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

VOLUME XII.

S. S. JONES, EDITOR, PUBLISHER AND PROPRIETOR.

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SPIRITUAL PHENOMENA.

Pan, Pan, is Dead-- A Wonderful Story of

Spirit Manifestations at Moravia, N. Y. -The Mecca of Spiritualism -- Soft Voices Whisper--Spirits Kiss Their Friends--White and Purple Clouds-- A Materialist Returns--Ghosts in the Rural Dis-tricts--An Invisible Railway Train--Grim and Ghastly Spectres--Rural vs. City Ghosts--The Brick-yard Spooks Outdone--A Hard Nut for Professor Dillington -- An Egg Placed in a Medium's Mouth--An Inebriate Reproved--The Guitar Hits Him.

"Pan, Pan, is dead ! "-E. B. Browning. The broken wine cups of the Gods
Lie scattered in the waters deep,
Where the tall sea blows and nods
Over the shipwreck'd seaman's sleep;
The Gods, like phantoms, come and go
Over the wave-washed ocean hall;
Above their heads the wild winds blow;
They groan; they shiver to and fro—
"Pan, Pan!" those phantoms call.

O Pan, great Pan, thou art not dead,
Nor dost thou haunt that woody place,
Tho' blowing winds hear not thy tread,
And silver runlets miss thy face;
Where ripe nuts fall thou hast no state,
Where deep glens murmur, thou art dumb,
By lonely meres thou dost not wait;
Where roll the living waves of fate
I feel thee go and come!

O piteous one!—in wintry days
Over the city falls the snow,
Then, where it whitens smoky ways,
I see a Shade flit to and fro;
Over the dull street hangs a cloud—
It parts, an ancient Face flits by,
'Tis thine! 'tis thou! nor stern, nor proud,
Dimly thou flutterest o'er the crowd,
With a thin human cry. With a thin human cry.

Ghost-like, O Pan, thou hoverest still,
An old, old Face, with dull, dumb stare;
On moonless nights thy breath blows chill
In the street-walker's dripping hair!
Thy ragged woe, from street to street,
Goes mist-like, constant day and night!
But often, where the black waves beat,
Thou hast a smile most strangely sweet
For honest hearts and light! For honest hearts and light!

Where'er thy shadowy vestments fly
There comes across the waves of strife,
Across the souls of all close by,
The gleam of some forgotten life.
There is a sense of waters clear—
A scent like flowers in forest nooks;
Strange plumaged birds seem flitting near,
The cold brain blossoms, lives that hear
Murmur like running brooks.

And when thou passest, human eyes Look in each other and are wet— Simple or gentle, weak or wise, Alike are full of tender fret; And then the noble and the base Raise common glances to the sky; And lo! the phantom of thy Face, While sad and low thro' all the place Thrills thy thin human cry

Christ help thee, Paul canst thou not go, Now all the other Gods are fled? Now all the other Gods are fied?
Why dost thou flutter to and fro
When all the sages deem thee dead?
Or, if thou wilt live and dream,
Why leave the vales of harvest fair—
Why quit the glades of wood and stream—
And haunt the streets with eyes that gleam
Thro' white and holy hair?

-Robert Buchanan, in St. Paul's.

(From the St. Louis (Mo.) Democrat.1 EDITOR DEMOCRAT:—Having recently visited Moravia, N. Y., for the purpose of investigating the new and marvelous phase of "Spiritual manifestations," so called, now being made in the vicinity of that village, to the amazement of so many people, I have been requested by several intelligent readers of the Democrat in this community to give to the public, through its columns, a statement of the result of my investigations. So, if you find room for such a statement briefly made, I have no objection

to its being published.

Allow me first to say that it was not alone to gratify my own curiosity I consented to visit the Mecca of Spiritualists, but also to satisfy numerous friends who could not themselve go. It seems to be a matter of some astonishment to many pious people that I should think it worth while to travel a thousand miles, wasting time and money, besides leaving my little corner of the Lord's vineyard to grow up in weeds, if nothing worse, in order to look after things so new and strange, not to say diabolical. Now these same pious people are ready to applaud the great naturalist of New England when he goes to the end of the world It seems to be a matter of some astonish

land when he goes to the end of the world, braving the perils of land and sea, to find a new lizard, fish or crab. I would not pluck a single laurel from the brow of so enterprising a man, yet I can not see that his zeal to find something novel in the animal kingdom should be counted any more praiseworthy than is the spending of time and money to find a new power in the human mind, an additional argument for immortality, and fresh hopes and diviner aspirations for

poor humanity.

Learning, as I had, that thousands of intelligent men and women were making pilgrimages to the house of an old farmer in the neighborhood of Moravia, where, according to report, the returning spirits of the departed were daily making themselves visible by putting on tangi-ble forms, and walking and talking, taking by the hand their old friends in the flesh, looking lovingly into their eyes, and assuring them that they never were more alive, I could not possibly regard the affair, whether true or false, as unworthy of investigation. To feel, or affect to feel, no interest in phenomena so strange,

seems to me downright stupidity. I say this without any wish to cast unkind reflections upon the good people, and certain clerical genmen who have counseled silence with regard to what I elicited, saw and heard during my three weeks' investigation of the new phase of the occult science. They no doubt have reasons satisfactory to themselves for offering such

counsel.

Now for the facts. Kind reader, imagine yourself at a country house, and in a plain room, about large enough to seat comfortably twenty-five or thirty people. As it happens, there are now just seven persons present to form a circle. Only three of these are strangers to me; the rest my relatives, who accompanied me hither. We form a semi-circle and join hands. The medium, Mrs. Andrews, sits facing us. I can easily touch her with my cane. My right arm rests on a piano-forte. A lamp My right arm rests on a piano-forte. A lamp is burning brightly. It is nine o'clock in the morning, but we need the lamp, because the only window of the apartment is darkened, and the only door bolted.

the only door bolted.

The medium now remarks: "We first sit in the dark, and continue till the spirits call for a light. The light is now extinguished. The plano begins to play. It is not the medium, for I am conversing with her. Passing my cane along the keys I feel no one; still the playing goes on; and is directly assisted by voices, seemingly in the air above us, that join in with great power and sweetness. Mysterious lights are beginning to dance before us, describing curve lines and circles, and playing ous lights are beginning to dance before us, describing curve lines and circles, and playing around each other in a way that makes it clear they are guided by intelligence. While this beautiful display is going on, soft voices whisper startling things in our ears, and delicate hands thrill us by gentle touches and affectionate caresses. A familiar voice, long silent in death, as I had thought, said to me: "Dear brother, I come to greet you! Believe me, this is your own sister Nancy. A fortnight ago you visited my grave. I stood by your side, though you saw me not, my spirit body being invisible as the viewless air. How I wanted to speak to you! Thanks to Heaven for the present opportunity!" Tender lips now kissed mine. I sat speechless, my heart swelling and throbbing, but directly found relief in gushing tears.

lief in gushing tears.

During the dark seance white and purple clouds gathered above our heads and seemed in commotion. Their crimson edges now and then shed such light as enabled us to see one another, and every object in the room. Out of the clouds came, at one time, a little dash of rain, accompanied by wind and the rich perfume of flowers. Immediately after this, a white figure that seemed a column of cloud, snowy yet tinged with something bright and snowy, yet tinged with something bright and luminous, came down and sat before me. While I gazed, wondering what it might be the figure bent toward me, and out came a luminous hand, which was gently laid upon my forehead. It remained but for a moment, touching my temple and cheek affectionately. It disappeared in the fleecy folds enveloping the mysterious figure, which now ascended and was lost to my view amid the moving clouds

overhead After about thirty-five minutes of darkness, a voice in the air said: "Please strike a light." Being nearest the light, I complied with the request. The medium, now rising from her chair, went into the cabinet, which is a thing looking not unlike a common wardrobe. It is made of plain, thin boards, and has folding doors about three feet and a half high. Above the door hangs a black velvet curtain reaching down to the top of the shutters when closed.

down to the top of the shutters when closed.

Upon entering the cabinet, the medium requested me to close and latch the door after her. As I did so, I was surprised to see an armless hand, white as snow, come out from under the curtain and tap me on the hand and arm, which it did quickly and several times, then darted back into the cabinet. Resuming my seat in the circle, we waited a few minutes, and the curtain of the aperture slowly moved aside while the face of a man appeared. There aside while the face of a man appeared. There was nothing ghostly in the look or action of the apparition. Countenance, feature, complexion, and every movement of muscle, and motion of head, hand and lip were perfectly natural. He bent his gaze steadfastly upon a middle-aged man in the circle, who was a stranger to me, and evidently made an effort to speak, but failing, waved his hand and drew back from the light, letting the curtain drop. The gentleman at whom the apparition had looked so earnestly, now exclaimed: "That was my father! Oh, will he not speak to me?" Immediately the curtain went aside again, and the same face presented itself, and another effort—I thought a painful one—was made to speak. The mouth opened, the lips moved, but no sound of voice was heard. With a slight shade of disappointment on his countenance, the old man bowed his head twice, and putting forth his hand, waved an adieu in a most feel-ing manner. In a few seconds afterward, the curtain was put back by a hand resembling very much the armless one which had caressed wery much the armiess one which had caressed me at the aperture. And now a face, fac simile of one I had seen coffined years gone by. Without speaking, I turned a glance upon my sister in the flesh, sitting by my side. She was trembling and weeping, so I felt sure she was not behind me in the recognition of the face at the aperture. It was our dear departed sister, the same who had spoken to us in the dark a few minutes before. She now uttered her own few minutes before. She now uttered her own name in her own clear, familiar tone. How the blood tingled in my veins as her well-remembered gray eyes met mine! Nor seemed she less moved than I. I could not keep my seat, but glided up to the aperture, when she, with manifest emotion, threw her arms around my neck. It was but for a moment. Releasing me, she quickly disappeared behind the

But I must crowd the facts and incidents I

propose to give more closely. Of course I can not set down all, nor even half, in an article like this, intended to be brief, which was elicited during an investigation kept up day after day for three weeks.

for three weeks.

1 saw many strange faces at the aperture; some days from ten to fifteen or twenty, the most of whom were recognized by some one or more present in the circle. It was near a week after the appearance of the sister just alluded to, before I recognized another face, yet a number of apparitions professed to recognize me. At length two other sisters succeeded in materializing themselves and anneared side by me. At length two other sisters succeeded in materializing themselves, and appeared side by side at the aperture. The recognition was undoubted, my sister at my side recognizing them at the same moment I did. And strangers present remarked upon the family resemblance. But the certainty was made doubly certain when the apparition mentioned incidents in their earth-life and ours which we readily and vividly remembered.

readily and vividly remembered.

A few days subsequent, our mother appeared, threw open the door of the cabinet, and showed

herself to us from head to foot.

Six times during the three weeks an old acquaintance, who died a materialist, appeared to me, looked and talked naturally; referred repeatedly to his materialistic notions, and how unhappy they made him. Said much about his present condition, and its advantages over the former; tried to give me an idea of spirit-life, the pursuits, pleasures and amusements of spirits, as well as their institutions for doing good, educating the ignorant, and lifting higher the low and debased.

I must give one more instance of recogni-tion, and close my story, already, perhaps too

tion, and close my story, already, perhaps long.

A few days before I left the place a gentleman came there, bringing with him two little girls—his own daughters—the elder perhaps eight years old, the younger about six. Before going into the seance room he said to me: "When about leaving home my wife observed, 'I would go too if I thought mother would show herself there: but as she was always op-"I would go too if I thought mother would show herself there; but as she was always opposed to Spiritualism, I'm sure she'l have no desire to make any manifestation." "The last one I should look for," he rejoined: "she was so bitter against everything of the kind." But lo! after the light seance began, who should appear first at the aperture but this same old grandmother. She bent here resaffectionately upon the children. The little girls gazed a moment in mute astonishment; then both at once clapping their hands in ecstacy. exonce clapping their hands in ecstacy, ex-laimed: "Grandma! Grandma!"

"Keep still," said the father in a low tone of voice; and evidently much moved; then to the apparition said, "you didn't believe in this

the apparation said, "you didn't believe in this a few weeks ago."

"No," replied the spirit, "but thank God it is true!" These words were uttered very distinctly and with a peculiar stress of voice, indicating earnestness and deep feeling. The old lady had been dead but three weeks.

I could give many more remarkable tests through recognition, but must close here.

ISAAC KELSO, Alton, Ill.

| From the Lafavette (Ind.) Courier.]

EDITOR COURIER:-Your journal for the last few days has contained accounts of strange apparitions at a deserted dwelling in or near your city, which have been read with

much interest by myself and neighbors.

The matter especially attracted the attention of residents in this vicinity, from the fact that for three months or more we have been favor-ed by some extraordinary nocturnal visitors, as well as with lights and sounds which might have been imported straight from pandemo-nium. Up to this time no one has cared to speak of it very freely beyond the neighbor-hood, for fear of being laughed at as a credu-lous fool, or regarded suspiciously as the originator of a foundationless humbug, but since ghosts, or spirits, or whatever they are, have invaded the orderly city of Lafayette, a seques-tred rural district like this may perhaps be per-mitted to speak on and relate its experience.

You will undoubtedly remember that some time since one of those railway accidents that horrify the nation, occurred in our immediate vicinity. The event must be so fresh in the minds of your readers that it will only be necessary for the purpose of this communica-tion, to state that a freight and passenger train under full headway, came together in a curve of the road, and resulted in the death of about thirty people. I reached the wreck shortly after the disaster, and hope never to look upon

another such sight.

About the middle of March, last, I was returning from a neighbor's at a late hour. The night was clear, starlight and cool, and it chanced to be more convenient for me to follow the railroad track for something more than a mile. As I neared the scene of the accident I was suddenly startled by the sound of a rail-way train approaching just behind me, and another from the other direction, both apparently at full speed. I instinctively stepped from the track, and as I did so the train rushed by. I say rushed by, for I distinctly heard it thunder past, and felt the current of air, which, indeed, nearly lifted my hat from my head, but, Mr. Editor, the train was invisable! I believe I am not wanting in physical courage, but I am frank to confess that for a moment was as badly frightened as I ever care or expect to be. I could scarcely draw my breath, and the next instant every hair stood on end, when I heard a crash, followed by such groans and cries for help, as I had listened to at almost that identical spot in solemn reality once before and these

fore, and then all was quiet.

I made the best of my way home, and the next morning related my adventure with affected nonchalence to a gentleman from Boston, a relative of my wife, who happened to be spending a few months with me for his health.

He seemed a good deal impressed with my account, and at his suggestion we visited the scene of the railway disaster on the following night. Just about the hour of the casualty, there was the same sound of the trains thundering over the rails, the same trembling of the earth and rush of air, the crash and groans that had startled me, and then as before all was still. I was about to speak to my companion when he trained and of the trains thundering the casualty. ion when he touched my arm and pointed to an object at the side of the low embankment. I looked, and saw seated within a few rods of me an elderly gentleman, seemingly about seventy years of age. His clothes were torn and dusty; long white hair fell from his uncovered head, and across his forehead was a deep wound, from which the blood trickled fast. Near by at his right lay a young girl neatly dressed; still and dead, holding in one hand a little traveling bag, and in the other a nosegay of withered flowers, while almost at her feet were prone a mother and infant, both sleeping the last sleep together, and bearing few exter-nal marks of a violent death upon them. Benal marks of a violent death upon them. Behind this ghostly scene, like the prospective in a well executed painting, was a shadowy picture, that apparently represented the afterpart to the tragedy. There was the family circle just overwhelmed by the telegraph dispatch, giving information of the death of some loved one; the newly made widow bowed down with grief; the group of horror-stricken orphan children; the lonely husband with the little ones who would never again know a mother's care, clinging about his knee; the broken-hearted lover bending over the coffin of his beloved; the slowly-moving funeral procession, and finally the graveyard and its monuments to mortality. For ten minutes, perhaps longer, this phantasmagoria continued, and then another strange concourse made its appearance. There were young and old, men and then another strange concourse made its appearance. There were young and old, men and women, beauty and deformity, budding youth and hopeless infancy. There were about thirty altogether, who bore every description of wound that would naturally be inflicted at a great railway slaughter. Crushed, bruised and bleeding, they stood for a little time grouped together, and then raised their hands and eyes towards heaven as though imploring mercy in some hour of supreme peril, the ghostly conclave vanished into thin air.

Since then, the same apparitions have been witnessed by seven or eight perfectly reliable

Since then, the same apparitions have been witnessed by seven or eight perfectly reliable persons. The invisible trains crashing together is an affair of almost nightly occurrence, and about the full of the moon, any curious person can witness the spectral party haunting the scene of the great disaster.

If your Professor can explain this, we should like to hear from him, or, if he is still in LaFayette, and would take the trouble, we should be pleased to see him,

I have not forgotton by any means, that you

I have not forgotton by any means, that you declined to publish a brief and rather vague communication from me on this subject some time since, but since the supernatural agencies have located in LaFayette, and you reported their doings, I venture to hope that I may be favored with a hearing.

It is, perhaps, not improper to add, that I

am a plain, unimaginative farmer, more familiar with wheat and corn growing than with any of the modern mysteries of Spiritualism and clairvoyance, which I have never for a moment believed, nor have I ever read—save an ment believed, nor have I ever read—save an occasional newspaper sketch—anything of a more ghostly nature than the old "Arabian Nights" and "Clarke's Life of Wesley," which latter work, however, as you are doubtless latter work, however, as you are doubtless aware, claims pretty broadly that the house in which the great Methodist divine lived for years, was actually haunted, and that this circumstance threw a shade of melancholy over Mr. Wesley's life, although out of deference to this intelligent sentiment of the country, he seldom, if ever, admitted his belief in supernatural manifestations.

Respectfully yours, FAUST.

[From the Springfield (Ohio) Advertiser.]

We were afforded the opportunity last night of attending a Spiritual seance in this city, conducted by the celebrated physical and test medium, Mr. R. M. Sherman, of Gahana, Ohio. Most of the persons present were of a practical turn, and very little time was spent in preliminaries.

The medium with his coat on, and his hands tightly tied behind him with linen handker-chiefs, the ends of which were sewed together after the knots were tied, was seated in a chair, and asked to lean back, and the rounds of the back of the chair were snugly insertedunder his armpits. The light was then re moved, and instantly the coat was taken off, and thrown across the roop. The melodeon in the room was played then, a pair of guitars sounded and sent flying through the air; hands were placed upon the heads and arms of many present, and one gentleman's spectacles were removed and carefully laid away at some dis-

removed and carefully laid away at some distance from where he was sitting.

Voices being heard, an egg was placed in the medium's mouth, and the writer took a seat immediately in his front, placed his feet upon the medium's, took hold of his knees with his hands, and expressed a wish to know what was up. A voice at his side expressed pleasure at seeing him, asked him to observe closely, that there might be no room to aver closely, that there might be no room to aver deception, and asked that the medium receive proper credit if all were satisfied after thor-

ough examination.
An extended conversation was carried on, the voice announcing itself as belonging to the spirit of Anna Leece (spelling the name), a Quakeress, and occasional preacher, formerly of Madison, Wisconsin, originally of Hartford, Connecticut, and last public appearance at Ra-

tleman who had just taken a "nip," entered the room, and at once a guitar flew through the air so violently as to cause considerable concern for the safety of visitor's head, and at the same time, in raised tones, the voice ex-pressed great dissatisfaction at the habits and presence of any one addicted to the ardent. The medium explained that such demonstra-

tions had happened before.

After various tests of a similar kind, the medium was unbound, the room lighted, and the presence of "Old Kenesaw invoked." Very soon "Old Kenesaw," as he calls himself, took control of the medium, caused him to dance, and talk in broken English, and give descriptions of persons and places with such accuracy as to astonish and bewilder those

present,

"Kenesaw" represents himself as an Indian,
who left the body many years ago, at the age
of eighty. He claims to be the guardian and
controlling spirit of this particular medium,
and certainly reads character with wonderful

ability for an Indian.

Mr. Sherman is here on a short visit to Mr.
G. W. Dalle and other friends, who wished to have occular proof of the power reported as belonging to him and displayed in other places. He leaves next Monday to visit Indianapolis, but promises to return, and be present with "Kenesaw," Miss Leece, and many other communicating spirits, at the basket n eeting of the Liberal Religionists, next month, at the Fair Grounds

Almond Items.

Many of the readers of the Express have seen Many of the readers of the Express have seen the pretty valley at the head of the Canisteo river, called North Almond Valley. 'Tis a lovely place. Those that see it a thousand years from now will see some improvements, without doubt; yet, still it is a pretty place. The people have a Union church, where they can "worship God according to the dictates of their conscience." We believe they never had but one fight in the pulpit, and that was by an (now) ex Judge and the (now) Sheriff,—but there was nobody hurt.

by an (now) ex-Judge and the (now) Sheriff,—but there was nobody hurt.

It was given out that a Mr. Beals (from somewhere) would speak to the people in a trance state, and likewise play on the organ and sing. The trustees of the Union are as blind as Balaam, the son of Reor, who could not see what his ass saw, were led up by a spirit to shut off this great light. The high deacon of the order by chance had the keys (although the house is always unlocked), and refused to surrender, being himself a stockholder in the institution. At length Mr. Beals was led up (half a mile) by the spirit, and we doubt if Jesus with his whip drove the money-changers out of the house that Herod built changers out of the house that Herod built any quicker than Mr. Beals silenced the three trustees; yet one of them, who thinks himself (but other people differ with him) a Paul, at least, seemed to linger with an argument; when the Monitor with one of his ponderous shots (truths), sent him reeling to post. The result was a crowded house, both evening and sweet music, and two as high-toned discourses as can well be imagined, on the teachings of Jesus of Nazareth.

Mr. Beals is a host in himself, and was followed by the editor of the Hornellsville Trib-une, Mr. Greenhow, who put in some tremen-dous peace-makers between wind and water;

dous peace-makers between wind and water; "and the sea, there was a calm."

This man, Beals, we don't know from whence he came nor whither he goeth, but this we know, it is a rare treat to hear one of his beautiful discourses, which would astonish any extempore orator in the world. His music is worth going miles to hear.—Scio (Ill.)

Commencement Week.

Last week was the general "commencement week" (why do peeple call the closing of schools "commencement?") for a large number of schools and colleges throughout the country. It was our fortune to be present at the interesting exercises at the Belvidere Seminary, located at the beautiful and quiet little city of

Belvidere, New Jersey.

The ceremonies opened on Tuesday evening by the exercises of the Adelphian Society, which consisted of dramatic representations, music, tableaux, &c. These were highly creditable to all who took part in them. The draitable to all who took part in them. The dramatic exercises were arranged in a way to point a moral lesson in each one. We can not particularize, but we regard the tableau, "Truth Unveiling Error," as one of the finest and most significant we ever witnessed, and the "Hymn to Night," deserves special mention, being sung in connection with a tableau of great beauty and significance.

On Wednesday afternoon the regular exercises were such as to show the progress in the more substantial department of intellectual

the more substantial department of intellectual

The whole proceeding exhibited a training on the part of the teachers and talents on the part of the students, highly creditable to the institution, which is rapidly increasing in popularities. ularity and usefulness. Among the most important features of this

Among the most important features of this institution is the Gymnastic department, in which Dr. Dio Lewis' system is taught by a graduate of his celebrated school. The very perceptable effect of these exercises on the health of the pupils, is a consideration which all parents ought to take into account in selecting a school for their development. ing a school for their daughters. The exhibi-tion in this department was one of the most attractive of the occasion.—The Weekly Epitomist.

Connecticut, and last public appearance at Racine, Wisconsin.

A singular occurrence took place while Miss Anna was entertaining the company. A gen-

Original Essays.

THE DEVIL.

The Serpent in the Garden.-Serpent Cursed,-Which was Wrong, God or the Devil?—Charges against the God of the Hebrews.—The Devil Slandered.—Where is the Fire and Brimstone?—No Railing Accusations against the Devil.—God Outwitted by a Snake.—The Serpent an Object of Worship. - Serpent and Seraph. —The Term Devil; its Origin.—The Serpent in Heathen Mythology.—Hebrew Ophiolatry Stolen from the Egyptians.—War in Heaven.—Tartarus.—Typho and Orims.—Apocalyptic Devils.—Diabolus.—Beelzebub. Belial. - Baal-Shaddai. - Satan. - Dragon. - Dagon. -Abaddon. - Apollyon. - Lucifer. - Annual Wars in Heaven .- Adonis and the Boar .- Devil in the Bot-

BY D. W. HULL.

Horatio. But, soft; behold! lo, where it comes again!

I'll cross it, though it blast me.—Stay, illusion!

If thou hast any sound or use of voice,

Speak to me:
If there be any good thing to be done,
That may to thee do ease and grace to me, Speak to me:
If thou art privy to thy country's fate,
Which, happily, foreknowing may avail,

O speak!
Or, if thou hast uphoarded in thy life
Extorted treasure in the womb of earth, Speak of it :-

Look, my lord, it comes!

Hamlet. Angels and ministers of grace defend us!-

Be thou a spirit of health, or goblin damn'd, Bring with thee air from heaven, or blasts from

Bring with thee air from heaven, or blashell,
Be thy intents wicked, or charitable,
Thou com'st in such a questionable shape,
That I will speak to thee.

As the Devil figures quite prominently in the Christian Atonement, it will be our duty to devote a chapter to His Satanic Majesty. Theologians have him appear in the form of a serpent, in connection with the "Fall of Man." We read in Genesis iii, 1-5:

"Now the serpent was more subtile than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of ev-

ery tree of the garden?
"And the woman said unto the serpent,
We may eat of the fruit of the trees of the

garden:
"But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.
"And the serpent said unto the woman, Ye

shall not surely die:
"For God doth know that in the day ye

eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and

Same chapter, 14th and 15th verses:
"And the Lord God said unto the serpent Because thou hast done this, thou art cursed above all cattle, and above every beast of the field: upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:

"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise hig hea!"

bruise his heel."

The query arises who was in the fault in this arrangement, God or the Devil? Let us reason together. We should never make our decisions till we have investigated the whole matter. It is not enough that the minister tells us God was all right and the Devil wrong, for he may traduce the innocent one, and exonerate the guilty one. I am serious in this matter, for I do hold that that being called the Devil and Satan has lived a blameless life, and has always been worthy of more honor than bruise his heel."

Devil and Satan has lived a blameless life, and has always been worthy of more honor than the Hebrew God, and my evidence has mostly been gathered from Orthodox theology.

It was the Hebrew God who sent out an evil spirit from his presence to lead Ahab to destruction.—(I Kings, xxii, 23.) It was an evil spirit from the Lord that troubled Saul, and he sent for David to come and drive it away.—(I Sam. xvi, 14, 15, 23.)

It is the Lord that is to send a strong delusion to every child of Adam, in order to have a good excuse to damn them; and that he may more effectually carry out this purpose, we are

more effectually carry out this purpose, we are

told that: If the prophet be deceived when hath spoken a thin., I, the Lord, deceived that prophet, and I will stretch out my hand upon him and destroy him [for being such a dupe]."

(Ezek. xiv, 9.)

Indeed, the Jehovah-God has shown himself to be a misanthrope in every way.

On the other hand, the Devil has stood the slander of the clergy for six thousand years, and he is ten times better than any of his calmander. His reputation is growing, too. umniators. His reputation is growing, too. People think more of him as they get better acquainted with him. He has ever shown himself the friend of humanity. In Jesus' time he healed the sick, and since that he has time he healed the sick, and since that he has invented the telescope, discovered the circulation of the blood, vaccination, printing, phrenology, and magnetism. He broke down the power of kingcraft in our country, tore up slavery by the roots, and is now making a great effort to overthrow priestcraft. All this he has done against the united efforts of all the self-styled "people of the Lord," mustered in, as they claimed, under the inspection of "Israel's God."

We read that "Satan himself is transformed

"Ísrael's God."
We read that "Satan himself is transformed into an angel of light" (2 Cor. xi, 14), which certainly signifies that he is improving, however slow it may be. The real meaning, however, is, that he is cross-formed, and came across from darkness to light. The moral also signifies a reviving again, as if it were something that had been at one time in a state of activity, but having recorded from it, it has again revived. having receded from it, it has again revived, and re-assumes its old position. So if he had and re-assumes its old position. So if he had fallen, it is implied that he will be again restored. I shall probably show that Satan has had several falls which could not have been the case unless he had been restored to the

place he fell from.

Indeed, he seems to be the chief personage in the universe. Although we are told that he was driven out of heaven, he seems to be there about all the time (Job i, 6), whilst it there about all the time (Job i, 6), whilst it seems quite difficult to find his adversary's whereabouts, and I am not certain that we have not got the whole thing wrong end foremost. It would turn out rather hard, if after we had taken such pains to get to Heaven, we should find that we had got to the wrong place; yet we are not average much better if

we had taken such pains of some the wrong place; yet we can not expect much better if God has sent a delusion. I am very certain we have been mistaken about the locality of that fiery country, and if we wish to miss the place of fire and brimstone notoriety, we had better "about face," for the fire and brimstone is in Heaven.—(See Gen. xix, 24)

Are you not glad, dear reader, that the Devil spoiled the Lord's work at Creation? You and I, instead of writing and reading this book, would now be running wildly around and sleeping in holes in the ground, without any clothing, had it not been for the Devil Don't you honestly claim that the Devil was right, and the Hebrew Deity was wrong, in that first little affair of theirs? Why under the

shining sun didn't the Lord want us to know right from wrong? Did he want us to be in such a condition that his delusion would be more successful? Reader, if you are educated, have clothes on your back, and have a knowledge of right and wrong, you may thank the Devil for it, for the Lord had determined to keep you in ignorance, and he had a great quarrel with the Devil for assisting your first parents in getting their eyes open.

parents in getting their eyes open.

The Devil was supposed to be the author of all evil, as God was supposed to be the author of all good. But in our text, it is not the Devil, but a serpent that does the mischief However, we will not be little over the matter, but will admit that the terms serpent and Devil have reference to the same person. But suppose this was a serpent, then it was a snake that outwitted God, and caused the "Fall of

The Serpent, was an object of worship in Egypt, Persia, and Judea. It seems that the worship of the Serpent, however, was to secure the favor of the Devil, and avert his evil intentions. Hence, we find Moses erecting him on a pole in the Wilderness, that they might worship his image, and avert the evil

effects of his bite.

The Egyptian God, Serrappis, was a serpent entwined around a pole with a cross on it, as was, also, Æsculapius' healing serpent, and, probably the "brazen serpent" of the Israelites.—(John iii, 14.)

The Serpent was an emblem of immortality, as he renewed bis life by shedding his skin each year, and an emblem of eternity when he put his tail in his mouth, and formed a circle that had no end, and it is very probable that Isaiah conceived of God as a serpent, as he is represented as hissing "into them from the end of the earth; and he will hiss for the fly in Egypt."—(Isaiah vii, 18.)

The words serpent and seraph have the same root and were once supposed to be

same root, and were once supposed to be clothed with wings, but in consequence of sin, they fell to earth, and were deprived of their wings. But the Devil never did crawl. Walking was his mode of locomotion.—(Job i, 7.)

ing was his mode of locomotion.—(Job i, 7.) Hence, the curse upon the serpent never reached him.

We have already given a quotation from Max Muller, in the chapter on "God," showing that the Devas of the Hindoos were the angels who eventually became Gods. I have read somewhere that the word Eve means a serpent; if so, we can easily account for the way the serpent came to be called the Devil. But then, if the grand, omnific root of the words *Deus*, Deity, etc., have their roots in *De*, we can easily see that the word Devil would run back to the same root.

The word Et-Allah signifies God as well as the word De, and thus we have the word De-El, who was not so very bad till he came to be the Scotch De'il and the English Devil.

The pious Dr. Oliver, in his Hist. Land, p.

351, says:

"For the Deva or Dive of the East, who was considered the tempter of Eve; the Dev of ancient Hibernia; the Amorite Dve; the Gaelic Dhu were no other than the Diabolus of the Greeks and Latins, and the English

Devils were sometimes represented in the form of goats, under the term of Azazel, who were not so very bad after all. Indeed, the world could not have gotten along without them, as they had them to carry away their

Jonathan, in his Targum, thus renders the

last clause of Lev. xvi, 10:
"To send him away to death in a rough and rocky place, in the desert of Tsuk."

Lightfoot tells us it was supposed that the goat was thrown down a steep precipice of the mountain, called Azazel, and dashed to

R. Laadis Gaon supposes the word to be R. Laadis Gaon supposes the word to be compounded of £L and £Z, so that the mountain of Zael is, by transposition, equivalent to Azael, that is, the Mountain of God,—just as David (Psalms xxxvi, 7.) speaks of "mountains of God." Ez, a goat, and Azal, to go away. Es, fire—El, lotty, high.

Another reading would render it thus:

"One lot shall be for Jehovah, and the other for Azazel." So says the Septuagint.

Origen says:

Origen says:

"He who is called in Leviticus Apopome pias, and whom the Hebrew Scriptures call Azazel, was no other than the devil."
Prof. Bush says:
"These desert deities were generally con-

ceived of as having the semblance of goats, or rough, hairy, shaggy, creatures."

See Is. xiii, 21; Lev. xvii, 7; 2 Chron. xi, 15, and Matt. iv, 1.

The following quotations show that the Ser-The following quotations show that the Serpent figured quite as commonly in the heathen legends as he did in those of the Hebrews, and a great deal earlier. In fact, the Serpent has been quite as necessary to them as to us:

"Bryant in his 'Analogy,' vol. iii., plate 7, has favored us with an engraving of a Tyrian coin, in which a serpent is coiled around the trunk of a tree; and Maurice (Ind. Antiq. vol. with heat preserved a similar medal. Now to

vi.) has preserved a similar medal. Now to what other fact can these representations refer, together with the corresponding symbols of the serpent entwining the staff of Mercury, Æsculapius, and others, but the Paridisiacal serpent and the tree of knowledge, of good and evil."—[Oliver's Hist. Landmarks of Free Masonry, vol. ii. p. 339.
"A tradition that the Messiah, or middle

god shall bruise the serpents head, while it should bruise his heel, existed alike in the East and in the West, amongst the Indians, the Greeks, and the Goths of Scandinavia. The Brahmins placed in their temples certain sculptured figures which were unquestionably descriptive of this prediction. One of them represents Vishnu, with his foot placed on the head of a serpent; and another portrays the same deity encompassed within the folds of the same reptile, which is in the act of biting

Mr. Maurice, in his History of Hindostan, has published engravings of these sculptures; the reader can not but be struck with an extraordinary coincidence which subsists between the former portraiture and the monkish pic-ture of the victory of Michael over the Devil, where the Archangel is represented as being where the Archanger is represented as being surrounded by the Angelic host, and trampling on the head of a horned dragon."—[Hist. Land. p. 348.

Dean (Serp. W. ship, p. 21.) says: "Singularly enough, the malevolent actions of the

heathen mythologists diametrically opposite to the reality. The seducer of Eve is directly termed the protector of maiden virtue, and the tempter who seduced her to pluck the forbid-den fruit, is the guardian of the golden apples of Hesperides." Paridisiacal serpent had a coloring given by

of Hesperides."
"In Persia the Hierogram was two serpents contending for an egg, as a symbol of the world; and in India it was embodied by the still more remarkable figure of the serpent's head crushed under the head of the middle god head crushed under the head of the middle god Vishnu; while in a corresponding Mexican painting in the Borgian collection, the Deity appears in conflict with a dragon. He wounds the dragon's head with a sword, while the monster has succeeded in biting off his foot at the heel."—[Hist. Land. vol. ii. p. 339.
"The Greek Mythology furnishes another instance of this doctrine among Pagans, in the fable of the garden of Hesperides, where the tree which produced golden apples existed, guarded by a serpent vomiting fire (instead of

a flaming cherub). Hercules, in his character of god-man (Theanthropos), the offspring of a celestial father, and a terrestial mother, after his voluntary death, was received into heaven, encountered and slew the serpent and took away the precious fruit"—[Ibid. p. 340.

Here, reader, is our theology again stolen from us before we had it. The Israelites had no theology till they learned it of Moses.

no theology till they learned it of Moses. Moses got his of the Egyptians; for the very fact that we find the Egyptians with a priesthood in the time of Moses' advent, proves they never could have received their ophiolatry from the Hebrews.

Peter tells us that God cast the sinning angels down to *Tartarus* (translated hell in King James' version), to be reserved till the judgment of the great day. A theory has been extant in all Pagan religions, that the Devil had war in Heaven in consequence of the birth had war in Heaven in consequence of the birth of some individual. In the Christian dispensation it was Jesus. But this happens to be unfortunate for the Christian theology, for we are told by theologians that Satan fell before the fall of man, and Jesus says: "I beheld Satan fall as lightning from Heaven," (John, x. 48.) But John tells us that he fell in consecutive of a recommentation had in Heaven." quence of a war which he had in Heaven with Jesus, after his birth, death and ascension

with Jesus, after his birth, death and ascension into Heaven. (Rev. xii.).

In contemplating this serious affair, one can not refrain from uniting with Young, and not come to this earth. Why it is that he should be sent here, while other planets need a Devil as bad as we, is more than theologians have yet condescended to tell us:

"Oh that the Fiend had lodged on some bright orb Athwart his way, nor reached his present home, Then blackened earth with footst-ps fouled in hell, Nor washed in Ocean as from Rome he passed To Britain's Isle too conspicuous there."

Long before this, the heathens had a tradi-tion that Titan and his infernal host made a war upon the government of Saturn, in consequence of the birth of Jupiter, and was cast out of Heaven down to hell, which some Pagan authorities tell us, was as far beneath the earth as Heaven is above it; whilst others tell us he was cast down to earth with his evil host, and great mountains were piled upon him. In their vain attempts to try to arise they cause Vesuvius and Ætna to belch forth fire, smoke and brimstone. Here originated the idea of hell-fire and brimstone. This place was called Tartarus; and Peter could have had reference to nothing else but the Pagan hell, when he told us that "the angels that sinned were cast down to Tartarus" (translated hell.) (2. Peter, ii. 4).

Dr. Dwight, in his mythology, p. 68-69, says: "The Titan gods combined against him, and in a long and furious war endeavored to drive him from the throne of Heaven, and reverse the recent dignities of the upstart Saturnian race. And now the mighty frame had fallen into pristine chaos, if, prompted by his Allwise associate, he had not first made his kindred gods partakers with himself of nectar and ambrosia (incense and immortality), and then released from darksome durance, the predominant igneous powers, sons of Heaven and Earth, Colus, Brioreus and Syes, whom he called up to light and made his allies in the By their irresistible strength, he at last vanquished the Titan gods, and confined them fast-bound in a prison waste and wild, as far under the earth as Heaven is above it; a bulwark of brass with three fold night brooding over it, and its gate of adamant, guarded by three enormous brothers, jailers of the almighty Jove."

The following I take from the Bible in India,

p. 189: "He placed the most perfect among the angels in the heavens nearest himself, and the others in the heavens more distant. But scarcely had he given his order when a violent quarrel arose in Heaven, the inferior spirits, who had been asigned habitations in the most distant heavens, refused to go, and having placed Vasanki at their head, who had first excited them to revolt, they fell upon the bet-ter endowed Devas to seize the heritage assigned them. These last having ranged themselves under the banner of Indra, bravely sustained the shock, and the battle was waged in the presence of Brahma, who did nothing to stop

it. Vasanki having been overthrown by Indra, all his companions terrified, abandoned him, declaring themselves ready to submit to the will of Brahma; but he, irritated by their disobedience, chased them from Heaven and interdicting equally earth and the other planets, left them only hell for a dwelling place. And he named them Rackchasas, that is to say, the cursed. Here are born all those demons, who, under the name of Rackchasas, Nagas, Lorpe Pesatches, and Arouras, officiate in Hindoo poetry, which represents them as un-ceasingly disturbing the sacrifices and devo-tions or mortals, and who are obliged to call in the Devas angels, as well as holy persons to

Admitting that the devil is a fallen angel, we might yet inquire why God did not destroy him while he is about it? Why permit him to make such havoc in the world? Why allow him to work all the wickedness he can in the world, and at last be reduced to the necessity of removing him out of the universe? (See

Theologians generally believe that these two beings (God and the Devil) are about alike, each infinite,—holding the strange doctrine that two infinite beings can inhabit the same space at the same time. This notion, too, seems to have been derived from Pagans. In fact, all we have of a Devil, comes from Pa-ganism. Long before Moses wrote of the serpent in Eden, which theologians tell us is the Devil, the Egyptians had their malignant Typho, who was twin brother to the good Osyrus. Plutarch says:
"They (the ancients) believed in two Gods

of different trades, if I may say so, who caused the one good and the other bad. They called the

the one good and the other bad. They called the first God, by excellence, and the second Demon." Augustine says:

"The ancient Asyrians, as well as the Persians, admitted two principles, whom they honored as two Gods, the one good and the other bad." Mr. Pitrat says:

The Persuains (of South Asyrians)

The Peruvians (of South America) revered Pacha Carnac as being a good God, and Cupai as being a bad God. The Caribs admitted two sorts of spirits, the one benevolent, who dwelt in Heaven, and the other evil, who hovers over us to lead us into temptation. The ers over us to lead us into temptation. The former, on the contrary, invites us to do good. Those of Terra Firma think that there is a God in Heaven,—the sun. Besides, they admit a bad principle."

The word Devil, as it occurs in our Bible, is taken generally from two words.

taken, generally, from two words, Demon and Satan. The writers of the New Testament supposed them to be the spirits of evil disposed persons, but originally it signified the spirits of any man or woman, either good or bad, hence Acheron and Socrates talk about their good demons. The Church would not accept of such a phrase as a good Devil, and yet it is admissible if such is the true signification of Demon.

Josephus says:
"For what man of virtue is there, who does "For what man of virtue is there, who does not know that those souls which are severed from the fleshly bodies in the battles by the sword, are received by the other, that purest of elements, and joined to the company which are placed among the stars; that they become good demons and propitious heroes, and show themselves as such to their posterity afterward" (Wars of the Jews, b. vi. c. i. §. 5. The Devil figures quite extensively in the book of Revelations, sometimes as a beast and again as a Dragon. Theologians have a very accommodating way of disposing of his Satanic Majesty; of making Pagan, and Papal Rome represent him or call him the Devil—whichever happens to fit their theory the best. Thus they tells us: "The beast with seven heads and ten horns, is a prophecy of Papal Rome, whilst the Dragon had reference to Pagan Rome, and the 1260 days mean 1260 years. But the Dragon that was to persecute the woman who brought forth the man-child, 1260 years, only continued 530 years after he was born till he was compelled to give place to Papal Rome, or the beast with seven heads and ten horns. If these Dragons and Devils of the Apocalypse were symbolical of civil authority, then we have no personal Devil; for we must have a uniform mode of interpretation.

But we never could get along without a personal Devil. He is just as necessary in the Christian scheme as is either of the Christian sects. The existence of the Devil is more assumed than proven, at any rate, and the clergy seem to have a better acquaintance with him than with the other person.

The word Diabolus, Greenfield says: "Means

an accuser, calumniator, slanderer, an adver-

sary, enemy, the Devil."

Campbell says: "The word Diabolus, in its ordinary acceptations signifies calumniator, traducer, false accuser, from the verb diabellien to calumniate."

As an instance of the meaning of the word, we call the readers attention, 1 Tim. iii. 11; 2 Tim. iii. 3; Titus, ii. 3; John, vi. 70, where this word is translated "slanderers," false-accusers," and, lastly, a Devil; but sure none would want to admit that the Christian women were Devils!

The word Beelzebub, from which we also The word Beelzebub, from which we also make our Devil, comes from the two Chaldean words, Baal-zebub, which signifies the sun in the Scorpion. Baal, the reader will remember, is the Chaldean Deity, and signifies the sun; so that all the affixes to the word are only given as modifications of the word Beelzebub, as the "Prince of Darkness," who stands at the bottomless pit; in fact, he seems to be the door to the infernal regions, as he stands at the entrance of the winter months (October). at the entrance of the winter months (October).
He is sometimes called the Dragon, though that is more properly the name of another contsellation—(Draco.)

contsellation—(Draco.)

In Revelations, xx. 1, 2, we read that "the Dragon, that old serpent, which is the Devil (Diabolus), or Satan was bound a thousand years." It will take that constellation just about 1,000 years to emerge from the bottom-less pit after his middle part has reached it. This will be in about 2900 years from this time.

Adventists, please notice!

The word Beliel comes from the Chaldean word, Baal-Iel, or Baal-Jel, which means a constellation opposite to the sun.

The astronomical idea runs through every

expression by which we define his Satanic Majesty, or even of God. In Exodus, vii, 3,

"And I appeared unto Abraham, unto Isaac and unto Jacob by the name of God Almighty (Baal-Shadai), but by name, Jehovah, was I not known unto them."

Baal Shadai, from which we are told the name, God Almighty, was translated, signifies "the sun in the zenith of his glory." But how comes it, that there is so much Chaldeism in the Bible, if it was written by the Hebrews, and the Chaldeans borrowed their mythology from the writings of Moses, as our pastors tell us? One would think that the Chaldeans would be compelled to borrow all the words would be compelled to borrow all the words expressive of the Deity from Jews, if they received their ideas of Deity from them; but instead of that, we find the Jews venerating an object for which they had no name for near 900 years. But we are told that Abraham came out after the Chaldeans, and he could have got these names from them; yes, but that proves that the Chaldean religion existed before the Jewish, with their Beelzebubs, Baltsedas, and Belials. The less this matter is discussed by the clergy, the better for their cause.

cussed by the clergy, the better for their cause. The word Satan means an opposer. Green-The word Satan means an opposer. Greenfield tells us it means "an adversary, opponent, enemy; used collectively for evil spirits or devils." It is with this meaning that Jesus calls Peter Satan (Matt. xvi, 23), and the writer of Chronicles calls God Satan. Lest this last assertion may be denied, I will give two quotations establishing the proposition:

2 Samuel, xxiv, 1: "And again, the anger of the Lord was kindled against Israel, and he moved David against them to say, "Go, number Israel, and Judah."

Notice the Lord did this, because he was an-

Notice the Lord did this, because he was an-

Notice the Lord did this, because he was angry with them.

In 1 Chronicles, xxi, 1, we read:
"And Satan stood up against Israel, and he provoked David to number Israel."

The evidence is, that the Lord is Satan, and vice versa. I don't know that the clergy will thank me for calling their attention to this, but as they have unbounded faith in their Bibles, they would be inconsistent not to believe it. The truth is, whenever the Lord became an op-The truth is, whenever the Lord became an opposer to David (and the most suspicious thing n the character of Jehovah was, that he was friendly to him), he was a Satan; for that is the meaning of the word. The primary signification of the word, however, is, "fountain of wisdom," or "logos," and hence again we are compelled to put the appellation on Jesus Christ, for he is called Logos (word). See John is John i.

Dragon, as we have found; has reference to the scorpion, and sometimes to the constellation. Draco.

Dagon comes from the words, dog-fish; Onthe sun-the sun in the constellation of the fishes.

Abaddon,—Aba father; Don the sun—that this is the real meaning, is evident from the Greek word. Revelations ix. 2.

Apollyon—Appollo, the sun; On—the Egyptian title for the sun. The translators of our

Bible were afraid we would not discover the right meaning. Hence the marginal note in all our Bibles, telling that the revelator meant a "destroyer."

The word, Lucifer, is said to be a title belonging to the Devil. Isaiah xiv, 12, is supposed to have reference to the war between Saposed to have reference to the war between Satan and the Almighty, when the Devil was kicked out of Heaven. "How art thou fallen, O Lucifer, son of the morning?" But this has reference to the morning star, which falls back in the ecliptic and becomes an evening star. Jesus says (Rev. xxii, 16): "I am the bright and morning star (Lucifer)." Yet it would be as much as the salary of some of our ministers is worth for them to address one ministers is worth, for them to address one prayer to, or speak one kind word for, Lucifer. Such is the advantage of prejudice over rea-

son.

The Hebrew system is not alone in having an astromical Devil; for he reigns supreme in in all theologies and mythologies. The only way of harmonizing all the expressions concerning the Devil, is by admitting this solution. Satan and his angels fight against Michael and his angels. Satan, the opposer, is cast down, but he always gets up and renews cast down, but he always gets up and renews the fight. In this way we account for the many falls of Satan that seem to occur in our Bible. First, he drags the sun with the six sum-mer months down to Hell, and anon they cast

"Ormizda created six benevolent gods, and I

Ahriman formed the same number of malignant spirits, who were always engaged in a violent contention for pre-eminence. The evil olent contention for pre-eminence. The evil spirits at length succeeded in gaining dominion over one-half of the year which the celestial deities were contented to resign to their superintendance, which was experienced by a reference to the change and variety of the seasons, and represented the manner in which the year was governed by the successive reconvences. was governed by the successive recurrence of summer and winter, or light and darkness; the six summer and the like number of winter months, pointing also to the twelve signs of the zodiac, which were emblazoned on the roof of the Mythrolic cavern."—Hist. of Initiation, Persia, p. 70

the zodiac, which were emblazoned on the roof of the Mythrolic cavern."—Hist. of Initiation. Persia, p. 70.

"Thus every month was under the peculiar guardianship of a genius from whom it received its name."—Rich. Dessert, p. 183, Hist. Initia, Sect. Persia, p. 78.

This warfare was also going on between day and night, so there was a continual war in Heaven between the powers of light and the powers of darkness. Max. Muller says:

"They all derived their being from the life of Nature. The God who represented the sun was liable, in the mytholgical language of antiquity, to all the accidents which threatened the solar luminary. