Ernth Genrs no Ansk, Pows at no Human Shrine, Seeks neither Place nor Applause: She only Seks a Henring.

VOL XXII THE TRUE SPIRITUALIST.

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

[Reported for the Excisio-Philodophical Journal].

Question: - What does it mean to be a true Spiritualist? Answer:-One would scarcely think if

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 life. 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, many being aware 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

As there are many professing Christians, a very few of whom comprehend the mislife must always be in advance of actual practice in daily intercourse; teachings

titligies out d Mannent. 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 perfeet 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 imper-

But the spiritual philosophy from the stand-point 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 partion 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 cle, without including the natural law of because the times are ripe for the coming

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

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, poesy, 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, showsion of Christ, wherein the golden rule gov- ing to every person the self within; for this erned, unquestionably the theory of human | philosophy and this revealment 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-communion of spirits with the mundane world. But all this belief implies is scarcely comprehended in its alphabet vet, 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 persue 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 nonexistence 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 vold, the chasm, which requires miracles to fill up, and which mira-

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 realin 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 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 allow ed to run waste in the form of imaginary dreamy poesy and trancendental 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,

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 acrobatic feat, one thing alone proves it to be independent | or that they shall tell you whom you should marry, or assist you in making money, but intellect, for that may be not tell you of Spirit-life, and what manager managers landsules by all here. If spirits can do one thing, it is. pected 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 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 fiell, and they be lieve 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

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 babitation 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 solfishness, 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 allegience 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

dom and affection. 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 condemnsnever 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 steadily 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 clevated 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

IS THERE A CONFLICT

DARWINISM AND SPIRITUALISM?

By WILLIAM ENMETTE COLEMAS. Copy right by Religio-Philosophical Publishing Rouse, 1877.

PART I.-SPIRITUALISM AND DARWINISM.

Our worthy brother, J. M. Peebles, predicates a con flict 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?" 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 scught and discriminatingly followed, irrespective of the views thereon of both friend and for.

I trust, therefore, that however foreibly I may combut 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 existent between us for years will not, in any manner, be imperiled, nor the esteem in which \overline{I} have over held him for his devotion to truth, coupled with his genial, ardent, sympathetic nature, be at all impaired.

WHAT IS DARWINISH ?

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 Darwinganism. 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 feeming 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 therefor, 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 Darroinianism 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 defensative 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 "shillyshally statements, and slip-shod 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 Darwigism in Appleton's, Chamber's, 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. a

As regards the term Darwinism in its correct and only accurate acceptation, does Mr. Peebles deny its general truth, or posit it as in conflict with Spiritualism? Is natural selection opposed to the Harmonial 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 asted upon and modified, as to their forms and functions, by their savisgements—surrounding circumstances, as well as by their ewn internal and intrinsie conditions; in fact, in Spiritualism, we knowconditions" 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 nebulæ 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 Wherein then consists the conflict Evolution. 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 signification 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 farther, 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 n 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 revealments 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 arcana of Nature, are, per consequence, enabled to give us much valuable information relative to nature's operations in mundane and supramundane 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 susceptive 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 mediumistic 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-anpeared, 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. Copeland, 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 Darwindon before Darcoin." In this instance, I fail to go the conflict between Darwinian and Spiritualism To be Cominant

MRS. HOLLIS AND OTHER MEDIUMS.

MR. EDITOR:-In a short visit to your city lately, had some pleasant experiences investigating spiritualism. My first visit was to Mrs. Holls (Bulling) 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 archive observed the property of the control of the 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,

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 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

Little Mamie 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 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 satis-factory 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. Witheford has splendid phenomena take place in his presence. Myself and fri unknown by any one in the circle, but spirits gave their names and wrote messages to us in the dark cir-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

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

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 them? 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,
MRS. JACOB MARTIN. Cairo, Ills.

CHRIST'S TEACHINGS VERIFIED.

"Brother Arrayed Against Brother."

"For the weapons of our warfage 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 eardinal 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 heart 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 acceptation of the idea, and that there would be no such thing as any ope 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 glorlous sun of "reason and common sense." If you can be reconciled to this be-lief because you think your hope safely anchored with-in the "veil," I envy not your heart. Infidels.—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 Theodore Parker, who was more like the man Christ Jesus than any other being

that has ever lived -said substantially, (I can not give that has ever lived—said substantially, (I can not give his exact language) that when he got home to heaven if he should find the the human race there but one (only one) and should find that the missing one was shut up in your orthodox hell he would raise a rebellion in heaven and call for volunteers and raise an army and march to his rescue! All hall! Brave, holy and beloved Parker. Thou are seen 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.

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 po 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 "Hely (?) 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 whole 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, 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 to 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 19th, 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 boy? 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 yery little, and that with "jaundiced eyes" and thought less. T. J. Moore. Starfield, Ilis.

LETTER FROM J. WILLIAM FLETCHER, LON-DON, 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. piritualism in London and in England generally seems be quietly resting itself after the furor created by the prosecution of Dr. Slade, Monek and others. In private circles it 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 medium-ship is on the same plane of development here as in America. There are several physical mediums possess-

ing 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. Eglinton, 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 scance 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 scated himself on either side of him, and held his hand. Canon Gilbert with a brown namer parcel under his arm, stood direct. with a brown paper parcel under his arm, stood directly behind him. The noonday cun 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!" " 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 have you got writing an aleta write and this aleta. hear you got writing on a slate; write on this slate un-der my arm wrapped in this paper."

Need I add that no manifestations occurred, and that fter 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 wiseacres 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, M'Colville and others are busy upon the platform and are doing a good work; and it mat-ters little for to-day. Spiritualism has plenty of time to grow strong in and can wait for that justice sure to

I am very busily employed as a medium. I find the English people kind and warm-hearted when once the loe is broken. I trust that the prosperity warmice is broken. I trust that the prosperity your paper so richly deserves, will crown your work.

J. W. FLETCHER. 14 Southampton Row, London, Eng.

RELIGIO-PHILOSOPHICAL JOURNAL.

BOOK REVIEWS.

THE ORIGIN OF LIFE AND SPECIES. A new theory, West Pittsfield, Mass. Paper 18 pp.

The "New Theory," we fail to fully comprehend, we presume from the impossibility of expressing its necessarily vast scope in the brief compass of eighteen small pages. As near as we can gather, it predicates that all forms existed, and ever existed as spirit entities and through reproduction are "materialized." In evidence not a single fact of science is produced. of science is produced.

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While we do not by any means endorse many of the theories of the author, we can not deny that he has written a valuable book, practical, suggestive and replete with good common sense.

THE GREAT WORKS OF THOMAS PAINE, Complete. Political and Philosophical, D. M. Bennett. Liberal and Scientific Publishing House, 141 Eighth street New York. 1877.

This is the third in the promised series, to be completed by the "Champions of the Church." It is a bulky volume of over 900 pages, printed on good paper, nextly bound, and to the lover of Paine, or to those who desire to become acquainted with his writings, it is an excellent edition, furnished at the low price of \$2.00.

"How Do You Do, Dr. Gray?"

BY THE SPIRIT OF JOHNNIE JINGLES.

John P. Gray, M. D., LL.D., Sup't. New York Lunatic Asylum, Utica, appeared be-fore the American Medical Association at fore the American Medical Association at its annual session held in Chicago, last June, with "a paper exhibiting painstaking in its preparation, excellent judgment in its deductions, and reflecting great credit on its able author," as per The Chicago Medical Journal and Examiner for July, in which paper the learned Doctor sets out certain "general conclusions" as a guide for the courts of the country to follow with respect to Spiritualism whenever it shall become a factor in judicial proceedings, as in the late Ward will case. Ward will case.

This modern disciple of Esculapius and Draco, like a colossus of Rhodes, with one foot planted upon the sure foundation of medical science, and the other resting upon the unerring righteousness of jurisprudence, essays to point the way to the harbor of hu-man justice and right reason in the treatment of that subject which is second to none in the consideration of the real and permanent interests of mankind, viz., the physical evidences of modern Spiritualism: and the following, among others, are given as his "general conclusions":

"The belief that so-called mediums can communicate with the dead has no foundation, and no evidence has yet been presented of the truth of such communications having been made. They all stand simply on the assertion of so-called mediums."

In order that Dr. Gray speak with knowledge, and therefore with justice, as men of so great scientific pretensions are supposed exhaustively collected the alleged evidences of spiritual manifestations from the days of Abraham down to the present time, separated the spurious and doubtful from the genuine, arranged the genuine in groups according to the laws of classification, applied the necessary rules of deduction to such class or group, carefully compared the separate results of such logical deduction, cou pled all this process of exhaustive research with thorough personal investigation of all alleged existing phenomena, and summed up the fruits of his conscientiously complete labors in one grand declaration of natural law. If the learned doctor has done this, his "general conclusions" are entitled to consideration; if not, he no more should have audience in the intelligent mind than the veriest sciolist. If, on the other hand, he professes to speak from intuition or from a "general conviction" derived from long experience, his own intellectual and ethical bias becomes the subject of investigation, and his conclusion must also be compared with the conclusions of other people arrived at by the same processes, and no other than a proportionate numerical value can be given it.

To my mind, Mr. Editor, but two conclusions with respect to Dr. Gray's "general conclusions" are presented; first, he has ignorantly and foolishly told a falsehood; sec ond, he has knowingly and willfully told a falsehood. And now with these two horns of the dilemma before me, I look about for light that shall enable me to decide which to accept. If moved by sweet charity to accept the former, I am startled at the fearful comment upon the little doctor's intelligence, and am driven by the unpretentious good common sense, to accept the latter; then sweet charity comes tripping into my soul again and says it must not be so, it is only ignorance seasoned with conceit, or some such slight-moral perversion, which will wear away in good time; and thus am I blown about in perpetual quandary, like the souls of Francesca and Paolo in the winds of Dante's Inferno.

Of one conviction I am assured. The doctor lacks modesty, to say nothing about those other embellishments of the scientific character, pure desire to know the truth, close and delayed observation, quick persentian dear indement and a Pholosephological control of the control o ception, clear judgment and a whole-souled interest in the subject in hand.—" No evidence has yet been presented." How sweep-ing and positive! As absolute and final as the flat-of Jove himself! No appeal from that conclusion! But, really, Doctor, had I been nigh and caught one shining little thought-thread leading to your little sensorium at the time you evolved that awful "conclusion," I should just have woven on, for modesty's sake at least, the little qualifying phrase: "So far as I have been able to discover.

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 with half an eye open. The Doctor, however, never could see or hear anything at a spirit-ual seance, because in the first place a man of his respectability would not be seen there; but secondly, if accidentally found in such place his modesty to say nothing of such place, his modesty, to say nothing of his prejudice and other scientific attainments, would not permit him to see and hear. He knows all about it; why, of course! What is the need of his going anywhere or making any personal exertions to find out anything about it? He is like all the ve-hement opposers of Spiritualism, who al-

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!—" a sure indication of intellectual and moral progress some time this side of Miller's day or the Greek of Trans. Crack of Doom.

But for fear I shall get lost in the ramifi-cations of the subject, let me return to the Doctor's "conclusions." Like his pills they Doctor's "conclusions." Like his pills they are well calculated to put a quietus, mentally and physically, on all who engorge them. Now hear him: "Its (Spiritualism) medico-legal hearing must be determined by the facts in each case, as to whether it is an insane delusion or not,—that is, the offspring of disease of the brain." "If Spiritualism is espoused as the result of disease of the brain, being before repugnant to the belief and mental operations of the individual, then it is an insane delusion."

Here we have it in a nutshell and in all the glory of its imbeeility; to wit,, a man is repugnant to Spiritualism; attends a se-ance, witnesses phenomena his skepticism ance, witnesses phenomena his skepticism and repugnance can not explain away; becomes a Spiritualist; he is suffering from a "disease of the brain" and Spiritualism to him, because founded on fact and not the result of metaphysical speculation, is an "insane delusion." Doctor, we have done with you. We leave you to the tender mercies of the impartial historian for the future ages, who shall exclaim: "My tables! Meet it is, I set it down, an M.D., L.L.D. of the 19th century may smile and smile upon the Goddess of Reason and worship at the feet of the Goddess of Absurdity."

Good day, little Doctor! Refire to your

Good day, little Doctor! Retire to your sanctum there to scrape bones and mix nostrums, that the world may get its proper share of the benefit of your truly great genius, and know that Spiritualism, founded on fact, supported by the clear vision of the intuitive perception of man, is now taking hold of the hearts and heads of the people, and ere a century of time shall have rolled over your head and mine, will have "delnd." over your head and mine, will leave "deludthe popular tide of thought with its insano' 'evidences of man's immortality, and lain the foundation stone of that edifice whose sky-lit windows shall catch the celestial glory of the angelic spheres, whose base shall sweep the earth around enrobed with all the divine perfection of the world of matter and sense; into whose portals man shall walk, the recipient of all its wisdom and love; for this light from out the heavens is fast blending with the light of material science and philosophy to form one resplendent temple of wisdom and love which shall be the perfected and blessed which shall be the perfected and blessed abode of that most royal potentate—Man!

*The reader will perhaps observe that this sentence will express with more accuracy the idea, if the words "of the truth" are omitted.

Items of Interest-Gems of Wit and Wisdom.

MEDIUMSHIP.

THERE is a class of persons who rank themselves among Spiritualists, who make constant practice of casting reproach and contumely on mediums and mediumship. They revile mediums personally, or ridicule their written or spoken communications. They are entirely too learned, too profound in science, to listen to the incoherencies of mediumship. Often while lecturing on Spiritualism, and while supported by Spiritualists, do they employ "mediumism" as a term of reproach and derision. We know deception is sometimes practiced; that ignorant spirits often communicate: that there is a great share of verbiage in spiritual litera-ture. What of it? Are all books writtenly men faultless? This class of speakers and writers ignore the facts of Spiritualism, and while advocating its philosophy, pass by its manifestations. They are scholarly, metaphysical, scientific, and Spiritualism to them is shallow and verbose. In all kindness we ask of these "wise men," is not Spiritualism founded on the revelations of mediums? What would it be without mediums? Could it have sprang into existence without them? The backwoodsman beyond the Mississippi, earnestly writing by spirit-dictation in most fantastic chirography and orthography, is doing more for Spiritualism than an army of "professors" lecturing on the subject, and at the same time casting contumely on mediumship and its results.-Hudson Tuttle.

Of what possible use can be a church-fast? Has God blundered? Has the course of things proved different from what he in-tended? If fasting will make better men and women—less selfish, less bigoted, less superstitious, less ignorant, by all means let the churches fast, not only of a Sunday but all the days of the week.

ALL elements are potent in proportion as they are subtle and refined. Medical men have chosen the law of weakness during three centuries back. Man, the highest of visible objects, connecting link between heaven and earth, has been fed with minerals and earthy substances which lie at the bottom of the scale. The law of harmony requires a nicely balanced contrast of elements. ments.—E. D. Babbitt.

WHEN people learn to live a true life physically, mentally and morally, striking an even balance between the earthly and the spiritual, the soul will not be so weighted down by a gross body, but will take its departure sweetly, and without a struggle, into higher life.—E. D. Babbitt.

THE highest mounted mind Still sees the sacred morning spread, The silent summits overhead.

Man is poor. Let him toil and moil every day, still he is poor. Men here and there are rich, but man is poor; for nature is so re-luctant with her gifts. Gifts? She has no gifts for man except ground for his feet, water for his thirst, and air for his lungs; all else he must wrest from her with the strong arm or quick brain.—W. D. Gunning.

When the fish swims out of the water, When the bird soars out of the blue, Man's thoughts may transcend man's knowl-

And your God be no reflex of you.

Priests, pale with vigils, in Christ's name have The unsheathed sword, and laid the spear in rest Wet the war banner with their sacred wine,

And crossed its blazon with the holy sign; Yea, in his name who bade the erring live, And daily taught his lesson—to forgive! Twisted the cord and edged the murderous steel; And with his words of mercy on their lips, Hung gloating o'er the pincer's burning grips, And the grim horror of the straining wheel; Fed the slow flame which gnawed the victim's

limbs.

Who saw before his scaring eye-balls swim
The image of their Christ in cruel zeal,
Through the black torment smoke, held mockingingly to him!

[Watter.

THAT Indiana druggist who put up the wrong medicine, and thus killed the patient, was in the drug business to make two hundred per cent. profit, and we can't see why uch a how! should be raised.

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.

"AUNT SALLY," of sweet eighty-five, took her fourth husband at Riverhead, N. Y. It is to be hoped a large family may bless the union and administer to her old age.

A Chicago man named Fitzgerald kept on arguing until he had been stabled five times. He must have been protty nearly

Yes, Queen Victoria is fifty-eight years old, and it won't be long now before she will be acting like sixty, and have a right to, too.

Talk about cheaper transportation! Why, some women in this State will carry gossip all over a big village and not charge a cent

In a religious debate in Newark on Mon-day, between Whalen, Catholic and Wheatley, Protestant, in order to emphasize his argument, Wheatley knocked Whalen down with a chair, and Mrs. Wheatley knocked Whalen on the head with a hammer. Whalen did not fancy that kind of Protestant arguments, even though they were very effective. Whalen was sent to the hospital and the Wheatleys to jail. They all worship the same Jesus and the same Virgin,—Truth

GIVE me the liberty to know, to utter, and to argue freely according to conscience, above all liberties.—John Milton.

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

the health of human society.—Emerson. An old colored preacher in Georgia, was lecturing a youth of his fold about the sin of dancing, when the latter protested that the Bible plainly said, "There is a time to dance." "Yes, dar am a time to dance," said the dark divine, "and it's when a boy gets a whippin' for gwine to a ball,"

The evidences of evil among spirits supposed to have recently been men and women in this world, are precisely similar to the evidences of evil which we find in or human dealings and experiences. The philo-sophical conclusion would therefore seem to be that these spirits are what the great majority of them claim to be, namely, the spirits of persons recently manifest in the flesh in this objective world. If they often show themselves a very low order of spirits, it is precisely what we should expect from what we knew of their characters when here. The instances they offer of superior goodness, learning and wisdom, are not more rare than those instances are among mortals at this present time; therefore there seems nothing inconsistent or inharmonious in the fact that very few of the so called spiritual communications have a literary or scientific value.--Eppes Surgent.

The Pope's Jubilee was celebrated by street parades in Ireland and in many Am-

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

Spurgeon says that no reporter ever made a correct report of his sermons. A verbatim report of a sermon, speech or oration always makes the speaker mad at him-

THE soul of man is audible, not visible. A sound betrays the flowing of the eternal fountain, invisible to man!—Longfellow.

MEDIUMSHIP is the most sacred capability and its unspeakable usefulness, or fearful consequences of perversion, depend on the directing will of its possessor. There is an exalting power in the contact with the Spir-it-world. Even its most ignorant minds can teach us at least the evidences of immortal-ity, and its great thinkers reflect the light ity, and its great thinkers reflect the light of their grand thoughts, to intensify our desire for purity, nobleness and real greatness. What though mediums give imperfect ut-terance, though the oracle fail to translate, it is something gained to enter the temple.

How I detest the vain parade Of big-monthed words of large pretense SCARCELY audible above the tumultuous throbs of our anxious hearts, we hear the voice of the departed; still living, still loving the same as while on earth.

DRIFTING. Drifting, drifting, drifting Into unknown shadows, into night. Hopes grey and blasted sink in the surge, Friendships take wing, like clouds, Dreams go by with the night, as I

As I drift, drift, drifting By the mysterious currents of life; Deep, unfathomable, eternal, Out of night flowing into night, Sweeping my bark around, Wherefore? whitherward? Into the un-

known-Drifting—drifting—drifting. Old headlands evanish. Beacons grow dim. Those out of the mists ahead are strange. Still sets the tide forward; Drifting, drifting, drifting.

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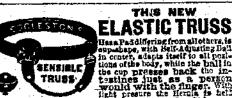
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CHICAGO, ILL., AUGUST 11, 1577.

Importance and Need of Spiritualism.

Blot out of the world the idea of immorfality, 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 cense of the injustice of existence would oppress us. So much want and pain, so many trials and troubles, in so many lives, with no release in triumph. Even if we could see on the broad scale a gain of light over darkness, this would bring no balm to the suffering, no strength to the weak; and their poor lives, ending in an eternal sleep, would seem not worth the cost, a hard lot unjustly forced on them.

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

The sky is dim, the horizon narrow, the air grown thin and cold at the thought. Give up eternity for growth, for life in its higher espects, and the eternal compensations come, the bright sky stretches far and high, life's powers awaken, and we can do more and better work in an atmosphere magnetic and inspiring.

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 are cools into the radiance of the Summerland, and the idea of immortality still lives!

It can not die, yet we may, for a time, east it in the shade and fill souls with cold and depressing doubt. Far wiser and better to help the light of life to fuller brightness. This is the work of Spiritualism, and the needed work of the hour.

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 res urrection 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 i experience,

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 Judeau 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 heavon and a new earth." Let us feet 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 hardworking 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 deals 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 vears 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 villianous, 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 incipi-

ent 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 dietate 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 priestridden 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 better 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

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 tweedledom.

Jo Cose makes himself merry at the ex pense 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 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 no 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 leader -presidents, scribes and treasurers. This does not necessarily follow. Moreover, the class of people intended to be satirized probably would not elect any pantatoone 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 candi date 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

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 an

archy 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 likeminded. Or, perhaps, he may assist them to individualize so strongly that no one o 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 ev'ry one pull his own way,
Whether he or she will or not,
For then, if "the devil's to pay,"
We are sure the pitch will he 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. Selani 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 spirit ual 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 milk-weed, 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 Jour-NAL, and recommend its careful perusal to all the readers of the American Spiritua Magazine. Many Spiritualists, like the Hebrews of whom Paul wrote, when they should be 'men,' are still 'babes,' who 'have need of milk,' not being able to digest 'strong meat.' Facts are necessary to dem-onstrate 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 purfy 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 termed 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 continne, the courts under the law are inexorable and it is better remittances be made s 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 sayed. 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 canaille they should retain their hold upon respect able 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 incipiency, but imbecility and vacilation 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 eartridges 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 unity of heart and life which alone will quali- til 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 Caseade, 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 LORD 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, 256 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 sennces 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 Nt. Louis Globe-Democrat an exceedingly asmart Alick." 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.

Capt. H. H. Brown spoke at Allegan, July 20th; will speak at Plainwell, August 5th; at a grove-meeting at Saranae, August 11th and 12th; at a grove-meeting at Schoolcraft, Aug. 25th and 26th.

Mrs. Clara A. Robinson, the well known healer and test medium, has gone with her husband to New England to spend August. We bespeak for her a kindly welcome among Eastern Spiritualists.

B. F. Underwood will speak at Norborn, Mo., Aug. 1st and 2nd; at Harrisonville, Mo., Aug. 4th, 5th, and 6th; at Oglesby, Ill., Aug. 8th, 9th and 10th.

Bre. T. B. Clarke, of San Francisco, Cal., again has our thanks for items of interest furnished. Our friends throughout the country will advance the cause by furnishing us with local items of general interest.

From a correspondent at Georgetown, Colorado, we learn that the recent visit of Dr. J. V. Mansfield to that place was both pleasant and profitable in more than one schse. It would be impossible for us to place in type the numerous extended communications received at this office, yet we beg to assure our friends that with the understanding that we use what seems to us of value-the essence-their communications are always welcome.

Mrs. L. V. Wheeler, medium, of Sullivan, Ills., is visiting in Kansas.

Mrs. E. Coverdale, of Clinton, Ills., is rep-

resented as being an excellent medium. Bishop A. Beals will speak as follows, during August: 1st Sunday at Sardina, N. Y. Grove Meeting; 2nd Sunday at Barre, N. Y. Grove Meeting: 15th and 23rd inst., at Lake Pleasant Camp-meeting, and during September will address the Spiritualist Scciety of Detroit.

Mrs. Kate M. Creigh, of New York, has concluded her visit to the families of Judge McAllister at. Waukegan and Dr. Ormsbee in this city, and returned via the lakes to her home, where may the good angels ever attend her.

J. William Fletcher has been lecturing in London at Doughty Hall, to large and appreciative audiences; among his subjects we notice "Spiritualism a Religion for To-day," and "A Half Hour-from Alexandria to Jerusalem." On August 8th he will commence his 2nd engagement at Langham

Dr. J. W. Van Namee, the author and healer, has removed to Ancora, N. J.

"Lottie A. Darling" is traveling "down East," advertising to give an "illustrated lecture of spirit power, in the light assisted by three of the best mediums in the world at Concord, N. H.; the hall was well filled and the exhibition of course "a perfect sell," and it is said the company "ran off by the 5:20 A. M. train to Boston." When will people use their reason?

Emma Hardinge-Britten and her husband have sailed from London; Mrs. Britten lectured by request, to the Spiritualists of London and Manchester, so says the Boston Herald. We trust Mrs. Britten will return to this country with renewed vigor and that we may soon see her in the West.

It is stated that the mediumship of Mrs. Thayer, the "flower medium," of Boston is growing stronger.

The Eddys are holding seances regularly

at Ancora, N. J. Visitors to the seances of Mott, at Mem-

phis, Mo., report full satisfaction. A correspondent at Akron, Ohio, gives a rose-colored view of the situation of the spiritual cause there. O. P. Kellogg recently addressed a meeting there, in a very sat-

N. B. Starr, the spirit artist, is now at Detroit-will soon start for Chicago, stoping at intermediate points where desired. Address him at 410 Fort St., Detroit.

isfactory manner.

DE. E. W. STEVENS, of Janesville, Wis. lectures at Grows' Hall during August.

MRS. JEFFRIES, a test medium, late of California and now at 93 South Halsted street, is spoken of by some of our old spiritualists as an excellent medium. At a private seance last week the controls were able to give several good tests, though the extreme heat rendered the demonstrations less marked than otherwise they would have been.

We call especial attention of our readers to the lecture of Mrs. Richmond, in this issue of the Journal. Every Spiritualist can read it with profit, and it would be well to put it in the hands of every church member in the land.

Mrs. Emma Hardinge Britten.

We take pleasure in calling the attention of our readers to this able lecturer and cultivated lady: thousands of spiritualists are eagerly waiting to hear her during the coming autumn. To those who have not already perfected their arrangements we would say there is no time to lose. Engagements with her should be made at once to insure no disappointment. She may be addressed to No. 118 West Chester Park, Boston, Mass.

Belvidere Seminary.

Every lover of free-thought and unsectarian schools, and especially every spiritualist who has children to be educated, should investigate with care the advantages offered by the Misses Bush, at their highly successful school at Belvidere, New Jersey. Belle Bush is a graceful writer; her prose, and especially her beautiful poetry, often adorn the pages of our newspapers. The educational staff of the Seminary is made up of teachers of long experience and high training, and we feel justified in cordially recommending hie school to our subscribers.

Philadelphia Department.

BY.....HENRY T. CHILD, M. E Subscriptions will be received and papers may be obtained, at wholesale or retail, at 631 Race St., Philadelphia.

EVIDENCE-CONVICTION.

A Communication From Robert Dale Owen.

In the numerous notices of our esteemed friend Robert Dale Owen, since he laid off the mortal coil and entered the home of the angels, there has been considerable display of that kind of wisdom which was referred to by an ancient writer when he said: "No doubt ye are the people, and wisdom will die with you." Superficial observers, who delight in ridiculing Spiritualism find this an opportunity, and even those who are rean opportunity, and even those who are respectful in regard to Mr. Owen, and this is a large class, express their regret that a man of such acknowledged ability "should have given credence to Spiritualism on so small a foundation of evidence." And then refer to a gross fraud that was practiced upon him by certain tricksters, whose crime rests heavily upon their own heads.

We have thought that Solomon's temple

was a good illustration of man. There were three parts or courts; an outer one, into which various kinds of animals were brought, it was like a great market place; then there was the middle court, into which people only went on certain occasions, and there was a third, or inner temple,—the holy of holics, into which the high priest alone went, and he was only permitted to enter after great purification. The first is a representation of the animal in man, and the trafficking and business part of his nature, well enough in its place, if properly regulated and justly carried on, but not adapted to rule others. The middle court represents the intellectual nature of man. and the inner court the interior, or spiritual

A large proportion of mankind are living almost entirely in this outer court, or animal plane; they are striving and contending with each other, and and almost literally living upon each other; this nature predominates so entirely over the intellectual and and spiritual that the influences of these are scarce to be discerned. Evidence for such persons must be upon the material plane, and we are thankful that spirits under certain circumstances can furnish physical manifestations to meet this important demand. We understand why these persons cannot appreciate high intellectual and spiritual evidences, and are disposed to to ridicule the evidences that are presented on these planes; like the blind they declare there is no light, and for themselves it is true, but this only awakens sympathy on the

part of those who see. True modesty belongs to the higher faculties of man's nature. Ignorance is often positive and dogmatic, while intelligence is prudent and careful in its assertions, or denials. We know that the preponderance of evidence belongs to the outer or external plane, but in proportion as man becomes intellectually unfolded, the middle plane is advanced, and the evidences that belongs to this are received and comprehended. On the interior or spiritual plane there is still another kind of evidence which is of the highest importance, and which alone produces those convictions which are as enduring as the soul itself; the evidences which reach this plane are the most sacred in their character. It has been declared that "the natural man knoweth not the things of the spirit of God, for they are foolishness unto him, neither can he know them for they are spiritually discerned."

There are thousands of Spiritualists who,

like Mr. Owen, have had those spiritual evidences which have produced permanent convictions.

Mr. Owen has frequently stated that in one of the early seances at his residence in Naples he received communciations from the spirit of a young lady, with whom he had in early life been very intimate, and she revealed to him through a trance medium, facts which no one knew but themselves, and gave evidences of a character that reached his interior soul nature, and established their convictions from which he never wavered, and we know that hundreds of instances he received satisfactory evidence of the presence and influence of this well beloved spirit. One instance was as follows: Mr. Owen sent a copy of his "Footfalls" to our friend Mrs. Hannah Brown, then living at Cleveland, Ohio, who was and is an excellent medium. Mrs. Brown wrote that when she received the book from the post office, a spirit, giving the name of the lady above referred to, came to her and requested her to write to Mr. Owen, which she did giving numerous tests which were quite satisfactory although neither he nor we had seen Mrs. Brown at that time.

Having for twenty years received such evidence almost daily through hundreds of mediums in this country and in Europe very often entire strangers to him, we have no difficulty in understanding why Mr. Owen's mind should have remained as firm as it did in the knowledge of Spiritualism as a glorious and divine reality, for he had passed from the region of faith to that of knowledge, and all the fraud and trickery of corrupt mediums could not shake him rom the foundation on which he rested Those who knew Mr. Owen, and have heard him relate his rich and varied experience will ever cherish the memories of these in-

Communication from Mr. Owen.

When we had written the above our friend appeared to us, and said: "I rejoice to be able to come to you, my friend; it was my desire before leaving the body that I might do so, and now glad to realize it." After suggesting some modifications in the foregoing, he continued: "I was conscious that this illness was to be my last, and as l grew weaker the scenes of my earth-life passed before like dissolving views; spirit-ual pictures were mingled with those of earth. I perceived that the former grew more clear and distinct as the latter faded away. So complete and continuous was the panoramic view, that I never lost my consciousness, and was not aware of the change called death, it came upon me so gradually. I recognized first, the beloved spirit to whom you have referred, standing beside me, in the most transcendent loveliness, and when she clasped my hand, and greeted me as she had often done, more than half a century ago, I realized that I was in spirit-life. Soon my beloved and venerated father stood by my side, and his countenance was lighted up with a smile of sweetness that recalled his pleasant greeting when I returned from my first long absence at school; then my dear mother whose tender love had been the most preclous boon of my life, was with me, in all

the freshness and beauty of mature life; they were in full vigor, and were more beautiful than they had been to me on earth. Soon I was taken to a place of repose, and my thoughts turned to friends of by-gone days, and one by one as I thought of them. they stood by my side, and grasped my hands, some speaking to me, and others by a natural impulse only looking at me, and I discovered that each one left an induence with me, peculiar in itself, but just what I seemed to need. My companion, who remained by my side, remarked that this experience of seeing persons soon after you have thought of them, is much more common here than on earth, though it is known there, especially among the more impressible. It is based upon a very important law of demand and supply.

You feel the need of something, which a

friend can give you, though your impression of this may be very indistinct, yet you think of the friend, and immediately they come and supply your demand, so each one of these brings something which is essen-tial for you at this time.

This experience has continued with ma This experience has continued with mand I and I am growing stronger, and I hope soon to be able to give you descriptions of my experience in this beautiful home. You may say that I rejoice to know that Spiritualism is far beyond everything that I endeavoired to present to manking in relation to it. tion to it.

Grove Meeting.

There will be a grove meeting held in hill's Woods, near Montour, Tema Co., ia, on the 11th and 12th of August, 1977. O. H. Godfrey, State Missionary, and other shie speakers will be present. All Spiritualists are cordially invited to be present. Three living at a distance will be amply cared for. Come one and all. For further information address the president, J. B. Merritt.

Grove Meetings.

The Spiritualists and Free-Thinkers, of Boone county and the Northwest, will hold a three days' meeting on Beene County Agricultural Grounds, Helvidere, Hilnose, Angust Mt., 25th and 26th, 157f. Mrs. H. Morse, of Michigan, and others, will address the meetings, at which O. J. Howard, of McHenry, will preside. It is expected that the best physical meditums in the country will be present, and no paties will be mared to make the meetings both interesting and instructive. There will be an hour of conference, each half day, when any who desire, can express their opinions, without reserve, on the topics of Religion or Reform. In fact, all are invited to take part in the Conference Exercises. The Fair Grounds afford good buildings for campins, and ample stablings for borses, which can be had free of charge. Meals will be served in the Dining hall of the Grounds, at actual cast.

Michigan Grove Meetings.

At South Haven, Mich., Aug. 4th and 5th; at Powlerville. Michigan, September 1st and 1d; at Pininvell, Michigan, Sept. 15th and 16th. These meetings will be held under the auspices of the State Association. Dr. Splening and other speakers will be in attendance. Mrs. L.E. Balley, Secy. 12-13tf.

A Freethinker's Grove Meeting.

The Liberals of Central and Western New York will hold a three day's grove meeting near Wolcott. N. Y., on Friday, Saturday and Sunday, the 17th, 16th and 15th days of August. At that meeting it is proposed to organize an association to be known as the "Central and Western New York Association of Freethinkers," and an effort will be made to have every town and village in that portion of the State represented at this meeting. The speakers engaged are Gles B. Stebbins, of Detroit: C. D. B. Mills, of Syracase; J. H. Harter, of Auburn; T. L. Brown, M. D., of Binghamton, and H. L. Green, of Salamanca. J. P. Mendum of the Boston Investigator, and D. M. Bennett, cilitor of the Truth Sceker, are expected to be present, and Col. Robert G. Ingersoil has been invited. Those who desire to aid in paying the expenses of the meeting may send their remittance to J. M. Cosad, Wolcott, N. Y.

Michigan State Association of Spiritualists.

The Semi-Annual raceting of the Michigan Association of Spiritualists, will convene at Rockford. Kont Co., Sept. 7th, Sth and 9th. The scason of the year being thereade, a large attendance, and representation of free thinkers is anticipated. Let us hope to begin a new era in the pages of Nodern Spiritualist, wherein a well organized practical work shall success Let us hope to begin a new era in the pages of Modern Spiritualism, wherein a well organized practical work aliali success fully accomplish great results. All persons desirous of becoming members of the Association, will please sond their name, and \$1,00, as a fee for membership, to Dr. d. V. Spencer, Tressurer, Battle Creek; by so doing you will lend four influence to the cause we sduocate and aid us to the better farther, materially, our interests. During the summer months we wish to call as many grove meetings as possible. Talented speakers are ready for the post, and people anxious to know of our faith. Any local society, or place desirous of organizing one, who may lavor holding such a gathering, can correspond with the Secretary, at Battle Creek, and thereby complete their arrangements for such, and thus secure early their choice of lecturers. We especially invite all lecturers in the State to attend the semi-sumual convention, as we hope to combine our efforts, and establish some plan of work for all willing to labor in the broad field of reform.

A. B. Spinner. President.

MRS. L. E. BALLEY, Secretary.

S. E. McCraceler.

E. C. Manouserer.

Gro. W. Winslow.

Constituting the Executive Board.

Grove Meeting.

22-19tf

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

D. Landon, Sec'y. 23-18-21

Convention at Lockport, N. Y.

The Spiritualists of Western New York, are invited to meet in quarterly convention, at Good Templar's Hall, in the city of Lockport, the first Friday, Saturday and Sunday in August coxt. Meeting on Friday at 2 and 7 P. M., and on Saturday and Sunday, at 9,2 and 7 o'clock. Good speaking, singing and music may be expected, and a season of unusual interest enjoyed. As that will be a season of comparative leisure in Cities and large towns, we hope for unusually large attendance from them, as also a good turn-out from the more busy rural districts. Our Lockport Meniston in this general invitation—let us not disappoint them in the numbers who shall repair to their meeca for a spiritual baptism.

J. W. Szaver,
G. W. Taylor,
Mes. E. Gergory.

Committee

Business Notices.

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MRS. JENNIE POTTER, of No. 123 Centle St., Bos ton, is a very fine test, business and medi-cal medium. Our readers who can visit her in cal medium. Our readers who can visit her in person should do so, her residence may be reached by either the Trement Street or Shawmut Av. horse cars. Those at a distance may enclose a lock of hair with two dollars, and register the letter.

Spiritualists, Take Potice.

When visiting the city, you can find a comforta-ble home, with near rooms, at the private residence, No. 251 South Jefferson St. Only twenty minutes wolk from the Religio-Philosophical Journal office. Terms \$1.25 per day, or \$7 per week.

J. V. MANSTIELD, Test Medium-cnowers sealed letters, at No. 61 West 42à Street, corner Sinth eve., New York. Terms \$3 and four 2 cent stamps. Register your litters.

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

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Volume 2nd is now for sale. Price, by mail, \$2.50. Address J. R. WARREN, care of T. J. Griffith, Utica, N. Y.

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This institution, located at Belvidere, Warren County, New Jersey, will re-open on Mouday, September 17. The following are some of the advantages offered its The following are some of the actual statements:
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Poices from the People.

Rose-Love.

BY T. P. JAMES.

In a lone, secluded valley, Far removed from haunts of mon, By a murmuring brook whose waters pure Wander through forest and gien, Grew, side by side, two rose-trees,

Hid from the world's rude gaze,
While the summer sun and the southern breeze Made happy the passing days.

One lovely summer's morning, Upon the rose-trees fair Appeared two little green bads, Kissed by the morning air. They raised their heads with stronge delight, Then look tremblingly around; But naught in that green valley Like themselves is to be found.

Timidly they neared each other Till the two were twined in one Casting sweet incense all the day long. As they basked in the summer oun. And when night's sombre chades drew nigh, In chence together they dream, While the dew-drops hiss their pale faces, Now levingly turned to the stream.

And time sped on, as it always speeds To hearts filled with love's young dream, Till one of the roses a rude hand plucked, Leaving the other alone by the stream. The mourner sighed in vain for its love, Sighed for its lost one day by day, Then linally withered, drooped and died, And so sweetly sighed its hie away.

Oh, you that have loved and cheriched A deer one heavenward flown. Thus do you sigh for the darling face, And the heart that was all your own. The birds may sing and the frees may bend, And the brook murmur excelect song. But earth's charms are nought to the bleeding

heart. When it mourns for a leved one gone. o

Nellie's Vision.

DY MES, MOLLIE A. COMSLINE.

Grandpaya, durling, said Nellie Dondec, Lovingly ellinbing his frembling linee, I saw something strange as I played on the floor-An angel came softly through you open door! She said in a whisper, sweet Nellie Dondee, The Egiller hath sont me: He calleth for the; He calls to a land where the living flowers grow, Where never a hand needs to plant nor to sow. You will see your paps und mams whom you love, And rest in their arms like a wing weary dove.

Oh, angel, she enswered,—but I can not go, And leave darling grandpa in sorrow below! Go cak the kind leather to after his mind, For grandpa is old, and entirely blind! I'm the light of his vey, and the beam of his eye, I watch and protect him when danger is nigh, I leed him to walk by the still, shady brook And we rest while I read from the beautiful book, I skip, and he kughs, as we turn the wood way And he whictles a tune to my gay, childish kay; We are very kappy, we two all alone— Dear grandpa would sorrow if Nellie were gone.

You are beautiful, angel, but why did you come? Oh tell the hind Father I'm accded at home! "Sweet Mellio," no longer is earth home for thee; Whichever lamb callade, it entely must be: Yet he'll never, no nevel, two loving hearts sever But take little Nellie and grandpa together."

A dreed epidemic is reging the town. The young, and the aged, are both stricken down, And to! the white engel both done as the said. For Nellie and grandpa one day were found dead, Lying hands clasped, in a loving embrace The bright youthful cheek, near the worn pelid

Both infant and aged had passed thro' death's portal, And are dwelling together in lands immortal.

PARAFFINE MOULDS.

Wonderful Revealments in France-Whole Faces, etc., Taken.

Firman, of Paris, France, was the medium. The peratine both vertical cylinder of tinned sheet fron, twenty-four inches deep by eighteen diameter, is in front of the middle of the curtain. Soon John King appears with his lamp. The cylinder filled from two thirds to three-fourths, with the melted paraffine at eighty-five degrees centigrade, 163 degrees. Fahrenheit (much too hot; see Spiritualist of 8th). John's lamp, which he manufactures himself, is not very good. He spends a full half hour or more, talking showing, himself from head to foot with it, rappling strongly with his luminous stone first on the musical box, or the cylinder and then instantaneously on the celling; trying to strengthen its luminosty from the influence of one present by placing it on his head, flourishing it about with rapid shoots of movement, making with it some half-dozen times the sign of the Cross vertically in the air or horizontally above the paratiine bath. Through all this he was waiting the parailine to cool down to a proper degre of density (when all was over we found it had not fallen below eighty-two degrees centigrade, 163 degs. Fahr). But at last he told those present at the circle he was sorry to have to disappoint them for that day.

He took an affectionate and solemn leave, with

prayers for the blessing of God. At the next effort at obtaining the moulds John King the spirit wrote:

The weather being so warm, the hot parailles in the cless room makes it so hot that we cannot possibly hold together. I had Glaucus materialized several times, but the moment I tried to meterial ize in one place, he melted, as it were, in another, until Lielt quite discouraged. We must try and keep on until we get it."

Finally he tries again, on another occasion: He showed his light, but as it was only the ghost of it, as it were. Those present could barely see the white outline of a figure behind it. He called their attention to the poorness of his light, and said it was a measure of "the power." Finally one spirit tried to make a mould, but John King added, "It is only half a head; no use trying for the whole head till the weather is better."

It appears the effort was made by a female spirit.

It appears the effort was made by a female spirit, Alexandrine. At the first glance it seemed a splendid success; closer examination showed it to be a partial failure. Yet the success and failure blended in the one mould, involved double instruction. Viewed in profile, and in one aspect in front, it had a celestial beauty. The hair was made up on the top of the head, in elaborate coffine. A long curl hung down on one side. In reference to this effort John King wrote:

"On account of the weather we could not hold well together, so the face fell in where we could not hold out. We have to do these things almost in a moment, and that is how we could not keep together. She got frightened and disturbed, and that caused the splashing." He says again, "I will fry her whole form, but if the weather is not better I had better only give the half again."
At the concluding scance the efforts were more

successful—a perfect success with the face of Alexandrine, as far back as the ears. The parafline

was just about at its melting point. In conclusion one of setters wrote: "John King could not get up his light, though he kept us some time waiting his efforts to do so. He saked if we were wilting to have it done in the dark; you have already seen it, and will do so again. We answered that he should do as he pleased, and as he could; it was now all the came to us. But we were enabled to follow the course of proceedings, by hearing what he would be say-ing to the spirit, almost as well as though we had seen—such things as, 'Now, Now; don't be afraid—don't splash,—'Courage, Courage,'—'Now again.'
—'Once more, Courage.'—'And now once more, and that will be enough. Courage. Courage.' Buch were the expressions we could hear him speak, in a low tone, addressed to her. We also

exhorted her to courage. Coincident and corresponding with them, we would hear the dips of the face alternately into the paraffine and cold water, followed always by the dripping back into the respective vessels, as the face would be withdrawn. 'I'm sorry you can't see,' said John, in his usual voice, to us; 'but you have seen, and shall see again to morrow.' We replied that it was almost the same as seeing, as we could follow every step so clearly, by what we heard. At last it was finished, having occupied two or three minutes. Will you take it in your hands, or shall she leave it in the cold water? The count received it into his hands (as before) and lowered it into the wa-ter. After leave-taking as usual, and on the light being struck, there it was floating, beautiful indeed! When we turned it over so as to make it float outside upward, it reminded us of the familiar engraving of the Christian martyr (the gir floating down a river). There are no two blended into one as on Saturday. The head is slightly in-clined to one side. She afterwards wrote, hoping that we had been pleased; she done her best; and adding, naively, "I turned my face a little, so as to give myself a little grace." All this is practicing, and accustoming herself, for when her brother errives from Vichy, then she is to dip vertically and correlately.

completely.
"Both John King said, and she wrote, that tomorrow the other spirit of whom we have already
two moulds, meant to dip for the whole form, and
under-light (which happened to fail us to-day;
probably all "the power" was absorbed in the materialization) terialization).

"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. The same exquisitely levely girl-spirit of whom we have already two face moulds. Will not some of the more thoughtful inquirers think it come of the more thoughten inquires think at worth while to come to Paris expressly to see for themselves, and then ponder over the problem how that beautiful head, on which the moulds had formed itself by the adhesion of the liquid paralling (at temperature of 122 degs. Fahr.), over got out of the orifice left by that delicate neck? And how that delicate activities of heir eyes detected. that elaborate colflure of hair ever detached itself from the liquid parafine hardened upon it by the action of cooling it in feed water?—Lendon Sparts

SPECIAL LEGISLATION.

Bigotry and Superstition Coming to the Front.

The doctor's bill, which has recently become a low of the State, stands on the records a stench before enlightened American freemen. We are living in a progressive era. The clouds, which hovered over the dark ages, are passing by. Light is dawning, with progressive tendencies. Better legislation will come as the new light appears.

All of these triannical schemes of the past should have been buried in our broad Declaration of Independence. But if they are now to be exhumed and placed at the head of this second century of our republic, it is a grave question whether it has not already proved a failure, since we have easoon forgotten these fundamental principles of liberty and right. Are we setting back to the old puritan ways of sovereign government, when liberty was granted to drag inoffensive Quakers through public streets at the tail end of earts, and whipped—for what? To save religious communities from the teachings of their spurious

Two hundred years ago seers, medical clairvoy. ants and others—mediums—called "witches," were publicly tortured and murdered in a brutal manher by the authorities—peacemakers of the

North Carolina State commenced reform about three years since, having received a spark of this progressive light, which first commenced to shed its transparent rays on the 4th of July, 1776. She is now repealing some onerous laws such as punishing vitches, clairvoyants, enchanters, etc., which have stood on their statutes from its organization.

Dr. Harvey, who discovered the circulation of the blood, was derided and deprived of the right to practice his trofession in his own country and threatened with banishment, and died pour.

It is not 490 years since ligature was practle The artery was tied instead of pluncing the limb into boiling far, as practiced by the profession. This discovery was first introduced by Ambrose This discovery was first introduced by Ambrose Pare and denounced with reckless violence for daring to suspend the life of a man upon a mere

I am induced to recur to a few scenes of the past to show up instances where physicians and ignoramuses have stood in the front and taken up the hatchet to chop off all heads which will not travel in their old rats. Since my return from the West I have heard of only one indictment against an independent practitioner, and that was served on "poor Lo!" an Indian doctor. U-ta-wa-un, who was taught the healing art by "medicine men" from his and other tribes. Early missionary education brought this physician, deprived of one arm, among us. It was not long after his entrance and settlement in Rutland before he was duly notified to appear before some august body and show why he should not be fined for laboring in his profession without authority. So this poor man was soon assailed by the powers that be, led forward and tried held up as an example to protect the medical profession, and the people, something after the manner of farmers' treatment when handling dead crows. It is said they hang them up on bare poles about their premises to frighten all living crows away, which annually return to settle among us as willing missionaries of love and benevolence.

It is a popular move in some other free States to enoct medical laws to protect ignorant communities, it is said, from independents. But where stand our philanthropists who dave to make laws to protect the people from the mat-practice of regular M.

It is an admitted fact that in many cases nature removes the disease in spite of medicines, and that fatal cases would have recovered were it not for medical interference; and that patent medicines are often used as a dernter resort, which

are productive of any amount of disease. The noted Prof. Holmes once confessed that if all medicines were east into the sen, it might be worse for the fishes, but better for mankind. Your correspondent has not only reared a large and healthy family of children without employing other practitioners, but has been an instrument in removing and curing many difficult complaints, outside of his home practice, without using med-

Shepherd Home, Vt. S. W. JEWETT.

"THE DIAKKA,"

An Interpreter on the Pacific Slope.

Do you not think it is a pity that Mr. A. J. Davis became the author of "The Diakka?! Did he not in that work make bimself a Diakka? Having in that work make himself a Diakka? Having given it birth the editors of the Banner of Light,—as if seeing further than most readers of that book, spoke in terms derogatory of it. They should have not stopped there, but given the reader general hint of the drift of the little imp and the saved the serious reader the unpleasant impressions it engenders; and saved the author a discountiff that he appear are a little imp and the strength of the little imp and the saved the serious reader the unpleasant. credit that he seems never before to have invited upon himself.

As far as I am acquainted with the readers of the "Diakka," they take it on the same confiding terms they took Mr. Davis' other writings; that of dead earnest; when in fact the book, or the first part of it, is pure irony, and as fictitious as fiction knows how to be; excepting the characters and places, which are travesticd realities, with the orthography of names transposed. One thing that prevents this easy deception from being easily seen, is, that in the latter part of the little printed sinner, is added an earnest, sober, and straightforward aniversary address by the au-

Thus coupling the true with the fabulous with. out any note of explanation, is likely to roughen the smooth surface of Mr. Davis' reputation for candor of pen, and chafe his fair character for integrity of speech. As a satire on Boston and her brain exaited people, with their movements, the offort is not a success. It is a joke with polished sides so as to sparkle, but not point enough for scarce anybody to see it. Tet a stout smile pulls at both corners of your mouth when you begin to see the drive he makes on the great city of Notsob, which as you may notice is Boston spelled back.

Dr. Holmes in his "Autocrat at the breakfast table," pasted the label with the name of who on the proud city, and it has stuck to it ever since. Mr. Davis speaks of the people of the Hub as "Notaobians and Hubeltonians." There may be a "Hub in the celestial regions, but our mundane city is clearly indicated when he refers to the "town of parrow, waisted Persanted and the town of the Persanted. narrow-waisted Pyramid, and the town of the Pyramid of Bunker."

Among the people in and about Boston, as "Notsobiane" the author humorously mentions "Notadoishes" the author numbrously mentions William Loyd Garrison, "the deliverer of the Africans from generations of servitude and sorrow;" Lucy Stone, Miss or Mrs. Blackwell, Miss Julia Ward Howe and others. At a women's suffrage meeting or convention, I believe, Mrs. Woodhull is referred to as "pearing the first name to the strain of the strain and otherwise description." of a great reigning Queen," and otherwise des-

He craploys mundane facts, and weaves in as threads in his fictitious fabric, living personages; and before their time, gives them a habitation in his air castle of the various rectume come, millions his air castle of the upper realms some willions

of miles over our heads.

It is all right enough in the line of romance and railery, at the prominent figures and schemes of the day. My high and admiring estimate of Mr. Davis did not prepare me for a production so unlike him, and his life-long truth recording pen. What do you think?

A. S. HUDSON, M. D. Stockton, Cal., July, 1877.

Our good Brother, A. J. Davis, stands forth as one of the leading lights of Spiritualism. His numerous works are given to us well freighted with important information, which has been of great value to Spiritualists, and we all feel justiv proud of him His Diakha we consider a very valuable book, and we have published many extracts therefrom, and the above interpretation being unique, we give it a place in the Jour-

SPIRITUALISM IN NEW YORK.

Mrs. Mand E. Lord, the Wonderful Medium.

Havard Rooms, Forty-second street and Sixth avenue, have lately been the theatre of considerable spiritedness. The grand majority are not afraid of hurting "the cause" by agreeing with the general public in a just estimate of the papable fraud. It is a healthy sign when honest Spiritualists, who have no social or inancial interactions. terest in the fortunes and preteness of dubious mediums, are the first to ventilate the claims of all such impostors and their satellites. Charity in sometimes wasted on such chaff; but there is plenty of good wheat left. Mrs. Mand E. Lord has been with us again, giv-

Mrs. Mand E. Lord has been with us again, giving public sittings at the residence of Mr. and Mrs. Phillips, 223 West Thirty-seventh street, with her usual success. The home of Mr. Phillips is a rendezvous for the faithful, and there is always a "welcome to the worthy." Among other friends now stopping here may be named Mrs. Lydia Manks, of 1325 Park avenue, Philadelphia, a part masses here lady and said to be a removeable very unassuming lady, and said to be a remarkable test trance medium. Also Mrs. A. G. Wood, formerly of Chicago, and her husband. Mrs. W.'s principal control, Menominee, is a keen diagnoser of disease, and describes and prescribes for every complaint without a hint from the sitter. Dr. Menominee's chief custom is among church people, who, Nicodemus-like, come to him by

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 fitty in-dicated by a translation of her latinized initials. Intelligent, persuasive, charitable to professional rivals and every body clee, it is natural che should attract a bost of admiring friends. With her capable lady treasurer and her little medium child, she is now on her way West to attend to pressing private interests, and will visit Chicago, Quiney, and Decatur, Ill., and return to New York, (above address), after the summer vacation. Her circles are generally crowded, and not every one that eaith Lord, Lord, can enter therein.

Dr. J. B. Newbrough, 128 West Thirty-fourth efreet after spending years of time and a great deal of money in investigating, to his surprise and gratification, has lately become himself "pos-sessed" as an unconscious trance oracle, various intelligences controlling him to speak most ably in several strange tongues.

A TEST SEANCE.

Those Wonderful Materalizations!

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 selecling a clear space, made several passes over the ground, and became entranced. It was a clear, starlit night, and Mr. Peebles saw several spirit: arise and converse with Mrs. Miller. There could be no deception here, argued the lecturer, as there were no means of deception. This was in Memphis, Tennessee." In alluding to the above, Memphis, Tennessee." In alluding to the above, Rev. Samuel Watson says: "We were one of the party referred to by Dr. Peebles. The reporter mistook one word—it was not a "forest," but on a vacant lot. We had witnessed these manifestations three times precisely." Referring to this, he said: "Beautiful forms in purest white will appear with her, talking to her and walking on each wide of her all kneeding down sovered times. each side of her, all kneeling down several times apparently in prayer. The last time we witnessed this, Mr. Peebles was with us. Fire came down, if not from heaven, from the atmosphere above their heads, and fell upon the ground, and al-though the ground was wet, it blazed up, creating considerable light by burning the grass." We have seen materializations with this medium when she has been outside the cabinet. We do hope with the London Spiritualist, that we shall soon be able to dispense with them altogether. The spirits tell us they will ere long stand by the side of their mediums and address audiences in full view of them. Speaking of the investigation of a committee invited for a special purpose, Mr Wat-son says: Mrs. Miller was examined by a com-mittee of ladies, who reported that she had noth-ing on her but ordinary clothing. The committee tied her, covering the chord with scaling was The four rings were laid on the floor. In a few seconds all of them, with a chair, were on her arms. After a careful examination of the chord and wax and finding them secure, the curtain was dropped, and in a moment all of them dropped off. This with many other things demonstrating that matter can pass through matter, was done, until all were satisfied that there could be no deception practiced in these physical manifestations. In a very short time after the curtain fell, two female forms draped in purest white walked out, several feet apart. During the two hours the seance lasted a number of human beings, varying in height some eighteen inches or two feet, passed around among the company, shaking hands with some, touching others; sometimes promanading the floor with some of the party, and dsapearing, but soon returning to their partners. The spirits or materialized forms would hold up the curtain, that all might see that Mrs. Miller was in the rocking chair, apparently dead. The weather was extremely hot and the medium was sick, yet the manifestations were such as, we hink, must have convinced all that there was no fraud possible to be practiced, and as was said by one of the committee, Cooke did nothing like that they had witnessed. We must not omit to mention and Indian man who came up to us and stood for some time, while we felt his face and long beard near a foot down his bosom. Captain Holmes recognized him as one of his band.

The Cause in Michigan.

Dr. A. B. Spinney, 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 prosperous in all parts of the State. Our State Missionary, T. H. Stewarf, assisted by Bro. G. B. Stebbins, Capt. H. H. Brown, Sister T. Pearasl, Sister H. Morse, Sister Hubbard, and others are all doing a fine work in the lecture field. Grove meetings have been held at Wayland, Smyrna, Potters Station, Birmingham; Williams County Ohio. Grove meetings in the future will be held at Trent, Muskeegon Co., July 28th and 29th; South Haven, Aug. 4th and 5th; Baranac and Disco, Aug. 11th and 12th, Mich; Wentworths, Aug. 18th and

19th; Thornion, Ang. 25th and 26th; Fowlerville, Sept. 1st and 2d; Plainwell, Allegan Co., Sept. 15th and 16th. Semi-Annual Meeting of State Convention, Rockford, Mich., Sept. 7th, 8th and 9th; work will continue by order of State Board. Lectures have been continued in Detroit since Jan. up to date. T. H. Stewart, State Miss., on last Sunday morning and evening, gave two yery fine up to date. T. H. Stewart, State Miss., on last Sunday morning and evening, gave two yery fine addresses. Subject, in the morning, "Nature is our teacher; evening, "What is man, body soul and spirit, in the past present and the future Commenced an organization of Spiritualists after the morning lecture, which resulted on yesterday in election of the proper officers, and a membership of over forty persons. We design organizing as rapidly as possible over the entire State. Times are dull financially in Michigan, but with a wheat crop never better, now ready to enter our markets at high prices, money will increase in our midat. And we live to hope for the success of the Religio-Philosophical Journal in our State. We feel to continue the Banser of Light as State. We feel to continue the Banner of Light as our great central sun of the East, sending out its scintillations of light to lead mankind to the great heaven of spiritual intelligence. We also forward heaven of spiritual intelligence. We also forward our name for the Religio-Philosophical Journal as our great exponent of spiritual science, philosophy and religion to the people of the prairies and timbered districts. While the professor, mechanic and merchants of the East hail the weekly visits of the Bunner of Light, the agriculturist and hardy yeomany of the West are daily quickened for their toil by the cheering truths of immertality from the pages of the Religio-Philosophical Journal. LIGIG-PHILOSOPHICAL JOURNAL,

THE MASONS.

Parties are formed for the advantage that is gained by associated efforts of men who are of the ame principles .- Political Maxim.

Gradually this order of Masonry will decline; gradually it has become merely a refuge for curi-city hunters, and a portion of the insurance policy of the ninetcenth century. * * * *
The chief reason this order is not needed to-day is that science, art, religion are all unveiled.—Mrs. Richmond on Freemassnry,

Universal Benevolence you are always to inculcate, and by the regularity of your own behavior afford the best example for the conduct of others less informed.—Masonic Charge to In-

The First Degree is well calculated to enforce the duties of morality, and imprint on the memory of the candidate the noblest principles which can adorn the human mind.—Webb's Ma-

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.

The Design of Masonry, the search after fruth, and every one who seeks to discover it, shall receive his reward in the attainment.—Mockey Masomy.

Query About Materialization.—A. Dobson writes as follows to Medium and Daybrak, 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. Can you, or any of your numerous correspondents, explain why this hair retains its form, color, and distinctive proper-ties, while the spirit-form with its hair from which it is cut is dematerialized? Would it not be more likely to establish a belief in the genuineness of the phenomenon if hair, when severed, was subject to the same law, and dematerialize in the possession of the person holding it simultaneously with the dematerialization of the spirit form?

If Mr. Dobson "wonders" in regard to this lock of hair remaining permanent, what will be think when the spirits "materialize a baby" at a circle. the same remaining on this side of existence to grow up to maturity?

We Have Met the Enemy and They Are Ours.—Les Vorne, Minnesota. J. H. Brooks, writes: The Rev. Dimmick with whom

Cook had his debate in April, is here with his big tent, and a hig brother by the name of Moor, to help him skin Liberalists. After his onslaught on Spiritualism, (which was fearful) he declined to to with me the proposit

"Resolved. That the sixty-six books usually called the Rible, is the true and infellible word of God without the admixture of error." He also made himself unenviable by his course in replying to several questions, which I put to him, after his attack on Spiritualism, when I notified his audience that I would review his discourse. On the next evening at the 4th of July bower, at which place I had a magnificent audience, while his tent was empty and has remained so ever since. He has the check of the very Devil, but he has at last found his match as I have not the slightest respect for such centing hypocrites.

Suicide.—J. L. Hay, of St. Joseph, Mo., writes: I never could see any difference between the case of one who goes to Summer-land by suicide and the one who goes by sudden accident, or by bat

The writer can see no difference between a case of suicide and death by accident, disease, etc. You think your life is your own, hence proper for you alone to decide whether you shall commit suicide or not. Fifteen or twenty just such reasoners as you, might assemble together and come to the you, might assemble together and come to the conclusion that it is proper that the aged parents of one should be put to death. They could not work; they were very troublesome; they required constant attention and care, hence perfectly proper that their lives should be destroyed through the agency of subtle poison. Humanity must learn that by death, the ills of this world can not all be exemped by who is disentthis world can not all be escaped; he who is dissat-isfied with this side of life, can not by any possi-ble method place himself at once in harmonious relations with the Spirit-world, if he sends his spirit there through suicide. He who shirks out of the responsibilities of this life, through suicide, is not only a coward, but will try and shirk re-sponsibilities in the Spirit-world. He is a syste-matic shirker, a sort of laggard, a supercilious fault-finder with the present order of existence, and if transferred into the presence of God him self, he would want to commit suicide, and go somewhere, else. As the dyspeptic finds fault with all kinds of food, so does the suicide constantly find fault with his surroundings here; and when he changes them for those of the Spirit-world, then even, he continues to complain.

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 tried in the crucible of reason. Communications are colored not only by the conditions of spirits, but by the projudices of the mediums.

The members of one scance in Melbourne, Australia, are all Israelites. When Mr. Peebles first went to Australia, he was hissed in the streets; caricatured in the Weckly Punch; bur-lesqued in the theatre; and called in the Daily Press a "Yankee trickstor" an "infamous atheist," the "seer of the ages," a "long haired apostate," and "prince mong the spirits that peep and mutter." But now the journals, especially the Argus and Herald and the Australasian, treat him with the same consideration they do other public teachers.

John Wetherbee says that Modera Spiritualism is flavoring literature throughout its whole domain. George Hersey, of Empire, Wis. eave: "Spiritualism embraces all that is real therefore the things that I see, are temporal, and the things that I do not see, produce the things I do see." J. L. Harper, of Pleasant Mills, Ind., writes: "Your journal is to me a treat that I can not do without."

not do without."

Ghosts, etc.—D. A. Eddy, of Cleveland, Ohio, writes: "Euclosed find two slips cut from two of our principal daily papers: The Ohio ghost story which you published shows how rapidly history repeats itself. A very similar occurrence took place at Oakland, California, about two years ago in presence of some government officials in high standing, and an Episcopal minister of this city, Rev. Doctor Ellis. I presume you recollect the account. I have it filed away. The other article is a settler on old fogy orthodoxy, gives evidence of the irresistible power of The other article is a settler on old logy branch doxy, gives evidence of the irresistible power of progression. There are some beautiful and strong points in it. This paper (the Hereld) is claimed by the churches to be their ergas, but the spirit of liberalism in the mends of the editors can not be suppressed. Spiritualism is making a steady and healthy progress in Cleveland, mostly through reading and test mediums of which we have a few

Alten Kardec's Mediums' Book has just een published in a German translation.

J. M. Poobles has spoken several times in Melbourne, Australia, but to never less than an audience of 2000.

Dr. Mack.-This excellent healer who has been la London, England, for some time, is about to return to America

A private society of Spiritualists at Vienna has addressed an invitation to Dr. Siado to hold a series of seances in the Austrian capital this au-

Mr. A. C. Fones, of Iowa Falls, writes: "I must have the Jouanna. Being in a hotel I trust it will be the means of sowing the seed which shall spring up an hundred fold."

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

The Criterio Espirista (Madrid), for May, contains, under the head of "Spiritual Propaganda," an editorial article, in which it is pointed out that more than fifty organs now exist, devoted for the Spiritual movement. A San Francisco old lady refuses to listen to "Bob Ingersoil, or any other man who don't believe in ghosts." She said she had "seen 'em herself," and no one could make her believe she

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 police expanses summed up in the duties of the constable and overseer of the poor, amounted to Six lost year.

amounted to \$15 last year. David Daguid, the Scotch painting modi-um, has been examined by may artists, and none have charged him with trickery. A visitor gives him marked visiting eard, and in from five to nine minutes it is returned with a delightful little

landscape upon it. The Messenger de Liege contains an appeal from the Vicomte de Torres Solanot, to Spiritvalists in all parts of the world to send representatives to a great international conference in Paris, next year, during the time that the exhibition is being held, between the months of May

and October. Bob Ingersol's Challenge.-I will give to any elergyman in San Francisco \$1,000 in gold to substantiate that the death of Voltaire was not as peaceful as the coming of the dawn They say Tour Paine died in fear, in agony, hearing devils rattle chains in the other room, and that the Infinite God went to work to frighten a dying man I will give a reward of \$1,000 in gold to anybody

who will substantiate the truth of that story. Spenking of Dr. Mack, the London Medium and Baybrais says: "Well, we need only to say we are sorry to lose Dr. Mack. The more we know of him the better we like him. Apart from his extraordinary powers as a healer, and the free use he makes of them, the Doctor is one of the best ueighbors and firmest friends we ever met. He is a true servant of the spirits, carefully carrying out the purposes of his guides to the best of his ability."

Mesmerism.—The fact of the possibility of the community of sensation existing between two individuals experimenting is abundantly established by mesmerism. In many experiments when the mesmerist is pricked the sensitive also feels the pain; when the mesmerist drinks wine the sensitive tastes it. It has, however, been argued that as the mesmerist or the controlling power does not in return experience the sensetions of the patient, the spirits who control mediúms are similarly exempt

"Scientist." The word "scientist now occure in many communications sent to this journal. The word is of American origin, and not yet recognized or adopted by the English scientific world. Nature, in a review of one of Mr. Serjeant Cox's books, called attention to his use of the expression. What is to be said for and against the adoption of "seientist?" It is economical as a embstitute for "scientific man," the use of one word being saved.-London Spiritualist.

It has slways been a matter of astonishment that Christian ministers have been opposed to spirit communion. There are many honorable exceptions wherever we go. In our recent tour in this State, Mississippi and Missouri, we had a number of preachers to attend our lectures in each of those States. Churches of different denominations were voluntarily tendered us, and the preachers said they had not seen such crowds as attended our lectures for many months. public reception which was given us in London at the "Spiritual Institution," there were some of the clergymen of the Church of England who not only attended, but spoke on the occasion, com-mending the object of the meeting.—Rev. Samuel Watson in American Spiritual Magazine.

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! When he rapped his voice shook not a door or table to make it move, but Mount Sinci, the earth and even the highest heavens. He needs no lamp or dark lan-tern. His own glory veiled the stars, and eclipsed the sun from mortal vision.-Philothean, in Texas Dady Democrat.

Philothean is not a Spiritualist, but a hotheaded 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. He is too bigoted to reason clearly, and too ignorant to comprehend the workings of natural law.

Ingersoll's Ghost .- T. B. Clarke, of Callfornia writes: Colonel Ingereoll of your State has been with us for quite a long time for a "for eigner" and in four lectures has done a great work. The great joke of the season was that Ingersoll advertised a lecture on "Ghosts." course the church people, dominees, and all gathered in force to see we poor deluded Spiritualists torn to atoms. I confess I went for that very purpose. It was a crowded house—literally crammed—two hundred people upon the platform; but lo! instead of we poor Spiritualists of whom he said not one word, the argument was that the Gods of all religious ever upon earth were of the imagination of the people; in other words ghosts. He showed that these ghosts had all been barberous, blood thirsty, ignorant, just in proportion to the people who created them, and that the God of the Jews was the worst of the lot. Of course our meek and lowly Christian bretheren howied! Our Irish brother, Dr. Gueard, and our moral Rev. Kallock, led the van. They stuck up the old imaginary point of atheism, about which, Ingersoll nor anybody else had sald a word, and, Oh! what vituperation and eloquence over nothing. Of course Voltaire and Tom Paine with those old worn out lies of dreadful death beds, were dragged out and given a new coat of varnish. Ingersoll in his last lecture said that "he felt like an eagle being hooted at by blind owls." His mission has been a glorious success, which the Colonel will never realize until he learns upon the other shore that he innocently is doing

The photographs you so kindly sent me were duly received and for which I send you many thanks. The afternoon I received them I called

thanks. The afternoon I received them I called upon Mrs. Hendee. In a very few moments sho was controlled and wrote the following letter:
"My dear earth brother, God bless you; how glad I am to be present. It is through the magnetism of my photograph and Col. Bundy, that I can come and now I shall be able to come again and communicate to you of those glorions truths, and of what I have witnessed since my adventiate this most real and heavenly world. No, friend, they did not kill S. S. Jones; he still lives and will be able to prove to the world the truth of his existence and life beyond the grave, and to of his existence and life beyond the grave, and to of his existence and life beyond the grave, and to justify his earnest effort for eternal truth while a resident upon earth. Yes, friend, we shall have some interesting developments regarding these blessed truths yet. Earth-life is not long enough to procisin the eternal laws of God, but the spirit life holds the chain of thought and senses and a blending of the two worlds will unfold a glorious light. Believe in God as a principle of truth, love and mercy. God is like an auchor to the soul, but must be universal: a beacon light to all. May a must be universal; a beacon light to all. May a

brotherly love grow up between us now and forever. Yours for truth and progression. S. S. JONES"

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remnants of a portion of the Norse religion. Now it happens to be a fact in spirit existence that those who are tethered by love of gold, or power on earth, earry their burthens with them, and are in one sense in prison. Sisyphus, rolling a stone up a mountain in hell in punishment for his perfida 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

The truth is 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. Many ruins of the monasteries that were consumed by Cromwell, are still haunted. There is the same corresponding condition in every mind, for morbid sorrow, or ambition, or avarice, a love of any outward thing that strongly attracts you to the earth.

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

Our Loyed Ones Never Die.

BY BELLE BUSE.

They live! the loved companions of the hears, Though hidden from our view, And oft' the blessings that their smiles import, Our faltering 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 beston us with shining hands to come Unterrifled 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 silvery 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 dowers of summer fade and wither here Their love knows only a perpetual spring. -It buds and blossoms on the tree of life.

And heavenly zephyrs 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 he, by our mortal sight; They fread the ziry paths where morning strays And talk with us in dreams by day and night.

Why should we droop, then, neath our load or 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?

THE YOSEMITE.

Belvidere Seminary, N. J.

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

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 My esteemed friend, Judge Galen Clark, the guardian of the valley, gave me a special invitation to accept of his generous hospitality and spend several weeks in visiting the remarkable points of interest which abound on all sides of the fairy-like place, so I most thankfully accepted the invita-tion, and left the city of San Francisco to rest and recuperate in the balmy atmosphere of the high Sierras. We passed through valley and over mountain; through gulch and cannon; over river and immense rock, with a view of the pine clad hills that would make the heart of a Swiss enthusi ast leap; and through patches of wild flowers that perfumed the air for miles around until we came to Mariposa, a beautiful little village among the mountains where we had dinner; thence, on over still higher and grander mountains and through pine forests which surpassed any I had ever seen in any part of the world.

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 rug ged as we mounted higher, and the wierd-ness of the place, made itself felt by form of rock, shadows in the valley and a death-like stillness which could not be broken. New varieties of pine, spruce, and fir, here met the eye. The wonderful trees on all sides and in every direction were more like the work of some fairy land, which had placed them all in their proper order as to size, color, height, and proportion, than what one would expect from the rough hands of mother nature. No where in Europe can such trees be seen. Neither the variety, the beauty, nor the genus, can be found outside of the range of the sublime Sierras. I have wandered through the celebrated black forcets of Baden-Baden and other parts of Europe, but they are as nothing compared to the perfumed pines that decorate the purple peaks of Eastern California. Well may Horace Greeley exclaim that the trees of this place "were well worth coming from New York to see" It was about two objects when we to see." It was about two o'clock when we first caught a glimpse of the Yosemite in spectre ships, and groans and sighs of misery were heard. The scientific mind of this age has attributed this to superstition. the wierd haze of an afternoon, which seemed to veil all the upper part of the valley in an obscure light, with shadows of this age has attributed this to superstition.

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 vail 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 El Capitan, rising 3,000 feet from the valley a solid mass of perpedicular rock with its immense faces cut by the mystic finger of nature upon its polished sides; on the right, Pom-pom-pes-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 etherial 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 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 beautful 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 Danna.

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 fail 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 Spiritists 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 silence and unutterable 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 palece 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 Blane in the distance, many cascades and rivulets, but the immense perpendicular rocks, over which water falls from a height of 2,600 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 supernal 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 seances at the residence of Mr. Hayes. The music had a magic effect in the clear still atmosphere so far above the level of the 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 pol-ished looking more like inlaid jewels than wood work.

Just before I left San Francisco, my powers had increased to such an extend 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 over look the fact that there is a season for mediums need rest, and must have it; they immense drums, and cymbals, and other over look the fact that there is a season for curious things in the air, while frequently work and a season for rest; I only act in I am lifted bodily from the floor, with the

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 hey 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 indeveloping 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 usvchological 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 prculiarities, 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 manifes-tations; but they must remember that each medium has a personal sphere which is as a law unto itself, and a medium will develope 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. Mathews and other troubles. . Many are leaving the city on account of persecution and the hard times which every one ex-periences here. No less than three celebrated mediums for materialization have left the city within the past few weeks Dr. Mathews, 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 medium-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 engraft confidence into the public again.

It will hardly be believed that there are ix idistinguished 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 Kendricks 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 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 miraculous 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

plane escillating 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 voice. I shall write the JOURANL 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 con-cerned, 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 cere-monies 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 that 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 tyrany 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 regal 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 undentable fact that no article was ever placed before the public with so much undisputed evidence of its great medical value, as the

VECETINE,

mended, many testimonials of what it has done is furnished to the public at large, and no one should full to observe that nearly all of the testimonials are from people right at home, where the VEGETINE is propared, and as the streets and numbers-are given, there can be no possible doubt about the

BOSTON, Dec. 17, 1972, H. R. Stevens, Esq.: Dear Sir-May I ask the favor of you

to mako my esse pablic? 🕟 In 1861, while on picket duty in the army, I was taken with s fit, which lasted all night. Was taken into camp and desedwith whiskey and guinine. After this had Ais every day, and was taken to Nowbern Hospital, and there treated by the attending physicians. I gray worse and was sent home. Remained in poor health for four years, treating with many physicians and trying many remedies. Finally Scrotola made its appearance on different parts of my body, and my head wee endiscased as to be frightful to look at, and painful beyond endurance. After trying the most eminent physicians, with out improvement, a change of climate was advised.

Have been to the Hot Springs in Arkansas twice, each time giving their treatment a thorough trial. Finally came back burden to one in my situation. My disease, and the effect of so much powerful medicine, had so damaged my system that the sotion of my siomach was apparently destroyed, and my head was covered with nicers which had in places eaten into the skull bone.

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

VEGETINE hassaved my life, and you are at liberty to make such use of this statement as pleases 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 discase or give ony further information relative to my case to

all who desire it. JOHN PECK, I am, sir, very gratefully. No 50 Sawyer street, Boston, Eass.

Twenty-Seven Years Ago.

H. R. Stevens, Esq.: Dear Sir-This is to certify that my laughter was taken sick when she was three years old, and got so low that we were obliged to keep her on a pillow, withnt moving, to keep the little thing together. She was aftendeil by several physicians—the regular attending one being old Dr. John Stevens. They all pronounced her case incurable. She had been alck about a year, when hearing of the great Blood Remedy, VEGETINE, I commenced giving her that, and confinued 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 above the elbow, one of them being very long. Several small pieces were also taken from left leg. She is now twenty seven years old, and is enjoying good health, and has ever since she was ' years old, with no signs of Scrofula or any other blood disease Her arm is a little crooked, but she can use it almost se well as the other. Her legs at of equal length, and she is not in the least tame. Heresse was Scrofuls, inherited in the blood; and I would recommend all those having Scrofula Hamor 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 recommend ed, but, on the contrary, it is neurishing and strengthening, My daughter's case will fully testify this, for I nover saw nor heard of a worse form of Scrofula.

HULDA SMITH. 19 Monument street, Charlestown, Mass. MRS. SARAH M. JONES, TSullivan street, Charlestown, Mass.

April 10, 1870, The shove statement shows a perfect cure of Scrotula in its worst form, when pronounced incurable, of a child four years lage, twenty-three years ago. The lady, now twenty-seven years old, enjoying perfect health, Vegetine is Sold by all Druggists.

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, (inclose photograph, if possible,) I would impart information to them of their case and the origin of disease, and the philosophy of life, founded on a new discovery made by myself, which is unknown to the medical profession, which will easile them to recover their health, avoid subsequent disease, and be very much to their advantage, free of charge. Address Mrs. Lucretta Bradiay-Habbell, Box 1,415, Norwich, Conn. 22-12-14-28-2

AT ARR I had it twenty-four in 180. Soot for 10 cents, gives full particular Name this paper and address C. B. SYKES, 162 East Maddeon St., Calcego, Ill. Cut this out. 22-18-22-4.

To the Spiritualists of the North-West.