\$8,00 PER YEAR IN ADVANCE.]

Aruth wears no mask, bows at no human shrine, seeks neither place use upplance: she valg asks a hearing.

### CHICAGO, MARCH 25, 1871.

### AN EXCITING STORY!

SINGULAR AND STARTLING WORKS.

Brinkley Female College-Haunted and in an uproor of Terror and Confusion.

S. S. JONES:-DEAR SIR:-Enclosed you will find a full report, taken from the Mcmphis, Daily Avalanche, of March 8, 1871. Permit me to say to this unreasonably ekeptical city, a few Spiritualists have been struggling here for years. The late Dr. Samuel Gilbert, Dr. Rose now in Florida J. E. Merriman, the late Dr. Acre, also the late Dr. J B. Fergusov, whose most soul-stirring lectures, have been breathed forth with a postry and eloquence unequalled in America. Here was the seat of his highest inspirations.

About two miles from the city where the first noted medium, a daughter of Maj. Winchester, years ago, entranced, held forth to the assembled thousands in the grove, the grandeur of spiritual truths. It became to him a sacred spot. Now all the old wheel-horses of a new faith, have gone from us and left their mantles upon those not blessed with great riches, or powerful influence, and outside of our little company of hearts, like those anciently by the cold streams of Babylon, have come to us pleasing assurances, that we are not forgotten, especially, as in the want of appreciation and candor existing here, these noble men have passed away, all determined to make such an impression upon this community, that no pretense could be raised against the fact they advocated, that the spirits of the dead do influence the living. It may be a pleasant eatisfaction to the Spiri unlists of the Northwest, to know that a little band here, are struggling against ignorance, coolesiastical svistocracy, and the anarchy of a disrupted chaotic condition of society, with the hope that new light will bring forth in due time, blossems of beauty, and fruits of virtue and gladness. Much influence here, of a high order, seems in the embryo for future results, and this late occurrence may be only the opening of the gates to the world of the powerful spiritual powers that seem concentrating in this section for great results.

Mrs. Merrill here is a good seeing medium, highly impressional, reliable and correct. Mrs. De Vasza, and Mrs. Holmes, have had a number of circles, and are developed in physical manifestations and clairvoyance. But few circles have been held of late and but little attention has been given to this subject. The Davenports were here a few weeks ago, and had crowded houses at the theatre. You may well iragine, that the South is now a fruitful field for good, earnest, truthful, noble workers, and that there is nothing now in the way, as this Robertson family have in no way been connected with Spiritualists, but are old residents, and reliable.

Memphis, Tenn. March 13th, 1871. J. D. STILLMAN, M. D.

Do disembodied spirits haunt the scenes which they frequented while in the flesh? It is a mixed question; the theory that they do having as firm believers as it has firm disbelievers. Much has been written on the subject pro and con, and much has been said, but still man kind are disagreed, and can only unite in a partial indorsement of the words which the immortal bard of Avon put into the mouth of the melancholy Prince of Denmark, that heaven and earth contain more things than are conceived or dreamt of in our philosophy. Everybody has heard and read of ghosts, but we know of no one who has seen an article of that description-at least we never knew of one till now. But to our story, which is full of strange and startling incidentsincidents so strange that they will scarcely be credited by the most credulous.

South Memphis is in a furore of excitement over occurrences of a supernatural nature recently made public, and which concern the Brinkley Female College, and its inmates. The college is a spacious frame structure, with rather a sombre and dreary aspect, situated at or near the intersection of Georgia and De Soto streets. It was once a pulatial residence, or intended as such, but for several years past has been used as a school for young ladies under the direction of Mr. Meredith, the building having been de-voted to that purpose by Mr. R C. Brinkley, its reputed owner. It is said to have ruined its builder and original owner, and the place has borne the reputation of being haunted for some time, but as this was never in anyway satisfactorily accounted for, the suggestion of its being the habitation of things unearthly was dismissed as growing simply out of the isolated situation and weird aspect of the structure, to which may be added surroundings, which strike the visitor as decidedly unattractive. It these are on earth. it is just such a place as such things would select for a trysting or abiding place, or rather it is just such a looking place as one would be inclined to associate with spirits and things super-

natural. The school at present numbers between forty and fifty pupils of various ages; and of teachers, including the principal and his wife, there are some aix or seven. The system of education is about as usually found in institutes of its class, and the full course includes music and the classics. Many of the pupils come from afar and are

boarders at the institute, but not a few who reside in the city, and near the college, are but day attendants. Among the latter is a Miss Clara R bertson, daughter of Mr. R bertson, an attorney residing on De Sito street, between Vance and Linden streets. Her are is about thirteen years, and her temperament is of the nervous kind, while her health is rather what might be called delicate. Some eight months ago she experienced religion and has ever since been a model of strict religious propriety. It is claimed that she has never been in any way connected with things spiritual or to have put trust in Spiritualists. Her experiences with affairs claimed to be supernatural within the last two weeks, however, are mora wonderful and start-ling than the Mysteries of Udolpho or the herrois of Kenilworth Castle.

THE MYSTERY.

One week ago last Tuesdey, Miss Clara was alone in one of the upper rooms of the institute, practicing her music lesson, an apparition and denly appeared before her in the shape of a girl of about eight years of age, with sunken, lustreless eyes and strikingly emaciated form and features. The object was virtually a skeleton in appearance, clad in a dingy and tattered dress of feded pink, which was partly covered with a greenish and slimy mold. It seemed also to be transparent. A sad expression restrictly faight features of the strange visitor. Naturally fright-ened, Clara ran into an adjoining room and sprang into bed with a sick girl, at the same time motioning with her hand to begore. The apparition advanced, however, with slow and noiseless steps to the hedside, and lail an emacisted hand on the pillow, while Clara, aghast and speechless with terror, was nearly thrown into spasms, but all the time motioned away the object, which finally disappeared through a side door, as noiselessly as it had entered. The affrighted girl told her adventure, and it at once became the all-absorbing topic of conversation throughout the school, meeting with belief, dis-belief and ridicule. The majority were more or less frightened over the strange tale unfolded, but some few made so much fun of it as to mortily Clara to tears. Sae told her teachers and parents, but not only failed in obtaining their belief but was reprimanded, her father telling her it was only a trick put upon her by some of the girls, and ordering her to return to school the next day, which order she beyed with reluctance and trembling.

THE SECOND APPEARANCE.

The apparition did not appear next day and Clara's tranquility of mind was about restored. Perhaps, after all, it was only a trick. On Thursday, however, while again practicing at the piano in the music room, two other young ladies being present, she was startled by an unusual noise as if by some water being dashed over the floor, and on turning her head in the direction of the sound, was dismayed by the appearance of the same spectral looking visitor of two days before. It was seen by all three, more distinctly by Clara than the others, and the trio fied in terror from the presence of the fearful apparition, ghost, goblin or whatever it might be. The story was again teld and was ridiculed as nonsensical, as in the first instance, notwithstanding the testimony of the two young ladies who were in the room with Miss Clara, to whom, however, the figure appeared rather shadowy, though to their friend it was well defined and distinct.

APPARITION THE THIRD.

Last Tuesday the ghost appeared at the same place, and under like circumstances. Miss Clara ran down stairs in great affright, and trembling like an aspen, related the occurrence to Miss Jackey Boone, one of the teachers, who induced the girl to return with her to the music room. As they opened the door, the figure stood plainly in view to Clara, but only imperfectly in the eyes of Miss Boone. Induced to address her strange visitor, Clara asked what it was doing there, and what it wanted. Pointing a thinly ghastly looking finger in a southerly direction, the ghost replied that under a stump, some fifty yards from the houses, were secreted some val uables which she would have Miss Clara take possession of, and use to her advantage. Miss Boone heard a rumbling noise, but could not distinguish any words, but a pupil present at the time relates that words similar to those heard by Miss Clara, were distinct to her ears also.

Having spoken as above, the object vanished through the garret door as on each former occasions. Dismay now prevailed throughout the institute, and there were none to ridicule or to

Clara Robertson related the full particulars to her father when he went home on Tuesday night, who next day visited the college and had a consultation with Mr. and Mrs. Meredith about the matter. It was agreed that the affair should undergo a rigid investigation, as it was doing no good to the reputation of the college, while little Clara was much troubled and disturbed in

THE FOURTH VISITATION.

Mr. and Mrs. Meredith believing they were being duped by some practical joker, undertook to investigate the matter. With this object in view, they on Thursday last had every pupil of the college assembled in one of the halls. Miss Clara was sent into the yard while the remaining scholars were being questioned and examined. She walked quietly around the house, and while engaged pointing a pencil some fifty yards from the building, the apparition suddenly appeared before her, not more than half a dozen feet away. She attempted to scream, but the vision spoke quickly, in a mild, pleasant tone, and said: "Don't be alarmed Clara, my name is Lizzie. I will not hurt you." Clara atood transfixed with terror. The vision spoke sgain and in a distinct tone related that the Brinkley College property was hers by right, title and docd,

that its present pretended owners beld it il egally, having to chadow of a claim to it whalever. That there was no one else to c'aim it, as her prople were all dead, and she here? we the list one that had died. She desired Cara to ob-tain the papers which she had previously mentioned to her, and with them in her possession. claim and retain the property in her own home and right. Upless she did so it never would do good to or for any one. Of course all this soon spread among the usually quiet people of South Memphis. Several young ladies went home frightened out of their wits ard several others were effected with illness. were affected with illness. Some it was feared seriously. Clara was naturally more excited over the singular event than others, and remained at home last Friday-to compose her mind, but she was told by her father that on Monday (tomorrow) she must be prepared to return to school. She replied that she would rather die than go there again. Of course her father was interested in these strange, and to him unac-countable fare es of his daughter. Having some legal business at his office with an old lady who was reported to be a spiritual medium, he related the story to her. She replied that she would, if permitted, visit the child, and see if anything could be made out of it. Last evening, when Mr. Robertson went home

from his business office, the spiritual medium accompanied him. Shortly after she entered the room where Clara was, and a table was placed before her. Several neighbors dropped in to witness the expected developments. All seated themselves about the table, placing their hands on its surface. Mr. Robertson, always skeptical and doubting the truth of the story, watched with the eyes of a hawk to detect fraud or collusion. His doubting mind, with the tof several lusion. His doubting mind, with that of several others, who had during their natural existence, ridiculed ghosts and spirits, was soon awe and wonder struck at the strange actions that followed. The little girl, to all appearances, swooned, falling back in her chair apparently lifeless, and certainly insensible. Her eyes stood wide open, fixed on vacancy. Her hands began to move. Soon they moved faster, and in a short time their violent action frictioned the parent, who caught hold of his entit's arm to prevent doing herself harm. These present (some dezen or more) were am zed at the child's behavior and appearance. In due time they became tranquil, as did also the hand of Miss Clara, though not in the latter case until all the skin had been barked from the knuckles of her hands. She never spoke a word, but when the medium placed a pencil in her hand and paper on the table beneath it, she began to write with astonishing velocity. At first the characters were strange, indistinct, and unreadable. Gradually the scratches assumed shape and form, and finally became readable. Sentences were read from the several sheets the girl wrote upon which corroborated all she had previously related. Quertions were asked by persons present and replies were instantly written on the paper, the writer never uttering a word, and all the time totally insensible. The same as has been previously told was all written in words clear and distinc'. The question was asked under which stump the valuables were buried. The reply was "five feet under the one upon which the vision had stood." The question was asked, why it was desired that Clara should become the possessor of the property? The reply was: "Because by recognizing and speaking to the vision, she had become relieved of a trouble that had long weighed upon her. Her spirit was now free, and as other parties were then searching diligently for the secreted papers, unless they were resurrected without delay they would fall into improper hands, and become worthless to all except the illegal holders of the place. The question was asked, "suppose those now in possession refuse to release their hold?" The answer was written, "I will see that it shall do them no good if you only recover the papers." Other sentences were written which, we think it imprudent to publish, but having the paper upon which the girl wrote in our possession, in the editorial rooms of the Avalanche, they can be produced as occular proof of the correctness of that part of the story to which they relate. The medium wrote that the name of the spirit was Lizzie Davison and closed by inditing the sentence "good night; Clara, for I love her." Thereupon the female medium bestowed the kiss as requested. Miss Clara immediately raised up, rubbed her eyes, said she had been asleep and dreaming, and was uterly unconscious of the strange proceeding that had been enacted or that she had done things that had so completely dumbfounded, bewildered and astonished the persons present. The result of the affair, as far as we have heard was, that about 9 o'clock last night a party of four or five gentlemen repaired to the college grounds, where they found every inmate a firm believer in the story of the vision. The gentlemen, after consultation, determined to excavate the stump, to see if the promised secret valuables could be

As we go to press news comes up from the lower end of De Soto street, that the burrowers are working like Trojans, with shove, pick and spade. They have got the sump up, root and all, and have descended some four feet or more beneath the surface. The work goes brayely on, and we expect to have a message before this meets the eye of the reader, to the effect that untold heaps of valuable treasure that will pale into ineffectual nothingness the wonders of Aladdin or the uncountable riche of the celebrated island where the Count of Monte Christo kept his store to purchase corporations, cities and nations.

At 2 o'clock this morning the diggers had struck a brick arch-work near the stump, and excitement ran high.

FURTHER STARTLING REVELATIONS FROM THE COLLEGE.

A veil of impenetrable mystery ensurones the courrences detailed in the Avaluache of Surday, concerning Britkley Female College, and excitement throughout the city, especially that excitement throughout the city, especially that part of it in which the College is situated, is at the highest pitch imaginable. Yesterday and the day before, the place was visited by thousands of persons of all ages, exces and conditions, many of whom sought out and interviewed little Clara Robertson—not Robinsor—the object of the alleged unearthy visitations. So great has been the rush that Mr. Meredith was compelled vesterday to solicit the aid of the pocompelled yesterday to solicit the aid of the police in keeping back the crowds of the curious from the college grounds, and at an early hour the entrances were placed under guard, while over the main gate, in front of the building, was suspended a placard bearing, in large and defiant characters, the words:

"NO ADMITTANCE,"

Hundreds obtained access to the grounds, however, and gratified their curiosity as far as practicable, in peering into the excavation and watching the diggers as they toiled patiently in search of the supposed hidden treasures, which as revealed through spiritual agencies at the residence of Mr. Robertson, on DeSoto street, Saturday night, consist of several thousand dollars in coin, a quantity of jawelry, including valuable diamonds, and the title papers to the estate. Corspicuous among the visitors were groups of fashionably-dressed ladies, who seemed to take an acute interest in all that was said and done in connection with the marvalous occurrences, and were even more adventurous than the male sex in pressing forward and endeavoring to unfathom the mystery, prompted, no doubt, by a kindred spirit to that which prompts them to be the most active and officious alike at funerals and weddings. The colored population, among whom the story had spread in all sorts of ways, was largely represented, and stood by with blank faces, on which were to be read unmistakably,

the deepest superstition and concern. MR MEREDITH'S VIEWS. An Authorite reporter interviewed Mr. Merc dith on Sanday, relative to the case of Miss Robertson, and learned from that gentleman that, while he had no doubt that she was honest in her statements, it was his firm belief that the alleged visitations were simply mental hallucing tions arising from aberration of the mind. In conclusion, Mr. Meredith, who is the Principal of the College, intimated that the girl had no doubt gone crazy, and expressed his regret that his school was likely to suffer in consequencewould be broken up, perhaps—so great was the excitement among the students and in the neighborhood. He did not question that Clara saw strange visions, but said they were certainly in her mind's eye, and insisted, statements from other sources to the contrary, that the unearthly vision had been seen by no one else on his premises. Once, when Clara was in the music room with two Cher pupils of the institute, she called their atternal to the apparition, which had saddenly appeared before her, and in their fright they thought they saw it also, and ran way but after collecting their cares, they away, but after collecting their sens s they became doubtful and finally concluded that they saw nothing but a creation of their own fancy. Of Clara's character, general deportment and truthfulness, he spoke in the highest terms; there was not a better girl in the school, he said, and the trouble which had taken possession of her within the past two weeks was as unaccountable as it was to be regretted. So far as ghosts or hobgoblins are concerned, he looked upon talk of that kind as mere bosh, and the same, he asserted, was the prevailing sentiment among the teachers and pupils of the institute over which he presided, and which of late had, 'in connection with the affair under consideration, became so unpleasantly notorious. He was informed on taking possession of the place that it had the reputation of being haunted, and during the first several months of his residence had heard strange noises of nights, which caused much alarm among his family, and were finally traced to an object in the shape of a raccoon, which one night walked slowly around the dining room and disappearing through the door in the darkness, was not seen again for some time, when it was chased into the kitchen, and there penned while he (Mr. M.) went around to a side entrance with a view of capturing the intruder. On entering the kitchen by the entrance spoken of, Mr. M. found that the animal had disappeared under the hearth and made its escape. It was not seen again until one night the family were sitting up with the corpse of an infant son of Mr. Meredith, when it suddenly appeared in the room, a reception room, and after looking at the corpse of the child a moment, as suddenly disappeared through an open doorway. It was never seen again, and since that night the tinware and creckery of the establishment have

rattled and clattered only when in use. MR. ROBERTSON'S VIEWS.

Our reporter also interviewed Mr. Robertson, father of Clara, at his residence on De Soto Street, between Vance and Elliott streets. and was pleasantly received by that gentleman. Mr. R. is an honest looking gentleman of forty years or thereabout, is possessed of a good share of intelligence, is well known as a practicing lawyer, and, as far as we have been able to learn, bears an irreproachable character. On being asked for his theory of the alleged singular occurrences at Brinkley College, Mr. Robertson said he had no theory whatever; that there was no doubt of the truthfulness of his child; and that, skeptic as he had always been as to things supernatural, and disinclined to believe Clara's atatements at first, he had finally come to the conclusion that there was some mystery connected with the affair, which, from the alleged repeated visitations, and the corroborative evi-

describing distribution of the state of the residence. The sight before, the the with what followed at the college arounds, as sorted in the Avaluache of Sunday, he is it is to be his duty to investigate. The following conversation ensued:

Reporter—Mr. Roberts w. where is Clarace

Mr. R -She has gone to Sunday school. Rep.—Is she in go dhealth?

Mr. R—Yes, sir; in excellent nealth for one of her delicate organization. She is of rather a nervous temperament and is somewhat acute in her sousibilities, but her heal'h has always

Rep.—Is she subject to religious excitements or sensationalism? Mr. R.-No, sir. She joined the church some

Mr. R.—No, sir. She joined the church some months ago, but has never displayed more than ordinary interest in r.ligious matters.

Rep.—Does she believe in Spiritualism, or has she ever been present at, or in any way connected with spiritual manifestations?

Mr. R.—No, sir; she does not, and never had anything to do with spiritual manifestations until lest night

until last night.

Rep.—Was Clara over frightened by ghost stories, or is she in the habit of reading them? Mr. R—No, sir.

Rep.—You believe all she has stated concerning these alleged visitations? Mr. R.-I have implicit confidence in her truthfulness.

Rep.—Is there any litigation concerning the Brinkley College property:
Mr. R.—No, sir; none that I have ever heard

Reg.-Has Clara ever heard stories of concealed treasure, or that there is any dispute as to the ownership of the property? Mr. R -Never, except what was revealed to

her by the apparition. Rep.—Do you or any of your family believe in Spiritualism?

Mr. R.-No, sir; on the contrary, we have always been skepties on that subject. Rep -Have you any legal or other relations with Mr. Brickley, or any one laying claim to tle Brinkley college property?

Mr. R.-No.sir. Rep.-Do you consider your daughter Clara

Mr. R.—Perfee ly so; she has never exhibited the slightest symptom of insanity, and seems to be affected only on the subject of these visitations. In all respects she is as mentally sound as any child of her age.

Rep.—Is she frightened about this thing? Mr. R.—Oaly when she sees the apparition, which she says is most unsightly. Rep.—Has she ever seen apparitions before

Mr. R.-Never, sir. Rep.—Has she ever seen this apparition elsewhere than Brinkley College?

Mr. R.-Never, s'r, that I know of or have heard her say.

Rep.—Is she inclined to return to the school?

Mr. R. -No sir, she declares she would rather Rep.—Do you intend to compel her to re-

turn? Mr. R.—No sir. At first I made her go, but I

have come to the conclusion not to let her return except of her own free will, or in ferreting out the mystery. Rep.—Well sir, what do you think of these

alleged revelations? Mr. R.-I dont know what to think; I am bewildered and mystified.

Hereupon the reporter of the Avalanche withdrew, with an invitation to call again, and the assurance from Mr. R. that he would give him all the information in his possession from time to time concerning the singular occurrences under consideration.

THE DIGGERS.

Under the pale ghostly light of the moon Sunday night, the work of digging for the secret was resumed and carried on in the presence of a motley and constantly changing group, some jeering and others encouraging the work. Tom Burns, clerk in the office of R. W. Lightburne, on Front street sat on the edge of the excavation directing the proceedings. Nothing was developed beyond the existence of some masonry work in the shape of an arch, which extended under the stump, and which was partly demolished by the spades and picks of the workmen, and during the small hours the work was abandoned. It was resumed yesterday, when the stump was finally removed, disclosing more brick work, but not the hidden tressure.

ANOTHER APPARITION. During Sunday Clara remained undisturbed

by ghostly visitants, and, although extensively interviewed, managed to attend Sunday school in the morning and church in the evening, attended to the latter place by Mr. Franklin, a neighbor. Of course she was the observed of all observers and expressed some annoyance thereat. She passed a quiet night and was quite cheerful yesterday morning, though thinking frequently of the occurrences of the past few days. While in the yard back of her residence, No. 261 De Soto street, however, in company with a young friend, about 9 o'clock, she was startled by the sudden appearance of the spectre of Brinkley College, and screaming directed to it the attention of her companion, who ran away in affright, though she saw nothing. The spectre, like the ghost of Hamlet, chided Clara for her tardiness in unearthing the secret, and was answered that it could not be found, when it rejoined that Clara must go and seek it herself, or that others would get if. The spectre then disappeared and Clara ran in trepidation, into the house, where she narrated her adventure. It was resolved by the inmates to proceed at once to the excavation, which they did, Clara going with Miss Franklin a neighbor. The diggers were still at work. Clara was urged to call upon the spirit again, (Continued on eighth page.)

# Original Cosaus.

Written for the Religio-Philosophical Journal. ASTROLOGY.

By Prof. W. H. Chancy.

NUMBER TWO.

Although my previous communication called forth numerous letters of inquiry, I at first attempted a separate reply to each; but since a majority of the inquirers ask nearly the same questions, I am led to conclude that a few points are of sufficient public interest to justify a second article upon the subject.

The science is not new, but the oldest of which we have any record. The ancient Chaldeans give an account of an epoch when the vernal equinex occurred in the sign Libra. A calculation of the precession of the equinexes shows this period to have been more than fifteen thousand years ago. The Chaldeans were close observers of the heavens, and their literature abounds in astronomical allegories. They led nomadic lives in their primitive days, tending their flocks by day, and pitching their tents at night: hence it was natural for them to study the heavens. They divided the apparent diurnal pathway of the sun into twelve equal parts of 30° each, and having observed that persons born when that sign was rising which we call Aries, had long, oval faces, which tapered to the chin, they represented that sign by a ram, because they had no written language whereby to express it, and were obliged to resort to hieroglyphics. Such persons were of hasty temper, warlike, quarrelsome, courageous, and disposed to command obedience.

Thus they persevered in their observations. founding Astrology by induction, until they had placed an animal in each of the twelve signs, Taken together, we call these the "Zodiac," and Zodiac means "a circle of beasts." Four of these beasts, namely: Taurus, Leo, Scorpio, and Aquarius, were deemed most important by the Jews, because the four seasons commenced when the sun entered these signs respectively. In blessing his sons, Jacob divided the twelve signs among them giving Scorpio to Dan; but when, by the precession of the equinoxes, Scorpio fell below the equinoctial, the Danites repudiated Scorpio (the Devil), and substituted Aquilla, the eagle, in its stead.

With this explanation, the reader may understand the "four beasts" in heaven, spoken of in Revelations. The "four-and-twenty elders" are the twenty-four meridians of celestial longitude. The cry of "Holy" by the beasts, is each calling for the sun to come, for Holy means sun.

During the dark ages, the science of Astrology was virtually lost. The English have given it more attention during the past two centuries than any other nation, and among the noted Englishmen who have been its advocates, may be mentioned Sir Isaac Newton, both the Bacons, the poets Dryden and Byron. These were amateur astrologers, and in consequence of the unpopularity of the science, rarely alluded to it. Newton, however, wrote a sketch of its history. See also the life and works of Dryden, by a lady whose name I forget. Tycho Brahe, a distinguished Danish astronomer, believed in Astrology. His pupil, the wonderful Kepler, was a devout astrologer, discovered several new as-pects, and corrected many of its errors.

J. R. Morrison is at present the most distinguished living astrologer. He entered the Royal Navy of England when but of twelve years of age, and has risen to the rank of Post Captain. From that time to the present, a period of over sixty years, he has been a hard student in Astrology and the sciences generally. He is the author of several very valuable scientific works, published over his own signature, as well as several astrological works to which he has affixed the nom de plume of "Zadkiel." I preserve as a choice memento an autograph letter received from him while I was languishing in prison, whither Christianity had consigned me

on account of my Astrology and Spiritualism. So far as I can learn, I am the first American who has taken a bold and defiant position on the side of Astrology, and mine has been the fate of all pioneers in the cause of truth. When truth cannot be crushed by reason and argument, Christians generally resort to force. I say this, not in a spirit of unkindness, but because it is true. I wish it were otherwise.

Only one book entitled "Astrology" has ever been published in the United States. This is by Roeback, a rank impostor, and is as great a libel upon the science as he was upon a man. I am dependent entirely upon England for works treating upon Astrology, and they are very scarce and costly, except such as are of recent publication. "Ephemeres," for the past seventy years cannot be had in one volume for love nor money. I have one from 1800 to 1850 for which I have been offered \$50. It will cost \$2000 to stereotype it for publication, and to accumulate this sum is now the great aim of my declining years. Without it nothing can be done with a Nativity, and the science can never become generally known. I have interested many wealthy persons, and some patronize me secretly, very liberally, but are afraid for their friends to know it. No one has ever yet said to me, or even hinted, "Professor, I will help

Jupiter commences his transit on the midheaven of my horoscope next August, and under the benign influence I trust I may succeed. If so, I shall open a school for teaching Astrology, and when students have properly mastered it, give them diplomas, that they may not be suspected of being impostors, who are now the bane of the science.

The exact minute of a person's birth is important, in order to make full and accurate calculations. But since this can rarely be given, there is a method for determining it. But the astrologer cannot do this without a personal interview. Nine times out of ten a tolerably correct delineation can be given from the hour being stated, yet there will be occasional failures. With the time of birth given within a few minutes, I would as soon not see the person. Many persons have written me who know only the day. For such I can do nothing by way of nativity, yet might, by horary Astrology, do something by way of events, etc. But that is not my specialty, being only an amateur in that branch of the science. Hence many inquirers will understand why their letters have not been answered. From a personal interview I can generally arrive at the hour, when only the day is known. but sometimes fail. Perhaps I might discover the hour from a photograph and a statement of some important events with their dates of occurrence, if married, and when, and a personal description. But in these attempts, I have failed oftener than I have succeeded. With a full data of birth, I always guarantee success. My charges for a written nativity are from ten dollars to one hundred, according to the fullness of the deline-

ation desired. It is true that two persons born at the same minute, will be similar in a general delineation. But the race and rank in life make great modification in the details. Thus a poor tradesman was born near the same time as George III. of

the day George was crowned; was married at the same time, and died the same day; but in consequence of the difference of rank, there were far more points of difference than agrecment, in the minutiæ.

Astrology does not prove fatalism any more than phrecology. True, no person can escape the evil influence of a transit of Saturn on the mid-beaven, but may avoid many of the evil consequences by a judicious preparation for that unhappy period. Illustration: Two farmers are gathering their hay harves's. One knows of a three-days rain-storm approaching, and the other does not; the former secures his hay from de struction, but the latter is caught and suff rs loss. Now it was unavoidable fate that it should rain; but it was not unavoidable fate that the hay should be damaged.

Some men are born natural thieves; the positions of the planets indicate it, and so do the phrenological developments; but it does not necessarily follow that such persons are fated to

die in prison for theft. Man is endowed with reason, and gifted with power to avoid many of the consequences of an unfortunate organization, and hence his responsibility; but he cannot escape his peculiar organization—the result of the sins of his parents and ancestors. He is an agent, and has a certain sphere in which he can act with freedom; but he is not a "free moral agent," else he would change his unhappy organization, and no longer

be subject to temptations.

All talk about "free mcral agency," and blind fatality," springs from the extremes of superstition, namely: Christianity and Infidelity. Truth, like Spiritualism, occupies middle

I will say, in conclusion, that I have not yet decided upon the place where I shall open my school. Something will depend upon the encouragement offered by the citizens of different cites. I shall probably go to the highest bidder, East or West.

Auburn, Oregon.

Written for the Religio-Philosophical Journal. ROSICRUCIAN MUINSGS.

By F. B. Bowd.

My friend-"The Rosicrucian," as he was called-was "out in the wilderness." That wilderness was the world's great want and woe, wherein deserts, sun baked and parched, lay in silent loneliness; and vast swamps were there, redolent with filth and rottenness, whereon the eternal shadows of night rested, and from out whose recesses came sounds all the night long to the ears of my friend, which nearly drove him mad. There was moaning of breaking hearts, mingled with the cursings of hardhearted, lustful demons, who continually stirred the filth of the swamp. Strange denizens of the wilderness and the night were there-Owls and panthers, which slept not, but constantly preyed upon the poor hearts, which. bound and imprisoned in the filth, mosned and struggled as they died.

My friend could not sleep nor rest, in the little attic, by reason of the unnatural howling and moaning of the wilderness, and so he wrote and sent out the following circular:

MYSTERIES OF HUMAN LOVE. LOVE lies at the foundations of human weal and wce. To know how to generate and increase the power of love, is the acme of all human knowledge. This the Professor teaches. He turns domestic discord into sweet repose, and quenches the fires of disgust and hate which lay waste the human soul. "Men fail, sicken and die, through fee bleness of will." The Professor teaches the feeble wilk to grow. Ignoring the puling sentimentalism of modern socialists and free lovers, I come to you teaching the divinity of marriage; explaining its laws, physical, mental, and spiritual. "Evil is to him who evil thinks." To correct the thought, is to build anew the soul. To control evil, is to make it good. I deal with the hidden, mysterious, and unknown. Teach the unloving and the unloved, how, whom, and when to love. How to become attractive. And also assist such to come en rapport with the loved ideal, and hence win his or her affections, and retain them. To control wayward, erring husbands or wives, and bind them to homelove and happiness. I point out by scientific methods, the kind of business you are by nature adapted to. How many blighted lives there are, ell from misdirection in youth. Success always follows adaptation! Bring your children to me.

But the demons could not understand this circular, nor the man, nor the breaking hearts: but my friend (whose heart was more broken than theirs), could read hearts as a printed page. So the demons howled more and more, and stirred up the filth of their lusts, and poured their slime upon him. But soon the breaking hearts found him out and poured their woe at his feet. Many came who were victims of a terrible curse called vampyrism—poor sensitive women, robbed of their vitality by sensuous husbands, and others, both seen and unseen. These he armed, and shrouded them round about with a protecting power. But the vampyres howled in their madness-in their lustful insanity, and he, seeing their woeful, unfortunate condition, sent to their beds unseen bed-fellows to rob them of their lust. Thus he tamed the wild beasts, and helped them even against their wills, "out of the wilderness."

> Written for the Religio-Philosophical Journal. HISTORY OF RELIGIONS.

By Benjamin Todd.

Spiritualism stands unparalled, compared with all other ideas that have been given to the world, in its scope, power, truth, and benefit to mankind. Other religions have had their day of usefulness, from the most ancient Grecian mythology, down to its last relics, as exhibited in the present form, the so-called Christianity of tc-day. But in the wildest hungering and thirating of the human heart, out of which, the varied religious ideas of the world have grown, there has been a foreshadowing, a prophecy of what the womb of Nature held in thrall, waiting for the growth of man's intellect in spirituality, that he might be nade the happy partaker thereof. It is pleasant, and perhaps profita ble, to trace the religious growth of mankind, as step by step they have risen from the darkness of the past to the glorious unfolding of the

present day.

Leaving those religious ideas which existed long prior to those revealed in the Old Testament, let us notice some of those contained in this book. Each had its modicum of truth and adaptability to existing needs, but the rapidity of the change in the upware scale, in obedience to the law of growth, establishes beyond all doubt, the proposition that none of them were designed as a finality.

Commencing first with the Adamic church England. He bore a resemblance to the king; was subject to the same ailments of body and mind; commenced in a small grocery business renown, and its benefits; but, like all other re-

ligious institutions from that day down to the present, when it became s'rong in numbers, it grew tyrannical, arrogated to itself special privieges as a Gcd-favored class, and, hence, became bigoted in opinion. From that very moment men ceased to grow spiritually, declaring that they had attained unto the some of truth, and whoever taught more than they, were innovators and infidels. Consequently, when Noah came, with his flood of light, he was treated with contempt and scorp. Nevertheless, in the midst of their deridings, the Adamic church went down beneath the stronger and clearer light of Noshic teaching. We should not fall to notice the discouraging circumstances under which Nosh commenced the introduction of his new and advanced ideas, for they contain a most excellent lesson to reformers of to day. He had only seven followers, and they were of his own family. This was a small number indeed, with which to attack the old and well intrenched institutions, fortified by ignorance and bigotry. Yet, strong in his inspirations, with an unbroken confidence in the mighty power of his great central truth, to cops with error and cor quer it, he fearlessly assailed their effete and worn-out institutions, caring naught for the slanders and anathemas hurled against him. He had the satisfaction of seeing truth triump's over error, and abundant success crown his efforts.

Next came the Patriarchal dispensation, with its rigorous rites and stern character but that went down in Egyptian bondage, and an apparent stagnation, as far as the growth of that people was concerned, threw its shadow over them for four hundred years. But, in fact, it was no stagnation, after all. It was only the retiring wave, that rolled far into the sea, as if to gain new power, that, on its return, it might carry them with its augmented force, to a higher position than they ever before attained.

The Mosaic dispensation, though pregnant with licentiousness and crime (tried by the moral standard of the present day), and written in blood from its earliest history to its close, was a grand advance upon what had been previously. He displayed remarkable powers in the exodus of that down-trodden people from Egypt, in bringing order out of the chaotic, heterogeneous mass of humanity. What though it did require forty years for its accomplishment,—it was a Herculean task, and great credit is due to his ability. His grand focal idea, namely, the unity of Diving Being was a grand advance upon of Divine Being, was a grand advance upon the ages that had preceded him. What though he did individualize him as a partialist, and erdow him with all the passions of the human soul, yet this did not destroy the great central idea that, by the power of inspiration, had been bern of his thought. Undoubtedly it was to this central idea, that Moses owed his success. Under the strong impetus given by his inspirations, the signs of progress flowed down for centuries through the line of Judges and Kings, until at last, the inspirations of the Hebrew and of the old Pagan world blended in one stream, and formed the basis of what is known as the Christianity of the present day. All the various sects that have risen during the last eighteen hundred years, have been led by men of new inspirations, superior to their times; and all have contributed more or less to the great store of truth the world possesses. But the grand crowning act in the great drama of the religious world has been reserved for Spiritualism. This soul-beautifying religion, born in answer to the needs of humanity, and cradled in the arms of the angels, is indeed the keystone of the arch that shall unite the earth-life and spirit-life indissolubly. Of its objects and attainments we shall speak in our next article.

Written for the Religio-Philosophical Journal. A DISTINCTION WITHOUT A DIFFER-

By J. A. Sawin.

"UNHOLINESS IN THE CHURCH, SIN IN THE

WORLD," One of those theological lights who perambulate the country under the name of Evangelist, holding protracted meetings for the purpose of frightening people out of their senses, and into the church, gives an account of his operations last summer, and of the great success which attended them.

Among other interesting statements is one to the effect that church members are anxious to increase in holiness, and when he approached them with his gentle admonitions, instead of being offended, they were rather pleased, and didn't get mad at all; and he winds up this edifying paragraph by giving as his deliberate opinion, that it is high time to contend against unholiness in the church and sin in the world."

Our reverend writer doubtless relies on the stunidity of his readers, and thinks they will not see his implied admission, that heretofore he and his brother preachers have not contended against "unholiness in the church and in the world," a truth which all not bound up in creeds very well understand. But this idea that there is no "sin" in the church, only a little "unholiness" if you please, is 1ich beyond description. How it must flatter those lucky heirs of salvation, who, having been born again, and cooped up in an Orthodox church, are as innocent of the light of heavenly truth as an Indian is of astronomy, to learn from their religious teach-

ers that they do not sin. They have had vague fears that they do sometines sin a little; but now all such idle fears are dissipated. When an Orthodox deacon becomes a railroad gambler, and by an untold amount of misrepresentation, deception and falsehood, cheats thousands of families out of their property, sending some of them to the mad-house, and causing others to commit suicide, it is only a slight unholiness; but when that Infidel does a little necessary work on Sunday, it is an awful sin! When a Methodist preacher drowns his wife, or seduces an innocent girl, it is only unholiness; but if a child of nature holds communion with a departed friend, and receives lessons of wisdom and love, it is a sin! Oh, ye blind leaders of the blind! when will you learn that you are all buried in the mud of the ditch?

It appears that the unfortunate conditions in which the clergy are imbedded, and the dark mental atmosphere with which they are surrounded, cramp their intellects and blind their perceptions of truth. If they make an attempt at argument against any of the newly-discovered truths in science or religion, it is merely an appeal to the prejudices of the people, and can be effectual only, with those who cannot or will not reason. As an instance of this, let us notice Father Hecker's late attempt before a Washington audience.

After stating how reluctant he is to discuss this question in public—a condition common to all shrewd preachers—his first important statement is, that "To those who believe in the Catholic faith, Spiritism brings nothing new."

Now, if this means anything, it means that Catholic priess are familiar with all kinds and degrees of molern Spiritual manifestations; and if so, they are familiar with the truth that when a liar leaves the earth-form, he is not instantly transformed into an angel of light, but for an indefinite perbd remains in the same dark condition of mind which troubled himselt and others here. And now, if truth is the aim, and candor the glide of this Catholic priest, how can he say, as he does in effect, that there is nothing in common between modern "Spiritism" and that of the Catholics?

Again: after rd nitting the genuineness of medern Spiritual manifestations, he quotes from many Spiritual authors, "against whose char-

acters for honesty nothing could be urged."

Now, Father Hecker knew that these men were ardent propagators of Spiritualism, from an earnest belief that it would benefit the human race; and yet he pretends to prove by them, that no reliance can be placed on spiritual communications outside of the Catholic Church,thus impeaching his own witnesses, and involving himself in inextricable absurdity. Better not try again, Father Hecker, unless you can keep your effort from the eyes of the intelligent

But what a confused medley do these clerical opposers of Spiritualism exhibit to the world. One will utter the strongest Spiritual truth in his sammers and medical spiritual truth in his sammers. his sermons, and avow his belief in the presence and influence of our departed friends, and when asked if he believes what he has said, answer, "No!" Instance—H. W. Beecher.

Another says that spirits do most certainly communicate, but only those who are consigned to endless hell are smart enough to do it. Evil, deceptive, lying spirits are free to come and so duce their friends from the path of virtue and drag them down to perd tion; but good and truthful ones are not allowed to say a word. Please tell us what kind of a God you have to managa these matters! Still another class dcclare, with as much assurance as though they could read the minds of all the mediums in the world, that said mediums are all impostors. Tell us, ye wise Dectors of Divinity, which of you are right,-for you all belong to one or the other of these classes?

Better settle the matter among yourselves, and so combine your forces, for in this contest against the angels of light, you must see the folly of dividing your army, and being, beaten as a matter of course.

Evansville, Wis.

Written for the Religio-Philosophical Journal. ANIMAL MAGNETISM.

By C. J. Brown.

