations. Some weeks ago, he was invited to give a seance at the residence of the above named gentleman, Canon Gilbert. The hour appointed was 11 A. M. He arrived at the house and found three priests awaiting his arrival. After being ushered into the room, he was told to take his place. Having done so, a priest seated himself on either side of him, and held his hand. Canon Gilbert with a brown paper parcel under his arm, stood directly behind him. The noonday sun was streaming into the room through the unshaded window. Then Canon said: "You got instruments played upon I hear. Now there are instruments in those three corners; play upon any one of them." And as no manifestations came in fulfillment to the command of the reverend gentleman, he exclaimed: "How curious! how very curious!" "I hear you got objects moved; now on the mantle is a reel of cotton; on the floor is a fifty-pound weight; move either of those two objects," and as they did not move, the silence was only broken by the saintly exclamation: "How curious! how very curious!" "I hear you got materialized forms; produce a form for me now. I hear you got writing on a slate; write on this slate under my arm wrapped in this paper."

Need I add that no manifestations occurred, and that after the medium had endeavored to expostulate, and tried to explain that there were conditions necessary for the productions of these things, he was rewarded with the reply: "We make our own conditions." Of course, the priests denounced him as an impostor, but the seance furnished material for four sermons by the Rev. Canon, who claims now to have investigated Spiritualism. I don't think it matters very much whether the Canon Gilberts and many other would-be wisacras in the world believe in Spiritualism or not; yet they ought not to complain because when they lack subjects to talk about they can always expose Spiritualism.

Mr. J. J. Morse, McColville and others are busy upon the platform and are doing a good work; and it matters little for to-day, Spiritualism has plenty of time to grow strong in and can wait for that justice sure to come.

I am very busily employed as a medium. I find the English people kind and warm-hearted when once the ice is broken. I trust that the prosperity your paper so richly deserves, will crown your work.  
J. W. FLETCHER.  
14 Southampton Row, London, Eng.

BOOK REVIEWS.

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John P. Gray, M. D., LL.D., Sup'l. New York Lunatic Asylum, Utica, appeared before the American Medical Association at its annual session held in Chicago, last June...

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MAN is poor. Let him toll and mail every day, still he is poor. Men here and there are rich, but man is poor...

Again: "They all stand simply on the assertions of so-called mediums" which is in my humble opinion—"another one," as anybody knows who has investigated the physical evidences of Spiritualism...

ways consider it a sign of "true greatness," I suppose, to say: "I don't know anything about it, nor I don't want to!"

THE Rev. John C. Simpson, of Oregon county, Mo., for twenty years a Baptist minister, has been convicted and found guilty on five counts of illicit distilling.

A Chicago man named Fitzgerald kept on arguing until he had been stabbed five times. He must have been pretty nearly correct.

EVERY violation of truth is not only a sort of suicide in the liar, but is a stab at the health of human society.

THE Pope met 5,000 "Innocents Abroad" Sunday at the semi-Centennial of his election to the episcopate.

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LOCATION 63 and 65 LaSalle street Northwest corner of LaSalle and Washington streets. CHICAGO, ILL., AUGUST 11, 1877.

Importance and Need of Spiritualism.

Blot out of the world the idea of immortality, root out from the soul the hope, or wish, or thought of a future life, and what a chill and change would come over life here. An element full of light and power would be gone, a strange blindness, or a fearful sense of the injustice of existence would oppress us.

The splendor of intellect, the power of high achievement, the sweep and scope of human thought and research would seem poverty too large and disproportionate to the little span of three score and ten years.

This idea can not be taken out of our spirits. It lives and grows, it has survived all manner of Pagan and Christian dogmas, hell itself can not burn it out, but the hot fire cools into the radiance of the Summerland, and the idea of immortality still lives!

We are in a transition state on religious subjects. Old dogmas and authorities are losing their hold; any "Thus saith the Lord," without proof is weak and we call for other evidence.

The church gives Christ's death and resurrection as proof of life hereafter. We are told that "Christ brought life and immortality to light." We are not taught to rely on any voice within saying; "Man, thou shalt never die," is but only on Christ. Their evidence is too ancient and uncertain, but they give us no other, and if that be shaken the world is without hope.

Science emancipates the mind but does not inspire the spirit. It deals with matter and law, finding out the last dimly through the first, holding the unseen as some shadowy result of the seen, to melt away when its outward and visible cause changes its shape. This tells of no life beyond for the soul.

A month ago, a clergyman told us he had no clear faith or light of the future. He is one of many others—"blind leaders of the blind" indeed!

What is needed in this state of things? New proofs and new methods better than the old, and to more than fill their place. Spiritualism, with its facts, its philosophy, its religion, meets the want as nothing else can. It is the world's Savior; not by blood but by the spirit.

It tells us to listen to the voice within, to pay heed to the normal and growing wants of man's spiritual nature. That inward voice tells of immortality. Prophets and seers in all ages have revealed it, great poets have sung it in their highest and noblest strains, common men and women have heard it with tender reverence. Deep, spiritual, before all else, is this voice of God in the soul, but we want outward proofs to sustain and confirm it, especially in this age that rightly calls for facts that our senses can grasp. We want external experience that shall meet and awaken intuition. The facts of spirit-presence and communication give us this and nothing else can. They are precious and greatly needed.

Spiritualism only can conquer the materialistic tendencies of inductive science, enlarge its methods, harmonize its dogmatic

spirit, and so make its great work still greater. It is the only means whereby the spiritual life of the church can be saved from the wreck of its false theology, and immortality stands out clear and strong, tested and confirmed by the thought and experience of a cloud of living witnesses instead of being looked for amidst crumbling Judean tombs.

The myth of Christ's bodily resurrection is dying, but the truth that the spirit of Christ yet lives, as do the spirits of other "just men made perfect," will take its place, and the world will be better for it; and that truth of the "real presence" of the denizens of a higher life beyond the grave, is the central and inspiring thought of the spiritual movement.

Its philosophy its natural religion, its perfected science, shall make life glow as in the light of "a new heaven and a new earth." Let us feel how high a privilege it is to do some earnest work for this new dispensation.

SOLIDARITY, In Co-operation—not in Communism.

This teeming world is filled with hard-working millions who toil on year after year with the shadow of want and poverty constantly threatening even when not obscuring the sun of prosperity. They feel there is something radically wrong in the condition of society and blindly grope for a solution until at times the demon of discontent obtains possession of the weaker minded and nothing but blood has thus far been able to soothe the monster. The past few days have witnessed the culmination of gigantic attempts toward the subversion of human rights. The climax has been that inevitable one which always is produced by similar attempts; blood, riot, disorder, in which the innocent suffer with the guilty and the black pall of gloom and death hangs over the country with sickening portent of further convulsions in the future; near or remote as circumstances may develop. The fearful oblation offered up will be productive of good; the great law of compensation is already at work. For years the moral tone of society through all its intricate ramifications from the most extensive and powerful commercial circles, through the church and down to the lowest strata, has been gradually lowered until bribery, embezzlement, and corruption seem to prevail as a rule and not the exception. From the member of congress or cabinet officer down to the petty trustee of the smallest cross-roads hamlet, the actuating motive seems to be self, first and last. Capital controlled by brain has taught that might makes right. The lowest strata of society made up of thieves, murderers and that conglomeration of all that is villainous, the red-handed communist has been quick to learn this lesson and to apply it upon every possible occasion. Between the Charybdis of Capital and the Scylla of Communism the ship of the middle class seems sure to be wrecked, unless a principle shall be found whereby to guide the helm so skillfully that instead of being swallowed by Charybdis, that giant shall be made the power wherewith to run down the hydra-headed Scylla and bury it forever beneath the sea of justice and equal rights.

The present outbreaks are only the incipient throes of a mighty revolution which will in time tend to elevate the human race. The destruction of life and property has been without the approval of the working class, but when they attempted to dictate by overt acts they opened the door and made the opportunity, eagerly sought by the thief, murderer, and communist, and thus is the working man responsible to some extent with the capitalist for the present reign of blood and anarchy. Some plan must be wrought out of these uprisings which shall identify the interests of capital and labor more closely, which shall produce a feeling of brotherhood instead of the armed neutrality now existing. We believe the chart which shall guide humanity towards solidarity of interests is to be found in co-operation. The attempts heretofore made in this direction have not in many cases proved successful, not from inherent difficulties within the principle but rather from the lack of true understanding and advancement in the parties thereto; the world has hardly as yet reached the necessary point on the road of progress, but is fast approaching it, and the discipline and experience now being acquired will hasten the day of arrival. The capitalist must learn that this life is not all of man, that he is not his own master, but the servant of higher powers; that the nearer he comes to a life of unselfishness here, the richer he will be when done with earthly things. The working man must learn to lay aside his mistrust, his bitterness, he must repel all the insidious advances of the fiend-Communism—that product of the effete civilization of priest-ridden Europe; he must learn that the right is not all on his side and be ready to join hands with the capitalist in bonds of fraternal love and equal rights. When this shall come and the poorer classes shall also have learned how much bitter off they may be to live in the country and cultivate the soil than to flock into great cities and herd like brutes, the true prosperity of the race will have begun, conducive of peace on earth, good will towards man and constant progression beyond this life.

Bro. Johnson, of Centralia, an old time subscriber, enlivened our office the other day with his genial presence, and entertained us from his store of interesting spiritual experience.

JO COSE REVIEWED.

See Religio-Philosophical Journal of July 28th, 4th Page.

Away with rules and resolutions! They only limit the outcome, Of somebody's false conclusions, About the matter of twinedledom.

Jo Cose makes himself merry at the expense of those who believe in organization, especially in its application to the interests of Spiritualism. People who lack the capacity to reason on so important a subject may at least be tickled by his doggerel; and we are quite willing to have the laugh come in, if any one can find a place for it. We have a decided fancy for facetious spirits, and pray that they may be multiplied and allowed to go on and prosper. It is not the intention of the present writer to check the manifestations of this spirit. I will not here venture the expression of a judgment respecting the claims of Jo Cose as a poet; but he seems to me to be a poor logician. He presumes that those who are inclined to favor organization must want to be leaders—presidents, scribes and treasurers. This does not necessarily follow. Moreover, the class of people intended to be satirized probably would not elect any pantalooned or petticoated apostle of unlimited social freedom to the presidency. It is not to be presumed that they care to multiply scribes of a peculiar stripe already too familiar to our observation. And, further, in respect to a treasurer—in the words of Jo Cose, "A fellow to hold the bag"—he would be quite as useless as a "fifth wheel to a coach." It will be time enough to nominate a candidate for that office when the Spiritualists, as a body, shall have any material treasure to intrust to his keeping. Until then it can be no great object for any man to add an empty bag to his luggage. For the present no one need give bonds for the safety of this amazing emptiness, for where it is, we notice, thieves do not break through and steal!

No, Mr. Jo Cose, you are not authorized to infer from the fact that one believes in organization, that he wants to be a leader, any more than we have a right to conclude—since you are opposed to all leaders—that you must want to be a follower. All that any logical reasoner would feel authorized to assume from the premises you furnish, is that you want a degree of individual liberty, that is incompatible with rational methods and the divine order of Nature; a measure of personal freedom that may encourage looseness in social life and lead to anarchy in the State.

Our individuality by no means depends on a state of complete isolation. It is true we are strongly inclined to pursue our own course, much as we might be pleased with the company of Jo Cose. His aversion to leaders will not, however, prevent his finding followers among those who are like-minded. Or, perhaps, he may assist them to individualize so strongly that no one of them can either go before or go behind another. He will indeed achieve a great victory if, in the end, he is able to

Make every one pull his own way, Whether he or she will or not, For then, if "the devils to pay," We are sure the pitch will be hot.

Now swear you'll not pull together, Brother, sister, go it alone, Then in spite of wind and weather, You'll safely reach the heavenly home. SELAH! S. B. B.

P.S.—The people opposed to organization may be pleased to know that the mob law sustains their policy; that all anarchists and lawless men support the same, and that the great and irrepressible community of tramps and idlers is on their side.

Postscript Number 2.—We omitted to say that Jo Cose, the funny fellow of the spiritual press, in his last metrical composition refers—in his own felicitous manner—to the friends of organization, as

"Eloquent souls from the moon, Come to take the earth as pleaders."

Just here he introduces a foot-note, warning all careless observers not to read bleeders, for he apprehends that "some one might take offense." Jo Cose is entitled to credit for exemplary caution; but we think his warning unnecessary. We never look for crimson sap in a mill-race, and no one ever expects to draw blood from cucumbers.

REMARKS.—Our correspondent, who is rather severe on our amiable friend, Jo Cose, should, we think, have sent his criticism to the BANNER OF LIGHT, that being the true stamping ground and battlefield of the inimitable and only true Jo Cose. The verses were intended, in our opinion, to show the foolishness of a national convention and of an organization which would not represent the best interests of Spiritualism. With this view of their meaning, we commended their intent. We regret that S. B. B. fails to appreciate the wit and humor of this valued writer for our able cotemporary. We are in favor of organization, and say so in nearly every issue. Our editorials in favor of it have been copied and commended by almost the entire spiritualistic press, both of this country and Europe.

The Religion of Spiritualism.

In the August number of the American Spiritual Magazine, the editor copies our late editorial on the above named subject, and prefaces it with the following statement; remarkable for its perspicuity, brevity, completeness and truth:—

"We copy the following timely editorial from the RELIGIO-PHILOSOPHICAL JOURNAL, and recommend its careful perusal to all the readers of the American Spiritual Magazine. Many Spiritualists, like the Hebrews of whom Paul wrote, when they should be 'men, not babes, who have need of milk, not being able to digest strong meat.' Facts are necessary to demonstrate truth, but when this has been accomplished we should 'leave the principles' and 'go on to perfection.' We are spirits now, clothed with a natural body adapted to the present state of existence. Progression being a fundamental principle of our intellectual and moral natures, which constitute our personality, must be developed in our earth life. The benefit to be derived from our knowledge of Spiritualism will be the use we make of it in attaining that purity of heart and life which alone will quali-

fy us for happiness in this, and in the future state of existence. Let us then leave the phenomenal phase and go up higher to the plane of exalted purity, so that we may have spirit communion independent of external manifestations."

Paintings for Sale.

Ben Cooley, Esq., a spirit artist of much ability, well known in Michigan and elsewhere through his beautiful paintings, has sent to our office for exhibition and sale two oil pieces, each remarkable for strength of conception and skillful handling of the subjects.

One piece represents the death-bed scene of an old man, and just above the head of the worn-out physical body is seen the new spirit body leaving the brain last and giving promise of beauty and power in the near future. The aged wife sits by the bedside, in deep study over the great mystery terraced death. A daughter also mourns his departure, while from the spirit-world come to welcome him six children, who had gone before. The silent influence of such a work of art is great and lasting, and we trust as many of our readers will see it as can conveniently call.

The other piece is symbolic and intended to represent the decline and fall of all the religions of the world before the rising power of modern Spiritualism. The design is original and spirited, and worked out in the oil with scrupulous care and much evidence of talent. Each picture is about 40x44 inches and elegantly framed. They will be sold together or separate for less than half their real value. We hope for the early sale of these pieces that the artist may feel strengthened in his purpose and inspired with renewed zeal in this heaven-born art.

FINE CROPS.

It is true that during the past few years the times have indeed been hard with our farmer friends; it is also true that during this time no one has unreasonably urged payment of indebtedness for this paper.

This forbearance has tended to enhance the otherwise hard times with us, but the inconvenience has been borne cheerfully in the belief that time would bring all such things into the proper channel for the benefit of subscriber and publisher.

The time is fast approaching, when under the order of the court, the administrators will be compelled to collect by suit, all outstanding indebtedness, and as Nature has this year been so liberal to the agriculturist who has faithfully performed his part, and the product of an almost unprecedented harvest will soon be finding its way to the markets, where an ample remunerative price awaits it, we trust our delinquent subscribers will not forget that while we are lenient and personally might so continue, and the courts under the law are inexorable and it is better remittances be made as early as possible, that costs and unpleasant feelings may be averted. We congratulate delinquent readers upon the prosperity awaiting them, as the direct or indirect result of the fine crops and good prices, and again urge that they be just toward the heirs of the late proprietor of this paper and to the cause of Spiritualism.

Aim Motives High and Rifles Low!

Had our civil authorities throughout the country obeyed this injunction during the past two weeks, valuable lives and millions of property would have been saved. At the first ominous rumbling of the disturbance every office-holding politician turned pale and quaked with fear. Why? Was it because they feared for the welfare of the country, or that human rights would be trampled under foot? No! It was from doubt how best to conduct themselves, that while truckling to the *casualties* they should retain their hold upon respectable constituents. In this city a beggarly crowd of unarmed boys interspersed with a few older heads held full sway for a whole day, giving the riotous element courage to concentrate. A dozen policemen could readily have dispersed and broken up the mob in its incipency, but inebriety and vacillation induced by political corruption led to cowardly inactivity, which was only overcome by the stern voice of the people; and even then instead of obeying Napoleon's advice to use bullets first and blank cartridges after, the police and troops were instructed to fire over the heads of the mob. Even while the State forces were holding the rioters at bay, pot-house politicians were hobnobbing and hand-shaking with the thugs composing the unlawful gathering. In the present state of society there is only one way to argue effectually with a mob, and that is with cold steel and bullets; those who aid and abet the rioters, should be served the same way. Mobs never right a wrong, they are inimical alike, to the welfare of the poor and rich, they must be summarily and unconditionally suppressed.

To Whom it May Concern.

Owing to the disturbed condition of the country during the latter part of July, the administrators of the estate of S. S. JONES are advised and instructed to extend the time for settlement named in their notice to those indebted to the estate, from August first to September first. We hope that this extension will have the effect to close up all old claims without the necessity of appealing to the process of law. Please attend to this matter before it is again forgotten; for we can assure the negligent and careless, that there is certainly a day of reckoning in store for them. We prefer, however, to believe that every subscriber is honest until we have positive proof to the contrary.

John C. Bundy, the accomplished editor of the RELIGIO-PHILOSOPHICAL JOURNAL was an old time resident of Yankee Jims, in the early days of mining at that camp.—Cal. Exchange.

We thank our sunset exchange for the compliment, but beg to say we have yet to feast our eyes upon the fascinations of that town of Jims. We were obliged in order to publish a first-class paper to follow the example of the New York Tribune, the Atlantic Monthly, and other wide-awake publications and employ an ex-Californian on our staff. There is a certain vein of golden thought which can only be worked it seems by those who have been magnetized by the environments to be had in California. This talented itemizer is responsible for leading our pious cotemporary into the above erroneous statement.

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

BASTIAN AND TAYLOR.—These mediums are now at Cascade, New York. The lovely scenery and opportunities for recreation which abound at this point, seem to have produced a marked and beneficial effect upon their mediumistic powers which had become somewhat depleted by a year of constant employment. We learn that applications for seats at the seances must now be engaged some days in advance, and the manifestations are very satisfactory. The mediums will probably remain at Cascade, until the last of August, when they will return to Chicago, where their seances have become one of the standard institutions of the city.

MAUD LOED is about to visit Chicago and other points in Illinois. Thousands of eager friends will welcome her once more to the West.

Dan Morrison, of Sullivan, Ill., believes himself to be developing as a writing medium, under the control of the late editor of this paper.

There is a person advertising seances on the west side, of whom a communication states, "just go, or send some one to witness his bogus materializations, and you will be satisfied as to his real character." We shall adopt the plan suggested by our unknown correspondent, and in our next issue report the result.

Dr. E. J. Witheford will be absent from the city during the first week in August. Recent seances of this medium have been more than usually satisfactory in number of materialized forms appearing, as well as in the ability of the same to bear light and give other evidences of strength.

Miss Ada Turk, 356 West Lake street, has recently been entranced for several hours. Her control states that these prolonged entrancements are for the purpose of development solely. Certainly this little girl is developing rapidly, and as a medium for physical manifestations, gives evidence of a remarkable future. So great has been the anxiety to witness the phenomena occurring in her presence, that it has been found necessary to charge a small admission fee.

Mrs. Jennie Potter, the celebrated test medium of Boston, will, with her daughter, spend a month on the beach at the Cape Cod House. We had hoped and confidently expected, that the benefits of Chicago's lake breezes would have been investigated by this lady during the heated season.

Bro. Armstrong, formerly the efficient secretary of the Chicago Historical Society, and now a resident of Centralia, Illinois, favored us with a call last week; he is in Chicago on a visit. Though seventy-seven years have passed over his head, he shows no sign of physical decay, and his mind grows brighter with increased experience.

J. Frank Baxter—under the headline, "A Popular New England Medium," the Boston Herald gives a brief history of the public seances of this medium—they must be witnessed to be appreciated, hence we continually urge our Western readers to arrange with him for a visit here.

Mrs. Anna Stewart has resumed the holding of Seances at Terre Haute, Ind., for materialization, though scarcely revived in health. The railway strikes undoubtedly have proved the means of securing to her a relaxation that would otherwise have been impossible.

We clip the following from the Logansport, (Ind.) Weekly Journal:—"A great many believers are being made in Spiritualism by the manifestations at Dr. Alford's. If permitted he will be glad to give an account of some of the seances at a future time." Dr. Alford resides at Walton, near Logansport, and is a gentleman who has for some months been investigating through a medium developing in his own family. At a future time we hope to give our readers a history of the manifestations there as observed personally.

There is evidently engaged upon the St. Louis Globe-Democrat an exceedingly "smart Aliek." He may learn in time, that his supposititious cases, if true, were not half as remarkable as many well authenticated genuine ones.

A correspondent and recent patient of Dr. J. Dooley, of Leavenworth, Kan., writes in terms of praise of the power of this healer. May his patients be numerous and able and willing to pay reasonably for what they get.

Mrs. N. D. Miller, the physical and materializing medium, of Memphis, Tenn., will leave Memphis on her Eastern tour the 15th of August via Union City Tennessee to Cincinnati. Arriving in Cincinnati the 1st of September. Will return to Memphis 1st of October.



Voices from the People.

Reveries.

BY T. R. JAMES.

In a lone, secluded valley, Far removed from haunts of men, By a murmuring brook whose waters pure...

Nellie's Vision.

BY MISS MOLINE A. GOULDING.

Grandpa, smiling, said Nellie Dundee, Lovingly clasping his trembling knee, I saw something strange as I played on the floor...

PARAFFINE MOULDS.

Wonderful Revelations in France—Whole Faces, etc., Taken.

Firman, of Paris, France, was the medium. The paraffine ball vertical cylinder of tinned sheet, from twenty-four inches deep by eighteen diameter...

exhorted her to courage. Coincident and corresponding with them, we would hear the dip of the face alternately into the paraffine and cold water...

At the next effort the whole head and neck obtained with two or three inches of the expansion from the root of the neck towards the shoulders...

SPECIAL LEGISLATION.

Bigotry and Superstition Coming to the Front.

The doctor's bill, which has recently become a law of the State, stands on the records a stench before enlightened American freemen. We are living in a progressive era.

Two hundred years ago seers, medical clairvoyants and others—mediums—called "witches," were publicly tortured and murdered in a brutal manner by the authorities—pacemakers of the time.

I am induced to recur to a few scenes of the past to show up instances where physicians and seers have been treated as enemies of the State...

It is an admitted fact that in many cases nature removes the disease in spite of medicines, and that many fatal cases would have recovered were it not for medical interference...

"THE DIAKKA."

An Interpreter on the Pacific Slope.

Do you not think it is pity that Mr. A. J. Davis became the author of "The Diakka"? Did he not in that work make himself a Diakka?

This coupling the true with the fabulous without any note of explanation, is likely to roughen the smooth surface of Mr. Davis's reputation...

Dr. Holmes in his "Autocrat at the breakfast table," painted the label with the name of spirit on the city, and it bears the name of spiritance.

It is all right enough in the line of romance and railway, at the prominent figures and schemes of the day. My high and admiring estimate of Mr. Davis and his work, gives them a position in his own castle of the upper realms some millions of miles over our heads.

SPIRITUALISM IN NEW YORK.

Mrs. Mand E. Lord, the Wonderful Medium.

Howard Rooms, Forty-second street and Sixth avenue, have lately been the theatre of considerable spiritualism. The grand majority are not afraid of hunting "the cause."

Mrs. Mand E. Lord has with her again, giving public sittings at the residence of Mr. and Mrs. Phillips, 223 West Thirty-seventh street...

Mrs. Lord is still a favorite, not only for her wonderful phases—physical and mental—but for her character as a lady. Her temper is fully indicated by a translation of her Latinized initials.

A TEST SEANCE.

Those Wonderful Materializations!

Bro. J. M. Peebles while in Australia was represented as speaking as follows of Mrs. Miller, the materializing medium: "This lady took a walk with several gentlemen into the forest, and selecting a clear space, made several passes over the ground, and became entranced."

It is a popular move in some other free States to erect medical laws to protect ignorant communities. It is said, from independent sources, that where stand our philanthropists who dare to make laws to protect the people from the mal-practice of regular M. D.'s.

It is an admitted fact that in many cases nature removes the disease in spite of medicines, and that many fatal cases would have recovered were it not for medical interference...

Dr. A. B. Spiny, President of State Convention of Spiritualists, writes: Our State Convention was reorganized in Dec., 1876. Since Jan. 1st, up to present date, Spiritualism has been progressing in all parts of the State.

19th, Toronto, Aug. 25th and 26th; Rowleville, Sept. 1st and 2d; Elmira, Sept. 15th and 16th; Rome, Sept. 20th and 21st; Albany, Sept. 25th and 26th; Buffalo, Sept. 30th and Oct. 1st.

THE MASONS. Parties are formed for the advantage that is gained by associated efforts of men who are of the same principles.—Political Maxim.

By Speculative Masonry we learn to subdue the passions, act upon the square, keep a tongue of good report, maintain secrecy and practice charity.—Webb's Masonic Monitor.

Query About Materialization.—A. Dobson writes as follows to "Medium and Daybreak" in London: I have had submitted to my inspection a lock of hair, said to have been cut from the head of a materialized spirit-form.

We Have Met the Enemy and They Are Ours.—Let us turn to "Medium and Daybreak" in London: I have had submitted to my inspection a lock of hair, said to have been cut from the head of a materialized spirit-form.

Suicide.—J. L. Hay, of St. Joseph, Mo., writes: I never could see any difference between the case of one who goes to the gallows by suicide and the one who goes by accident, or by battle or disease.

Spiritualism pales before the lamp of science. The beauty of phenomenal Spiritualism lies in its naturalness. All mediums are prophets, and all their manifestations and inspirations must be true.

John Wetherbee says that Modern Spiritualism is favoring literature throughout its whole domain. George Hervey, of Empire, Wis., writes: "I understand the cause of the real, therefore the things that I see, are temporal, and the things that I do not see, produce the things I do see."

The Cause in Michigan. Dr. A. B. Spiny, President of State Convention of Spiritualists, writes: Our State Convention was reorganized in Dec., 1876. Since Jan. 1st, up to present date, Spiritualism has been progressing in all parts of the State.

Allan Kardec's Mediums Book has just been published in a German translation. J. M. Peebles has spoken several times in Melbourne, Australia, but to never less than an audience of 2000.

Paraffine Moulds.—In England, when a gentleman took a paraffine mould from the foot of a materialized spirit, it "slipped off" with a "wauling jerk." He saw both medium and spirit at the same time.

No Liquor is sold in Vineland, New Jersey, a town with a population of 10,000. It has practically no debt, taxes are one per cent. on the valuation, and the expenses summed up in the duties of the constable and overseer of the poor, amounted to \$15 last year.

Bob Ingersoll's Challenge.—I will give to any clairvoyant in San Francisco \$1,000 in gold to substantiate that the death of Voltaire was not as prevalent as the coming of the dawn. They say that Voltaire died in fear, in agony, hearing devils rattle chains in the other room, and that the lady God went to work to frighten a dying man.

God Manifesting.—Where God interposes, it is on occasion worthy of himself. His mediums were Moses and Joshua, prophets and apostles, angels and His Son Jesus Christ!

Ingersoll's Ghost.—T. B. Clarke, of California writes: Colonel Ingersoll of your State has been with us for quite a long time for a "fort" eigner, and in four lectures has done "great" work. The greatest of these lectures was that Ingersoll advertised a lecture on "Ghosts."

Photographs are not a Spiritualist, but a hot-headed orthodox. He admits that God has had mediums in the past, in the person of Moses and the prophets, but the poor fellow is evidently in the dark in reference to modern manifestations.

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LIST OF BOOKS

FOR SALE BY THE RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE CHICAGO.

WE ARE PREPARED TO FURNISH MISCELLANEOUS BOOKS NOT IN OUR LIST, at regular rates, on receipt of the money...

Table listing various books with prices, including 'An Hour with the Angels', 'The Golden Melodies', 'The Genesis and Ethics of CONJUGAL LOVE', etc.

Table listing various books with prices, including 'New Gospel of Health', 'Orthodox Falsity', 'Phrenological Chart', 'Bhagavad-Gita', 'The Golden Melodies', etc.

FRANK BAKER, A. W. OSGOOD, NOTARY PUBLIC. BAKER & OSGOOD, ATTORNEYS AND COUNSELORS, ROOMS 15 and 16, TIMES BUILDING, CHICAGO.

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Ayer's Sarsaparilla For Purifying the Blood. This compound of the vegetable alteratives...

NO CURE! NO PAIN! Dr. J. O. AYER & CO., Lowell, Mass. Practical and Analytical Chemists.

CAPT. H. H. & FANNIE M. BROWN Psychometrists and Clairvoyant Physicians. By their Clairvoyant and Psychometrist Powers they look behind the scenes...

AMERICAN HEALTH COLLEGE Incorporated by the State of Ohio. Granting Legal Diploma to Physicians, Healers, Midwives, and Ministers.

MEDICAL STUDENTS Will find at BENNETT MEDICAL COLLEGE of finer building, better accommodations, larger faculty, longer session and lower fees than elsewhere in the Northwest.

WHY I WAS EXCOMMUNICATED FROM THE First Presbyterian Church of Minneapolis, Minn. By Prof. H. BARNARD.

Heroiness of Free Thought By SARA A. UNDERWOOD. A record of the life and death of Free Thought, from the earliest days of a few central figures in the history of our race.

THE GENESIS AND ETHICS OF CONJUGAL LOVE By Andrew Jackson Davis. Price, in paper, 50 cents; in cloth, 75 cents.

Works of M. B. Craven. BIBLICAL CHRONOLOGY: Contrasting the Chronological Computations of the Hebrews and Greeks...

Prof. W. Denton's Works. RADICAL RHYMES. They are written in the same bold and vigorous style that characterizes his prose writings.

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"FABULOUS TENDENCY OF ANCIENT AUTHORITY." The Will of Endor; and six other equally interesting pamphlets...

THE MYSTERY OF EDWIN DROOD. And PART SECOND OF THE MYSTERY OF EDWIN DROOD. BY THE SPIRIT PEN OF CHARLES DICKENS, THROUGH A MEDIUM.

POEMS FROM THE HEAVENLY INNER LIFE By MISS LIZZIE DOTEN. The extemporaneous utterances of these beautiful poems have been well received by the public.

HAFED, PRINCE OF PERSIA: HIS EXPERIENCE IN Earth-Life and Spirit-Life. Being Spirit Communications received through Mr. DAVID DUGUID.

WORLDS WITHIN WORLDS. WONDERFUL DISCOVERIES IN ASTRONOMY. The Sun and Stars Inhabited. By WM. BAKER FARNESTOCK, M. D.

THE PLANCHETTE WHAT IS SAID OF IT. FROM THE SCIENTIFIC AMERICAN. The wonders of Planchette and the use of the instrument of the most reliable people...

STEAM WASHERS GIVEN AWAY. The Most Valuable Household Necessity Presented Free to any One who will Engage in the Best Paying Business Ever Offered.

STEAM WASHERS GIVEN AWAY. Will for the next ninety days GIVE AWAY (for about the cost of boxing, drayage, and shipping) to every reader of this paper...

Concluded from First Page.
finally burst asunder the chains that bind them, by a better state of life, and by spiritual love shining down upon them.

The true Spiritualist is self possessed. Truth itself is so calm, so meek eyed that many pass her by unaware, and seek for something in gay attire, while she is in the pebble at their feet—in the bright-eyed flower—so calm the Spirit of Truth, that like the martyr of ancient times it can remain still and let the flame consume the dress.

The true Spiritualist is aware that eternity is here—that his pilgrimage has already begun, and every step taken here is so much gained in the pathway that ever lies before each one.

The true Spiritualist finds that not one soul is lost; that God is everywhere; that there is nothing to save man from except from individual isolation, owing to his darkness. The true Spiritualist believes there is no cessation to advancement; the universe contains no knowledge that may not become the possession of every soul.

Question: A book has been published in England entitled "Life Beyond the Grave." In this are some very extraordinary statements that need corroboration; such, for instance, as that a ship which has been burnt at sea and all hands drowned, leaves her spiritual counterpart with her disorganized crew to go sailing along for any length of time without being able to make a port, as she can not approach land owing to the strong "magnetic" current that sweeps round the shores of the spiritual counterpart of the ocean, thus preventing all navigation.

Answer: It is always well to seek knowledge; but everything can not be told at once. When a message is received from spirit life, two things must be taken into consideration: the point of view or degree of enlightenment of the spirit communicating and whether words be symbolical or express a reality.

THE YOSEMITE.
The Indians as Mediums, etc.—Spiritualism in San Francisco.

When I arrived in this wonderful valley a week or two ago, I had to pass through a series of surprises which I did not expect. Indeed, like my visit to Russia, I found the Yosemite valley far surpassing anything in the way of accounts in newspapers, which I had read, and far more beautiful than any mountainous scenery I ever saw in Europe.

These mountains and valleys are full of inspiration and life, affording fresh strength to the worn out medium and new action to the brain. After riding one whole day and after a night's rest, the following morning we approached the Yosemite. The trail seemed to grow more and more wild and rugged as we mounted higher, and the weirdness of the place made itself felt by form of rock, shadows in the valley and a death-like stillness which could not be broken.

Now it happens to be a fact in spirit existence that those who are tethered by love of gold, or power on earth, carry their burdens with them, and are in one sense in prison. Sisyphus, rolling a stone up a mountain in hell in punishment for his perjury and robberies, is no fable. These Vikings continued for many centuries to people the Northern seas and sailors were awakened and frightened at the sight of specter ships, and groans and sighs of misery were heard. The scientific mind of this age has attributed this to superstition.

The truth in the Spirit world was where they lived and died; they could not go to an exalted state of spirit life, for they had no spiritual wealth. So were spectre ships seen, the crews of which, and those who participated in crime, were known to haunt the sea until they were visited and released, like spirits in prison. A burning ship at sea might have its spiritual prototype and in the same manner be seen sailing in a sea corresponding to the place where it went down. Some spirits make this condition arbitrary; as for instance tethered by crimes committed on earth, the ghosts of those who committed the crime, haunt the place, often where murders were perpetrated.

This is the true meaning of such revelations concerning accidents in spirit life. There are, however, no accidents even on earth; you don't understand the causes that lead to them. Spirit existence is free from those sudden accidents because the laws governing matter are not so arbitrary. Here, when an occurrence takes place intelligent spirits understand its nature; those not intelligent attribute it to accidental causes as mortals do. Spiritual elements are under the control of the higher souls.

Our Loved Ones Never Die.

BY BELLE DUSE.

They live the loved companions of the heart, Though hidden from our view, And all the blessings that their smiles impart, Our fading steps pursue.

We feel their presence as a living light About our pathway shed, And oft we hold in watches of the night, Communion with the dead.

Our dead! we call them so, forgetting Our loved ones never die, But live where love no buried hopes regretting, Looks on a cloudless sky.

They weave about our hearts a golden chain, They beckon us with shining hands to come Unfettered across death's dusky plain, And give us promise of a brighter home.

We're ne'er alone; in sorrow's darkest hour, They walk with us and whisper loving words, That drop into our hearts with soothing power, Waking to music its most sweetly chords.

They whisper peace to us when grief and pain Call the wild tempest of our passions forth; They sing to us a sweetly soothing strain And teach us lessons of divinest worth.

There is no winter in their friendship dear; No dreary autumn to our hearts they bring; Though flowers of summer fade and wither here, Their love knows only a perpetual spring.

It buds and blossoms on the trees of life, And heavenly angels bear its breath away To where we wonder on the shores of strife, And we look up and greet the perfumed day.

They walk with us, the loved of other days Unseen, it may be, by our mortal sight; They tread the airy paths where morning strays And talk with us in dreams by day and night.

Why should we droop, then, beneath our load of care? Or falter in the path we're called to tread? Have we not strength the martyr's cross to bear? With such high fellowship what need we dread? Belvidere Seminary, N. J.

THE YOSEMITE.

BY JESSE SHEPARD.

When I arrived in this wonderful valley a week or two ago, I had to pass through a series of surprises which I did not expect. Indeed, like my visit to Russia, I found the Yosemite valley far surpassing anything in the way of accounts in newspapers, which I had read, and far more beautiful than any mountainous scenery I ever saw in Europe.

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posite walls of solid granite. Inspiration Point was at length gained and then the full view was had of the whole valley with Pohono, the bridal veil in the dim distance. This one scene was enough to pay for all. Enough to have come thousands of miles to see. There, far below, two thousand feet or more, the green groves of immortal pine, the spruce, and the oak; on the left the Capitan, rising 3,000 feet from the valley a solid mass of perpendicular rock with its immense faces cut by the mystic finger of nature upon its polished sides; on the right, Pom-pom-pee-sus, and the glorious spires of a cathedral not made with hands; beyond, at the lower end of the winding valley the north and the south dome, under whose mighty summit St. Peter's at Rome, would look like a mere speck, and Egyptian pyramids dwindle into nothingness; while directly in the midst of all lies a meadow of ethereal loveliness, where Jupiter himself might descend to revel and find it not less inviting than the glories of Elysium fields above.

Over and above all this, and through the soft air, under a cloudless, blue sky, the eagle soars, and splendid plumaged birds sing from early morn till the last shade of night, the sad wailing of the turtle dove in the distance lending a melancholy enchantment of the tout ensemble which must only be remembered in dreams, and not in the reality of this world's waking hours. To add to the air above and the woods beneath, wild flowers of delicious fragrance perfumed the whole, and blossomed in every color. We descended slowly into the magic valley, stopping to look around us at every turning, and at last found ourselves fairly in the vale, bounded on each side by masses of rock from 3,000 to 4,000 feet high. We passed nearly under Pohono, that beautiful waterfall 900 feet high, so grand and mystic it falls at such an immense height. I had the pleasure of ascending the great sides of Cathedral rock with Judge Clark as my guide, for no one dare ascend any of these mountains alone, and of enjoying the splendid scenery with him. Judge Clark pointed out to me and explained many points of deep interest, and various legends current among the tribes of Indians which once in the past held supreme control of the great valley and hunted the deer in the thick pine forests around Mount Clark and Mount Dianna.

I find that the Indians are all Spiritualists. Many of them are mediums, possessing the gift of seeing spirits, and of prophecy to an extraordinary degree. Many interesting legends are told concerning them and their wanderings in the wild mountains. They gather a kind of root which the seeing medium eats to give him a more acute vision, and to render him more passive and negative. The Pohono fall means, "the spirit of evil winds" and they say that many years ago an Indian woman fell over the falls and was carried away by the evil spirit, and her body was never found. The Indians here will not kill the bear, as they regard it as being possessed of a spirit, some day to become an Indian; hence they may be regarded as pure reincarnationists as well as Spiritualists. They would do to live in Paris where the superstitions of the Spiritualists would agree well with them. The Yosemite is a place well adapted to the exercise of vision and spiritual things. I have never been in such solitude and uninterable solitude, as when standing on some of the high peaks which rise thousands of feet perpendicular from the level of the valley. It reminded me of the solemn days I spent in the grand old palace of Paul in Russia, when the inspiration, and the enchantment, and the silence seemed to carry me away into another sphere of consciousness that had nothing to do with that of earth. I cannot compare the scenery in California to that of any I ever saw in any part of the world. It is not like any other. It is its own, and cannot be compared to any other country. In Switzerland, one may see all the grandeur of Mount Blanc in the distance, many cascades and rivulets, but the immense perpendicular rocks, over which water falls from a height of 2,000 feet is lacking, not to mention the huge trees of pine and cedar, rising straight in the air from 200 to 300 feet. When travelers come to see the Yosemite they overlook the supernatural beauty of the evergreens. To see immense hills and vales covered with the beautiful silver fir, and the glorious Douglas spruce, is quite enough to compensate one in coming hundreds of miles. It is like a vast garden set out with fairy hands, and nourished by magic waterfalls of supreme loveliness. Yosemite is the Indian term for "big grizzly bear"; every thing in the valley is named by them. Their legends are full of ancient superstitions and beliefs, and some of them are not unlike the stories which one may hear told by Spiritualists.

There is some controversy about certain theories raised by geologists concerning the formation of this famous valley. Almost all believe it to be formed by Glacial action, and it would seem that this is the true theory, for in many parts of the mountains there are places polished as smooth as marble, the perpendicular rocks rising like so much carved granite, as if set there to beautify the valley as well as to defend its denizens against the attacks of outside savages. There are those who claim that violent earthquakes and upheavals were the cause of so much grandeur and sublimity, and indeed, on this supposition it would be easy for one to rest assured, after standing on Glacier point and looking down the awful chasm 3,000 feet below. We gave two sittings at the residence of Mr. Hayes. The music had a magic effect in the clear still atmosphere so far above the level of the sea. Many thought the voice came far up the mountain, as the peculiar formation of that particular place was so well adapted to sound that the singing seemed to come from above the house, as if by an echo. Of course the power was great and astonishing although the piano was badly out of tune. Mr. Hayes is a gentleman, whose place is a palace in the wilderness for all who visit the valley. I had the pleasure of examining some remarkable specimens of woods in the possession of Mr. Sinning, a German gentleman, who makes fancy work from the beautiful wood of the manzanita, the pine, and the spruce. In all my observation of wood work in Europe and America, I have seen nothing like it in any respect. I saw about fifty varieties of woods which grow in the Yosemite, all different in color and hardness and after being polished looking more like inlaid jewels than wood work.

Just before I left San Francisco, my powers had increased to such an extent that almost every phase of mediumship was manifest at the seances, and the power of developing became more and more marked. Many of my friends are not satisfied with me for leaving the city at the time I did; they can not understand the law of mediums. They seem to forget that mediums need rest, and must have it; they overlook the fact that there is a season for work and a season for rest; I only act in

accordance with the wishes of my guides, who direct me in all important affairs, and I cannot go contrary to their orders.

In San Francisco the mediums are doing a good work, and the development which began in the family of the Hon. Wallace T. James, astonished all who had the privilege of witnessing the extraordinary power made manifest every evening through the mediumship of his little daughter. The manifestations began when the family retired at night, but the light did not in any way interfere, there being two brilliant lamps burning at the side of the bed. The raps at times were so loud that the terrified family prayed to have them cease. Large holes were cut in the head board, and scraping noises, as of some one scooping holes in the wood with a hard substance made a din that was frightful. Finally the loud noises ceased and the control began to rap out communications. They then said, in answer to questions, that the spirit was one that had come with Jesse Shepard's band of Egyptian musicians, and remained after the medium had gone. Before I left for the Yosemite a party of sceptics paid a visit to the residence of Mr. James, accompanied by myself, with the intention of seeing and hearing all we could. At first the rappings were loud, and the voices on the bed made it shake. We asked the spirits if they would like music when they said they wanted music from Jesse Shepard's band. It so happened that I could not be controlled that evening and no music was had; at this the spirit that had been making such demonstrations suddenly ceased all rapping, and it was with great difficulty that answers to questions were obtained; at length, after some trouble, it spelled out that they were disappointed and angry at having no concert from the Egyptians, and that they would not manifest again. Since then, there have been no raps in the house at all. I have never had such a peculiar experience. We can never tell when the spirits may take offense, as they have passions, and desires, and ambitions the same as mortals. But this case is in itself so strange, that I thought it might interest the readers of the JOURNAL to know the final issue. I shall hold another musical seance at Mr. James', when something new may transpire.

In my long experience in developing those with mediumistic faculties, I have found that those who possess the requisite magnetic aura for physical manifestations, come under a different category, to those of a mental or inspirational plane. Hence what would seem good for one, would not prove so to the other; the physical, mental, inspirational, clairvoyant, and trance phases, all being so entirely separate from each other by what may be called the psychological effects of occult and mundane forces. Many become developed by a process of subservient studentship to the outside power, ignorant at the same time, of the laws which govern these effects, and their correspondence with each other. If it requires years to become fitted for the practice of medicine, law, and the fine arts, how much more difficult must be the progress of a student who devotes his attention to the subtle phases and effects of development in others? I find that all mediums differ not only in their mental peculiarities, but in their mediumistic qualities and their progress of development. It has often been a cause of surprise to many, that mediums as a rule do not progress faster, and become as it were, independent and conscious while giving mental and physical manifestations; but they must remember that each medium has a personal sphere which is as a law unto itself, and a medium will develop only in accordance with an understanding and a proper knowledge of that law. During my long development, it was a source of great anxiety to feel that I could not possibly progress faster and become positive to those influences which beset a medium from all quarters. Although I was aware that I should finally triumph, and gain the victory, yet I always felt a keen desire for the higher and more independent phases of mediumship.

In California we have many who are becoming developed as good mediums in all phases notwithstanding the persecution of Dr. Matthews and other troubles. Many are leaving the city on account of persecution and the hard times which every one experiences here. No less than three celebrated mediums for materialization have left the city within the past few weeks. Dr. Matthews, Mr. Peck, and Mrs. Carrie Sawyer. In fact there are too many mediums on the Pacific coast, before the public, for many of them can not meet the great expense attending public mediumship.

Mr. Thomas Reid continues to have good audiences as a materializer in the city. I understand that there is still another medium developing here for materialization. I find that great damage was done the cause on this coast by the exposures (so-called) of Peck, who did more harm than good in the minds of sceptics and those who were investigating Spiritualism. It caused many to drop the subject altogether, and people said that all mediums were alike. Peck had been doing a good business in the city and elsewhere, but so soon as he began exposing and then came back into the ranks of the cause, people would not attend his seances, and I am afraid he will find it rather a difficult thing to engrain confidence into the public again.

It will hardly be believed that there are six distinguished lecturers in the state of California, known to the spiritual public as able advocates of the true cause. Mrs. Laura De Force Gordon, who will be remembered by many as an eloquent and fearless speaker in the East; Mrs. Addie Ballou, who did such noble work on the coast; Mrs. Laura Cuppy Kendrick's who has lectured much in the East, and who is speaking here to full houses; Mrs. Lake, a brilliant and eloquent speaker on free thought who will lecture in Oregon this summer; Mr. Warren Chase who is lecturing to full houses in the beautiful and hospitable city of Santa Barbara; Mr. York who has spoken so much all over this coast with great success; and I believe there are two or three others, among them Mrs. H. M. Browne, who spent some time in the state. Withal, new mediums arrive every few days. I have noticed in the papers, the names of several whom I knew in the East, having arrived lately in the city.

I am preparing for my trip to Australia, which I shall take soon. My new developments of powers and gifts have given me fresh strength, and I shall now start out with increased power of mediumship, and a band of spirit guides who brought such marvellous manifestations at our seances in San Francisco. At our musical seances some startling new demonstrations take place. In the Grand Egyptian March, my spirit band materialize several instruments and join in the concert, making a noise on immense drums, and cymbals, and other curious things in the air, while frequently I am lifted bodily from the floor, with the

piano oscillating in mid-air. As I wish to have a chance of visiting Oregon before going to Australia, my time in San Francisco is limited to a few more days.

My visit to the Yosemite gave me fresh vigor for work and I now feel ambitious to be moving once more. My friends wish me to settle in San Francisco, but I tell them a medium can not settle anywhere; we must move according to the direction of the guiding voices. I shall write the JOURNAL another article on Russia, as at this time it might be interesting to all readers. An account of some of the superstitions of the Russians would not be out of place, and as we had every opportunity of witnessing some of those strange ceremonies, which are common in that semi-barbarous land during grand religious feasts and fasts, of which there are six months in the year, we shall give our impressions accordingly. As far as the barbarity of the Turks is concerned, people need not give too much sympathy to Russia. It is our opinion that the Russians are as bad as the Turks; and in this, Russia claims the enlightenment of Christianity, and revels in rites and ceremonies which are monstrous, while her people are slaves bound by the iron rules of one man, a despot at the head of all. The Turks do not claim to be Christians. Thousands of innocent people are carried off to the wilds of Siberia for no other reason than that they were liberals, or that they held other opinions to those of the so-called Emperor. Siberia to-day swarms with people whose only fault was to dare to raise a voice for liberty. I could unfold a tale that would make people shudder, relative to the secret doings of the Russian police, and the tyranny of some of the nobles. In writing my articles on Russia which were published in the JOURNAL, I did not care to mention the subject of politics; but merely told what I saw and did in a social sphere of life, while the other side of the picture was left to those who write about such things; but now I am impressed to give a few thoughts on paper concerning an ignorant and down-trodden people, over whom a few rich nobles hold legal sway, entitled to no vote at polls; no voice in a legislature; and no power in politics. San Francisco, Cal.

Facts for the People.

It is an undeniable fact that no article was ever placed before the public with so much undisputed evidence of its great medical value, as the

VEGETINE.

For every complaint for which the VEGETINE is recommended, many testimonials of what it has done in favor of the public at large, and no one should fail to observe that nearly all of the testimonials are from people at all points where the VEGETINE is prepared, and as the streets and numbers are given, there can be no possible doubt about the matter.

Boston, Dec. 17, 1873.

H. B. Stevens, Esq., Dear Sir:—May I ask the favor of you to make my usual public duty in the army, I was taken with a fever which lasted all night. I was taken into camp and treated with whiskey and quinine. After this had failed every day, and was taken to Northern Hospital, and there treated by the attending physicians. I grew worse and was sent home. Remained in poor health for four years, treating with many physicians and trying many remedies. Finally Scrofula made its appearance on different parts of my body, and my health was so debilitated as to be frightened to look at, and painful beyond endurance. After trying the most eminent physicians, without improvement, a change of climate was advised.

I have been to the Hot Springs in Arkansas twice, each time giving my treatment a thorough trial. Finally came back to Boston, discouraged, with no hope of help. Life was a burden to me in my situation. My disease, and the effect of so much powerful medicine, had so damaged my system that the action of my stomach was apparently destroyed, and my head was covered with ulcers which had in places eaten into the skull bone.

The best physicians said that my blood was so full of poison they could do no more for me. About this time a friend who had been an invalid told me VEGETINE had restored him to perfect health, and through his persuasion I commenced taking VEGETINE. At this time I was having fits almost every day. I noticed the first good effects of VEGETINE in my digestive organs. My food got better and my stomach grew stronger. I began to feel encouraged, for I could see my health slowly and gradually improving. With renewed hope I continued taking the VEGETINE, until it had completely driven disease out of my body. It cured the fits, gave me good, pure blood, and restored me to perfect health, which I had not enjoyed before for ten years. Hundreds of people in the city of Boston can vouch for the above facts.

VEGETINE has saved my life, and you are at liberty to make such use of this statement as please you best, and I beg of you to make it known that other sufferers may find relief with less trouble and expense than I did.

It will afford me great pleasure to show the marks of my disease or give any further information relative to my case to all who desire it.

I am, Sir, very gratefully, JOHN PECK. No 60 Sawyer Street, Boston, Mass.

Twenty-Seven Years Ago.

H. B. Stevens, Esq., Dear Sir:—This is to certify that my daughter was taken sick when she was three years old, and so on how that we were obliged to keep her on a pillow, without moving, to keep the little thing together. She was attended by several physicians—the regular attending one being old Dr. John Stevens. They all pronounced her case incurable. She had been sick about a year, when hearing of the great Dr. H. M. Brown, VEGETINE, I commenced giving her that, and continued it regularly till she was about seven years, when she was pronounced perfectly cured. During her sickness three pieces of bone were taken from her right arm, and the elbow, one of them being very long. Several small pieces were also taken from her leg. She is now twenty-seven years old, and is enjoying good health, and has ever since she was 7 years old, with no signs of Scrofula or any other blood disease. Her arm is a little crooked, but she can use it almost as well as the other. Her legs are of equal length, and she is not in the least lame. Her case was Scrofula, inherited in the blood, and I would recommend all those having Scrofula humor or any other blood disease. If they wish to have a perfect cure, to try VEGETINE, the reliable blood remedy, which does not weaken the system like many other preparations recommended, but, on the contrary, it is a nourishing and strengthening. My daughter's case will fully testify for it, for I never saw nor heard of a worse form of Scrofula.

HULDA SMITH, 10 Monument Street, Charlestown, Mass. MRS. SARAH M. JONES, 27 Sullivan Street, Charlestown, Mass.

April 10, 1876.

The above statement shows a perfect cure of Scrofula in its worst form, which pronounced incurable, of a child four years of age, twenty-seven years ago. The lady, now twenty-seven years old, enjoying perfect health.

Vegetine is Sold by all Druggists. 22-23

IF THE SICK.

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 medical treatment never permanently recover, would send to me (enclose photograph, if possible) I would impart information to them of their case and the origin of disease and the philosophy of life. Founded on the discovery made by myself, which is unknown to the medical profession, which will enable them to recover their health, avoid subsequent disease, and be very much to their advantage. Box 1, of Chicago. Address Mrs. Lucretia Bradley, Habbell, Box 1, 4th, North, Conn. 25-18-1876

CATARRH.

I had it twenty-four years. I cured myself in 1876. Took 100 drops, gives full particulars. Name of the doctor and address, Dr. J. C. Stewart, 118 East Madison St., Chicago, Ill. Cut this out. 25-18-74

To the Spiritualists of the North-West.

The undersigned proposes holding a series of grove meetings wherever the breezes waft a favorable breeze, and also to hold meetings in the evening, at the residence of Mrs. J. C. Stewart, 118 East Madison St., Chicago, Ill. Address, J. C. Stewart, Genoa, Wis.