

# Ernth Gears no Mask, Bows at no Human Shrine, Seeks neither Place nor Applause: She only Asks a Bearing.

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JNO. C. BUNDY, EDITOR.

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THE TRUE SPIRITUALIST.

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

[Reported for the RELIGIO-PHILOSOPHICAL JOURNAL].

Question .- What does it mean to be a true Spiritualist?

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

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

As there are many professing Christians, a very few of whom comprehend the mission of Christ, wherein the golden rule governed, unquestionably the theory of human life must always be in advance of actual practice in. daily intercourse; teachings ward attainment. Besides, you can never have the right expression unless you first have the right perception or teaching, yet always strive.for the attainment of that which is best. A true perception of the philosophy of life must exist before human actions and conduct can become so. The errors of past teachings embody some truth. A person may conscientiously pursue error, and that is the fault of imperfect teachings. The primal basis of true existence, whether in spirits or in human beings, is that measure of the proper understanding of human life. We are not afraid to say that if human beings knew perfectly what is best in the conduct of daily life, they would always follow it, they know it imperfectly, or only one side of it, or fragments of it. But perfect knowledge would likewise bring perfect capacities for the complete fulfillment of that knowledge\_ Every human being, taking into consideration the organism which each inhabits, fulfills, as far as that organism will permit, the knowledge of spiritual laws which each possesses. When knowledge becomes more sure and perfect, the life will also become better. It is useful to know that if the entire effect of imperfect actions were known to man's spirit, the actions would probably no longer take place. It is a lack of perfect knowledge-this imperfection or failure to understand the law that causes the decline from a perfect state to one that is imperfect. But the spiritual philosophy from the 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 scrive 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 pres ntations. Just so soon as Christianity is made to mean human life and human practice, just so soon as a belief in Christ and his teachings, is more fully manifested, instead of faith in creeds, and his examples to humanity are closely followed, mankind will become better and better, and merge more and more into his belief. The mysterious department of religious life, answers the needs of humanity in the greatest degree, yet creeds are becoming less and less. The portion of philosophy which science declares has, been commonly developed to the human mind, while a certain kind of morality is based upon it, in conformity with natural law, the spiritual nature has

been left unsustained. Human beings have been led to regard nature (i.e. life) through science, as they would a mathematical problem, as they would conform to geometrical ratios in their demonstrations; these answered for a lofty tone of mind, but afforded no sustenance to the spiritual nature; behind the intellect, material philosophy presents appalling barriers, and has a

tendency to create scoffers and unbelievers having no especial object in life to sustain the moral fabric; consequently one might as well live on husks as to feed on philosophy without any spiritual nature behind it. The building up of the spiritual kingdom, is to supply a vacant space in human philosophy, while that which does not appeal to the individual spiritual nature, might as well be a geometrical rule as a problem of

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 unveil-ed, taking its place side by side with religion, science, fiterature, poesy, history, etc., and revealing the requirements of man's spiritual sature, to the end that philosophy and religion combined may appeal to the thoughts and intuition of mankind and break asunder the outward barriers, showing to every person the self within; for this philesophy 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 represent5 the laws of nature, and science loud in her declarations, gives to each human being in the coming time more lofty and

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

Not so with revelation of spirit philosophy, coming between two extremes, existing alike in the past and present, its philosophy supplies all that which reason demands, while the spontaneous gifts of the spirit beckon you to another realm beyond the control of human senses and beyond the barriers, projects and departments of unaided human reason; revealing this to you, you are not responsible for jt; it comes spontaneously, therefore as a reve lation, 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 deflantly 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 itsen to be an independent element/ of power, and any intelligence has its purf pose, is governed by law, and manifests its independence of the wishes of man. This one thing alone proves it to be independent of the human will, independent of the methods of human judgment, independent of any known natural law discovered by science, showing that which the world has been longing for, another series of natural law supplementing the physical laws, of science; another interstrata 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 un ed for. The solution of the finer element of individual life, which between the positive barriers of the senses and unenlightened judgment on the one hand, and bigotry on the other, has been neglected and allowed to run waste in the form of imaginary dreamy 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 firststages 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 suother 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 10th century, there is a broad-

of angelic visitants, and manifestations have taken place throughout the world in a hanner 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, Ruring 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, or that they shall tell you whom you-should marry, or assist you in making money, but not tell you of Spirit-life, and what manner of relation the spirit bears to existence here. If spirits can do one thing, it is pected they can do everything; and it 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 messangers 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, on point is gained in overcoming the prejudice of theology and science. and the barriers of materialism are borne' away-then the next step is Spiritualism. This mere manifestation-the alphabet, the knock at the door, indicates that a friend is there; but Spiritualism consists of that which the Spirit-world brings to you and awakens within you; is aspiration and thought, the consciousness of the life of the spirit of man here and hereafter. Materialism is the theory of man's physical nature and surroundings. Spiritualism is the philosophy of man's spiritual existence upon earth and in Spirit-life; and whatever has any bearing or relationship to instruction in the truth concerning man's spirit-ual nature, is Spiritualism. But counting one, two, or three, does not cause you to learn geometry nor enable you to solve the laws governing the motion of planets. The alphabet is where many of you stop. There are many who suppose that Spiritualism consists in the rejection of the belief in a personal Devil or a literal hell, and they believe themselves Spiritualists when they teach the fallacy of theological dogmas and continuation of life beyond the grave. It is something to believe that the whole human family are heirs to an inheritance in Spirit-life. This glorious heirship is not limited to a few. It is perfectly apparent in the highest spiritual philosophy, that the Kingdom of Heaven can only be within you, and the love of man is there also; and hatred, malice, and envy are put aside, and cast out forever. These, like the seven Devils (evils) cast out by Christ, may even be stronger in the individual, exerting a more potent influence than a personal devil.

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

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

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

The true Spiritualists measure humanity, not by the external senses, but by the spiritual sight; not by the reasoning of intellect, for that may be superficial measures humanity by all that the sp possesses, enshrined within its amy piritualist r

angels his foffiest thoughts, 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 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 dan endure? and there is no good possible for any mind to dream of, of 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 Sruth fought by storming the Battlements of Error; but as the Battlements of Error are weak, and never sustain themselves against even the presence of truth, that is not always necessary. With the announcement of truth, error begins to disappear. . The true Spiritualist believes that the bird outgrows the shell, and in consequence it is broken and it rises beautifully to higher and grander realizations. The true Spiritualist is willing to wait for the harvest to grow: he presents the highest-that which is best, and the standard of human conduct is elevated thereby. Aim a a low mark and you attain it, but you might attain something higher. The loftlest 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 tloes not change their condition; heaven and hell accompany them. All souls now mourning in darkness will

prehension and power. If this be true in purely a physical sense, may it not also be true in a spiritual sense?

beautiful proportions, more perfect sym-

metry, and far greater magnitude of com-

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 yet, and no man . can say, "1 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 void, the chasm, which re-quires miracles to fill up, and which mira-cle, without including the natural law of because the times are size for the coming if there be no loftier aim in seeking that

# RELIGIO PHILOSOPHICAL JOURNAL.

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# IS THERE A CONFLICT BETWEEN DARWINISM AND SPIRITUALISM ? BY WILLIAM EMMETTE COLEMAN.

Copy-right by Religio-Philosophical Publishing House, 1877. PART I .- SPIRITUALISM AND DARWINISM.

Our worthy brother, J. M. Peebles, predicates a conflict between Darwinism and Spiritualism. Does this conflict actually exist? In order to determine this question satisfactorily, it first becomes requisite to have a clear conception of what is meant by the terms Darwinism and Spititualism; 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 are 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 foe.

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

#### WHAT IS DARWINISM ?

Let us first consider what is signified by the expression Darwinism,-but before determining this point, it may be well to state that the term Darwinism nowhere appears in Mr. Peebles' pamphlet upon the question at issue, but, in lieu thereof, the unknown and hitherto unused word Darwinianism. Whence Mr. Peebles derived this term I can not say, certainly not from Darwinian literature, either pro or con, in which the universally accepted term Darwinism is, on all occasions, used. To express a widely known phase of scientific thought and research, with which the world has been teeming for nearly twenty years past,-provocative, probably, of more discussion and controversy throughout Christendom, both among the scientific and the unlearned, than any other single thing during that period,-by an expression previously unheard of, but at the same time strikingly similar to the true term 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 Darwinianism and Spiritualism," which name-is found upon its title page, in a few weeks after its issue, the

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

What is the one basic, fundamental principle of the Spiritual Philosophy? Clearly his; 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 Evolution. Wherein then consists the conflict between the two? Their spirit, their animus, their vitalizing principle, is the same, both alike destructive of supernaturalism and miracle, both enlarging the scope and sphere of operation of Mother Nature, demonstrating her sway to be absolute-supreme

#### WHAT IS SPIRITUALISM?

But, as yet, an examination of the precise 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\_eredence 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 Spiritualism per se, and the term Spiritualism is herein used in the sense of an embodiment of the philosophical principles underlying mind and matter in the material and spiritual worlds. This philosophy, we have seen, is largely founded upon the 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 🦈 this means, we can clearly determine whether there be that "irrepressible conflict" between Darwinism and Spiritualism & which Brother Peebles speaks.