I have been much entertained by the discussion of somnambulism by those two noted M. D.'s. Underhill and Fahnestock. Seemingly, they are diametrically opposed to each other in theory, but are they in reality? Is it not possible for both to be correct? If Underhill is correct, (and I am in-clined to accept his view) that one person can charge another with his magnetic force, or as some call it, animal magnetism, until the subject is completely in the mesmeric or somnambulic state does it necessarily follow that the operator can exercise control over the thoughts and acts of his subject, when his subject enters the state pre-determined to act wholly independent of the operator? If not, is the inability of the operator to control the subject an argument in support of Fahnestock's the-ory that mesmerism is a delusion, a myth? I would like Dr. Fahnestock to explain the follow-

one day while I was amusing myself with a mediascope, and it was working with ease and grace, a friend entered and watched the machine, as the paper arms flew round and round, as if moved by an invisible current flowing from the ends of my fingers. The moment that he approached and laid his hands on the table at which I sat, and within a few inches of my hand, the motion of the media-scope was reversed. I tried a number of times, with the same result, after cautioning my friend not to breathe on the machine, or hold his face toward it, as he placed his hand near mine. My explanation was, that my friend was very positive, I negative and receptive, consequently was absorbing and receiving from him a strong current of vital life force or magnetism.

Will the doctor give me some other rational explanation of the phenomenon? I will caution him against referring me to "faith." Faith may be all-powerful with some, but I have never been able to clearly comprehend what faith is.

It my view is correct, does it not disprove the assertion that no person possesses the power to put another into the somnambulic state? I admit that a person can enter the state without the ald of an operator, but that is no argument against the power of an operator to force another into such a state. May not those who enter the state at will be surcharged by the magnetism eliminated from surrounding persons and objects, without any ex-ercise of personal manipulations? It is natural, I think, for youthful minds to be opinionated. I trust that such a condition we are off with years, as the mind accumulates knowledge, and does not return during second childhood. There are too many, even in the progressive ranks, who are too positive and captious upon subjects which they have never mastered sufficiently to satisfy a doubt-

Charity of opinion is greatest of all the Christian

Dutch Flat, Cal., Feb. 27th.

Letter to Austin Kent.

Austin Kent-Dear Sir :- I have just received a letter from Philadelphia, relating a similar case to that described by yourself in a concluding paragraph, in last week's JOURNAL. I allude to your friend's writing to you at D., where your mind was, and as this case, from its similarity, may not be uninteresting to you. I will give the main features of it in a condensed form, with my explanations, etc. The son of a Philadelphia gentleman, being an excellent clair-voyant as well as a medium for spirit control, saw and described a strange gentleman at a friend's house, some three miles distant, but up-

on going there, they did not find him. This was exceedingly mortifying to the clair-voyant, and as he had never failed in experiments of the kind before, his doing so then, seemed to be unaccountable, and the case was referred to me for solution. As I had been corresponding with the gentleman whom the clairvoyant saw at the above place—but, who now resides fifty-five or sixty miles from where he was seen by the clairvoyant, I could easily account for his seeing him there, for in every letter that he wrote to me, he regretted very much that he could not be where he was seen by the clairvoyant.

Both cases, I think, can be explained upon the principle, that the mind, is the spirit, in erout of the body, and that wherever it may be cast, there, any good cairvoyant or clear-minded individual can see the person if they are so dis-

But, although this is so,—a spirit not separated from the body, or which is in a normal condition, cannot impress one who is in a somnam bulic condition, any more, than he can read the clairvoyant's mind. Somnambulists as well as spirits out of the body, can impress each other, but no one in a normal condition can impress them; therefore, no spirit that is in the body, (unless in an abnormal condition) can have the power of one that is out of the body.

I make this explanation, because some persons think as they have a spirit within, that they possess a spirit's power, which is by no means the case, and the nearest approach to it, is when the body is in a somnambulic condition.

With respect to yourself, I have but to say that, as I am not acquainted with the nature of your afflictions, I cannot tell what might be necessary for their relief. But this, I can assure you, that if there be no positive destruction of the diseased parts, that if, when in a somnambulic condition, a positive resolution be made that the disease shall cease to annoy, that relief will certainly follow, in exact proportion to the resolution made, or, if when in the same state the head is only aroused the rest of the body will be in the insensible condition, and as long as it is kept in that state, (which a little practice will enable all to do for an indefinite period), it | Spiritualism," by Emma Hardinge.

will be impossible for pain to exist. But as I am in the dark respecting your sfill ctions, I cannot advise knowingly. You are at liberty to do with this as you please. It will give me pleasure to hear from you, if it does not incommo de you to write.

WM. B. FAHNESTOCK.

Lancaster, Penn., Feb. 24th, 1871.

DANGER AVOIDED.

Letter from Harry the Medium.

S. S. Jones :- Esteemed friend and brother, I cannot refrain from writing you of a very narrow escape we had from, perhaps, losing our lives, through spirit impression. We closed our seances at Dos Moincs last Saturday night, and intended to start for Clear Lake on Monday morning. Sunday night Mr. Davenport said he felt very strongly impressed not to go until Tuesday morning, but I thought we had better go, as we were all ready to go. In the morning, or rather towards morning, I was taken very sick, so that I could not leave the house all day Monday, which, of course, prevented me from going until Tuesday. When we arrived here last evening, where we had to lay over all night, to make connections at Mason City, we found that the very hotel, the Bowler House, where we intended, and should have stopped, took fire on Tuesday morning, at two o'clock A. M., and two men were burned. The rest escaped by jumping from the second-story windows. I shudder when I think of it, and feel thankful that we were saved by our guides. We had a very pleasant time at Des Moines, and have awakened a great interest. We go to Clear Lake this afternoon. Shall be in Chicago in the course of three or four weeks, unless I receive calls that I don't know of at present.

Mr. Davenport joins me in kind regards to you and all the friends.

rience.
Respectfully,
HARRY BASTIAN. Ackley, Iowa, March 1st, 1871.

Letter from William H. Thompson,

BROTHER JONES: -- I have read that question "Who are they?" as long as I can stand it without making some reply. I see that I am indebted to you financially \$5.00, and generosity beyond computation. The first debt, I hope to cancel by the 1st day of May, or before; the second, I never expect to cancel; but as long as I can earn three dollars a year, above necessary expenses, I shall take the JOURNAL. I am much interested in your "Search atter God;" but I am more particularly captivated by your independent style of handling people and thingswithout gloves on. I do not like to presume too much on the generosity of a friend, but I can appreciate a favor, and shall pay for what I get. I do not want my name published gratuitously, and shall use my best efforts to prevent it. I try to be a true Spiritualist, and to do what little I can for my brother man, and shall keep on trying while I stay here on probation. When I find I can't pay for the Journal any longer, will say so, like a man. Seneca, Crawford Co., Wis.

Thank you, brother. That is the ring of the pure metal. Such as you we love to serve.-ED. JOURNAL.

WILL OF ROBERT BARNES.

Letter from Sada Balley.

Truly, hast thou spoken good Journal. This grand will is the most important bequest of the

Oh, Robert Barnes! May thy great, free, noble spirit, attended by a glorious band of angels, hover round the executors of this, thy last will and testament, guiding them, and in-fluencing the board of trustees of the Indiana State Association of Spiritualists to expediently, wirely and prudently carry out thy noble bequest, according to thy grand and benevolent design

Oh! brother and sister reformers: Ye, who, like myself, have toiled in poverty, have endeavored, in every day life work, to sow here and there the seeds of truth and freedom, have sacrificed all worldly interests to aid every unpopular reform attending by principle at whatever cost, yet wondering with parental anxiety, which no words can express, how the precious little ones should be provided for, should be educated physically, intellectually, morally and spiritually, in accordance with true harmonial philosophy, look up in hope and trust and gratitude!

What a weight is lifted from my weary heart, what tears of joy flow, what praise and thanksgiving well up from the depths of a mother's love within my soul! as I read the welcome news in the Religio-Philosophical Journal of March 11th.

God speed the day when this prospected home and college shall be in successful operation, educating the children of those whose motto is: "Bound to no party—to no sect confined, The world our bome, our brethen all mankind.
Do good, love truth; be just and fair with all,
Exalt the right, 'though every ism fall.'

LAPORTE, IND.

Letter from A. Bryant.

BROTHER JONES: Please find enclosed three dollars, which will carry the date upon the little ye llow monitor from July 1st, 70 to July, 71. About two years ago, I ordered you to stop sending the Journal, on account of financial difficulties, hoping to renew as soon as I should have the ability to do so. Now, Brother Jones, a thousand thanks for your disobedience of orders; and may you and the Journal live together long and prosper.

LAWTON, MICHIGAN.

No credit to us, Brother, for disobedience of orders; your letter never came to hand. If it had, the paper would have been discontinued. We always obey such orders, provided all dues. if any, accompany such order. Thank your "lucky stars," my Brother, for the weekly visits of the glorious old Religio-Philosophical JOURNAL the best spiritual paper in the world. So say thousands upon thousands of good judges, and we believe it.

How to Make Money.

Send to the American Publishing Company, Rutland, Vermont, for their beautiful Specimen Book, and make ten dollars the day you show the book. Read their advertisement in another column, concerning the Parlor Album, and you

will get full particulars. The Parlor Album contains more beautiful embellishments than any other work extant. The Specimen Book is sent free on receipt of postage.

-A standard text book of the facts of Spiritualism is comething which every Spiritualist desires. A work which can always be referred to as reliable authority. For such a work, we refer our readers to "A Twenty Years' Record of Modern American

### WHO ARE THE WORLD BUILDERS? A Chapter from a Book Entitled "The Hollow Globe," by Wm. F. Lyon.

Doubtless all will admit men exist as intelkgent beings, and that all they have in their organization, either of a physical or mental character, they must possess inherently w tain them-selves, and all of this must have been aggregated or gathered from some source within the spiritual and material realms. It must be admitted also, that all beings possessed of spiritual organizations, must be similar in their natures and properties, whether the spirit is clothed with gross material or that which is finer. As with gross material or that which is finer. As a sequence, then, if one spiritual being, capable of comprehending ideas, has existed from all eternity, all spirits endowed with such capabilities must be eternal also. For we discover, the one who comprehends a larger fund of ideas, is only more progressed and exalted, and has had more experience under favorable conditions; give the others similar opportunities, under similar conditions, and they may arrive at the same point of exaltation. same point of exaltation.

There is evidently no intelligent being who is able to inform us of the method by which something may be made from nothing, because the human mind can not possibly entertain any such conception. We are forced then, to conclude that every particle of matter which is now sufficiently gross in its character to be visible to us, had an eternal existence. If so, spiritual substances which are so much higher and finer, must be eternal also; and, eternal existence, as we have said, involves an eternal history, with an experience of the same duration.

We find the spirits that exist in man, and are brought up to a state of development commen-surate with such existence, are intimately connected with material organizations, and do not leave such organizations, until a dissolution of material particles commences, and many times not before much of the organism is wasted away. May not the same spirit have been connected with some material organism during all its previous history, and passed out in a similar manner? Physically, man seems to be a microcosm of the whole, and has in his organism a part of all organisms below him,-that is, the ma terial of his physical, has been prepared for him by coming through all the forms that are below; so that he is the grand culmination of all those inferior animal organizations, and de-pends entirely upon the lower forms of organic life for his existence, as well as continued sus-

Suppose by the use of food, we incorporate into the physical structure the peculiar elements contained in the vegetable and animal kingdoms,—and most people are in the habit of using more or less of this kind of food; in doing so, they swallow so much of the positive and negative elements which existed in the mireral kingdom or in the carth, and which have been extracted for the use of vegetables and animals they have eaten, as well as for themselves. The vegetables and animals were composed of carbon, oxygen, hydrogen and nitre-gen, together with all other elements needed to build up the human structure and sustain life. If they eat an egg, they obtain very nearly the same essences, served in a little different form. Give an individual the nice wheaten loaf and well made butter, and life may be sustained by adding the needed amount of fluids. If so, those articles must contain the very elements that compose the human physical system. We should find in the wheat, silicon, carbonate of lime, magnesia, allumina, exide of iron and manganese; in the butter, carbon, exygen and hydrogen, and if you add cheese, much the same elements. Those are precisely the essences or spiritual substances which exist in the carth in such profusion, and they are precisely

what we require to custain life. Yet we would not care to sit down to a rapast of silicon, carbonate of lime, nitrogen, etc., unless served up to us under their various disguises, to make them palatable and attractive. We do not desire, either, to sit down to a dish of insects and worms, however nicely they might be prepared, but we do sit down and re!ish with great gusto the broiled chicken or bird that has subsisted entirely upon worms and insects, and has incorpora ed them into the very lesh we are eating with so much satisfaction. We turn with disgust and loathing from the snake that crawls upon the earth, and the garbage that is thrown into the street, yet the pig seems to delight in them, and devours them with no seeming repugnance, and we do not hesitate to eat the flesh that is partially composed of such materials. We convert the contents of our barnyards and privies into the vegetables produced in the fields and gardens, and partake of the very elements in this form, that were so disgusting in the other; and we may eat or drink what we please, we find that we are only gathering some element that originally belonged to our great parent, the earth. But, all the ele-ments are purified and refined by passing through the various forms of organized life, and thus prepared to enter into, and form the component parts of this highest physical or-

It is a well established fact, that man has arrived at his present physical condition, upon the principle of reproduction; then it follows, that he must have originated in the very lowest organism capable of performing that particular function. His origin, then, could not have been in the earliest vertebrate or the exceedingly diminished living animalculæ, but must have been with the most infinitesimal atom, and during the inconceivable millions of ages or eternities, he has come up to his present condition by natu ral processes, subject to the law of eternal progress. For, if some miraculous power has been connected with his experience or history, if some supernatural forces have intervened, when could the miracle have cone in? At what period in the history of the race, was this remarkable supernatural interposition of miraculous power introduced? If such power was necessary in the production of man, then why not in the production of all other forms of organic life, and all aggregations of atomic parti cles? So in that case, natural forces would have been entirely unnecessary.

If the law of reproduction brings into exist-ence animal and human organisms to-day, and it is an eternal law, which all must admit, then, we ask, when did the law of reproduction commence its operations? Being like all other material or spiritual laws in its character, it could have had no beginning, but has been continually operative wherever and whenever atomic particles have existed. And they have eternally existed, positive and negative, male and female; and wherever two atoms have been united, this great law had been there to produce its result. Is there any difficulty, when you have the law, the elements, and the material, to produce all the forms of organic life, from the lowest to the highest, without any miraculous interposition in the one case more than in another? But this subject has been treated upon extensively by the numerous authors, and it is unnecessary for us to reproduce their views, that prove most clearly, we came into our present condition in accordance with universal law, and inherit all our being, or physical organism, from the earth our parent.

And now comes in the more difficult question of the spirit entity that is attached to the physical, and during life is inseparable. We notice that all aggregations and particles of matter possess inherent properties, attributes, and constituent elements. cent elements, as well as form, size, affinities;

etc., and what are these but the spirit of the particles and aggregations? All atoms also being possessed of form, size, extension, and other attributes, we claim all these several characteristics to be. acteristics to be connected with the spirit of the atoms, and this spirit having an existence, must continue forever; for whatever has an existence in the realms of nature, must continue, as you can no more return something to nothing, than

create something from nothing. If you pass the sc-called inorganic atomic substances, and come up to the realms of organized living forms, as the animalculæ and infusoria, you will find entities with still more apparent attributes and charc'eristics. They have life and locomotion, and are sensuous; they taste, feel and smell, have desires, and fears, with combativeness and destructiveness, and are to all intents individualized living entities, and are evidently preparing for a higher condition, and what should hinder their occupying this higher condition, in a coordance with the immutable law at a progress? If there had been me spirit in law of progress? If there had been no spirit in the animalcule, it would not have been a living organized being, with all the attributes we have found it to possess, and there can be no doubt but the spirit must have been developed, in the inorganic atom, and prepared to unite with the living organism, and in this condition is preparing for still further advancement and growth.

When we learn that the spirit entities are the real existences, that are clothed with organic real existences, that are clothed with organic forms, we shall find a key that will unlock muc's that has been dark and mysterious in regard to the origin and multitudinous changes that have taken place in the lower forms of organic life.

Darwin has labored through a volume, to show that the so-called different species have been produced through all their variations, by natural selection and change of condition. But had he discovered that each organized being had a spiritual entity, that was susceptible of change and growth, and that the spirit had power to modify the form of the living materialized being, he could have explained the. phenomena of the origin and various transformations of the different species much more easily, and given a clearer explanation of the whole subject; because, upon this hy pothesis, we readily discover how changes of visible forms must and will necessarily take place. The spirit in its upward progress necessarily demands a higher and better form for its residence than it had previously, and nature provides means to satisfy that de-mand, in a superior being of the same species, or else it must advance to some form in a higher species. All spiritual entities being eternally progressive, there being no stand-still in the universe, must progress to a certain extent during their residence in any and every form of organic life they inhabit; hence, a form precisely the same as the one occupied previously, would not answer their purpose. We have noticed that spirit, being sublimated and finer, exerts power over gresser material; so, it must have a controlling influence in modifying and changing the material zed forms into which it enters, to adapt them to its improved condition.

In defining our position more clearly, we remark that we shall be forced to admit, that all material atoms must be attended by corresponding spirit entities, or, in fact, the atom is a spirit entity which may have gathered a materialized form around it; and further, it is an uncreated

eternal existence. We know atoms exist, and we cannot conceive that they were produced from nothing, by any power or principality above or cuiside of nature, and we can entertain no conception of any law within the natural realms, by which that result might be attained. We learn also that certain aggregations of material atoms are endowed or accompanied by corresponding spirit entities, which fart is very generally admitted: because the activities and attributes of the spirit individualities in the human form, are too pal-

pable to be denied. The human spirit, if it is able to contemplate eternal entities, can much more easily comprehend the idea, that there might have been, from the eternal ages of the past, an infinite number of simple and homogeneous existences, than to grasp the thought, that there spring into being, or that there was one single complex, heterogeneous, infinite, self-existent personality. It is far easier to conceive the idea, because it is more in harmony with natural principles, to conclude the lesser existed first, and ultimated in the greater, than that the greater existed previously, and produced lesser from his infinite power, The first conception is compara ively simple and natural, while the latter is marvelous and inexplicable, and its contemplation leaves the mind in a state of utter confusion and darkness.

We do not wish to assert that there is not such a boing, somewhere in existence, who exercises universal control, and who is capab'e of supervising all the universal worlds; but we must think, it would be hardship to place all those vast burdens upon his shoulders. A general supervision of all the machinery of all worlds would certainly require his constant and unremitting attention and care, while there must be infinite hosts of spiritual intelligences. who have come up through all the lower forms and conditions, and having bad untold billions of ages of experience and observation in the realms of progressive knowledge, in which to acquire ability, ought to be abundantly competent to act in a thousand different capacities in the administration of the affairs of worlds and systems of worlds, and they all seem to be existing in a state of listless idleness.

I hope we shall not be charged with irreverence, if we should express the opinion that it would not require infinite intelligence and power, to construct and take the entire supervision of the affairs of the world we inhabit, because, comparatively, it is a small world, and evidently very inferior, in some respects, to others in our solar system. It has not the belts of Jupiter, or the rings of Saturn, or the light and heat dispensing power of the sun; hence, we may conclude that it would require a more extended knowledge to produce worlds with those several appurtenances; still we should be compelled to entertain the highest reverence and admiration for a being who was able to produce one like this, and supervise its affairs successfully; although we might conclude there were other heavenly bodies, very many thousand times larger, that would require still greater knowledge and experience to construct and manage.