"A. J. Davis taught Darwinism before Darmin." In this instance, "I fail to see the conflict between Darwinian and Spiritualism! To be Continned

# MRS. HOLLIS AND OTHER MEDIUMS.

MR. EDFTOR:-In a short visit to your city lately, 1 had some pleasant experiences investigating Spiritual-ism. My first visit was to Mrs. Hollia (Billing) at 24 Ogden avenue, where I received some of the most posi-tive evidences of spirit presence that one could have. The first seance was attended by no one but the medi-um and myself, and the uncarpeted room contained nothing else, except some plain chairs. No suspicious hading ventilators closets cabinets or trops occupy 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 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 wel-come. 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 en-tirely 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 expression of the pure the true the good approval of the pure, the true, the good

In my second seance, in which another lady and I were the only investigators, very unexpectedly to us, my little ones attempted materialization. Mrs. Hollis

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, lan-guage and ideas excellent. That same evening Dr. Billing's split mother requested the Destor to sho 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 oth-ers, the Masonic signs to some gentlemen of that fra-ternity. 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 chap<del>ce or c</del>hoice dictated. "Ski" promised to give the tests in words, and that none present but the Masons should hear him. We all listened intently, but not a word did any one hear, ex-cept 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

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 friends were entire-

place in his presence. Myself and friends were entirey unknown by any one in the circle, out spirits gave their names and wrote messages to us in the dark cir-cle. 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 mate-

that has ever lived-said substantially, (I can not give his exact language) that when he got home to heaven if he should find all the human race there but one (only It he should find all 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 hail! Brave, holy and beloy-ed Parker. Thou art even now in the "abode of the blest," and knowest all of the religious delusions against which thou in thy life-time didst fight, are all, all a fraud and mockery.

and mockery. Now, if Bro. Parker has found it necessary to raise his army and has issued the "long roll" call for volun-teers, I don't believe he found a single orthodox saint who "died in good and regular standing in any church" that army and to the call 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 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 "hon-or 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 Do and thou shalt live," is the doctrine of your great teacher.

great teacher.

great teacher. "In your letter, you make a fling at Spiritualism, by referring to the JOURNAL, wherein it is said, "Mate-rialized spirits kissed Aurelia Griffith," etc. I refer you to "Holy (?) Writ." See Luke I: 28, and I will here state a FACT, which I think you never knew, or even thought of, that your orthodox God never created. angels; that is, he never made one out of new 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 chap-ter and verse to which I cite you, read thus, "And in the sixth month, the angel Gabriel was sent from God anto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, and the virgin's name was Mary, and the angel came in unto her and said, "Hail, highly favored, the Lord is with thee; blessed art thou among women." And when she saw the angel, she was troubled, and the angel said unto her," Fear not, Mary, for thou hast found favor with God; and thou shalt conceive in thy womb and bring forth a son," etc. The reader is referred to this bit of sacred (?) history to prove that spirits of the olden time were often brought in contact with woman. In verse 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 busi-ness 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 er 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 ave 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 ask-ed: "How shall this thing be, seeing I-know not a man?" and the angel said unto her: "The Holy Ghost shall come upon thee."

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

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. Spiritualism in London and in England generally seems to be quietly resting itself after the furbr created by the prosecution of Dr. Slade, Monck and others. In private circles it as much sought after as ever, and those in high position seem desirous of studying its

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 "shilly shally 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, Evelution, 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

#### 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 agel 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 screnuously, 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 Wre, regarded by all Spiritualists as emanating from the spirit-world, whether derived through clairvoyant impression-or

rialized, 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 Mar-tin.—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 tery much for this unexpected and fine test of spirit power.

A learned (?) skeptic of this place says that I am deceived in the slate-writing and materializing, at Dr. W.'s, and in the voices at Mrs. Hollis. That she is a ventriloquist, and does the talking herself (what about the intelligence though?) Now, Col. Bundy, is it not 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 truey, MRS. JACOB MARTIN.

CHRIST'S TEACHINGS VERIFIED. "Brother Arrayed Against Brother."

Cairo, Ills,

" For the weapons of our warfars are not carnal but mighty," through Res on and Gommon Sense, to the pulling down of the strongholds of Sin and Satan in the Orthodox Church.

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

I have just received another letter from said brother, in which he claims that my answer is not satisfactory, Thereon, the subject had been occasionally slightly allowed to and incidentally commented upon in the works of carlier evolutionists. The dult title of Darwins great work is, "The Origin of Species by Mean of Natural Selection, or the Preservation of Pavronal mean and the useful title being a common plete and accurate description of Darwinism in the orthodos. The works the definitions of Darwinism in the contains a detailed statement of the evolution of the introduction of a faw readily and unceptive allow of the interview of the

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 component dispersion the calling your 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 lso a wonderful medium for form manifestations. Some weeks ago, he was invited to give a seance at the residence of the above named gentleman, Canon Gil-bert. 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 cold to take his place. Having done so, a priest seated himself on either side of him, and held his hand. Canon Gilbert either side of him, and heid his hand. Canon Gilbert with a brown paper parcel under his arm, stood direct-ty behind him. The noonday sun was streaming into the room through the unshalled 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 concluded: "How concluse how york our length" "I 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 fery curious!" "I hear you got materialized forms; produce a form for me now. I hear you got writing on a slate. Write on this slate unhear 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 after the medium had endeavored to expostulate, and tried to explain that there were conditions necessary for the productions of these things, he was rewarded with the reply: "We make our own conditions." Of 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 Spir-itualism. 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 come.

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

J. W. FLETCHER.

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14 Southampton Row, London, Eng.

## AUGUST 11, 1877.

# RELIGIO-PHILOSOPHICAL JOURNAL.

#### BOOK REVIEWS.

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

The "New Theory," we fail to fully com-prehend, we presume from the impossibiliof 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 entitles and through reproduction are "ma-terialized." In evidence not a single fact of science is produced.

PLAIN HOME TALK mout the Human System; the habits of Men and Women; the Causes and and Prevention of Disease; our Sexual Rela-tions and Sociat/Notions, embracing Medical Common Sease suppled to Causes, Prevention and Cure of Chronic Diseases—the Natural Reand Cure of Chrome Diseases—the Natural Re-lations of Men and Women to each other— Society, Love, Matriage, Parentage, etc., by Edward B. Foote, M. D., 500 illustrations; µp. 900, 12mo. New York, Murray Hill, Publisher.

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, neatly 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 \$3.00,

## "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 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.

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 treat-ment 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 founda-tion, 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 to speak, it must be considered that he has exhaustively collected the alleged evidences of spiritual manifestations from the days of A braham, down to the present time, separ-ated the spurious and doubtful from the gennine, arranged the genuine in groups ac-cording 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, coupled all this process of exhaustive research with thorough personal investigation of all alleged existing phenomena, and summed-up the fruits of his conscientiously comup the fruits of his conscientionaly com-plete labors in one grand declaration of nat-ural law. If the learned doctor has done this, his "general conclusions" are entitled to consideration; if not, he no more should -bave 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 investi-gation and his conclusion wust also be comgathan, and his conclusion must also be compared with the conclusions of other people drrived 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 ig-norantly and foolishly told a falsehood; sec-ond, he has knowingly and willfully told a falsehood. "And now with these two horns of the dillow and book 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 fearaccept the former, I am startled at the fear-ful comment upon the little doctor's intelli-gence, 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 blown about in perpetual quandary like 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 doc-tor lacks modesty, to say nothing about those other embellishments of the scientific those other embellishments of the scientific character, pure desire to know the truth, close and delayed observation, quick per-ception, clear judgment and a whole-souled interest in the subject in hand.—" No evi-dence 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 sens-orium at the time you evolved that awful "conclusion," I should just have woven on, for modesty's sake at least, the little quali-fying phrase: "So far as I have been able to discover." to discover." Again: "They all stand simply on the as-sertions 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 his prejudice and other scientific attain-ments, would not perfinit him to see and hear. He knows all about it; why, of coursel What is the need of his going anywhere or making any personal excitions to find out anything about it? He is like all the ve-hement opposers of Spiritualism, who al-

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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 in-dication of intellectual and moral progress some time this side of Miller's day or the Crack of Doom 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 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 off-spring 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 imbecility; to wit, a man is repugnant to Spiritualism; attends a seance, 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 mer-cles of the impartial historian for the fu-ture ages, who shall exclaim: "My tables! Meet it is, I set it down, an M.D., LL.D. of the 10th century may smile and smile upon the Goddess of Reason and worship at the feet of the Goddess of Absurdity."

Good 'day, little Doctor! Retire to your sanctum there to scrape bones and mix nos-trums, that the world may get its proper share of the benefit of your truly great gen-ius, 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 leave "delug-ed" the popular tide of thought with its "insane" 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 abode of that most royal potentate-Man1

\* The reader will perhaps observe that this sentence will tpress 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 Spiritudists, who make constant practice of casting reproach and contumely on mediums and mediumship. They revite mediums personally, or ridicale written or spoken communications. their They are entirely too learned, too profound in Science, to listen to the incoherencies of mediumship. Often while lecturing on Spir-itualism, and while supported by Spiritual-ists, do they employ mediumism' as a term of reproach and derivion. - We know decep-tion is sometimes practiced; that ignorant subline offen communicate; that there is a They are entirely too learned, too profound spirits often communicate; that there is a great share of verbiage in spiritual litera-ture. What of it? Are all books written by 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 kind-ness 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 without them? The backwoodsman beyond the Mississippl, 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.

THE Rev: John C. Simpson, of Oregon county, Mo., for twenty years a Baptist min-ister, has been convicted and folled guilty on five counts of illicit distilling.

"AUNTSALLY," 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 stabbed five times. He must have been pretty nearly correct.

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 for it.

In a religious debate in Newark on Mon-day, between Whalen, Catholic and Wheatley, Protestant, in order to emphasize his ar-gument, 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 ef-fective. Whalen was sent to the hospital and the Wheatleys to jail. They all worship the same Jesus and the same Virgin .- Truth Seeker.

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

EVERY violation of truth is not only a sort of suicide in the liar, but is a stor 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 sup-posed to have recently been men and women in this world, are precisely similar to the evidences of evil which we find in our hu-man 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, nasgely, 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 und wisdom, are not more rare than, these 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'Sargent*.

The Pope's Jubilee was celebrated by street parades in Ireland and in many American cities.

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

SPURGEON says that no reporter ever made a correct report of his sermons. A verbatim report of a sermon, speech or oraion always makes the speaker mad at himself.

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

MEDIUMSHIP is the most sacred capability and its unspeakable nsefulness, or fearful and its unspeakable insolutiless, or rearrant 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 immortality, 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.



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 superstitions, 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 hea-

visible objects, connecting link between hea-ven and earth, has been fed with minerals and earthy substances which lie at the bot-tom of the scale. The aw of harmony re-quires a nicely balanced contrast of ele-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, in-to higher life.—E. D. Babbitt.

THE highest mounted mind 

MAN is poor. Let him toll and moll every day, still he is poor. Men here and there are rich, buttoman 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-

Priests, paie with rights, in Christ's name have bleat 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 murderons 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 staring eye-balls swim The image of their Christ in cruel zeal. Through the black torment-smoke, held mocking-ingly to him! (Whatster.

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

How I detest the vain parade Of big-mouthed words of large pretense

SCARCELY audible above the tumultuous throbs of our anxious hearts, we hear the voice of the departed; still living, still loying the same as while on earth.

#### DRIFTING.

DRIFTING. Drifting, drifting, drifting Into unknown shadows, into night. Hopes gréy 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, unfathemable, eternal

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.

### KIDDER'S SECRETS OF BEE-KEEPING.

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PRIMAL CURSE.

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### CHICAGO, ILL., AUGUST 11, 1877.

#### Importance and Need of Spiritualism.

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

The sky is dim, the horizon narrow, the air grows thin and cold at the thought. Give us eternity for growth, for life in its higher aspects, 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 fire cools into the radiance of the Summerland, and the idea of immortality still lives!

It can not die, yet we may, for a time,

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

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

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

# SOLIDARITY,

#### In Co-operation-not in Communism.

This teeming world is filled with 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 death hangs over the country with sickening portent of further convulsions in the future; near or remote as circumstances may develop. The fearful oblation offered up will be productive of good; the great law of compensation is already at work. For years the moral tone of society through all its intricate ramifications from the most extensive and powerful commercial circles, through the church and down to the lowest strata, has been gradually lowered until bribery, embezzlement, and corruption seem to prevail as a rule and not the exception. From the member of congress or cabinet officer down to the petty trustee of smallest cross-roads hamlet, the the actuating motive seems to be self, first and last. Capital controlled by brain has taught that might makes fight. The lowest strata of society made up of thieves, murderers and that conglomeration of all that is villianous, the, red-handed communist has Seen quick to learn this lesson and to app 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 Charyodis, that giant shall be

made the power wherewith to run down

#### 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 expense of those who believe in organization. especially in its application to the interests of Spiritualism. People who lack the ca-pacity to reason on so important a subject may at least be tickled by his doggerel; and we are quite willing to have the laugh come in, if any one can find a place for it. We have a decided fancy for facetious spirits, and pray that they may be multiplied and allowed to go on and prosper. It is not the intention of the present writer to check the manifestations of this spirit. I will not here venture the expression of a judgment respecting the claims of Lo Cose as a post of respecting the claims of Jo Cose as a poet; but he seems to me to be a poor logician. He presumes that those who are inclined to favor organization must want to be leaders -presidents, scribes and treasurers. This does not necessarily follow. Moreover, the class of people intended to be satirized probably would not elect any pantalooned or petticoated apostle of unlimited social freedom, to the presidency. It is not to be presumed that they care to multiply scribes of a peculiar strips already too familiar to our observation. And, further, in respect to a treasurer-in the words of Jo Cose," 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 steal!

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

Owr 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 eaders/ 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 of them can either go before or go behind another. He will indeed achieve a great victory if, in the end, he is able to

Make 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 pigh will be hot.

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

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

Postscript Number 2 .- We omitted to say that Jo Cose, the funny fellow of the spiritetrical com refers-in his own felicitous manner-to the friends of organization, as

fy us for happiness in this, and in the fu-ture 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 ex-ternal manifestations."

#### Paintings for Sale.

Beh. 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 oll pieces, each remarkable for strength of sonception and skillful handling of the subjécts.

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 continue, the courts under the law are inexorable and it is better remittances be made as early as possible, that costs and unpleasant feelings may be averted. We congratulate delinquent readers upon the prosperity awaiting them, as the direct or indirect result of the fine crops and good prices, and again urge that they be just toward the heirs of the late proprietor of this paper and to the cause of Spiritualism.

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 At lantic 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 Califorhia. This talented itemizer is responsible for leading our pious cotemporary into the above erroneous statement.

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

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

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

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

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

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

AUGUST 11, 1877.

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

Science emancipates the mind but does not inspire the spirit.<sup>A</sup> 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 hature. 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.

large its methods, harmonize its dogmatic | experience,

the hydra-headed Scylla and bury it forever beneath the sea of justice and equal rights. The present outbreaks are only the incipient throes of a mighty revolution which will in time tend to elevate the human race. The destruction of life and property has been without the approval of the working class, but when they attempted to dictate by overt

acts they opened the door and made the opportunity, eagerly sought by the thief, murderer, and communist, and thus is the working man responsible to some extent with the capitalist for the present reign of blood and anarchy. Some plan must be wrought-out of these uprisings which shall identify the interests of capital and labor more closely, which shall produce a feeling of brotherhood instead of the armed neutrality now existing. We believe the chart which shall guide humanity towards solidarity of interests is to be found in co-operation. The attempts heretofore made in this direction have not in many cases proved successful, not from inherent difficulties within the principle but rather from the lack of true understanding and advancement in the parties thereto; the world has hardly as yet reached the necessary point on the road of progress, but is' fast approaching it,and the discipline and experience now being acquired will hasten the day of a rival. 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 fleck 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 all constant progression beyond this life.

Bro. Johnson, of Centralia, an old time subscriber, enlivened our office the other Spiritualism only can conquer the mate-rialistic tendencies of inductive science, en'Eloquent souls from the moon, Come to take the earth as pleaders."

Just here he introduces a foot-note, warn-ing all careless observers not to read bleed-ers, 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 olganization, 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 :---

ty, completeness and truth :--"We copy the following timely editorial from the RELIGIO-PHILOSOPHICAL JOUR-NAL, and recommend its caraful perusal to all the readers of the American Spiritual Magazine. Many Spiritualists, fike 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 ac-complished we should 'leave the principles' and 'go on to perfection.' We are spirits now, clothed with a natura body adapted to the present state of existence. Progres-sion being a fundamental principle of our, intellectual and moral natures, which con-stitute 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 pur-ity of heart and life which alone will quali-

Aim Motives High and Rifles Low!

Had our civil authorities throughout the country obeyed this injunction during the past two weeks, valuable lives and millions of property would have been saved. At the first ominous' rumbling of the distarbance. every office-kolding politician turned pale and quaked with fear. Why? Was it because they foured, 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 respectable constituents. In this city a beggarly crowd of unarmed boys interspersed, with a few older heads held fall 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 cartridges after, the police and troops were instructed, to fire over the heads of the mob. Even while the State forces were holding the rioters at bay, pot-house politicians were hobnobbing and hand-shaking with the thugs composing the unlawful gathering. In the present state of society there is only one way to argue effectually with a mob, and that is with cold steel and bullets; those who aid and abet the rioters, should be served the same way. Mobs never right a wrong, they are inimical alike, to the welfare of the poor and rich, they must be summarily and unconditionally suppressed.

#### To Whom it May Concern.

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

Bro. Armstrong, formerly the efficient secretary of the Chicago Historical Society, and now a resident of Centralia, Illinois, favored us with h 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 unitoubtedly 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 accoust of some of the seances at a future time." Dr. Alford resides at Walton, near Logansport, and is a gentleman who has for some months been investigating through a medium developing in his own family. At a future time we hope to give our readers a history of the manifestations there as observed personally.

There is evidently engaged upon the St. Louis Globe-Democrat an exceedingly "smart 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.

### AUGUST 11, 1877.

# RELIGIO-PHILOSOPHICAL JOURNAL.

Capt. H. H. Brown spoke at Allegan, July 29th; will speak at Plainwell, August 5th; at a grove-meeting at Saranac, 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.

Bro. T. B. Clatke, 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 sense. It would be impossible for us to place in type the numerous extended comimunications 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 represented 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 So: ciety of Détroit.

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Mrs. Kate M. Creigh, of New-York, has concluded her visit to the families of Judge McAllister at Waukegan and Dr. Ormsbee h 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 Laugham Hall.

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 5:30 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 Hérald. Westrust 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

# Philadelphia Department.

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 respectful invegard 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 holies, 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 nature.

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 predom-inates 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 endur-ing as the soul itself the evidences which reach this plane are the most sacred in their character. It has been declared that "the 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 be know them for they are spiritually discerned." There are thousands of Spiritualists who, like Mr. Owen, have had those spiritual ev-idences which have produced permanent convictions.

convictions.

Mr. Owen has frequently stated that in one of the early seances at his residence in Naples he received communciations from

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 Tepose, 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 influence with me, peculiar in fiself, but just what I seemed to need. My companion, who reseemed to need. My companion, who re-mained by my side, remarked that this ex-perience of seeing persons soon after you have thought of them, is much more common here than on earth, though it is known thère, especially among the more impressible. It is based upon a very im-portant 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 essential for you at this time.

This experience has continued with me and Lam 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 endeavored to present to mankind in relation to it. ---

#### Grove Meeting.

There will be a grove meeting held in Mill's Words, near Montour, Tama Co., Ia, on the lith and lith of August. 1877, O. H. Godfrey, State Missionary, and other able speak as will be present. All Sprittabilits are cordially invited to be pre-ent. Those 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 Boone County Agricultural Grounds, Belviders, Illinois, August 20th, 20th and 20th, 1977. Mrs. H. Moire, of Michigan, and others, will address the meetings, at which O. J. Howard. of McHen-try, will preside. It is expected that the best physical mell-ums in the country will be present, and no psins wildbe spar-ed to make the meetings both interesting and instructive. There will be an bour of conference, each half day, when any, who desire, can express their opinions, without reserve, on the topies of Religion or Reforms. In fact, all are invited to take part in the Conference Exercises. The Fair Grounds af-ford good buildings for campins, and ample stabilings for horses, which can be had free of charge. Meals will be serv-ed in the Dining hall of the Grounds, st actual cost.

#### Michigan Grove Meetings.

At South Haven, Mich., Aug. 4th and 5th; at Fowlerville, Michigan, September 1st and 3t; at Fisinwell, Michigan, Sept. 15th and 18th. These meetings will be held under the auspices of the State Association. Dr. Spinning and other speakers will be in attendance. Mrs. L. E. BAILET, Sec. 7. 2019.1

### A Freethinker's Grove Meeting.

The Liberals of Central and Western New York will hold a three days grove meeting near Wolcott, N. Y., on Friday, Saturday and Sunday, the 17th, 18th and 19th days of Angust. At that meeting it is proposed to organize an asociation 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 Glies B. Stebblas, of Detroit, C. D. B. Mills, of Syrscules J. H. Harter, of Auburn; T. L. Brown, M. D., of Binghamton, and H. L. Green, of Sata-manca, J. F. Mendum of the Boston Insections and D. M. Bennett, editor of the Traita Seeker, are expected to be pre-ent, and Col. Bobert G. Ingersoil has been invited. Those who desire to aid in paying the expenses of the meeting man-send their remittance to J. M. Cond, Wolcott, N. T. 2217-35

Michigan State Association of Spiritualists.

The Semi-Annual meeting of the Michigan Association of Spiritacijus, will convene at Bockford. Kent Co., Sept. 7th, wh and with. The season of the prior being favorable, a large attendance, and representation of free thinkers is abticipated. Let us hope to begin a new era is the payres of Modern Spirit-uaham, wherein a well organized practical work shall success fully secomplish great results. All permute desirous of be-rounding members of the Association, will please send their name, and \$1.00, as a fee for membership, to Dr. J. V. Spen-forthermore, Mattin Creek in by podeling you will be any cou-furbance to the asue we advocade and all us to the better farther, materially, our tubertest. During the summer months we wish to call at many grove meetings as possible related speakers are yobly for the post, and people anthous organizing one, who may have holding such a statering, can organize their armagements for such and house every complet their armagements for such and house every easily attend the secretary at Battle Creek, and Aserebry complet their armagements for such and house every attend the same annual canvention as we hope to attend the same and for or the results. A. B. Strinker, Screetary, B. McChackers, B. McChackers, B. McChackers, C. Maxcursters, Directors, W. W. Winstow Constituting the Executive Board.

LADIES who wish something superior in the way of flavoring extracts, should purchase Dr. Price's. They have no equals. Always reliable.

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MRS. JENNIE POTTER, of No. 136 Castle St., Box ton, is a very fine test, business and medi-cal medium. Our readers who can visit her in person should do so, her residence may be reached by either the Tremont Street or Shawmut Av. horse cars. Those at a distance mity enclose a lock of hair with two dollars, and register the letter.

Spiritualists, Take Notice.

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

-J. V. MANSFIELD, TEST MEDICM-answers sealed letters, at No. 61 West 42d Street, corner Sixth ave., New York. Terms \$3 and four 3 cent stamps. REGISTER TOUR LETTERS. v21n4498

HONEST' Is the best-policy in medicine as well as in other things. Aven's SARSAPARILLA is à genuine preparation of that unequalled spring medicine and blood purifier, decidedly superior to the poor imitations heretofore in the market. Trial proves it.

The purity and perfect combination of Dr. Price's Cream Baking Powder, enables it to render all articles easy of digestion.

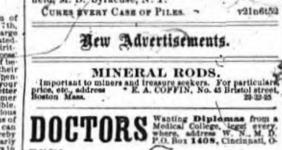
SPENCE'S POSITIVE AND NEOATIVE POWDERS, so widely advertised and used for many years, may be had at the office of this paper. Price \$1.00 per box or \$9.00 per dozen. Send for circular if not familiar with their merits. .

#### Doubt and Faith.

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

#### Clairvoyant Examinations from Lock of Hair.

Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the mind as well as the body. Enclose One Dollar, with name and age. Address E. F. Butterfield, M. D. Syracuse, N: Y.



22-22-23-6

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HAVE returned to their former office, No. 1927, Mount Verson st., Philadelphia, where they are prepared to receive patients daily from sto 12 octock. Persons treated at their homes when desired. The combination of the posi-tive and negative forces from the two makes the most power-ful battery for the cure of ulacase. 29-11-28



growing stronger.

The Eddys are holding seances regularly at Ancora, N. J.

Visitors to the seances of Mott, at Memphis, 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 satisfactory manner.

R. 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.

DR. 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 hte school to our subscribers.

the spirit of a young lady, with whom he had in early life been very intimate, and she revealed to him through a trance me-dium, facts which no one knew but themselves, and gave evidences of a character that reached his interior soul nature, and es tablished their convictions from which taonsned their convictions from which he never wavered, and we know that in 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 available include Ohio, who was and is an excellent medium, -Ohlo, 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 that time.

Having for twenty years received such evidence almost daily brough 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-from the foundation on which he rested. Those who knew Mr. Owen, and hav heard him relate his rich and varied experience will ever cherish the memories of these interviews.

# 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 continueds "I was conscious tifat this lilness was to be my last, and as I greew weaker the scenes of my earth-life foregoing, he continueds "I was conscious tifat this liness was to be my last, and as I 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 loveli-ness, and when she clasped my hand, and graeted 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 greet-ing when I returned from my first long absence at school; then my dear mother whose tender love had been the most pre-cious boon of my life, was with me, in all

#### Grove Meeting.

The First Spiritualist Society of Delphon, Kansas, will hold agrove meeting and basket-picnic at Delphon, Saturday affer-neon and Sunday, August 4th and 5th. All friends are phy-ited to attend. Those intending to attend from a distance will please correspond with the society. D. LANDON, Sec 7. 23-18-21

#### Convention at Lockport, N. Y.

The Spiritualists of Western New York, are invited to meet in quarterly convention, at Good Tempia's Hall, in the city of Lockport, the first Friday, Saturday and Sunday in August sear, Meeding on Friday at 2 and 7 p. W., and on Saturday and sunday, at 9, 3 and 7 o'clock. Good speaking, singing and imu-sic may be expected, and a season of unusual interest enjoyed. As that will be a season of comparative relater in cities and large towna, we hope for unusually large aftendance from them, as also a good lurn-out from the more boar rural dis-tricts. Our Lockport friends join in this general invitation-trift us not disappoint them in the numbers who shall repair to their meeca for a spiritual baptism. J. W. SAAVER, G. W. TAYLOR, MER. E. GREGORY. J.

# Business Notices.

22-19-21

Amono ladies and gentlemen of refinement, Dr. Price's Unique Perfumes are in great favor, having sweetness and durability.

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When remedies are ordered, the case is submitted to her Medical Band, who prescribe remedies suited to the case. Her Band use 'vegetable remedies principally, (which they magnetize) combined with scientific applications of the magnetic healing power.

Thousands acknowledge Mas. MOBRISON'S unparalleled success in giving diagnosis by lock of halr, and thousands have been cured with magnetized remedies prescribed by her Medical Band.

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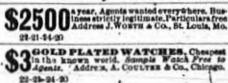
THE NEW REVELATION Volume 2nd is now for sale. Price, by mail \$2.50. Address J. R. WARREN, core of T. J. Griffith, Utica, N. Y. 22.22.20

# Belvidere Seminary.

This institution, located at Heividers, Warren County, New Jarsey, will re-open on Monday, September 17. The following are some of the advantages offered its students: It is most favorably situated in regard to healthfulness of climate and beauty of surroundings. It is easy of access by railway, being only a few hours' ride from New Tork and Philadelehis. Its buildings are attractive and eltuated on an emissive overlooking a broad and pictures extent of country.

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TERNS: HOAND, including tuition in English Department, washing, Tuei and lights, BAO s week, payable monthly in advance. MUSIC, Drawing and Painting, Ancient and Modern Lan-guages, each, SLOB a quarter of ten weeks. Por Catalogue, address E. L. BUSH. 22-22 Releiders, Warren County, N. J.





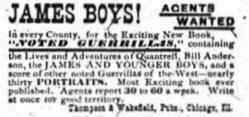
# THE Penn Medical University.

A liberal Modical University open to students of either set. Thorough of all the departments pertaining to a comprehea-sive medical education. Semico commences the first Monday in October, and continues five months. For particulars and announcements, soldress Evers D. SUCKNAY, M. D., 100 Spring Garden st., Philadelphia, Pa. 22-15-22

#### SOUL READING,

or psychometrical delineations of character. Mrs. Mary M. D. sherman would respectfully announce to the public that she will, upon reception of a latter containing photograph (to be recurred), month of birth, age, married or single, animal and hower preferred, give an accurate description, of the leading trails of character, with marked changes in past and friere infe. Terms. E and two postage stamps. Address Mrs. MART M. D. SHERMAN, Box 136 Adrian, Mich. 23-18-34





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Automatic in their action-noi engine, steam or water required, --the passenger storing up the power otherwise look in the second of the second

TO ALL WHOM IT MAY CONCERN.

All persons indebted to the Estate of STEVENS B. JONES, deceased, are hereily notified that their accounts must be settled without further delay. Those who can not at once pay the amounts due to said Estate, are requested to notify the administrators of the earliest date at which payment will be made. In case any debtor of said Estate shall fail to make payment, on or before the lat day of Sept, 1877. or before that date to state a reasonable time within which payment will be made, the administrators will be compelled. in the Sischarge of their official doty, under the order of the court, to take legal measures to enforce payment.

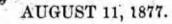
CHICAGO, June Trus 1877. - LAVINIA M. JONES. Administrators. 23-15-26

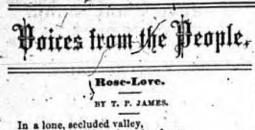
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#### RELIGIO-PHILOSOPHICAL JOURNAL ...





Far removed from haunts of men, By a murmuring brook whose waters pure Wander through forest and glen, 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 Anneared two little green buds, Kissed by the morning air. They raised their heads with strange 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 the Casting sweet incense all the day ong, As they basked in the summer sun. And when night's sombre shades drew nigh, In silence together they dream, While the dew-drops kiss their pale faces, Now lovingly 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 finally withered, drooped and died, And so sweetly sighed its life away.

Oh. you that have loved and cherished dear 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 trees may bend, And the brook murmur sweetest song, But earth's charms are naught to the bleeding hearts

When it mourns for a loved one gone.

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#### Nellie's Vision.

#### BY MRS. MOLLIE A. GORSLINE.

Grandpapa, darling, said Nellie Dondee, . Lovingly climbing his trembling knee, I saw something strange as I played on the floor-An angel came softly through you open door! An angel came softly through you open door! She said in a whisper, sweet Nellie Dondee. The Father hath, sent me: He calleth for the: He calls to a land where the living flowers grow; Where never shand needs to plant nor to sow. Hou will see your pape and mama whom you love, And rest in their arm like a wing-weary dove.

Oh, angel, she answered,-but I can not go, And leave darling grandpa in sorrow below Go ask the kind Father to alter his mind, For grandpa is old, and entirely blind! I'm the light of his way, and entirely offidi I'm the light of his way, and the beam of his eye, I watch and protect him when danger is nigh, I lead him to walk by the still, shady brook And we rest while I read from the beautiful book, I able I skip, and he laughs, as we turn the wood way And he whistles a tune to my gay, childish lay; We are very happy, we two all alone-Dear grandpa would sorrow if Nellie were gone.

You are beautiful, angel, but why did you come ? kind Father I'm needed at home "Bweet Nellie, no longer is earth home for thee; Whichever lamb calls he, it surely must be; Yet he'll never, no never, two loving hearts sever But take little Nellie and grandpa together,'

A dread epidemic is raging the town, The young, and the aged, are both stricken down, And lo! the white anged half dome as she said, For Nellie and grandpa one day were found dead, Lying hands clasped, in a loving embrace The bright youthful cheek, near the worn palld

Both infant and aged had passed thro' death's 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 parafine bath vertical cylinder of tinned sheet iron, 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 parafine at eighty-five degrees centigrade, 168 de grees. Fahrenhelt (much too hot; see Spirilualist himself, is not very good. He spends a full half hour or more, talking showing, himself from head to foot with it, rapping 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 present/by placing it on his head, flourishing it about with rapid shoots of movement, making with it some half-dogen times the sign of the Cross vertically in the air or horizontally above the paraffine bath. Through all this he was waiting for the parafine to cool down to a proper degree 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.

exhorted her to courage. Coincident and corresponding with them, we would hear the dips of the face alternately into the parafine 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 ' withdrawn... "I'm sorry you can't see, said John, in his usual volce, 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 fin-ished baying occuried these statistics when the so clearly, by what we heard. At last it was hill ished, 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 wahis 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 in-deed! When we turned it over so as to make it floating down a tiver. 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 bleased; she done her best; and that we had been pleased; she done her best; and adding, naively, "furmed my face a little, so as to give myself a little grace." All this is practicing, and accustoming herself, for when her brother arrives from Vichy, then she is to dip vertically and accustor.

completely. "Both John King said, and she wrote, that to morrow 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).

'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 shoul alon from the root of the neck towards the should ders. The same exquisitely lovely girl-spirit of whom we have already two face moulds. Will out some of the more thoughful inquirers think it 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 parafilne of the more of 100 deer Fabric even and the (at temperature of 122 degs. Fahr.), ever of the orifice left by that delicate neck? r got out And how that elaborate colffure of hair ever detached itself from the liquid parafine hardened upon it by the action of cooling it in iced water?-London Spiritualist

#### SPECIAL LEGISLATION.

#### Bigotry and Superstition Coming to the Front.

The doctor's bill, which has recently become a law of the State, stands on the records a stench iaw of the State, stands on the records a stench before enlightened American freemen. We are living in a progressive era. The clouds, which bovered 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 tyrannical schemes of the past should have here burged in our bread from the past

should have been buried in our broad Declaration of Independence. But if they are now to be ex-humed and placed at the head of this second century of our republic, it is a grave question wheth-er it has not already proved a failure, since we have so soon 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 carts, and whipped-for what? To save religious communities from the teachings of their spurious doctrines

Two hundred years ago seers, medical clairvoyanis and others-mediums-called "witches," were publicly tortured and murdered in a brutal manby the authorities-peacemakers of the time.

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 witches, 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 profession in his own country and threatened with banishment, and died poor.

It is not 400 years since ligature was practiced. The artery way fied instead of plunging the limb into bolling tar, as practiced by the profession. This discovery was first introduced by Ambrose Pare and depounced with reckless violence for daring to suffend the life of a man upon a mere thread.

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 ruts. 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-waun, 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 no tified to appear before some august body and show why he should not be uned for laboring in his profession without authority. So this poor man was soon assalled by the powers that be, led for-ward and tried held up as an example to protect the medical profession, and the people comething after the manner of farmers' treatment when handling dead crows. It is said they hang them up on bare poles about their premises to fighten 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 enset medical laws to protect ignorant communi-ties, it is said, from independents. But where stand our philanthropists who dare to make laws to protect the people from the mai.practice of regular M. D?s? It is an admitted fact that in many cases nature removes the disease in spite of medicines, and that many fatal cases would have recovered were it not for medical interference; and that patent medicines are often used as a dernier resort, which are productive of any amount of disease. The noted Prof. Holmes once confessed that if all medicines were cast-into the sea, it might be worse for the fishes, but better for markind. 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 medleines.

Dr. Holmes in his "Autocrat at the breakfast table," pasted the label with the name of shab on the proud city, and it has stuck to it ever since. Mr. Davis speaks of the people of the Hub as "Notso-blans 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 narrow waisted Pyramid; and the town of the Pyr-amid of Bunker."

amin of Bunker." Among the people in and about Boston, as "Notsoblans" the author humorously mentious William Loyd Garrison, "the deliverer of the Africans from generations of servitude and sor-Arricans from generations of services and sor-row," Lucy Stone, Miss or Mrs. Blackwell, Miss Julia Ward Howe and others. At a women's sui-frage meeting or convention, I believe, Mrs. Woodhull is referred to as "bearing the first name of a great reighing Queen," and otherwise des-signated signated. He employs 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 upper realms some millions of miles over our heads.

of miles over our heads. It is all right enough in the line of romance and railloy, 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 un-like 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 justly proud of him His Diakka 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. NAL.

#### SPIRITUALISM IN NEW YORK.

#### Mrs. Maud E. Lord, the Wonderful Medium,

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

ing 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 al-ways a "welcome to the worthy." Among other friends now stopping here may be named Mrs. Lydia Manks, of 1525 Park avenue, Philadelphia, a very unassuming ladyrand said to be a remarkable test trance medium. Also Mrs. A. G. Wood, for-merly of Chicago, and her husband. Mrs. W.'s principal control, Menominee, is a keen diag-noser of disease, and describes and prescribes for every complaint without a hint from the sitter. Dr. Menominee's chief custom is among church because who without a bint from the sitter. 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 fitly in-dicated by a translation of her latinized initials. Intelligent, persuasive, charitable to professional rivals and every body else, it is natural she should attract a host 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. Quincy, and Decatur, Ill., and return to New York, (above address), after the summar vacation. Her circles are generally crowded, and not every one that saith Lord, Lord, can enter therein.

Dr. J. B. Newbrough, 128 West Thirty-fourth street, 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. J. F. SNIPES.

#### · 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 selec-

19th; Thoraton, Aug. 25th and 20th; Fowlersille, Sept. Ist and 2d; Plainwell, Allegan Co., Sept. 15th and 16th Semi-Antiual Meeting of State Con-vention, 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, very fine Sanday morning and evening, gave two, very 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 higs prices, money will increase in-our midst. And we live to hope for the success of the RELIGIO-PHILOSOPHICAL JOURNAL in our State. We feel to continue the Banner of Light as our great central sun of the East, sending out its scintiliations of light to lead mankind to the great heaven of spiritual intelligence. We also forward our name for the RELIGIO-PHILOSOPHICAL JOURNAL menced an organization of Spiritualists after the heaven of spiritual intelligence. We also forward our name for the RELIGIO-PHILOSOPHICAL JOURNAL as our great exponent of spiritual science, phil-osophy and religion to the people of the prairies and timberge districts. While the professor, mechanic and merchants of the East hall the weekly visits of the *Banner of Light*, the agri-culturist and hardy yeomanry of the West are daily quickened for their toil by the cheering truths of immortality from the pares of the Re. truths of immortality from the pages of the RE-LIGIO-PHILOSOPHICAL JOURNAL.

#### THE MASONS.

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

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

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-Wate

The First Degree is well calculated to enforce the duties of morality; and imprint on the memory of the candidate the noblest principles can adorn the human mind .- Webb's Mawhich sonic Monitor.

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 Masonia Monitor.

The Design of Masonry, the search after Masonry. ,

Query About Materialization .-- A. Dob son writes as follows to Medium and Daybreak, 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 disfinctive 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 postersion 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 he 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 Verne, Minnesota. J. H. Brooks, writes: The Rev. Dimmick with whom Cook had his debate in April, is here with his big tent, and a big brother by the name of Moor, to help him skin Liberalists. After his onslaught on Spiritualiam, (which was fearful) he declined to

debate with me the proposition: "Resolved, That the sixty-six books usually called the Bible, is the true and infallible word of God with-out 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 even-ing at the 4th of July bower, at which place I had nagnificent audience, while his tent was empty and has remained so ever since. - He has the cheek of the very Devil, but he has at last found his match as I have not the slightest respect for such canting hypocrites.

Suicide .- J. L. Hav, of St. Joseph Mo., write

Alten Kardee's Mediums' Book has just been published in a German translation

J. M. Peebles has spoken several times in Melbourne, Australia, but to never less than an audience of 2.000.

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

A private society of Spiritualists at Vienna has addressed an invitation to Dr. Slade to hold a series of scances in the Austrian capital this autumn.

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

Parafine Moulds .- In England, when a gentleman took a parafine mould from the foot of a materialized spirit, it "slipped off with a whizzing lerk.", He saw both medium and spirit at the same time.

The Criterio Espirista (Madrid), for May, con-tains, under the head of "Spiritual Propaganda," an editorial article, in which it is pointed out that more than fifty organs now exist, devoted to the Spiritual movement.

A San Francisco old lady refuses to listen to "Bob Ingersoll, 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 hadn't

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

**David Duguid**, the Scotch painting medi-um, has been examined by may artists, and none have charged him with trickery. A visitor gives him marked visiting card, 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 Spirit-ualists in all parts of the world to send representatives to a great international conference in Parls, 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 clergyman in San Francisco \$1,000 in gold to substantiate that the death of Voltaire was not To substantiate that the death of voltaire was not as peaceful as the coming of the dawn. They say Tom Paine died in fear, in agony, hearing devils rattle chains in the other room, and that the Infi-nite God went to work to frighten a dying man I will give a reward of \$1,000 in gold to arrybody who will substantiate the truth of that story.

Speaking of Dr. Mack, the London Medium and Daybreak 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 moder, and the free use he makes of them, the Doctor is one of the best neighbors and firmest friends we ever met. He is a true servant of the spirits, carefully carry-ing out the purposes of his guides to the best of his ability."

Mesmerism .- The fact of the possibility of the community of sensation existing be-tween 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 whee the sensitive tastes it. It has, however, been argued that as the mesmerist or the controlling power does not in return experience the sensa-tions of the patient, the spirits who control me-diums are similarly exempt

"Scientist."-The word "scientist now occurs in many communications sent to this journal. The word is of American origin, and not yet rec-ognized 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 ex-pression. What is to be said for and against the adoption of "scientist?" It is economical as a substitute for "scientific man," the use of one word being saved .- London Spiritualist.

It has always 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. At a public reception which was given us in London st 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

He took an affectionate and solemn leave, with prayers for the blessing of God. At the next ef-fort at obtaining the moulds John King the spirt wrote:

"The weather being so warm; the hot parafine in the close room makes it so not that we cannot possibly hold together. I had Glaucus materialized several times, but the moment I tried to material-ize in one place, he melted, at it were, in another, until I felt quite discouraged. We must fry and keep on until we get it."

Figally 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 formele spirit

It appears the effort was made by a female spirit, Alexandrine. At the first glance it seemed a splendid success; closer crimination showed it to a partial failure. Yet the success and hure blended .in the one mould, involved failure 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 colflure. A long curl hung down on one side. In reference to this effort John King side. 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 spiashing." He says again, "I will try her whole form, but if the weather is not better I had better only give the half again." A At the concluding seance the efforts were more

successful-a perfect success with the face of Al-exandrine, as far back as the cars. The parafilue was just about at its melting point.

was just about at its melting point. In conclusion one of setters wrote: "John King could not 'ret up' his light, though he kept as some time waiting his efforts to do so. He saked if we were willing 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 same 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. Coufage.'- And now once more, and that will be enough. Courage. Courage.' Buck were the expressions we could hear him speak, in a low tone, addressed to her. We also

Shepherd Home, Vt. 8. 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 given it birth the editors of the Benner of Light given it birth the editors of the Danner 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 a general hint of the drift of the situe imp and thus saved the serious reader the unpleased imprea-sions it engenders; and saved the author a dis-credit that he seems never before to have invited upon himself. apor

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 terms they took Mr. Davis' other writings; that of dead carnest; when in fact the book. or the first part of it, is pure frony, and as fictilious as fiction knows how to be; excepting the cheaters and places, which are travestied realities, with the orthography of names transposed. One thing that prevents this easy deception from being as easily seen, is, that in the latter part of the little printed sinner, is added an earnest, sober, and 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 can dor of pen, and chafts his fair character for indi-rity of speech. As a satire on Boston and her brain exalted people, with their movements, the effort is not a success. It is a joke with pollshed sides so as to sparkle, but not point enough for scarce anybody to see it. Yet a stout smile pulls at both corners of your mouth when you begin to see the drive'he makes on the great city of Noisob, which as you may notice is Boston spelled back-wards. wards

ting a clear space, made several passes over the ground, and became entranced. It was a clear, starlit night, and Mr. Peebles saw several spirits arise and converse with Mrs. Miller. There could be no deception here, argued the lecturer, as there were no means of deception. This was in Memphis, Tennessee." In allowing 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 ap-pear with her, talking to her and walking on 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 hasgeen outside the cabinet. We do hope with the London Spiritualist, that we shall soon be able dispense with them altogether. 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 comson says: Mrs. Miller was examined by a com-mittee of fadies,) who reported that she had noth-ing on her but ordinary, clothing. The committee tied her, covering the chord with scaling wax tied her, covering the chord with scaling wax 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 arough matter, was done, until all were satisfied that there could be no de-ception 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 passed around among the company, shaking hands with some touching others; sometimes, promanading the boor with some of the party, and disapearing, 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 aick, yet the manifestations were such as, we thick, must have convinced all that there was no think, 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. 1878. Since Jan. 1st. up jo present date, Spiritualism has been prosperous in all parts of the State. Our State Missionary. T. H. Stewart, assisted by Bro. G. B. Stebblüs, Gapt. H. H. Brown, Sister T. Pearsal, Sister H. Morse, Sister Hubbard, and others are all doing s, fine work in the lecture field. Grove meetings have been held at Wayland, Smyrna, Potters Station, Birnlingham, Williams County Ohio. Grove meetings in the stature will be held at Trent, Mus-keegon Co., July 28th and 29th; South Haven, Aug, 4th and 5th; Sesanae and Direo, Aug. 11th and 12th, Mich; Wentworths, Aug. 18th and

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 battle or disease. .

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 twenter you shall commit such the or not. Fifteen or twenty just such reasoners as you, might assemble together and come to the conclusion that it is proper that the aged parents of one should be put to deaths. They could not work; they were very troublesome; they required constant attention and care, hence perfectly proper that their lives should be des-troved imough the agency of subtle poison. troyed through the agency of subile poison Humanity must learn that by death, the ills of this world can not all be escaped; he who is dissatisfied with this side of life, can not by any possi-ble method place himself at once in harmonitous relations with the Spirit world, if he sends his spirit there through sulcide. He who shirks out of the responsibilities of this life, through suicide, is not only a coward, but will try and spirk 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 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 garroundings here; and when he changes them for those of the Spirit-world, then even, he continues to complain.

Spiritualism pales before the lamp science. The beauty of phenomenal Spiritualism hes in its naturalness. All mediums are proph-ets, and all their manifestations and inspirations must be tried in the crucible of reason. Commu-nications are colored not only by the conditions of spirits, but by the prejudices 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 Weekly Punch; bur-lesqued in the theatre; and called in the Daily Press a "Yankes trickstor," an "infamous athelst."
The "seer of the ages," a "long haired apostate," and "prince "mong the spirits that peop and mutter." But now the journals, especially the Argus and Herold and the Australesian, treat him with the same consideration they do other public teachers.
John Wetherbee says that Modern Spirit-ualism is flavoring literature throughout its whole domain. George Hersey, of Empire, Wis, says: "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 ireat that I can not do without."

writes: "Your journal is to me a breat that I can not do without." Ghosts, etc.-D. A. Eddy, of Clevelasd, Ohlo, writes: "Enclosed find two allps cut from two of our principal daily papers: The Ohlo phost story which you published shows how rap-dig history repeats itself. A very similar occur-rence took place at Oakland, California, about two years ago in presence of some government officials in high standing, and an Episcopal mis-later 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 ortho-doxy, gives evidence of the irrestable-power of progression. There are some beautiful and strong points is a. This paper (the Hersistika-fower of progression their argan, but the solities of suppressed. Spirithalism is making a steady and healthy progress in Cleveland, mostly through reading and test mediums of which we have a few agoine ones.

Watson in American Spiritual Mggazine.

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 rap-ped his voice shook not a door or table to make it move, but Mount Sinsi, the earth and even the highest heavens. He needs no lamp or dark lan-tern. His own glory velled the stars, and cellpsed the sun from mortal vision.—Philothean, in Teras Daily Deniocrat.

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 Ingersoil of your State has been with us for quite a long time for a "for" and in four lectures has done a great eigner work. The great loke of the season was that In-gersoll advertised a lecture on "Ghosts." Of gersoll advertised a lecture on "Ghosts." Of-course the church people, dominees, and all gathered in force to see we poor deluded Spirit-ualists torn to stoms. I confess I went for that very purpose. It was a crowded house--literally-crammed-two hundred people upon the platform, but loi instead of we poor Spiritualists of whem he said not one word, the argument was that the Gods of all religions ever upon early were of the macinetics of the meanle in other words efforts. imagination of the people; in other words glosts. 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 meek and lowly Christian bretheren ho Our friesh brother, Dr. Gueard, and our moral Rev. Kallock, led the van. They stuck up the old imaginary point of athelam, about which, ingersoll, nor anybody else had said a word, and, Ohi what vituperation and eloquence over nothing. Of course: Voltaire and Tom Paine with those old worr jout iles of dreadful: death bells, were demonstrated and and an one work out a variable. 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 fealize until he learns upon the other shore that he innocently is doing stigelle work

atigelle work. 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 upon Mrs. Hendee. In a very few moments she was controlled and wrote the following letter: "My dear earth brother, God bless you; how gisd I am to be present. It is through the mar-netism of my photograph and Col. Bundy, that I can come and now I shall be able to come again and communicate to you of these plorious trrithe can come and now T shall be able to come again and communicate to you of those glorious truths, and of what I have witnessed since my advent into this most reak and heavedly 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 justify his earnest effort for eternal truth while a reaident upon earth. Yes, friend, we shall have some interesting developments regarding these blessed truths yet. Earth-life is not long enough to proclaim 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 anchor to the soul, but must be universal; a beacon light to all. May a brotherly love grow up between us now and fore-ver. Yours for truth and progression.

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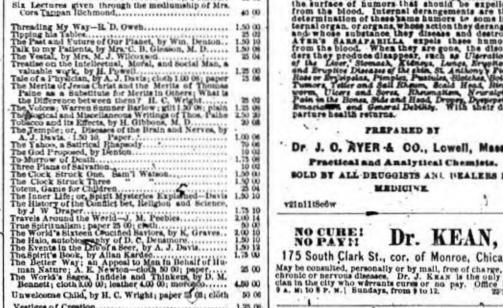
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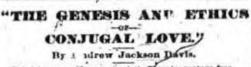
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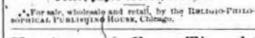
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finally burst asunder the chains that bind them, by a better state of life, and by spiritual love shining down upon them. As the sun shining upon the earth; brings forth they flowers from their darkened places, to beautify the world, so the love of the Infinite through his ministering spirits will find out every human being, and bring him forth to the light. The true Spiritualist does not believe in contention and argument. Hammering away at the intellect of another, will not make the brain clear. By nourishment of thought; the soul is illuminated, and there will be a response from within, a growth of truth. The harvest time will come in the world. No word given to mortal, in violent argument, ever gained any sway. When combativeness steps in, then there is no chance for truth. The true Spiritualist is self possessed: Truth herself is so cal to meek eyed that many pass her by unaware, and seek for something in gay attire, while she is in the pebble at their feet-in the bright-eyed flower-so calm the Spirit of Truth, that like the martyr of ancient times it can remain still and let the flame consume the dross.

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

The true Spiritualist finds that not one soul is lost; that God is everywhere; that there is nothing to save man from' except from individual isolation, owing to his darkness.- The true Spiritualist believes there is no cessation to advancement; the universe contains no knowledge that may not become the possession of every soul. This knowledge must be gained step by step, in accordance with the growth of the spirit; the archangel, the angel can only teach man, as he is prepared to receive. b

Ministering spirits lead step by step, as fast as you are able to go. Nothing beyond this; the dreams and hopes which are made possible by this, finally belong to the whole human amily; as near to God as the pulse to the heart of individual life. No one is far away; all are included in the golden chains that archangels and angels make perfect by their charity. This is something of what it means by being a true Spiritualist.

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

Answer: It is always well to seek knowledge, but everything can not be told at once. When a message is received from spirit life, two things must be taken into consideration : the point of view or degree of enlightenment of the spirit communicating. and whether words be symbolical or express a reality. Most persons fall into error in reference to the various scenes in spirit life, in supposing they must be exactly like earthly life.. Of course they are not responsible for this. If you knew nothing of earthly life, nor of spirit life, then everything touching earthly life, would be a mystery to you. Now spirits are at a loss to illustrate the condition of spirit life for this reason. There are resemblances to material conditions of earth, and, of course, close resemblance to spiritual conditions here. The spiritual state may well be predicated on such a degree of .the earthly state, as to permit a point of illustration. For instance there may be resemblances of scenery, without the unwieldiness or inertia of earthly substance. There may be flowers, trees, water, clouds, habitations, but mutability being a material and not a spiritual term, these spiritual scenes must always be governed by the spiritual state of the individuals or spirits, instead of veiling and covering that state as matter does on earth. In the mythology of the Northmen, it is related there lived a race of barbarians, who in their adventures sailed down through the Northern seas, accompanied by great power. 'At one time they constituted the terror of the Northwestern seas, and robbed. ships, and in their, marauding expeditions they were assisted by demons. Later revelations show that Odin was their God and the spirit who really assisted them. The Vikings were, rebellious sons, and they took to dishonorable ways, stealing, robbing, and pressing others into slavery. They had their fastnesses on the Western coast of Europe, The Giant's Causeway was the resort of their Gods. The Druidical tablets and ruins on the Isle of Man and the Western coast of Ireland and Wales are 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, carry their burthens with them, and are in one sense in prison. Sisyphus, rolling a stone up a mountain, in hell in punishment for his perfidy 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 spectre ships, and groans and sighs of misery were heard. The scientific mind of this age has attributed this to superstition.

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 souls.

# Our Loyed Ones Never Die.

BY BELLE-BUSH

They live! the loved companions of the heart, Though hidden from our view, And oft' the blessings that their smiles impart, 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 lave no buried hopes regretting, Looks on a cloudless sky.

They weave about our hearts a golden chain, They beckon us with shining hands to come Unterrified 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 flowers 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 be, by our mortal sight; They tread the airy paths where morning strays And talk with us in dreams by day and night.

Why should we droop, then, neath our load of caro? Or falter in the path we're called to tread?

Have we not strength the martyr's cross to bear! With such high fellowship what need we dread? Belvidere Seminary, N. J.

THE YOSEMITE.

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posite walls of solid granite. Inspiration Point was at length gained and then the full view was had of the whole valley with *Pohono*, the bridal 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 cathedral not made with hands; be yond, at the lower end of the winding val-ley 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 Supiter himself might descend to revel and and 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 per-fumed the whole, and blossomed in every color. We descended slowly into the magic valley, stopping to look around us at every turning, and at last found ourselves fairly in the vale, bounded on each side by masses of rock from 3,000 to 4,000 feet high. We passed nearly under Pohono, that 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 splen-did 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 Spiritual ists. Many of them are mediums, possess-ing the gift of seeing spirits, and of prophecy to an extraordinary degree. Many in-teresting legends are told concerning them and their wanderings in the wild mountains. They gather a kind of root which the seeing medium eats to give him a more acute vision and to render him more passive and negative. The Pohono fall means, "the spirit of evil winds;" and they say that many years ago an Indian woman fell over the calls 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 *reincarnationisis* 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 spirit al things. I have never been in such silence and unatter-able solitude, as when standing on some of the high peaks which rise thousands of feet perpendicular from the level of the valley. It reminded me of the solemn days I spent in the grand old palace of Paul in Russia, when the inspiration and the enchantment, and the silence seemed to carry me away into another sphere of consciousness that had nothing to do with that of earth. I cannot compare the scenery in California to that of any I ever saw in any part of the It is not like any other. It is its work own, and cannot be compared to any other country. In Switzerland, one may see all the grandeur of Mount- Blanc, in the distance, many cascades and rivulets, but the immense perpendicular rocks, over which water falls from a height of 2,600 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 evergreess. 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, vas ished by magic waterfalls df supreme love-liness. 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 bear 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 sav There are those who claim that vio lent earthquakes and upheavals were the cause of so much grandeur and sublighty, cause of so much grandeur and submarty, and indeed, on this supposition it would be easy for one to rest assured, after standing on Glacier porst and looking down the aw-ful 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 sea. Many thought the voice came far up the mountain, as the peculiar formation of that particular place was so well adapted to sound that the singing seemed to come from above the house, as if by an echo. Many thought the voice came far up Of course the power was great and aston-ishing 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 manzahita, the pine, and the spruce. In all my obser-vation of wood work in Europe and Amer-ica, I have seen nothing like it in any re-spect. 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 course the power was great and astonsummer: Mr. Warrein Chase who is lectur-ing to full houses in the beautiful and hos-pitable city of Saita Barbara; Mr. York who has spoken so much all over this coast with great success; and L believe there are two or three others, among them Mrs. H. M. Browne, who spent some time in the state. Withal, new mediums arrive every is hed looking more like inlaid jewels than wood work.
Just before I jeft San Francisco, my fix almost every phase of mediumship was manifest at the seances, and the power marked. Many of my friends are bot satis-fied with me for leaving the city at the law of mediums. They seem to Torget that mediums need rest, and must have it; they over look tig-ract that there is a season for work and a season for rest; I only act ka

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 privi lege of witnessing the extraordinary power made manifest every evening through the mediumship of his little daughter. The manifestations began when the family re-tired 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 terrided 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 Shep ard'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 question's 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 mani-fest again. Since then, there have been no raps in the house at all. I have never had raps in the house at all. I nave never nad such a peculiar experience. We can never tell when the spirits may take offense, as they have passions, and desires, and am-bitions 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 psycho-logical 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 prcultarities, 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

piano oscillating in mid-air. As I wish to have a chance of visiting Oregon before going to Australia, my time in San Fran-

cisco 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 Business would not be out of place and as 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-moniés which are monstrous, while her peo-ple are slaves bound by the iron rules of one man, a despot at the head of all. The Turks do not claim to be Christians. Thousands of innocent people are carried off to the wilds of Siberia for no other reason than that they were liberals, or that they held other opinions to those of the so-called Emperor. Siberia to-day swarms with people whose only fault was to dare to raise a voice for liberty. I could unfold a tale that would make people shudder, relative to the secret doings of the Russian police, and the tyrany of some of the nobles. In writ-ing my articles on Russia which were pub-lished in the JOURNAL, I did not care to mention the subject of politics, but merely bald 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 undenlable fact that no article was ever placed before the public with so much undigunted evidence of its) medical value, as the

VECETINE. For every complaint for which the VRORTINE is recommended, many testimonials of what it has done is furnished to the public at large, and no one should fail to observe that nearly all of the testimonials are from people right at home,

where the VEGETINE is prepared, and as the streets and timbers are gives, there can be no possible doubt about the malter. BOSTON, Dec. 17, 1872.

H. R Stevens, Esq.: Dear Sir-May 1 ask the favor of you to make my case public? In 1861, while on picket duty in the army, I was taken with

a ff, which lasted all night. Was taken into camp and dosed with whiskey and quinine. After this had fits every day, and was taken to Newbern Hospital, and there treated by the attending physicians. I grew worse and was sent home. Remained in poor health for four years, treating with many physicians and trying many remedies. Finally Scrofula made its appearance on different parts of my body, and my head was so discussed 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 thorotigh trial. Finally came back to Boston, discouraged, with no hope of help. Life was a burden to one in my situation/ My disease, and the effect of so much powerful medicine, had so damaged my system that the action of my stomach was apparently destroyed, and my head was covered with nicers which had in places eaten into the skull be

The best physicians said that my blood was so full of polson they could do no more for me. About this time a friend who had been an invalid told me VEGETINE had restored-him to perfect health, and through his persuasion I commenced taking VEONVINE. At this time I was having fits almost every day. I noticed the first good effects of VEGETINE in my digestive organs. My food sat better and my stomach grew, stronger, I began to feel encouraged, for I could see my health slowly and gradually improving. With renewed hope

## AUGUST 11, 1877.

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

BY JESSE SHEPARD.

When I arrived in this wonderful valley a week of 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 invitation, 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 enthusiast 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 nspiration 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 we approached the rosenitie. The train 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 mat the ave. The wooderful trees on all met the eye. The wonderful trees on all sides and in every direction were more like the work of some fairy fand, which had placed them all in their proper order as to size, color, height, and proportion, than what one would expect from the rough what one would expect risin 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 sub-lime Sierras. I have wandered through the celebrated black forests of Badenthe celebrated black forests of Baden-Baden and other parts of Europe, but they are as nothing compared to the perturbed pines that decorate the nurple peak of Eastern California. Well may scorace Greeley exclaim that the trace of this place "were well worth coming from New York to see." It was about two o'clock when we first caught a glimpse of the Yosemite in the wierd haze of an afternoon, which seemed to vell all the upper part of the valley in an obscure light, with shadows of giant rocks falling her and there upon op-

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. Pecks and Mrs. Carrie Sawyer. In fact there are too many mediums on the Pacific coast, before the public, for many of them can not meet the great expense attending public mediumship.

Mr. Thomas Reid continues to have good audiences as a materializer in the city. I understand that there is still another medium developing here for materialization. I find that great damage was done the cause on this coast by the exposures (so-called) of Peck, who did more harm than good in the minds of sceptics and those who were investigating Spiritualism. It caused many to drop the subject altogether, and people said that *all* mediums were alike. Peck had been doing a good business in the city and elsewhere, but so soon as he began exposing and then came back into the ranks of the cause meanly mould not attend his of the cause, people would not attend his seances, and 1 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 six distinguished lecturers in the state of California, known to the spiritual public as able advocates of the true causa. Mrs. able advocates of the true cause. Mrs. Laura De Force Gordon, who will be re-membered 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 lectur-ing to full houses in the beautiful and hos-pitable city of Santa Barbara; Mr. York

I continued taking the VEGETINE, until it had completely driven disease out of my body. It cured the fits, gave me good, pure blood, and restored me to perfect health, which I had not enjoyed before for ten years. Hundreds of people in the city of Boston can youch for the above facts

VEGETINE has saved 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 disease or give any further information relative to my case to all who destre it.

I am, sir, very gratefully, JOHN PECK. No 50 Sawyer street, Boston, Ease.

Twenty-Seven Years Ago.

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

· HULDA ·SMITH, 19 Montument street, Charlestown, Mass. MRS, SARAH M. JONES, 69 Sullivan street, Charlestown, Mass

April 10, 1970.

The above statement shows a perfect cure of Scrofuls in its worst form, when pronounced incurable, of a child four years of age, 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 veller, 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, foundad on a new discovery made by myrell, which is unknown to the medical probasion, which will enable them to recover their health, avoid subsequent disease, and be very much to their health, avoid subsequent disease. And be very much to their health, avoid subsequent disease. And be very much to their health, avoid subsequent disease. And the subsequent disease Hubbell, Box 1,412, Norwich, Conn.). 29(3-14-25-2



circulata s, and will give go for bayin of truth, C. W. STEWART, Geneva Wis, J. O. BARRATT, Glaphenish, W