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Amidst the cries of his many friends, and tender appeals of his wife, to God, that he might live, this philosopher, Lucretus, had passed to the Summer Land. He expected to and God there; to be brought in contact with. him, and worship him in spirit and in truth. On awakening in the spirit world, under the enchanting music of spotless innocence, manifested in a circle of cherub children, he found himself in the genial company of those who had long since passed away, and he could hardly appreciate the change. While his eyes were feasting on the beauties around him, and his ears listening to music of exquisite sweetness. he felt the gentle presence of a daughter's arms, and as she caressed him, and said, "My father, my own dear father," there arose within him unutterable emotions of delight. On his left, was a circle of little innocent children, with their songs of welcome; on his right, old acquaintances, relatives, and friends, while bending over him, with her sweet lips pressed to his. was his own dear daughter. A philosopher, in "Search of God," receiving a grand reception in the spirit world! True, he must have been astonished! He thought, "Is this scene one that Aladdin's Lamp has produced, and will it soon vanish, leaving me a wreck on the mate- | nication between remote places, and performrial shores?" But all, to him, was a reality. There was net, however, any psalm-singing, no thrumming of golden harps, or shouting of praises to God snywhere. He looked for the throne of Deity in vain; it was nowhere to be

Amidet the grandeur of the scene, it is not strange that on his first arrival in the spirit world he should interrogate those around him, and desire to know something in reference to he, too, feels his own insignificance compare

the being after whom he had been searching so long. O inquiring mind! on the wings of reason, you scale the starry heights, and hold communion with those in the spheres above you, and while listening to your own musings, watch for some white-winged messenger to bring you a knowledge of the higher spheres. Yes, above the storm-cloud, above the s'er-just that greets the vision, beyord that which bears the impress of man, he turns his care to eatch some strain of music that a messenger of love has sent forth as a ro'e in the grard universal song! Ob, the buman mind—it will never falter! its mission is transcer dently beautiful and grand. Beyond the flery cars of the sky, or the pulsations of moving wor'd, where blank space is spread out like the Desert of Sakara, he scarches for some green casis, an the Arab would on the sardy plair, and when he finds it, it presents to him new pressures, new i cauties, new revealments! Yes, beyond the star-dust there are fields to be improved, new worlds to be made, grand schemes to be inaugurated.

We falter for a moment in our sourch. In the

region of the constellation Andromeda, we behold a magnificant world, and it is in flames! There is a confligration there; a world is on fire: the clements are in terrible commotion! This was a new world, passing through the rudimentary cord tion. There were no animals there—20 life—nothing but the barren sides of this mass of matter. On all sides are jets of flame, stretching their serpent-like folds away off into the skies for millions of miles, and the scene is terrific beyord description. We seem to feel the sensation imparted by this burning mass, and we wish it were otherwise. The very air seems full of demons, and as those jets of flery flames shoot forth, there is commotion, ah! such as the eye never before witnessed, observable on all sides. A house may burn, a city may be laid in ashes, a forest may be swept away by the devouring element,—but to see a world burning-who can believe it? But such was the case. In the regions of this constellation, Ardromeda, this conflagration took place, and the struggle between the fire and the supervising circle of spirits was grand indeed. There were the elements on the one side—intelligence on the other. There was matter in a grand carnival. Though blind, though thoughtless, though deal, it moved in angry themes. But the skill of the spirit world was brought to bear, and those flames were subdued, the elements brought urder subjection; but the progress of that world. was put back for thousands of years. Well, this may seem strarge,—a conflagration in the regions above! Within the last thousand years many accidents have occurred in the fields of space, and a world has been wrecked -shattered,-and vast improvements inaugurateddemolished.

but a God could form this earth, cause it to mis compresent and all-powerful, he could put | well that reward will follow every unselfish act. | with delight), keeping time to the music without flames with a mere wish, as it were, but we and that if a fire is ever extinguished it is done through the its'rumentality of individualized intelligence. There may be spontaneous combustion, but no spontaneous going out. Fires generally occur by accident; and when that star was in flames, the cause thereof was the failure of the spirit circle to comply with cer tain well-defined conditions, and the result was a wreck and a renewal of the work. What! failures in the spirit world! accidents in the Summer Land! some grand scheme .wrecked! a conflagration there! Yes, amid the star-payed streets of heaven, and along those beautiful lines of communication that unite worlds, accidents happen, for all improvements there are made by individualized intelligences, and they are not perfect. Imperfection everywhere !in the thoroughfares of earth and the starlined roads of heaven; in the belching engine. and in the function of a star. There a world was wrecked! Yonder is a comet that came near colliding with the earth! There a planet that shows the effect of a terrible fire. On all sides we see evidences of imperfection. We search for God in vain. We find him nowhere. That world which was wrecked, or partially so, was under the guardianship of a band of spirits, but as the were controlling the forces, solidifying the gaseous elements, a mistake was made, and the result was a conflagration! Our stellar mans and books to-day, record the disap. pearance of sixty stars. Poor astronomer of earth, with your telescope you can learn something of the nature of the heavens: but there are forces that it cannot unfold.—elements that its mirrors can not reflect. With the telescope you can look at the material heavens above, and with the microscope at the material world below. One gazes at the star dusts of the firmanent, the other at the moving, throbbing life in animalculæ: but neither can read the "Soul of things," or comprehend the action of unseen forces. The naked eye could see that star burn, but only the telescope could reveal the angry flames as they shot off, serpent like, into the remote heavens; and when that star was wrecked, the news spread from place to place; the newspapers in the Summer Land contained accounts thereof, the spirit circle who had it in charge were accused of incompetency, and the event caused intense excitement. Accidents are constantly occurring in the heavens. Individualized man is not perfect there. The wisest sage that was ever seen, whose mind was co. lossal, aspirations grand, plans comprehensive. and who was constantly engaged in the formation of new worlds, establishing lines of commuing those works that humanity seemed to require, was not perfect. Yes, here was a worldmaker, and our pen falters, our mind shrinks within itself, and we see cur own insignificance. as we gaze on him. Worlds how to him, and the hum and buzz of industry in the regions of space, sing his praise. But he is not a God.

He is not all-powerful, nor is he omnipresent,

and as he glances at the vast fields around him

with the illimitable universe, and in order to bold exponent of the Spiritual Philosophy as it advance himself in the scale of existence, he is | has heretofore been. While it will treat with constantly investigating new subjects, and solving problems connected with his own life. Connected with the termstion of every world is a circle of ap'rits. They control the forces that develop it, and prepare it for the reception of human beings. But occasionally a mistake is made, and accidents cover, and then investigation is at orce instituted, and the blame attached to the right parties. The news of this conflugration spread for and wide in the spirit bearing spirit of new investigators in this great world. Perhaps those who published the event, gave correct accounts thereof, and all eggetly

Now, if a God was corrected with all corditions of life, there could not be any failures; bling all-powerful, consecient, and consiptement be could not make a mistake. We know that work's have been wrecked in the regions of space; that accidents have occurred there, and can a failure, a wreck, be attributed to a perfeet being? · The werks of perfec ien would not result in a miserable wreck, a failure—no, not once. Per'ect action cou'd only end in perfect

Nowhere, as yet, do we see God. He is not in the machine shors of earth, where ergines are made. He is not in the regions where worlds are created and launched forth to bloom | two little girls, aged respectively eleven and with civilization and refinement. He is not the maker of that occan steamer; nor that comet with its long train of translucent light. He did not originate gas, that cities might be lighted, of them in this article. nor stud the heavens with those brilliant luminaries. He did not form that chronometer watch, with its wheels mathematically arranged nor organize the motion of the planets as they keep the time" that a wise mathematician designated. There are mathematicians that institute rules for the formation of a watch, and mathematicians who institute rules for the formation of worlds. O child of carth, let your aim be upward! Our vision sweeps the fields of space, and none but individualized intelligences greet our vision. We see Mars, Venus, Ju piter,—all the planets, and know that they are not the results of the labors of an Infinite God. Nowhere do we see a God. Everywhere we see man, and the works of his hand. Who does not want cur position to be true? Child tain number of raps or tips of the table, or by of carb, do you call us sacrilegious, when we picture to you the grandeur of your to. If the answer by in the negative, one of destiny, and exhert you to lead roble, pure lives, the children puts a slate under the table, upon to exalt yourselves, by lifting some prostrate form bereath you up. Ah, cell us a blasphenicr when we doly the God of Abraham, Issae | hand of the child and the slate where she holds and Jucob, and look with contempt on brazen it, is in plain sight. As soon as the sound of images, and do not agree with those who worship a God who has all-power, but not power enough to make himself known! But we, while we thaspheme, as you think we do, die to improve conditions for better manifesta-World-making is attributed to God. None will proceed on our earthly pilgrimage, sowing the seeds of charity, assisting the needy, envolve, and adapt it to the wants of man. If God | couraging the care-worn and weary, knowing

## YOLUME TEX.

To be continued.

This issue of the Religio-Philosophical. JOURNAL COMMENCES the TENTH Volume of a paper that has, by dint of perseverance of its proprietor and editors, won its way to the affections of the most highly-developed minds the thinkers, the savants—as well as to the hearthstones of the searchers after truth, of every profession and occupation, from the most aristocratic, to those of the most humble walks of life, wherever the English language is spoken.

When we contemplate the fact that this triumph has been won despite the open and covert opposition from the various sects and denominations of so-called Christians, -which, however, we do not complain of, as we have, on all proper occasions, exposed their fallacies, and the corrupting and pernicious influence of their doctrines -we do more fully realize the great truth that the power invisible is far more potent, and when once enlisted, will overcome all opposition to progress which may exist upon the material plane of life.

The power of the angel world is day by day becoming more apparent to the most casual observer. Instrumentalities are now in full operation for the speedy ushering in of the new dispensation of Spiritualism, in which intercommunication with the denizens of the next life will be as common as telegraphic communications in business matters now are. Every month in the year develops some new phase of spiritcommunion, and of a subtle power possessed and under the intelligent control of spirits, which will be made practicable in every-day life upon this mundane sphere.

These events must be heralded to the millions, thus preparing their minds for the reception of knowledge heretofore unknown to mortals of

Superior knowledge cannot be imparted successfully to children, nor can the wisdom of immortal souls, of millions of years in the spheres, be imparted to and understood by man, saye as he shall be developed by lesser truths to receive the greater. Instrumentalities are at work to that end. As a journal to record, and as a medium of communication—as a means to disseminate such facts as from time to time are obrerved, however contrary to any known law .the RELIGIO-PHILOSOPHICAL JOURNAL has been born into existence, and attained to that power and influence in the minds of the masses. to accomplish that end, for which it was projected.

From week to week its columns will be filled with a record of the most remarkable developments transpiring throughout the world, as wonderful and strange, in this,—even in this new

The correspondents of this paper consist of such men and women as shall, wherever they happen tobe, write up a report of what may transpire hrough media in their presence, and such thoughts as they may give utterance to

on the phiosophy of life. The Journal will continue to be the same

the utmost courtesy all opposers who base their opposition upon sincere arguments, however unt nable, it will not spare from exposure hynccritical cant and estentatious pretentions, devo d of merit, however uppleasant the task.

It will be the aim of its editors to make the JOURNAL everyway acceptable to the bold lover of truth. To that end we invite the co-operation of all old friends, and the kind and forand revolutionary field of reform.

### THE BANGS CHILDREN.

An Interview with the Spirits-Mrs. Bangs! Report of the First Manifestations in Her House-A Synopsis of what is Daily happening in the Presence of the Children.

We have on three occasions been invited to witness the wonderful p'aysical' manifestations of departed spirits in the presence of the Bangs children.

These manifestations take place in a fully lighted room, and yet musical instruments have to be enclosed in a box or dark room, in order to enable spirits to play upon them.

This family all seem to be mediumistic, but seven years, are considered the best mediums. The manifestations were so varied in our presence, that we shall give but a faint outline

A long, heavy, extension dining table is brought cut, and an ordinary table-cloth is spread over it. The family are seated along on one side, and as many as is convenient, fill up the circle around the table, excepting a space of about three feet between two of the children, which is left vacant. In this vacancy is placed a chair. The audienc) who may be present, are seated around the room.

It is then quite usual for some one of the family to ask a little spirit-son of the Bangs parents-if all is right. This little son passed to spirit-life when only fourteen months old, but is now plainly seen and talked with by the other children. In response to that inquiry, an affirmative or negative arswer is given by a certhe tipping of the vacant chair above referred which a pencil is laid. Immediately the sound of writing is heard on the slate, and yet the writing ceases, the slate is placed on the table, and thereon is found, in plain English, such corrections as are required to be made in the cirtions.

Sometimes, some one plays the piano, then the chair above referred to, dances (apparently cut any thing or any one touching it. The table, also, often hops and skips about as if an intelligent being, keeping time with delight to the

The children are also clairaudient. They hear the spirits talk, and give what they say to the members of the scance, whereupon the spirits in turn give their assent to the truth thereof by raps on the table, or by forcibly tipping the vacant chair. Tais chair seems to answer a very important purpose. It is always ready to respond to any one's inquiries, when requested. For instance,—one directing an inquiry to the chair says, Cnair, is John Smith-or some less noted character-present? The chair immediately responds by one, two, or three emphatic tips, which are understood to mean respect-

One wants to have a spirit friend write something on the slate, whereupon one of the little girls holds the slate under the table, as before described, or on the top of her head. Immediately the pancil is heard writing, and as soon as the sound ceases, she takes down the slate, and the inquirer finds a short message to him or her, and sometimes, as is claimed, in the fac simile hand-writing of the deceased person while in this life. In all these cases, as hundreds of sceptics can testify, the writing is done without the touch of any mortal hand.

ively,-no: I don't know: yes.

A little box is fitted up, and a number of musical instruments are placed in the same. One of the little girls will sit by the side of the box with one hand inserted through a little hole, only to the wrist-joint,—all in plain sight of the audience. Then the musical instruments will be played, several at a time, keeping time with a piano played in the room. Dancing will also be heard, etc., etc. Hands are often presented at a little diamond-shaped hole in the box, moving things which have been deposited in the box. These last manifestations are most perfect, when a little seven year old girl is tied fast and placed inside of the box. Another most interesting phase is also wit-

nessed. While you are looking right at one of these little girls, you will hear her cry out, oh! in a child-like voice as if she were hurt. She will push up her sleeve, and there will be found plain and deep indentations in the muscle of the .arm, of a set of children's teeth,-upper and lower-indeed, in some instances, almost drawing blood. She will slip down her aleeve, and no sooner down, than she cries out again as before. and again slips up her sleeve, and other indentations, similar to the first are to be seen, and this will be repeated for a half-dozen times or more while you are looking right at her all the time. She says it feels exactly as if she was being bit by a child, and, indeed, the arm presents that appearance.

We might go on and recite the varied manifestations which are daily astonishing the beholders, in the presence of these children, would space admit it. We will content ourselves for the present, by giving the following narrative written for this paper, by Mrs. Bangs, the mother of the children, under the approval of Mr. Bangs, their father :

DRS BANGS' REPORT.

I will commence by saying that up to September 30-h, 1871, none of our family had ever seen any spirit manifestations, had never set for them, and was not thinking about them. All at orce, on September 30th, about five o'clock in the evening, hard coal was thrown in at the door. I thought it to be the neighbors' children, and requested them to stop. They answered that they had not thrown any coal; but of course I did not believe them, and closed the

I will say here, that we lived in the upper story of the house, about eighteen feet from the ground. The kitchen window was dropped about six inches at the top, and after I closed the door, coal commerced to come in at the top of the window, one piece after another. When my husband, Mr. Bargs, came home to supper, about seven o'clock in the evening. I told him the chi'dren had been throwing coal into the house. While he was at supper, the coal kept coming in all the time. After supper, Mr. Bangs went out around the house and concealed himself, with the expretation that he could find out who it was that threw the coal, but failed to see any one, but he could see the coal pass in at the window, and hear it fall on the floor. It was a pleasant evening, and the moon shone very bright. It there had been any one near by, he would have seen them Mr. Bangs then came into the house, and shut the window. Several picces fell in the room after that. The next morning, about seven c'clock, ccal com venced to come in at the pantry window on the other side of the house, and next it came into the dining room. From seven to eleven o'clock nearly a peck was thrown in. We were not disturbed during meal hours, nor after eight o'clock in the evening. Coal continued to come in for four days. It made no difference whether the windows and doors were cpan or not. One large piece was dropped in the front room, weighing eight or ten pounds, when all the doors and windows were closed. Several other large pieces were brought in and placed around in different places. Several of the neighbors were called in, and can testify to the truth of this statement. They said it was some evil spirit that had got into the house.

On the evening of the fourth day, as the family were sitting around the table reading, ten pieces of coal were dropped, in a circle, on the bed in the room where we were sitting.

The next day, chairs and other articles of furniture were piled up together, in plain view, in a moment, and then returned to their places again. Dishes were put on the children's heads A brick, and a tumbler full of water, was placed on the head of one of the girls several times. Most every dish and small article in the house was put on their heads, and kept me busy all day taking them off.

When evening came, they took the ribbon off of the eldest girl's head, and tied her fast to the chair with it, and did many other things. Then they bit her on the hand, several times, so hard that the prints of the teeth were to be seen very plain. They tipped the chair she was sitting in. I had the impression to give her a piece of paper and pencil, and I asked the question, who it was making those demonstrations. Immedistely they controlled one of the girl's hands, and wrote, "good spirit,"—the girl not having any control of her hands. In a day or two after that, she saw the spirit of Mr. Bings' sister, and described her form and features perfectly. She never saw her in life. The spirit spoke in an audible voice several times, calling Mr. Bangs, Brother Edward, brother Edward," one time

when the children were not in the house; at an

other time when the children were asleep in

bed.

The lamp was trimmed every day, for two weeks, by spirit hands, the wick being cut each time. Dishes were washed, knives were scoured by them in a few moments, and beds were made. The pantry floor was washed, and another floor was swept. One day while the eldest girl, Eliz. abeth, was ironing one part of a garment, a spirit took another iron and ironed the other part of the garment, and helped until all the clothes were ironed. I saw the iron move about on the cloth, but could not see the spirit. Presents were bought for the girls, and carried into the school-room and given to them. They had each a new circular comb and neck-ribbon given to them in the school room. The combs were put in their hair, and the ribbons tied around their necks. They did not know anything about it till some of the scholars asked them where they got their new combs and rib-

One morning I was quite unwell. A spirit said if I would go and lie down on the bed she would cook breakfast for me. I did so. Then she fried waffle-cakes, boiled eggs, and made tea. Everything was cooked nice. I wish to say here, that neither of the girls know anything about cooking; also, that the waffle iron had been put away in a barrel, and had not been used for six months before. That spirit cooked all the food we ate for two days. She made bread and apple pies, fried potatoes, made gem cakes and baked them. When we set the table for meals, she, the spirit, would set a plate and chair for herself, and would set to the table, and sometimes the food disappeared from her plate, as if she ate it. She often moved the chair. Some of the children could see her eat; others could not see her eat, but saw the food on her plate disappear.

The spirit wrote through our daughter Eliza beth's hand, that she wanted our family to hold a circle every evening for development. We did

The first evening, they tipped the table, and telegraphed by raps, our daughter hearing the voice of the spirit at the same time, giving directions what they wanted us to do next. We sang, and they kept time to the music, by raps and dancing on the floor. We heard the sound of their feet plainly.

That evening the children saw other spirits of our departed friends. Among them was our little boy, who passed away when only fourteen months old. Since that time he seems to be constantly with us. He has drawn pictures on paper and on the slate, and writes on the slate without the aid of natural hands, giving very intelligent communications.

One evening, while all the family were sitting at the supper table, with a full light, our little girl Mary had her dress changed in a few moments by spirit power. We are all positive she did not move from her chair during the meal and yet her dress was changed, and the dress they took off from her was carried and hung up, Quite often the girls have had their dresses

thus changed, and their hair curled, before our eyes; that is, we could see that their clothes were changed, and their hair curled, but could not see any one doing it, but we do know the girls did not do it.

The spirits have bought toys and other useful articles, and brought them into the house. They use their own money. Several times they have given the children small pieces of silver money and currency.

I said to the spirits one day, that I wished them to put a piece of money onto the girl's head, if they could. I kept looking at her all the time. In a few moments they put twenty-five cents on her head. I know she did not have any money about her, and could not have put it there while I was watching.

One day I put an apron in a bureau drawer, and locked the drawer. In a few moments the same article was thrown out from a little cabinet or box in another part of the sitting-room. I put it back in the bureau drawer, and locked it in the drawer three times in succession, with the same result. The spirits have written many times on a slate placed on the girl's head, without using any visible pencil, or anything but their own hands

Some of the best communications that we have had, have been written on the slate, as it lay on the head of the medium. There are many other manifestations of a startling nature which

I omit to mention.

This article being already longer than I thought it would be when I commenced it, in conclusion I will say that we have a large band of spirits with us all the time-some of them our near relatiors, who seem ever ready to marifest their presence. They say all our family are mediums. I will give the names and eges of the children. El zabeth F. is eleven; Mary E. is eight; William B. is six, and Edward D. in fourteen years of egé.

MIS M. L. BANGS. Chicago, March 10.h.

### A Great Victory—Class Legislation Defeated.

The "Declor's Bill" before the Legislature of the State of Illinois, come up for a final vote on its passage, in the House of Representatives, last week, and was defeated, by an everwhelming majority.

This action should irspire every Spiritualist with confidence. There is no danger from legislation, so long as liberal-minded men are vig lant in guarding their rights.

There has been a systematic movement on the part of the devotees of old Theology and old fogy schools of Doctors, to strike hands in a general onslaught against Spiritualists. To that end mediums were arrested as fortune-tellers in Chicago, under an ordinance to fine and imprison that class, and a bill was sent to the legislature, with a popular title, but for no other purpose than to fine and imprison every healing medium, so often as they should prescribe

In neither case did they come out boldly, and say that such was their intentions, and that Spiritualists were in fact, the only class they

In more irs ances than one, we know it to be a fact that come of the so-called spiritual healers have efficieted in this movement, because, us they said, "They can not hurt me, I have got a diplema from a medical college "

priesthood, and no less corrupt schools of medical practice! If we were diplomatized from the most popular medical college in the country, and brow what we now know of the the power of epitie to heal through mediums, before we would parder to such a c rrupt cause to gain popularity or practice, we would toss the parchment into the flumes, and stand by the ange celected mediums, and defend them even to the prison cell.

Actuated by this sentiment, the columns of the Religio-Philosophical Journal—" solitary and alone"-came to their resone. Our that part of the State. good friends, the Spiritualists, cut the remonslooded both the House and Senate of the Legisla ture therewith, until the members felt a power in their constituents which they durst not, if they would, set at defiarce. The work is done, and well done. The bill is dead, and en dead, that it will not again find a Committee who will dare even to up ut at any future session, in favor of its passage.

These two victories of the Spiritualisis over a systematic and well-planned attack by its oppusers, in this city and in the great State of Illinois, will do for this year.

Let our friends in Michigan be as vigilant in defending their rights as has been the case in this State, and the same fate will await the similar Bill now before their Legislatura.

#### What is it, How is it Done, and Who Does it?

A citizen of Milan, Ohio, called upon us on the

14th inst. and related the following facts: In North Milan is an old wooden building for

merly known as the North Milan Hotel, now occupied by a man and his family, by the name of Horner, in religious faith, Second Adventist, and a strenuous opposer of Spiritualism, as is natural. because if true, his faith must be false. About two months since, the outline of a man's

likeness began to be visible on a pane of glass in one of the windows of the second story, in a room unoccupied. When first discovered it was of a steel blue color, smoky looking and indistinct, as seen from the street. From the inside of the room. the glass is clear, and not a shade is to be seen.

From the time the likeness was first seen from the street, it has from day to day become more distinct It is a full-sized likeness of a man-finely wrought lines and beautifully shaded colors, with black hair and white whiskers. The eyes are well developed. Our informant says that he and others have tried to efface it from both sides of the glass. but no impression can be made upon it. The colors are imbedded in the glass, and yet, however paid. strange, can not be seen only from the outside.

Within three weeks last past, two similar like nesses have been developed on two panes of glass adjoining each other in one of the windows of the Exchange Hotel, in the same town. One is the Kansas-his home. His lectures are creating a likeness of a male, and the other of a female. The female has a hat and feather on her head.

They are both well developed likenesses-eyes distinct, and life sized. They look, when viewed from the outside, as if they showed inside of the glass some four inches. No appearance of anything whatever on or in the class, when looking at it from the inside.

The likeness of the man is recognized as that of Major James E. March, who died in Milan about two years since. Neither of these can be effaced. any more than the other, nor is there any trace of any paint or stain upon the glass.

Deacon Ashley owns a jewelry store in the same town. On one of the panes of glass in a window of the store, has, within the last month, appeared a life-likeness of a female, a negress. It is gradually becoming more and more distinct, despite the the mind on the body, both in health and disease, efforts of the deacon to exorcise the spirits, and and the psychological method of treatment, by

The descon is doubtless a very pious man, who works on our shelves. \$1,75, postage paid.

would no more tolerate such work than the de vout Jews would tolerate the works of the Nazarene and the angels who attended him. He is a truly religious man, and went at the window with soap, water and brush, expecting to efface the same. The more he scrubbed, the less prospect he had of efficing the picture! Not to be defeated, however, the deacon went at it with brush and paint, but after the lapse of two weeks he gave up in despair, and again washed up the glass, and confesses that the picture is better than before he commenced his operations!

The deacon's opposition is in keeping with all other opposition to spiritual phenomena. The more they oppose the more rapidly the phenomena is multiplied.

But the descon's store is not the last place where this phenomena is being developed in this highly favored town. Quite a number of other places are similarly decorated-from ten to twenty, and perhaps more.

It is amusing to see the opposition manifested by the church members. While Spiritualists do not profess to account for the phenomena, the church members loudly protess that it is not the work of spirits, but fail to attribute it to any radional cause, and as a last resort, where they can control the windows, they close them up, to shut out the light and prevent people from seeing them. A marked case of that kind of management occurred at Andrews' Hall, where a likeness appeared, said to be that of General Washington.

### "The Raven."

The world-wide same of this poem has induced C. T. Eben to attempt its translation into German. In this he has been highly enecessful. He has given a strict preservation of metre, rhyme, rhythm and burden, and a very accurate rendition of the plot. The delicate aroma which pervades the original, and the true ring of Poe's wild, wierd rhythm has been transferred to this.

This edition will make the poem even more widely known than before, if possible, and we congratulate Mr. Even on the success he has achieved. The mechanical execution of the work is very fine indeed, being elegantly bound, with handsome side title in gilt, printed on fine tinted paper, with gilt edges, and embellished with numerous engravings. Burelay & Co., 21 North 7th Street Philadelphia, Publishers.

Let no one suppled that we esteem it a pleas ure to send the paper to any subscriber on credit, after the time has expired for which payment has been made in advance, unless the subscriber deems it a favor to him or her. We are always well pleased Away with such pandering to a corrupt to discontinue the Journal, on reclipt of arrearages, when it is no longer wanted. So long as it is taken, we expect it will be paid for.

### Resposal had Botal.

-- Mrs. M. J. Wilcoxson will remain at Louisville, Ky., during March, where she can be addressed care of the Spurrier House. She lectures in Alton, Ill., the first Sunday in April. Our friends in the conthern and central part of the state who want the services of a good lecturer and an earnest worker, should correspond with her while she is in

-Rev. D. W. Hall is now speaking in Providence, stranges from its pages, as requested in the and will spend the month of April in Cerry, Penn. JOURNAL, precured signatures to the same, and Societies wishing his services on the way West, should address him, care of R L. Lunt, Corry,

-C. W. De Leon, of Moscow, Ky, lectures on the Spiritual Philosophy. He is an energetic worker, and is said to be a fluent speaker.

-The wide-awake Spiritualists of Boston lately netted over \$3 000 from a fair. If they can make this much in Boston, the Spiritualists of this city ought to be able to ho'd one that would realize twice as much.

"Wm, W. Story, the sculptor, it is said, has come out in a vindication of Judas Iscariot, who, he says, believed that he was taking the enemies of the Savior into the Omnipotent presence, where they would probably be signally punished. And yet, despite this praiseworthy object, Judas after-ward 'went out and hanged nimself,' did he not?"

"Yes; but disappointment and grief on discovering his Lord and Master was a mortal man like himself, instead of being the Almighty Supreme Jehovah, as he claimed, made Judas commit suicide."-BANNER OF LIGHT.

-The want of a standard system of phonography has long been felt. The experience of thirty years of careful research and analysis, by A. J. Graham, has been given to the world in neat book form. Between its covers is contained all that is necessary to make the young student a thorough reporter. See advertisement in another column

-Dumont C. Dake, M. D., is having great success in this city. He is an active, whole souled Spiritnalist, in fact, one of the "whitest" gentlemen we have ever known.

-"I believe that the great realm of life goes on without the body, very much as it does with the body. And, there as here, the mother not only is the guardian of her children whom she loves, but foresees that bad associates and evil influences threaten them, and draws them back and shields them from impending danger."—Henry Ward

-We are now well supplied with all books on our list, in fact, we are nearly always able to fill orders, either wholesale or retail, promptly.

-A new edition of Randolph's "Ravalette" is just out, and for sale at this office-\$1,70, postage

-- Prof. Wm. Denton's lectures in New York have been a grand success. -Joel Moody, Esq., the talented young lecturer called at our office on his way to Mound City.

deep interest wherever he goes. -Mrs. Bell A. Chamberlain is making a very successful lecturing tour through Iowa. She has our

thanks for repeated favors. -Brother J. M. Barnes is doing a good work in Virginia. He is an indefatigable worker, and will

undoubtedly open the way to light and happiness to many in that benighted section.

\_S. W. Davis, writing from Sidney, Ohio, says: "A good medium or speaker would be more than welcome to tarry with me at any time when journey. ing through here. A speaker could get a hearing here, though pecuniarily very little could be expected, as the people generally are blindly groping in the fogs of the murklest old fogy orthodoxy." -"The Mental Cure." illustrating the influence of Rev. W. F. Evans, is one of the most valuable

# Philadelphia Department.

BY..... HENRY T. CHILD, M. P.

Subscription will be received, and papers may be obtained at wholesale or retail, at 634 Race street, Philadelphia.

### Emily Gage.

Gone to the home of the angels, the land of the beautiful. Emily Gage of Vincland, New Jersey. During the past year her friends have watched the movements of the pale messenger as he has been, with gentle fingers, silently and slowly touching the frail form of our young

She, too, was conscious that he was unlocking life's flower-creircled door, that leads to the fair land of the hereafter, and though this life had its charms to her, still she looked at "the beautiful hills," and was satisfied that all would be well, when the garment of mortality should be laid aside, and the freed spirit walk forth on the blue ether, and see face to face the loved ones who had gone before.

Death is seldom an unwelcome visitor, for the mortal part gradually yields to the more posi-tive influence of the spirit, for the spirit knows that there is no death for it, only change and progress from stage to stage. We realized, as we stood by the open offia and gized upon the beautiful form so cold and pale that

"There's not a charm of soul or brow, Of all we knew and loved of thee, But lives in holier beauty now, Baptized in immortality."

It is a consolation to those who have watched ty this rationt sufferer, to know that her spirit is free, and no longer chafing against the bars of its prison house, but out in the bright and beautiful fields of its native home, it can roam at will She has gone to the great home of the Infinite, and in the beautiful gardens of God, she now breathes the free air and plucks fairer flowers than earth may know.

We will not say larewell, for life's fleeting shadows shall fade, when the light of thy beauti'ul land shall fall on ours, and we too shall walk out in freedom to greet thee, our sister.

### The Progress of Spiritualism.

Each succeeding year presents some new phase of Spiritualism. Scarcely does one form lose its novelty, before the world is startled with another and those who would ignore the grand and beautiful truths revealed by these, at first look on with indifference, and when it assumes the form of reality, then they discover that it is all wrong. Each one of these manifestations is calculated to reach a certain class of minds, and to unfold the grand fundamental principles that underlie and are embodied in Spiritualism.

We remember, well, twenty-three years ago, when the first report of the raps spread over the land. We were incredulous, with the rest of the world, bu', with a very large number, we soon read the hand-writing on the wall, and saw that it had a deeper significance than the world had ever realized.

We can look back with pleasure and see how the waves of Spiritual thought have rolled over the continents, and reached millions of minds with convictions more or less clear and definite. The next great movement was table tipping, and the movement o'sphysical bodies, first will, and then without the contact of the melium. This includes in its grasp a much larger class of persons as mediums, and was practiced by thousands as an amusement. It was interesting to see how, in a very brief period, the people began to be divided—not as sheep and goats, on the right and left hand, but as believers in Spiritualism on the one hand, and on the other, these who leared to carry on the investigation, supposing they had fallen upon the track of the Evil One, or some of his followers.

Writing and trance phases of mediumship came with both of these, but did not extend so generally. The appearance of letters and emblems on the various parts of the body, which were to be seen at this time, may be considered as an entirely new phase, a discovery of the present age, since we find no record or tradition ot anything of the kind. All other forms of mediumship were known, though less understeed than at present. Healing mediumship is, perhaps, the oldest that has been known in the wolrd, but this was never so well understool

and appreciated as it is to day.

All these forms of mediumship were working their way, rolling on like the stream of a mighty river over the world of humanity, gathering with each succeeding wave power and strength. When a new form of manifestation was introduced, that of planchette or the little board,we say new, but like many other new things, it was the lineal descendent of one of the oldest forms of manifestation known in oriental history. It was exceedingly amusing, and soon became quite popular, insomuch that for a time it was impossible to supply the demand for these. They told marvelous stories, perhaps—more of folly than any of the former manifestations. The impulse regulred to move the b ard is very slight, yet it was wonderful to witness the ease and accuracy with which it wrote and drew figures. It is probable that a large class of spirits, who had never before communicated, found in this the means of doing so. Planchette drew in its thousands of votaries, and as with the table-tipping, there was soon a sifting, some going into a belief in Spiritualism and its truths, and others, especially the clerical brethren, going to - for an explanation of its strange freaks.

Many persons have predicted that the physical manifestations were a mere ebullition that mus! be temporary and would soon cease. We have heard not a few Spiritualists solemnly predict that there would soon be an end of these. We have no evidence of this, and do not accept it. Believers may deny the truth, and go away from it, declaring that "there is nothing supermundane in these," but its manifestations are becoming clearer and more powerful every day, and every form of manifestation is increasing. To-day there are more rapping mediums than ever before, and if table-lipping had not lost its novelty, there would be found to be more mediums of this character also. So of all forms of manifestation. The progress of humanity is toward the spiritual with rapid strides, and the most beautiful and important of all, inspirational mediumship, is becoming much more common, and much better recognized. This mediumship, which is the crown of all the rest, and the means by which they are al to be really tested, and to ward which they all lead with certainty, is doing a greater work for the world of humanity than ever before.

The successful ministers in the churches, as a general rule, are notignorant of this great fact, though many of them are not willing to acknowledge it publicly. The grand inspirational echoes that rise from the pulpit and rostrum, and in every department of life, are quickened by this, and as mankini come to know more of it, especially those who are its recipientscome to practice the means for its developments, and acquire the impotant knowledge of its source and mode of operation, then will these be increased and blessel to the world in a manner such as no past ca has witnessed. The thrilling power of soul doquence, under the inspiring influence of the higher world, is just dawning upon this.

us turn for a moment from a retrespective to a prospective view, and see some of the things it may do in the near future, the life-time on earth of some who stand to day as earnest workers in its ranks

Its mission is to outwork the best and highest ideals that have come to humanity, and, as Carl Shurtz says, "These ideals, though they may seem far off, are like stars in the firmament to the mariner on the weary waste of waters. He may not put his finger up in them, still they enable him to guide his bark safely to the destined

The brightest dreams of humanity to-day are but foregleams of the coming future, and through Spiritualism, there dreams have not only been multiplied, and increased, but many of them have been realized. First, the grand thought of immortality, then of eternal progress and unancing have been realized. and unending harpiness. In positions where the ills that flesh is heir to, and all the sorrows that drare the couch of mortality, shall fade away as mists before the morning sun.

The simple fact that the human soul has awakened to a consciousness of itself and of its mighty possibilities, is worth all the ciloris that have been made to welcome the loved ones from the shores of the beyond, with their glorious messages, as well as with their sad and fearful stories, revealing the grand, universal fact, that all spiris, there as well as here, are living in and real zing the consequences of their past lives, reaping that which they have sown; revealing also another most significant and important fact: that, from all these conditions, whether high or low, there is an onward and upward course, leading to the beautiful home in heaven, where all shall meet and mingle, and bless eac's other, in that pure and holy union, which belongs to the children of our Father, God-not alone from our world, but from all worlds, and throughout all the teeming ages of the past, from all time—one universal brother heod, acknovledging the father-hood of God HEAVEN.

In Whittier's "Tent on the Beach," we find under the head of "Brothers of Mercy," a class of men who devote their lives unselfishly to ministering to the wants of the suffering poor and sick. Piero Luca, after a long life of faithful devotion, am mg the plague-stricken and sorrowing ones, is about to die, and is thur ad-

"My son,"
The Monk said southingly, "thy work is done;
And no more as the servant but the guest
Of God, thou enterest thy sternal rest.
No toll, no tears, no sorrow for the lost,
Shall mar thy perfect bliss. Thou shalt sit down.
Clad in white robes, and wear a golden crown
Forever and forever." Piero tossed
On his sick pillow. "Miserable me!
I am too noor for such grand command." I am too poor for such grand company; The crown would be too heavy for this Gray old head; and God forgive me if I say Gray old head; and God forgive me if I say It would be hard to sit there night and day. Like an image in the tribune, doing naught. With these hard hands, that all my life have woodsid. Not for bread only, but for pity's sale. I'm dull at prayers; I could not keep awake Counting my beads. Mine's but a crazy head, Searce worth the saving if all else were dead. And if one goes to heaven without a heart; God knows, he leaves behind his better part. I have my fellow ment the worst like are I love my fellow men: the worst I know, I would do good to. Will death change me so That I shall sit amony the lazy spirits. Turning a deaf ear to the sore complaints Of souls that suffer? Why, I never yet Of souls that suffer? Why, I never yet Left a poor dog on the Strada, hard beset, Or ass o'erladen? Must I rate man less Than dog or ass, in holy senishness? Methinks (Lord pardon, if the thought be sin't The world of faith were better if therein One heart might still be human, and desires Of natural pity drop upon its fires. Some cooling tears.

Thereaf the rate mank

Thereat the pule or rule crossed Therent the pale mask cross-His brow, and muttering, 'Madman' thou art last'' Took up his pyx and fled; and, left alone, The sick man closed his eyes with a great groun That sank into a prayer, 'Thy will be done!' Then was he made aware, by soul or ear, of somewhat pure and holy bending o'er him, and of a voice like that o' her who here him, Tender and most compassionate: "Never feat For heaven is tove, as God himself is love; Thy work below shall be thy work above.

And when he looked, lot in the stern mank's place, He saw the shining of an angel's fac- ! PUBLIC CIRCLES

We have several of these now in good see Oue of the oldest, was established by Mrs. Anthony and D. R iodes, and has been continued by her at 822 Race street, every San day afterneon at 3 o'clock.

Numerous tests have been given here from

time to time, and much interest awakened in Spirita lisa.

On Sunday, the 29 h of January, Mr. Simmons Michener, of Curistians, Luncaster County, was present. He is a gentleman whom we have known for several years as an earnest and sympathetic Spiritualist, and who in his desire for spiritual food, feels impelled to visit this city occasionally to hear from his spirit friends. No or e bes'de ourself knew him. Mis. An-

thony went up to him and said: "There is a spirit here; an oll man named Thomas Warner. He says he died suddenly, had no time to say his prayers. He lived on the next farm to you He did not know much about Spiritualism. He used to talk with you somitimes about it, but he always ma'e fun

"He would like you to speak to his family about it, and tell them he is shive yet. He did not find the God he was looking for. He never found any Hell or any D.v.l. He finds himself pretty much the same kind of a man he was when he lived here. He would like his friends to know about him. Will you talk to them about him? He would like to come to them if he had a medium. He died of a rush of blood to the head."

Mr. Michener writes that this man "died suddenly, about a quarter of a mile from my residence, a little over two years ago. He fell dead on the public highway. The verdict of the coroner was that he died of heart diseas?.' Mrs. Anthony also gave the full name and relation of another spirit, Mr. Michener's father, which were both correct, though no one in that hall except Mr. M. knew his name.

In his letter, he says: "I wish thee would report these facts for the JOURNAL. They have produced a good bit of excitement here in our quiet village, and have atimulated a very wholesome inquiry, and as some have raised doub's about the facts, if some of you would certify to it, it might do more

We are at liberty to publish the following names of persons who were present, and heard the above tests given by Mrs. Anthony: Horace M. Richards, Henry Turner, Joseph Fisher, Daniel Brewster, Sarah A. Anthony, Ann Eliza Da Hasse, Mary Kelley, Mary Par-

melee, Anna Fisher, Mary Millard, Rebecca

Brannen, Lucinda Downey Mrs. Yeaw says in regard to an expression of belief in the interchange of magnetism batween man and animals:

"I do believe we give and receive magnetism from animals. I have always noticed that animals seemed to partake of the qualities of their owners. A surly man always has a cross dog. remember an instance that seems to prove this exchange of magnetism.

"I once had a young man in my family whom I was treating for a disease that at times subjected him to intense suffering; the most scute spasmodic pains in the stomach. He was riding one day with my husband and self, and was suddenly attacked with these pains. He was holding the reins when taken; the pain suddenly ceased, and when we reached our friends, the horse was suddenly taken with great pain. It was hours before he could be re-

Tracing thus the history of Spiritualism, let | lieved-ze thought he would die. I believe an-

imals are suce ptible to spirit forces aler. "A young man in our village lost his wife: he had a beautiful Italian grey hound, which loved his fair young mistress, and seemed incon-solable. In the early days of his sorrow, the young man came to me, to seek the evidence of spirit communicn. A perfect test was given him. "Pale L'lly" controlled and said, "I hear your Curie's voice saying "Yes, Charlie I will pray for you in Heaver, fr my Heaven is with pray to "It will an exercise any exercise unheard." you." It was an answer to a question unheard by mortal ears breathed in the ear of his dying wife; if her failing senses had not caught the sound, angels had heard and repeated it to her, and the first words from her new home were words of response.

"But this was not the point I but in mind. He soon came again bringing the dog, who appeared very singular, refused to lie down as he was bid, but as soon as I was influenced, j upped upon my lap, and s e ned in periest ce tusies of joy, lick: I my face, and finally put his head up-on my shoulder and went to sleep. After this whenever be came to the house with his master, as soon as Curie commenced to influence me, he would go through with civilar demonstra-

### Oddinari.

TOTAL PROPERTY.

GONE TO THE HOME OF THE ANGLES-Prop. Three Rivers; Mich., Peh. 20th, with a few hours' sleliness from paralysis, Sarah A. Ruler, wife of Ephraim Ruler, in the list year of

Died, it her residence in Wadsworth Township Medina County, Ohio, Feb. 24th, 1811, Susan E. Bard, aged th years, " months, after an iliness of three days.

Mrs. Sasan E. Hard, bern in the year 1804, in Plaindeld Township, Humpshire County, Mass, emigrated. with her parents, to Troy, Geanga County, Ohio, in the year 1813 : married to Abram Hard, May 31st, 1829, and moved to the location of the present homestead, in Wadsworth, Medina County-ben a wildernesswhere ehe, with her husband, endured his the vicissitides of a plotteer's life.

In the year 1851, was left a widow by the death of her husband, doubly burdened with the care of a growing family and poor health, but amidst it all, she fought the battle of life bobly. When she saw her family grown to mature years, she felt that her labor was cone, and when the summer came, she culmly folded her arms to rest, comforted by that glorious faith, which was her support in life and hope in death.

## SPECIAL NOTICE:

### Fpi-igual Fians Recting.

A Charterly Meeting of the Southern Wise rele Spottman Association will be held at the village of Wankesha, on Farurday and Sunday, April 8th and 101, ..... Embent speakers will be present, and all are cordially invited to attend. Come to dur theest of reason and tow of soul," Come to the binquet of the spheres refestiof and mundane. Come to the company a verbal in the Executive Company :

Proof Executive Company :

Proof : Y

MRS. A. H. ROBINSON,

Healing, Psychometric and Business Medium

### 148 Fourth Avenue, Chicago,

Mrs. Rosinson, while under spirit control, on tecciv ing a lock of hair of a sich patient, will diagnose the - z. ture of the disease most periodily, and pre-cribe the propor remedy. Yet, as the most speedy care is the essen ticl object in view, rather than to grathly lide correctly. the botter practice is to send along with a lock of hair, a briof statement of the sex, ago leading symptoms and duration of the disches of the sign person, when sho wall without delay returns mas potent prescription and somely for cradicular the also are not permaterily curling the patient in all cirable cases

Of hersol she claims Lockhow ed. of the healthy art, but when ker su'rl guides are brought "eg rapport" with a sick person through her medianed per they never his to give immediate and permanent rates, in carable cases, through the Pos rive and MEGATIVE forces latent in the system and in Lature, This presemption is sent by mall, and be it an internal remedy, or an external application, it should be given or applied precisely as directed in the accompanying letter of instructions, however simple it may seem to be; remember it is not the quantity of the compound, but the chemical effect that is produced, that science takes cornizance of.

One prescription is usually sufficient, but in case the patient is not permanently cared by one prescription, the application for a second, or more if required, should be made in about ten days after the last, each time stating any changes that may be apparent in the symptoms of the disease. Mrs. Robinson also, through her mediumship, diag-

noses the diseases of any one who calls upon her at her residence. The facility with which the spirits controling her accomplish the same, is done as well when the application is by letter as when the the patient is present. Her gifts are very remarkable, not only in the healing art, but as a psychometric, test, business and trance medium. Terms:—Diagnosis and first prescription, \$3.00: each subsequent, \$2.00: Psychometric Delineation of Character, \$3; answering Business Letters, \$3. The money

should accompany the application, to insure a reply. SPIRIT PHOTOGRAPHS.

## A.D. WILLIS. CRAWFORDSVILE. IND.

Those who live at a distance from my rooms and wish to obtain spiritual pictures, can receive the same result as if they were here, by inclosing three dollars with a picture and a lock of hair, and setting the day and hour they wish a trial to be made. Address Box 346, Crawfordsville, Ind. v9 n25 13t.

# PAPER DOCTOR.

DR. J. WILBER, MAGNETIC PHYSICIAN, of Chicago, will be at Spencer House, Indianapolis, Ind., from March 1st to 15th, The balance of the month at Richmond, Ind. He will be remembered as the man performing so many wonderful cures all over the United States, with his Magnetized Paper.

### THE LAW OF MARRIAGE.

BY C. L. JAMES.

An exhaustive argument in lavor of liberal divorce legislation. For sale by the author, Louisiana, Mo Postpaid for 25 cents.

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# Farm For Sale.

HOR SALE-A GOOD FARM BETWEEN JACK L son and Adrian. Mich., worth \$10,500, for sale for \$8,500, near railroad, plenty of timber and water, Title perfect. Terms casy. Address J. C. Bundy, 189 S. Clark St., Chlcago, Ill.

# The Rostram.

LECTURE AND SEANCE.

#### Delivered at Harmonial Hall, Philadelphia, Jan. 19, 1871, by E. V. Wilson.

Reported for the Religio-Philosophical Journal, by Henry T. Child, M. D.

Mr. Wilson, walking down from the platform,

The great Master, in the East, used to love to get among the people when he talked to them. Very irrequently we find him sitting in the midst of his audience, instead of standing above them. This brought him in close proximity with their physical and mental conditions.

He was able, sensitively, to reflect their physical conditions and take cognizance of their men-

tal canacities and needs.

On one occasion we find one of the disciples leaning on his shoulder, one sister rubbing his teet and wiping them very tenderly, and another one very busily engaged in ministering to his physical wants, and there seems to have been a little species of jealousy between these two, in reference to the second secon reference to who was the most important. Of course he was pure, we suspect him of no selfish purpose; but there is a good deal of philosophy in standing in the mental and physical climinations of the people. When there is a great distance between the speaker's brain and the people's brain, he fails to connect with their sensations, but when the distance is short, he can take up what the church calls the breathings cf the holy spirit. These breathings reflect from any whom we come in contact with. The very animals we play with affect us.

The children that toddle round our feet and make merry music with their sweet voices, the affectionate element of the cld mother affects us. Some wiseacre, I do not know who, in the West, cifered a wager that three hornets would drive the holy spirit out of any prayer meeting that

was ever held. I have seen a company of soldiers, that would have faced any rebel battery without shrinking, run from a hornet's nest.

Our houses have much to do with our spiritual unfoldment. Are they clean? Are they tidy? Are they ornamental? Is there a musical corner where the family circle may seat them-

selves for communion with the spheres? Our reading has a great deal to do with our Spiritualism. No one, male or female, is qualified to read, unless they can read in the spirit of the writer. To read Jesus properly, you don't want to read him from Paul's standpoint cr Luther's, but you want to fancy yourself as Jesus sitting there, turning to the left and seeing the lepers, then waiting for the new birth, or turning to the rich man standing aloof from the people. From these three extremes you find the great moral lesson.

We want musical geniuses. Are they born or made? Certainly the history of the worll shows that they are born. Then in this chemis try that brings forth musical harmonies, the rcsult of sweet sounds, there must be a blending

of harmonious influerces.

I will take this man—T. McC. He cannot live without religion. He has always had it, in the past, in thee's ard thou's, and he still retains it. He has, to-day, an innate, or rather an in-herent satisfaction in his soul that makes him feel that he is very nigh unto God. He does not care a great deal about the phenomenal phase, it is the inner-life. He is exceedingly sceptical with all this. Am I right? "Tais is all true."

Placing my hand near his face, I feel this influence; I do not do it by physiognomy, nor by phrenology. Neither of these would give that man sharp scepticism.
Going to a lady, Tacy —

---. he said: The father of this woman was a positive, firm, yet social and kind man. Not to be driven, however, her mother was sensitively religious. The inspirational element was largely developed, with clear thinking powers, yet negative and yielding most on points of government in life.

The mother's family, nothwithstanding the lady's appearance would contradict it, presented a predisposition to pulmonary and scrofulous antecedents. The father's family a predisposition to paralysis. This woman's seventeenth year was marked with important changes affecting her life. Again, there is a deep cloud of sorrow gathering around her brow in her twenty-ninth and thirtieth years. These dates are reflected upon me by one claiming to be her sister, who has been long in the spirit-world.

This lady called on us, the next day, and declared that the above statements were literally true, and if he had known her family for fitty years, he could not have given their history better.

Let me speak for a moment on the law. I feel certain influences; they come to me like an arrow-shot from a person. Now, I feel by this lady, Mrs.—, a stress or stricture, a tightening up across the upper part of the stomach producing a derangement of the action of the heart

The lady said she had such symptoms.

I was talking, in the cars the other day, with an old gentleman about the millenium. He said he had hoped to see the day, but now he never expected it. I said I have seen it: it is here, in the story of your daughter. She gives her name, with the French pronunciation, Maud; you buried her nineteen years ago; she was a dear child, and one you thought very much of.

"My friend," he said, "did you know my daughter?" Yes, sir, I have had an hour's acquaintance with her and a pleasant conversation. She has been with us ever since we left Norfolk : she is going with you. He started up, "Ob, I do not want any of your Spiritualism! It is all of the Devil!" God knows, he was in his millenium, and I was in mine.

To Mr. C——, he said: I see in you great mental changes—thirteen—five and eleven years ago; there are three periods of development, or steps, in the ladder, from which you have stepped out of the dark into the light; out of the light into the sunshine, and you are pretty near cut now. At eleven years of age you manifested a rebellious spirit in the month of September.

"I think you are right. I remember flogging a man about that time. You are right about the

other three dates." Going towards Mrs. T---, he said: There was a very pretty, medium-sized girl stood here. but as I came, she disappeared. Her features tend to oval, forehead smooth and finely curved : died when about sixteen or seventeen. The lady said she lost a sister many years ago, and this might be her, she did not know.

I described three spirits for a lady in Washington-one about thirteen; one sixteen, and one older. She did not know, but she had three babies, died about that long ago, and she expected, in the resurrection, Jesus would hand them out to her as her babies still. Spiritualists know that is not so. Children grow in the other

life to manhood and womanhood. -, he said : There stands Going to Mr. La young man here; he is no relation to you. He was drowned many years ago. He was a school boy with you, and was drowned when about twelve or fourteen years old. In your nineteenth year a great responsibily was assumed by you; in your twenty-third year important changes, both locally and socially. Your thirty-third year again marked with important changes. Fourteen years ago, a severe load rested upon | sions.

your shoulders; nine years sgo, an important change took place that affected your plans for

Mr. L——called on us to say that the facts and dates were all verified, though he could not recall them at the time. - and another lady, he Going to Mrs. Cdescribed a child which, he judged, died under

three years. This was not recognized by either of them. To a man he said, I see three broken links of

a chain. It has reference to a friendship between you and two gentlemen. This person thought it was all a humbug, and

could not recognize anything about it.

My theory is this, and I feel that I am right but if any one can give me a better one, I shall lay it aside. I believe man carries his mentality outside of him as well as inside. The grea magnetic and chemical combinations of man radate around him to a distance of from one to five feet; that in this radius we carry the moral or immoral, the bitter or genial, the unholy or holy elements, and out of the radius we form

the body for the spirit, which is the immortal part; that body is susceptible of construction anywhere, being resolved or precipitated again. It is the soul or interior principle that retains our existence, having started physically with powers of forming bodies; it is positively necessary that man should be, forever, forming new

booies. Thus a man may stand here and talk to you, and his body may appear in Washington or Baltimore or New York; and this law is as clearly demonstrated as that Edward, or George the second, or any other king ruled in England. or that Bismark and King William are thundering before Paris now.

Going to Mr. K-- he said · Here stands a pale, thin, sparse man; he is very much attracted to this old gentleman. He suffered in tensely years ago. You helped him. Fifteen

years ago he died.
Mr. K. said he recollected such a person, and it would be sixteen years next June since he

Going up to two ladies, Mr. Wilson said: There is a spirit here, who wishes to be identified by you. My life, both in the normal and spiritual sphere, has been unrealized. He would not enter into a description, but said he would have married one of them, but the family objected, because he was intemperate.

Neither one acknowledged this, but after the lecture one said it was all very true, but she did not like to acknowledge it.

By Mrs. G---, he saw a man as tall as himself, old enough to be his father. He held up two seals; the one a foreign seal. He saw a pleasant country residence, and described the landscape with valley and stream. The spirit presented three packages of paper, held them over the lady's head. They reterred to property belonging to her and her family, that she has been kept out of, through the machinations of one man and two women; property at a great distance. I think this man is Mrs. Ggrandfather.

This was recognized as true. He described a soldier standing by Dr. Ewho was not recognized.

Mr. Wilson sa'd, I will call your attention to these things, I begin to speak and I feel what may be termed a galvanic current. I watch it carefully, and there comes an electric shock which gives me the direction; I feel a succession of these shocks until I get within the sphere of the person from whom they come. Then I see or feel a spirit and tell you what they say, or describe what I see, and I find that ninety out of every hundred prove correct, and many of those that are not proved, are only not known.

Passing to a gentleman, he said: Fine memory of face when attracted to a person. For instance, it is doubtful whether you would ever fail to identify your speaker after this evening. Good memory of names, when the name is identified; sensitively religious; peculiar in the religious element with large scepticism underlying it in all its relations; you are religious.

He replied, I think you are right. —, he said : Don't be offended To Mr. Mat the strong language. You cry like a child under effliction and fight like Satan when mad. Two positive extremes thrown forward. The positive element is like a whirlwind. For the last eight years you have been fighting in yourself with these, and are a better man, to-day, than ever before.

I feel, at this moment, a rush of blood to my head, and a roar of waters in my ears, but no oppression on my lungs; you were about eighteen years old when this incident occurred, and, I believe, were the means of saving two persons' lives.

That is very true, and I recognize it all. In conclusion, Mr. Wilson said: Three men were traveling in the East; they were going to certain cities. They called upon a certain man. He ran out and saluted them, had them stop, and washed their feet, changed their raiment He prepared bread and butter and meat, and

they did cat. Therefore, they recognized his mediumship. and he recognized theirs; he ministered to their physical wants, and the spirits ministed to Abraham and told him in reference to Sodom and Gomorrah. Just so to-night, I have recognized two important features of mediumship, inituitive, hearing, and clairvoyant, and spiritual phenomens.

Old Jonathan Swain, a Quaker preacher, in the West, was walking along the road one day, and he said he felt the holy spirit turn him round, and take him to Samuel Maxwell's home and there he found a congenial spirit, and they had good communion with the Lord.

Just so on the plains of Kansas I stopped the stage, and getting out, said, in that cabin yonder is the spirit of God. I left the stage, and went over and sat down a little while, and a woman laid her hand on me and gave me a communication from my son in spirit life.

Ladies and gentlemen, we are in the midst of an infinite wave that is rolling us on, and the spray falls all about us, and if we are prepared to take up these beautiful pearl-drops and crystalize them, we may learn, in the logic of life, that there is no such thing as death.

May the guests from the inner world, angels of light and wisdom, guide us unto all truth and progress and keep us forever and forever in their love.

# A New Health Journal.

Health and Home is the title of a new Health Magazine, of 44 pages royal octavo, just issued in a very neat torm, by W. R. DE PUY & BRO. 805 Broadway, New York. In their prospectus the publishers promise a high-toned, practical health journal, edited not in the interest of any medical party or clique, but one which shall "glean from all fields, hold under contribution all schools of medicine, and seek aid from all intelligent, accessible teachers." The first number now before us, has a varied and inviting table of contents, which needs only to be seen in order to awaken attention. It furnishes not only a number of elaborately prepared papers, but also a great variety of miscellaneous " facts, hints, remedies, etc., for the family circle." The publishers offer it to subscribers at \$1.50 a year. and call for canvassers in all parts of the country, to whom they will pay large cash commisTEMPLE OF EDUCATION FOR CHIL-DREN IN THE SUMMER LAND.

By the Spirit of Mary Moore-J. Curl, M. D., Medlum,

Life in the Spirit Land is far more varied and active than earth life; there are so many different scenes to behold, thousands of new objects and wonders that meet the eye, new lessons of wisdom to be learned, fields of knowledge constantly opening up before our enraptured vision. Progression-onward and upward forever. Yet we never weary in these divine lessons that we are eternally learning, but it is a source of our greatest pleasure. The spirit world is divided into families, communities. and associations, on the same planes, yet connecting with lower and higher conditions, for mutual benefit to all. There is wisdom in this harmonious order, that can be seen at a clance by all that dwell here. For an illustration, those who are on the third plane, so to speak, aid and assist those less progressed and informed below them, on the second, and in their labors of love and mercy they are rewarded by receiving aid and instruction from those more developed and progressed spirits on the fourth. So on, ad infinitum, up to those bright and more glorious realms far above.

The education and development of infants and

children that are constantly arriving in the Summer Land, is of vital interest and importance to all lovers of children, and we take much pleasure in their unfoldment and culture. The order and arrangements are perfect and harmonious, varied to suit the intellect and conditions of all—no coercive or arbitrary rules or measures here, as you often have on earth, where little children are so frequently tortured and cruelly treated, until their intellects are dwarfed and their spirits broken down. But, on the contrary, here the little pupils are restrained and governed by the will force of these teachers, or, in other words, by the power of kindness and love:

In order to give mortals a better understanding of the usual mode and manner of the government and instruction of children in the Snmmer Land, will give a brief description of one of our temples of education. On one occasion there were some newly arrived spirit friends who desired to visit our educational departments, and having a supervision, to a certain extent, over this department, I with great pleasure escorted them through this delight-

int little paradise for children.

The grounds surrounding the temple were inclosed by a hedge of beautiful shrubbery that grew to a considerable height, bearing fine flowers and foliage. At regular intervals were gateways, over which were splendid arches; upon those arches were mottoes and inscriptions that gave them a

pleasing and happy appearance.
On entering the inclosure, was seen a very large plat of ground, most superbly laid out and gorgeously ornamented with every magnificence that the mind could conceive. Here could be seen broad walks, and avenues running in every direction, em bowered with roses and brilliant flowers of many kinds and hues, that filled the grounds with their fragrance; delicious fruits of almost every kind hanging protucely on tree and vine; bowers of delicate flowering vines; majestic trees of the richest foliage, ornamental shrubbery, sparkling fount-ains of crystal water, running brooks, miniature lakes with golden fishes, statues; birds of splendid plumage, with many beauties that can not now be

But the grandest and happiest sight was, those lovely groups of innocent children gaily attired in brilliant apparel, with beautiful garlands of flowers upon their heads, their faces radiant with joy and giee, each group under the special care and super-vision of their guides and teachers, who govern all their acts, and restrain them by the power of love. These teachers are attracted to, and love their charges as sincerely and affectionately as though they were their own offspring, and they, in turn, are attracted to their teachers, and love them as fondly and deeply as though they were their own dear mothers. The bond of union is so perfect between them that those little children receive their instructions, and drink in knowledge and wisdom from their loving teachers as readily as the flower absorbs the crystal dew drops. In this way they make rapid progress in their studies, that they could not in any other way. Their studies are always a pleasure, when given in this manner, never irksome to their tender minds. Their teachers instruct by lectures, mottoes and symbols. Every thought and idea is simplified and made plain, so that all may easily comprehend. After leaving the first principles, they are then received into higher grades or classes, where new thoughts and higher truths are taught, until the rudiments of their education are completed, so to speak, when an eternity is then just opened up for receiving and storing the mind with those vast and glo-rious truths forever, in our Heavenly Father's bright

On a beautiful eminence everlooking this little paradise, is situated the temple of education. It is vast structure, of splendid proportions, of a ma terial resembling alabaster in appearance, but al most transparent, several stories in height, and contains a great number of apartments, suited to the various groups or classes, from the lowest to the highest. These aparaments are very large and airy, with every comfort and convenience that the heart could desire, filled with splendid paintings, and devices of every land, and beautified in such a manner that it fills the little pupils with wonder and delight to behold: their eyes never weary in looking at them. In every object of beauty they behold, they find new thoughts and ideas that every moment add to their store of useful knowiedge. By this process, and the instructions from their teachers, they make rapid progress in every

branch of study. It brings a thrill of delight to see those radiant and joyful little fac s as their intellects expand and open like the petals of the flower, their little eyes sparkling like precious gems as they catch a new

thought or a grand idea.

But I am reminded of other duties, although not of such a pleasant nature, notwithstanding is of vital importance to mortals yet on earth, and as it is a duty for me to discharge, I shall try to per-form it. After having shown our spirit friends through those beautiful grounds, and this vast temple of education, we then together visited the "Nursery" belonging to our community, where infants are provided and cared for. It is a delight ul locality, situated on a high promontory overlooking a beautiful placid lake, and lovely country, finely ornamented, like all public institutions in the Summer Land, with every attraction that the mind could desire. The building was very exten-sive, and of a beautiful design, with a great number of rooms or apartments, particularly adapted to the various grades of those little immortals, from the mere germ to infants that had lived on earth a sufficient length of time to know and recognize their parents and friends with earthly surround ings. Here were female guardians perfectly suited to the different grades, filled with maternal love Here were female guardians perfectly suited and affection, that could understand every want and desire by maternal intuition. The laws of na-ture here are strictly complied with, and rarmony in every part is the result. Those lovely little buds are daily carried to earth, and brought in spiritual rapport with their natural mothers, to receive that spiritual magnetism that will cause the child to partake of the usture, and retain some resemblance of the parent, so that when the mother comes to the spirit world that affinity existing between them will cause instant recognition. Thus a bond of union will be formed that can not be broken.

It is a wise provision of nature, an affinity-that exists between parent and chill, that inseparably connects them throughout endless ages. But after a certain length of time, when the child forms its true character, it no longer becomes necessary to bring the child to imbibe the parent's magnetism. But after the child has arrived at an age that it no longer requires this maternal magnetism, it is still conveyed to earth to acquire a knowledge of an earth-life, and the laws governing a mundaue existence. Indeed, quite a large portion of their time is often spent on earth for that purpose. It is con-sidered a great misfortune for those little germs and infants to come to the spirit world in their undeveloped condition, for it requires a long time to gain an experience of earth life, and is far more difficult to obtain than wh'n the spirit matures and is developed in a material body, for in that manner the spirit gets its true and natural experience of

the workings of earth.
In that way, when the spirit is fully matured and ripened, so to speak, the material body is thrown

off as a worn out garment, and the spirit is born, with its full amount of earth experience, as the laws of Nature and our Heavenly Father so intend. cd. Thus are these little immortals provided for and trained up, and as they grow and develop, they are a signed to higher spartments where they are provided with every means for progression, until they arrive at that stage when they enter those temples of education for more periect thought

and training.

How simple, and yet how natural, is everything pertaining to life in the Summer Land! Step by step, up the great ladder of progression, until lost in the labyrinths of divine wisdom in the bright and dazzling realms in our Father's dominions far above. Methinks! could write and tell of those beautiful laws that govern in the spirit-home, and never wears. On this so grand so sublime and and training. never weary. Oh, it is so grand, so sublime, and never weary. Oh, it is so grand, so sublime, and yet so very simple, when seen and understood. But I must not dwell, for I am not yet done. I have not accomplished my task, have not performed my whole duty, and although it is not so pleasant as what I have been giving to the denizens of earth, yet it is of even greater importance. yet it is of even greater importance.

As we have before stated that it is a great mis

fortune for infants to come to the spirit world either by accident, or disease of mother or child; but what can be said in condemnation of those un-

natural mothers who send their offspring to the spirit world from choice, and by their own hands? Could it be believed for a moment that mothers could be so lost to all sense of maternal feeling as to imbue their hands in the blood of their own off-spring, commit murder, and that, too, upon their own innocent, defenseless, undeveloped bude! Oh, what a deprayed and corrupt state of society that will cause those miserable, unnatural mothers to resort to such unhallowed crimes that stamp their resort to such unhallowed crimes that stamp their souls with the murder of their own immortal germs, merely to gratify their selfish desires, and retain their standing in a perverted and fashionable society. Because in this age it is deemed ungen eel to become a mother to a living, immortal human soul in enlightened Christian America. Oh God! what a terrible doom will follow and be visited upon these facilities of Christian mothers whose upon those fashionable Christian mothers whose souls are blackened with the horrid and unnatural crime of fce icide, that now rests like a dark pall upon America's fair land i It is a mania that has dethroned reason, and dwarfed the soul. Oh, sisters of earth, could you only see as we do from our planes, the horrors that await the guilty souls that send their innocent germs into the world of spirits half made up, so to speak, those crimes would never be repeated

But for an illustration of the numerous cases that have come under our observation. I will give the following:

In a populous city of America lived a lady, a member of one of the tashionable churches, who had lived in luxury and aill sence, had moved in so-called aristocratic society, was dying. Her residence was of the most approved modern style, furnished in the most gorgeous manner, her couch of downy softness, surrounded with wealth and every comfort that heart could desire.

Her minister had just offered up his prayers and committed her soul to the Savior. She died, but died with a load of guilt upon her soul. She awoke, but did not meet acgels standing ready, with songs of rejuicing and paims of victory in their hands, ready to bear her enraptured spirit to the Savior, as she had been taught she would. It is true she was met by some friends whose faces had marks of sadness upon them. She asked them if this was heaven. "On, where is Jesus? where is that beru-tiful heaven with its gates of pearl and streets paved with gold? Where is the great white throne with God and the Lamb, with all the holy angels and glorified sain's that I have heard so much of? Oh, can this be heaven? Is it possible that saints wear such bad countenances? Oh, I fear that there is some fatal mistake. Tell me—tell me the truth."

They informed her that her earth life had been a sad failure; that her crimes had stained her soul; that the blood of her little innocents had come up before her; that the blood of Christ, that she had so often heard preached from those gilded pulpits of earth, could not wash away one stain from her guilty soul. The murder of her own offspring, that she had vainly supposed had been cancelled by the blood of the Lamb, was a tatal mistake. They bid her look at her apparel that she was then wearing. She cast her eyes down, when, oh, horror I it was crimson with blood, her right hand red with the same, and murder stamp d upon her forehead. The next moment was placed before her astonished vision her hitle murdered innocents "Oh, God!" she exclaimed, "what a terrible retribution; what anguish of soul! Oh! that I could be annihilated.

My soff ring is greater than I can bear."
She fell at their feet in a swoon. After a time she was gently r ised by a very bright intelligence, and informed that inasmuch as she could not rely upon the blood of Christ to wash her guilt away, she must depend upon her own acts and labors to cleanse her from her crimes. That she must now return to her sisters of earth, and warn them of their horrid crimes of fortleide, and then, in due time, in that way, she could finally progress out of her terrible condition by saving others from the hell

that she was then suffering.

Oh! what suffering, what anguish, is in store for those misguided, unnatural mothers!

Sisters of earth, could you only behold one such case as we see almost daily, so to speak, how soon would this terrible mania cease. It is the darkest crime that now curses your land. But who is brave enough to raise a warning voice? Do you hear it from the press, secular or religious? you hear any warning from the white-cravatted clergy, the so-called man of God who ministers at your holy alters? Oh, no; not a syllable from any. Yet this horrid evil stalks forth in your land. even at noond ay; it is in your fashionable churches and fashionable society; yes, in almost every household and hamlet in free America. Oh, Father, when will this terrible evil cease?

> Written for the Religio-Philosophical Journal. SPIRIT MANIFESTATIONS.

Mrs. E. M. Smith, Medium.

Seance held at the house of Mr. E. H. Hammond on Tuesday evening, March 5th. The house was crowded; and no less than twenty persons received some token of their departed friends . Mrs. Smith is of course, an entire stranger in West Warren, not knowing a single person except Mr. Hammond and perhaps one or two others, so that all possibil-ity of deception in the tests she gives, is entirely precluded. Her mode of giving her wonderful manifestations is as follows:

She first personifies or represents the spirit friend in his or her dying moments, and this is done so graphically that it has been frequently observed to cause a perceptible shudder to run through the circle. She then either calls a name, generally the name of the departed, but sometimes some one in the room who has a friend waiting to see him, or stretches forth her hand in the direction of the per-on she wishes to see. She has a mysterious power of knowing the moment she touches a hand whether it be the hand of the person she wants or not; if not, it is at once rejected, but if it is, she manifests it by grasping the hand firmly, after which, she either speaks the name of the spirit, or writes it more or less legibly, on the hand, but in all cases she persists until the person does under stand, and many are, privage somewhat against their inclination, obliged to acknowledge that it is true. They feel that they have spoken with their

One young gentleman, after being indicated by the medium, refused to go and see who or what is was, objecting that there was nothing in it, and they could not fool him as easily as they could some people; he was, however, so clearly pointed out and called upon by the circle to go, that at last he yielded, and became convinced that some near and dear friend had been to see him. Many others were in the same way, speaking once more to their mothers, fathers, sisters, brothers, near relatives and dear friends, consoled by the assurance of their constant presence and happiness.

Many were there also, for the purpose, as nearly as we may judge from their actions, of making sport and ridicule, but their faces wore another as pect, perhaps were moistened by tears, or alarmed by a groundless fear, as they were called from the crowd by a friend, and that friend identified him or herself to them as one they had loved here on

Others went to investigate, ekeptics—shrewd people, who could not be duped by any humong, either witcheraft or Spiritualism, men and women who were very smart in their own estimation, came to examine this Spiritualism, that there is so much talk about, and show the people that they

did not believe it, only made fau of it! Such people, and there were some such there, will have no ple, and there were some such there, will have no trouble in calling to mind the "test" I will endeavor to describe. The medium had just been released from an influence, and had no more than recovered when she exclaimed, apparently in terror:

"Oh! I have got to drown!!"

The room was as slient as a grave-yard at midnight, all eves were eagerly directed to the medium, every voice was hushed, except the suppressed breathing. Then the struggle for life commenced.

breathing. Then the struggle for life commenced, and was again gone through by the medium. It was a sight to sicken the faint hearted, and one to remember. No one who saw it will ever forget it. We saw her raise her eyes, saw her struggling in imaginary waters, we saw her foam at the month, and writhe in the last agonies of death, we heard the choking in the throat, we heard, yes, actually heard the waters gurgling and washing back and forth as she was tossed and raised any and deared. forth as she was tossed and raised up and down, and the water in the stomach constantly keeping time to the movements of her body.

To a sensitive mind, the representation was hor-rible. To those who understood it, it was grand. Mr. Smith then said that if there was any person in the room who had lost a friend by drowning, he he or she had better take her hand. A gentleman who had not been in the room many minutes, walked up and was siezed by the hand. The spirit then made himself known as that person's uncle, calling himself Tom or Thomas. Said he had been knocked overboard some ship and was drowned, that after the occurrence, his watch, a pocket-book, with eighteen dollars in it, a chain, and some other things belonging to him, were found; all of which was declared by the gentleman spoken of, to be perfectly correct, and he then gave a detailed account of the misfortune.

It must be borne in mind that the medium had never seen the gentleman belore.

This was a very remarkable manifestation, or to speak more correctly, demonstration, and no doubt there were many who felt within themselves the conviction of its truth; but then, there are some people who, no matter what they see or hear, are determined not to believe anything about it; no amount of evidence of their senses, or testi-mony of their friends would be sufficient to convince them.

If there was any person present last Sunday even ing, and saw the test I have faintly endeavored to describe, who still persists in obstinate refusal and ridicule, we can only pity the condition of the mind in which that ridicule arises. But those friends will excuss us if we attach no importance whatever to it, as nothing but consummate, thick-headed stupidity could resist the conclusion that it is done by some agency above mortals, and if so, can be nothing but spirit!

Alfred Wilson, Otis T. Snell, E. H. Hammond,

Mrs. E. L. Hammond, Mrs. Julia A. Babbett, Jonas H. Brown, Mrs. Emeline Brown, Charles H.

West Warren, March 9th, 1871. Circle held at the residence of Mr. J. R. Pierce. The control gave the name of John Tyler. Said

he was in the Custom House, and also in Virginia, with a friend who was present. Another came, and gave the name of Frank Chamberlain. He gave descriptions which showed

that he was a shoemaker, who cut out findings, stiffeners, etc. He died with the lockjaw. She was then controlled by one of her old infinences, calling herself "Polty," an Indian, who described spirits, am mg whom was a little boy. He showed himself to "Polty" in a drowned condition. When coming from school, he had laid his books down, and while stooping, fell, and got drowned. The mother of the lit le boy came, and "Polly" described her accurately, and gave the name of

Elizabeth. "Polly" then described a soldier, his situations, etc., and how he came to die, saying that he had three stripes, which denoted an orderly sergeant.
All of which were recognized by the friends present, to perfect satisfaction.

J. R. PIERCE. Milford, Mass.

Circle held at the residence of Mr. Metcalf. The control was a soldier who died with the chilis. After the medium's hands were tied, a gentleman came forward and took her hands, and the control then wrote his name, Alexander Metcalf Cushing. The test was that he wrote his first name by leaving out one letter-that being the second A-his eculiar way in writing his name. The gentleman hen asked the control where he died. He wrote, Sharpsburgh Wood. The control then began making motions, the shape of his grave, and the size and shape of his box, also a fence, and what was carved thereon, also who was with him, hailing the centleman as the old boy, and familiarly ask-ing him to spin a yarn for a bumper. The above is correct, the medium being a perfect

stranger to me.

A. H. WILCOX. Medfield, Mass.

Mrs. Smith was controlled by Dr. James Jackson, of Boston, who described an cilicer who rode on a horse, and giving a few details, the situation he was in, and the place, and also of a battle. Mrs. Smith was then made to personate. The control

then gave the name of Joseph. After several tying the medium's hand, I came forward—George H. Pike—and took her hand, saying, "I don't know The control then wrote on my hand, but I could not make it out. The control then repeated

the writing, giving the name of "Egenbrough."
"What! Captain Egenbrough?" "Yes." "How came you to go out?" "The man was a coward whose turn it was to

go out when I went. He (meaning the other officer) went to the doctor and got excused—if he had done his duty, I should not have been here "Who put you under ground?"
"You did." (Grasping both my hands.)
"I did the best I could."

"That's all right now. Captain Joseph Egenbrough, Second Mass. Cavalry."

The above is a true statement of facts, I being a perfect skeptic in regard to Spiritualism, and also Mrs. Smith being a stranger to me. I consider

the above to be a true test, and a remarkable one. West Dedham, Mass.

Circle held at the house of R. Turner, South Dedham, Mass. The control gave the name of George. After several persons had tied the medium's hand, a young man came forward and took her hand. The control then said:

G. H. PIKE.

"I am your brother George. They killed 'Pet.' " The gentleman asked what pet. The control answered:

"Striped adder. Used to go to current bushes and feed him off my plate in the garden. I was rather late one morning, and so 'Pet' came to the house and in the entry. Mother found it there, and called father. Father took a stick from the wood pile, and killed 'Pet.' I took sick and died between six and seven hours." six and seven hours."

The above statement is correct. Mrs. Smith is a perfect stranger to me.

J. H. RICHARDSON. South Dedham, Mass.

Mrs. E. M. Smith :-Please accept our heart-felt thanks for the many cheering evidences you have been the means of giving us, of the fact of the life beyond, and that our loved ones still live, and have the power of making themselves known through the "personating tests" which we have received through your organism. We cheerfully recommend you to the honest in-

vestigator, as a personating test medium who has few superiors. L. B Fellows, Mrs. H. A. Fellows, Henry Ansen,

Cordelia Wales, Mrs. R. V. Williams, Wm. F. Read, J. L. Smith, Mrs. M. Smith, R. P. Harrington, Silas Cheney, S. Hill.

### John Houser-Where is He?

BROTHER JONES: There is somewhere in your State, a poor man, named John Houser, a native of Kentucky. He is co heir to a large estate, of which he is ignorant.

Will you, through your valuable JOURNAL, as also other papers in your State, help to bring this to his notice? You will be doing an act of humanity to him and his family, if you direct him to the undersigned.

R. D. GOODWIN. KIRKWOOD, Mo., March 6, 1871.

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# Frontier Department.

Disenssion Between E. V. Wilson and Rev. Clark Braden.

[Notes taken during a Discussion on the Resolution,-"Recolved, That the libble, King James' Version, sustains Modern Spiritualism in all its Phases and Teachings."]

E. V. WILSON affirms .- REV. CLARE BRADEN denies.

We this week present our readers with a fine abstract report of the first night of our discussion with the Rev. Clark Braden, which commenced in Cleveland, Ohio, on Tuesday evening, the 7th inst. Mr. Braden is a scholarly gentleman, self educated, a brave, good man, and worthy of our steel. We like him for his manhood-"and record we bear" that he is the first minister of the Gospel whom we have met on the platform who has not stooped to throw dist.

We regret that we have not more extended notes, and again, that we could not publish the discussion in full. We shall continue these reports until the conclusion of the second resolution.

E. V. WILSON -Mr. Chairman, I nucerstand this resolution to mean this:

1st.—The Bible King James' Version our English edition; not the version in Greek, Latin, or Hebrev, the text printed by authority, in English Bad.—I understand the word sastain, as used in this resolution to mean—to yindicate, comfort and this resolution, to mean—to vindicate, comfort and

support a principle—a principle capable of being sustained by this Biole, King James' Version, 3rd.—Teachings. I understand this word to mean the act of instructing, an educator, the teacher.

4th.—Modern Spiritualism I understand to teach
that all which exists is spirit or soul; a belief in the frequent communication of intelligence from the world of spirits. I am a Spiritualist, one who believes in Spiritualism.

5th.—Spirit means life considered independent of corporeal existence, the intelligent and immortal part of man,—a disembodied coul. We teach and practice:

1st.—Seeing spirits, hearing what they have to say, identifying them as the immortal part of those we knew in the physical or corporeal life.

2nd.—We heal the sick, cause the blind to see, the deaf to hear, the lame to walk, under the influence of spirits; we forming the earth-end or base of this life; the spirit, or immortal man, forming the heavenly or infinite cone; this life under the magnetic law, the superior life under the electric law, the immortal rains electricity the immortal rains electricity. law; the immortal using electricity, the mortal under the nervo magnetic or od-force. 3rd.-Physical phenomena in all its forms.

4th.—The trance, or clairvoyant condition, in all of its features. 5th.—Telling the past history of men and wo-men. All these phases and features are sustained and paralleled by and in the Biole, King James'

Version.
6th—The unity and oneness of God, in contradiction to the Trinity.
7th.—Man a progressive being, here and hereafter; hence the mind of man is the repository of in-

finite po sibilities.

8th.—That God is a spiritual being of goodness and mercy—a being of love.
We now present our readers with an abstract report of all the points made by Mr. Braden each evening, and our review of them, in detail.

18t.—Mr. Braden accepted my definition of Spiritualism in full, then demanded as follows:

"I demand that Mr. Wilson should define what he means by modern Spiritualism, as his definition to vague and uncertain."

is vague and uncertain."

• 2nd.—Mr. Braden says: "When you take into consideration the propositions of the speakers and teachers, their books, papers, writings and sayings, their contradictory and hypocritical assuming to believe the Bible, and then to assault and impeach it, as the gentleman has done this evening,—we hold that the belief falls to the ground."

3.d.—We understand a belief in the Bible to be a unconditional acceptance of its teachings as inspired of God.

4th.—Mr. Wilson must bring his witnesses here upon this stand, and I just upon his coing so, and will cross examire them, as a matter of fact evidence. I object to all newspaper reports, statements or affidavits, outside of this presence We demand the living witnesses to be brought into this room, and prove that this phenomena is of and from spirits

5.h,-if spirits do not do these things, who does? Suppose a table moves around a room—what evidence is there that a spirit does it? We do not question the phenomena of Spiritualism—it exists—for we have seen the most, if not all of it. Suppose we form a circle and the table moves—does not the spirit live in the man? You must prove by fact testimony that spirits do it.

6,h.—Because the Bible teaches that certain phenomens existed in the past, it does not follow that it exists now; hence Mr. Wilson must prove Spiritnalism to be a fact, independent of the Bible. He can not accept a part and reject a part; can not introduce a witness and then impeach him. He

must accept the whole Bible.

7th.—The Bible teaches that creation has ceased, that God worked six days and rested on the seventh; therefore he has done nothing since. enth; therefore he has done nothing since.

Mr. Braden then quoted from geological records that because a certain species of snimals, trees and plants in one era of the world's history existed, it does not follow that they exist now. He then observes that the stars or asteroids taking their place in the heavens we have nothing to do with.

Eth.—Modern Spiritualism is the work of witch-

craft, wizards, and the black art.
9th.—It cannot claim psychology, clairvoyance,

or meamerism. 10th -We believe and admit the continued exist

ence of angels and the sainted dead.

11th.—A counterfeit is no evidence of a genuine. I have a Continental bill counterfelted, the Continental being worthless; therefore it is no counter-

A quack doctor gets up a pretended elixir of life and sells it. It is a base imposition, a counterfeit. Is it any proof that the elixir ever existed?

12th.—I do not doubt Mr. Wilson thinks he sees

spirits; but I don't believe he sees them. Mr. Chairman, ladies and gentlemen, we now have a starting point, and we shall take him up in detail, considering each point separately:

1st.—Here is a paradox in the outset, a concession and a denial, when in fact a more definite explanation of a resolution and principle could not well be given. But in order to remove every doubt in the minds of my hearers, I again repeat that which we teach. Spiritualism teaches man's immortality, and the communion of and with spirits; that man here and hereafter is a progressive being, and that his continuity of life is susceptible of proof by and through the phenomena of modern Spirit-ualism, and that the Bible, King James' Version,

sustains these teachings. 2nd.—We assume that this wholesale assault upon the veracity, truth and teachings of some three thousand ladies and gentlemen, mediums and speakers, and upon millions of believers, embracing all classes of men and women, "from the king on the throne to the maid behind the mill," is uncalled for, ungentlemanly and not in according to the resolution, and ance with the letter or spirit of the resolution, and contrary to good manners and parliamentary usages. On the other hand, there is a unanimity in our principles not found in any other religious com-munity. For instance, I challenge Mr. Braden to produce a single sentence from any spiritual teacher of the present or past, that does not declare man's ultimate immortality and continuous existman's ultimate immortality and continuous existence. The thousand media of this day do not conflict in the least with the general truths taught through Spiritualism, any more than the belief of Rome in the plenary inspiration of the Bible, and Mr. Braden's unbelief therein, conflict with the generic truths of the Bible. We do not believe that the Bible is a full and plenary inspiration from God; neither does Mr. Braden. I quote him from his letter to me, dated Du Quoin, Ill., September 20th 1870:

20th, 1870: "After debating as much as you have with Christian preachers, you must know that we do not believe King James Version to be plenarily in-

spired. I do not believe it." But when I, under spirit influence, see my wife and children in a beautiful home, surrounded with neighbors and everything that makes life beautiful;

when A. J. Davis stands in spirit among the mount ains of the spirit world and witnesses the assemblage of a spiritual congress, and names the delegates, from Asia, Africa, Europe and America; when Judge Edmonds describes to us the woes, sorrows, and griefs of the wicked; each scene viewed from different parts of the vast field of eternity, are we contradicting the generic truths of Spiritualism and the identity of modern spiritual phenomena with similar phenomena in the Bible? For instance, John, in Revelations, chapter 21st, 16 h and 17th verses, describes heaven as a vast city, built out of roll silvar and precious stones. built out of gold, silver and proclous stones, twelve thousand furlongs square, or fifteen hundred miles square, according to the measure of a man, that is of the angels. John says in the first verse of this

I saw a new heaven and a new earth; for the first heaven and the first earth had passed away. and there was no more sea."

Paul, in second Corinthians, mentions three heavens, but is afraid to describe them. Ezekiel sees many very strange scenes that John, Paul, or Isaiah did not see, ergo, the teachings of John, Paul, Ezehiel and Isaiah are contradictory and hypocrit-

The Catholic and Episcopal churches resort to ritualistic phenomens, the Protestant churches do not; therefore, are contradictory, and impeach the lible. Here is the drift and envitance of this man's position.

3 d.-To this assertion we answer, the gentleman has crucided this polition in his denial of the plenary inspiration of the Biole. Besides all this, the great variety of creeds differing in doctrinal conclusions, based on Bible testimony, shows con-clusively the uncertainty and unreliability of the-ology, as based on Bible testimony. For instance, one branch of theologians believe that man is dead ore branch of theologians believe that min is dead all over, inside and out; another, that he is neither dead nor alive, but he a sort of mesmeric sleep; another that he is only partially dead; another, that so soon as he ceases breathing, he goes body and soul straight to hell, if wicked; to heaven, if good; yet, if ve will open the grave six menths after his death, we will find his body there; walle on the other hand, Spiritualists are united in teaching that mankind never cose living; tarry not in the grave, but nossess a conscious entity from their the grave, but possess a conscious entity from their bir h through all eternity.

1 h.—There is generosity and manifess for you. It is really an exhibition of weakness, and shows you the true weakness of his position. It is a pet-tifegger's dodge on a technicality; a play of words on a great principle, and I venture to say that in the vast field of polemics there is not another in-stance on record where a man pretending to be a gentleman, teacher and scholar, has stooped to the pettifogger's position in a police court to sustain his case. Mr. Chairman, a statement accompanied with the signature of the man making the statement in New York, acknowledged before a commissioner of deeds, probate judge, mayor of a city, accompanied with the seal of the same, is evidence that sustains a land title, proves a battle or a re-vival meeting. Newspaper reports are historical, and have been admitted as evidence in court trial. In the trial of President Johnson they were largely cited, and in particular in reference to his speech in this city. As our chairman wisely ruled last night, you can not narrow a discussion on princi ples down to an individuality; for the moment you

sink the principle.
5th.—These questions really amount to nothing sgainst us, but like chickens, come home to roost with Mr. Braden; for the testimony of every man and woman forming a circle in which a table is moved or raps produced, uniformly is, "I did not do these things," and the testimony of the table or the raps is, "I am moved by a spirit. I, a spirit, produced the phenomena. I am John Brown, late your peighbor whom you lot a way in the ground?" our neighbor whom you laid away in the ground." Hence, inasmuch as inanimate matter can not think or speak, has no brain, and yet becomes intelligent, and that intelligence declares its name, when it died and where buried, the parties before whom the phenomena takes place declaring they do not these things, the intelligence is to be be-

Samuel died, 1st Samuel, 28th chapter and 1st verse, in Ramah, was buried B. C., 1060. In 1st Samuel, 28th chapter, from the 7th to the 20th verses, I find Samuel in Endor, seventy one miles from Ramah, about six years after his death, an old man covered with a mantle. The woman testifies it is Samuel, and Saul and Samuel testify o the same thirg; and yet, last night, Mr. Braden denied this testimony, and demanded that I should prove

it was Samuel, thus impeaching the Bible.
6th.—I accept the Bible, King James' Version, from Genesis to Revelations. It is my authority his authority. In 1st Corinthians, 12th chapter, many gif's claimed by modern Spiritualists are named. Jesus in his charge to his disciples gives them this power, Matthew, 10th. I find that others, not of the apostles, have the same power that Jesus and the apostles had, and when the apostles forbade them, Jesus rebuked them, and bade them let them be. These phases exist among modern Spiritualists. I parallel them from the Bible, therefore the Bible sustains modern Spiritualism. On the other hand, let us apply Mr. Braden's rulings to himself. Because the Bible teaches that certain phenomena existed in the past, it does not follow that it exists now. The Bible teaches that the Holy Spirit existed in the days of Jesus, that spirit phenomena existed, therefore it does not exist today. On this ruling, there is no Holy Spirit among the people to day. If his ruling is good against one kind of spirit, it is against another.

7th.-In the 1st chapter of Genesis, 14th and 7th.—In the 1st chapter of Genesis, 14th and 19th verses, I find the day was employed in making two great lights, and he made the stars also. Of course, from Mr. Braden's rulings, God did not make these little stars of our day, some seventy odd in my time. I read in Genesis, 2nd chapter, 20 and 23rd verses, after God rested he made woman, and Adam named her.

I find in geological records that below a certain strate no quadrupode are found: below another.

strata no quadrupeds are found; below another, no bipeds of the genus homo; hence these crea-tures did not exist in that era, but were subsequent creations.
Sth.—We have only to say this is a complete

shirking of the question.

9.h.—The gentleman is mistaken, for all of these principles belong to Spiritualism. I gave the definition and explanation of each of these principles

last night.

10th.—This admission on the part of Mr. Braden, added to his admission of the facts of the phenomena, concedes the whole ground. Thus the dead live, the phenomena exists, I, Clark Braden, con-cede it; for I have seen the most, if not all of them. Conclusion—the dead produce the phenom-

11th.—A Continental bill printed in Cleveland, imitating an original Continental bill, is a counterfeit, and if Mr. Braden offers such a bill for sale, knowing it not to be an original bill, he is a counterfeiter, and liable to prosecution.

The pretended elixir is not a counterfeit, there

never having been a original clixir.
12:h.—That is not very charitable, but let us apply it. Mr. Braden has been visited by the Holy Spirit—thinks he has got religion. I do not doubt he thinks so, but I don't believe it. Now do either of these assertions prove anything?

of these assertions prove anything?

13t—I now make the following points in proof of man's spiritual existence, from the New Testament, Luke, 9: 30. "Behold there talked with him two men, which were Moses and Elias. Peter, James and John saw them." 32nd verse. Again, in Matthew, 17: 3 Moses died, and was buried in a valley in the land of Moab. Dent. 34: 5, 6,—

R. C. 1451. In Matt. 11: 14 Janua cawa John is B. C. 1451. In Matt., 11: 14, Jesus says John is Elias; in Matt., 14: 10, John, alias Elias, is beheaded; in Lnke, 9: 30, these two men are not dead. The effects on Peter, James and John, are precisely the same as with us to-day. I demand that Mr. Braden deny or accept these cases:

2nd.—The habits of a people are traits of the country from which they come. The German, with his meerschaum and lager beer is evidence of with his Tentonic origin; so the French, English or Russian, all testify of the Fatherland. The spirit-nalists teach that the immortals are practical, natural beings, carrying with them the identity of

their former lives.
In Gen., 18th chapter, I read that there stood by him three men who were hungry, tired, dirty, needed rest. They had their feet washed, ate fresh veal, bread and butter, and drank milk. In the same chapter, they prove to be immortal beings. One proves to be the judge of all the earth. In the 19th chapter, two of these men are in Sodom and are angels again, eating unleavened bread and meat. In the 10th verse, these angels are men with hands, who pull in Lot and close the door. These men are immortals, or are not. Which? and the gate opened of its own accord, Peter the medium, under the influence of a spirit.
4th.—in second Chronicles, 18:20 "Then there came out a spirit and stood before the Lord," who

influenced four hundred men to lie.
5.h.—The spirits of the prophets are subject to Mr. Chairman, I demand that Mr. Braden denies or approves these facts from the Sacred Scriptures,

and also, that he give us testimony that they, first, did not exist; second, if they did exist, that they have ceased to exist; third, they are forbid to exist by command of God; fourth, that they shall not be revived in other ages.

#### THE DESCRIPTION OF THE PERSON (Continued from first page.)

which after much hesitation she did. It appeared to her eyes alone, and indicated with its singer more exactly the direction in whic's the excavation should be made, saying at the same time that Clara herself must dig. In great affright, Clara finally stepped into the excavation and proceeded with her little hands to ply the space. She turned one spade full of dirt, stepped forward as if to pick something up and fell insersible. Carried in o the house she was restored, when she declared she had seen the jar, and was about to pick it up when she fe'l. I'x citement ran higher than ever.

#### ANOTHER SEANCE.

Consequent upon this occurrence, another seance was held by Mrs. Nourse, the medium, at Mr. Robertson's house, last night, when the specire was invoked to communicate through Olara. A spirit calling itself Cora answered, saying she was a consin of L'zzie Davison, who was not then present. But at last the spirit of Lizzie Davison was raised, and, up in being questioned, said that Clara must dig for the treasure. The spirit was tell that Ciara was in too nervous and excited a condition, and asked if Mr. R. could not seek and obtain it, to which it answered, after some hesitation, in the affirmative, siying, however, that in that event, the jar should not be opened for six'y days. It also indicated the exact spot in the excavation, and said the jar would be found under the arch. Mr. Robertson, accompanied by the medium and two diggers, and following the direction of the spirit, to make a long story short, after digging an hour (r more into the brick work. Found a glass jar which he quietly passed up to the medium, whereupon they proceeded to Mr. R.'s residence, followed by an excited crowd. The jar was at once delivered to Clara, who, regarding its possession as an end to her unearthly visitations, received it with transports of delight, and up to a late hour was in the happiest mood imaginable.

The jar bore evidence of long concealment, being covered with mould. True to the instructions from the spirit, it was not opened, but through its sides could be seen several bags and packages, together with what appeared to be a large yellow envelope.

We are requested by Mr. Robertson to state that neither his daughter nor the jar will be at his residence tc-day, nor will the jar be opened or exhibited within the sixty days, at the expiration of which, however, he will take pleasure in giving the public the full benefit of the Mystery of Brinkley College. Meanwhile who will undertake to explain the mystery?

TO DE CONTINUED.

Our Cotemporary, the Banner of Light.

We copy the following from the last week's issue of our noble cotemporary, the Bannen or LIGHT, and are very happy in saying that we fully accord with the sentiments therein ex-

Our experience has been similar, and we trust that if trying ordeals are like the refiner's fire, we have lost nothing but dross, and have an abundance of pure metal left for the jewels to be bestowed upon the hosts of readers now living, and the unknown millions who are yet to appear. and gather mental and spiritual food from the columns of the angel-born Religio-Philosoph-ICAL JOURNAL in years to come.

### "VOLUME TWENTY-NINE.

"This issue of the BANNER OF LIGHT will acquaint its readers and triends, and the starch and steady supporters of the glorious cause of Spiritualism throughout the country, with the advent of another of its birthdays—the fifteenth. So significant an occurrence seems to deserve more conspicuous notice than is ordinarily made of such matters. It implies, first of all, the tenacious character of the convictions that hold the men and women of this century to the great truths promulgated and proven by Spiritualism; and, next, the steady, healthy and ineradicable growth of a faith in the human soul, which, as it can not be successfully opposed by scclesiastical dogmas, so it is bound in due time to overpower them. We can not presume to take the lightest praise to ourselves for what we have been but permitted and chosen agents to accomplish these fourteen years past. We dare not refer to any visible and tangible results of that effort in a spirit of glorifying or even of compla-cency. The experience of the past, rich and exacting as it at once has been, forbias everything but the cherishing of encouragement and

hope.

"A great many things have become clearer to
Spiritualists since the BANNER began its career. Faith has become wonderfully clarified by time, and not less strengthened, elevated, deepened and expanded. Not to hold to the belief, in some accepted form, in spirit communion in the days that are at hand, will be like trying to see with one eye, hear with one ear, work with one hand, breathe by one lung, and walk on one foot. This blessed belief comes in, not more as a comforter, expelling the lowering clouds and mists which gloomy orthodoxy had called down from heaven in the place of angelic ministers, than as a positive stimulant, evergizer, and promoter of spiritual health and lite. If believers confess that they but half existed before, feeding on the husks that were thrown them by the parsimonious hard of old Theology, they know now that they enjoy full liberty, that their thought is free to wing its way to the furthest corners of the universe, that the human conscience is out of its iron shackles, and that the soul may bask always in the sunshine of actual and present fruition.

"What was prophesied in these columns not many years ago, is actual verity to-day. We then predicted that Spiritualism was destined to be carried through a crucial test; that it was to be subjected to trial from without and within; but that it would come out triumphant through all, conquering and to conquer, wearing no laurel crown on its brow, but rather the chaplet of myrtle, which expresses love. And just so it has transpired. The foes from without have tried to effect an entrance on this side and that, in hopes of overthrowing the divine structure with their material weapons; but in every case they have been discomfited. Neither the churches nor the courts, nor even a subsidized and obsequious press, have had the least power to harm our noble cause or stay its progress. And so, too, have the restless, aimless, conspiring, unprofitable elements from within met their quietus. Their own repeated experiment has convinced them of their impotence by its steady failure, better than any argument or entreaty or serious protest which we could have Srd.—in Acts, 12th chapter, fourth to the ninth brought to their attention. There should be verses, Peter was united, the doors were opened, no further struggle. Peace and harmony brought to their attention. There should be

should take the place of all forms and degrees of disaffection, and Love rule in every heart that is inspired by our beautiful and elevating faith. In such a spirit do we now greet our tens of thousands of friends and readers, and extend to them the renewed pledge of co-opera-

#### D. A. Angel

Writes on a paper which has on the yellow tag, D. A. Angel, Aug. 7th, 1869, and sends it back to this chie, "Don's you send another paper. I won't be imposed upon any longer.-D. A. Angel."

Of course we know this missive is not from a genuine angel! but how does he suppose we can tell where he lives, and if we don't know that, how can we discontinue the paper? It is of no use for any one to send back a paper with in sulting words written upon its pure pages. We wonder that any one who claims to be a Spiritualist, and has read even one copy only, of the Journal, can do such an act. He knows full well that we never send a paper to any one after the time for which it is paid has expired, only, as an accommodation to the subscriber. And it has been announced in every issue of the paper, at the head of the editorial column, in substance, that the usper will be discontinued at any time, by request, and on receipt of arregrages. All persons writing to this office, should be careful to give full address, including post cffice and state.

It is folly to set d back a paper. Not one in a hundred ever reaches this chies thus returned. A courteous letter always gets a courteous re-

This man owes us as honestly as ever one man owed another, \$175. Who is guilty of imposition?

#### Dr. Stone.

Since cur old fegy M. D.'s are making a death struggle to suppress free thought and free actionit behooves every one of our readers to obtain and read the rational book upon progressive and philo. sophical treatment, published by Dr. Stone, of Troy, New York. The book speaks in potent language against the deathly mineral treatment of past ages. See advertisement.

### Letter of Fellowship.

The RELIGIO-PHIL'S OPHICAL SOCIETY granted Letters of Fellowship to Dr. M. L. Sherman, of San Francisco, Cal., on the 11th inst, thereby legally constituting him "a regular minister of the gospel," and authorizing him to solemnize marriages.

### Dr. Smith's new Galvanie Battery.

Our friends will do well to correspond with Dr. Smith and obtain circulars in regard to his new system of healing by means of his newly invented galvanic battery. See advertisement and cut in this paper.

### Spirit Picture.

Inquiries are being made in regard to modiums for taking spirit pictures. By reference to the advertisements in the columns of this paper, the reader will find all the information desired and all we can impart.

### Our Just Dues

Are very important to us, in this enterprise, and we urgently ask all lovers of the truth, to deal justly by us, even as they would like to be dealt

#### Wonderful Manifestations of Spirit Power at Memphis.

On the first page of this number of the JOURNAL will be found a well-vouched-for report of manifestations of spirit power at Memphis, to which we call the especial attention of our readers.

### MRS. LORD'S SEANCES.

Mrs. Lord will hold a seance at Mrs. Shiverick's, room 36, No. 45 East Madison street, on Tuesday evening, March 21.

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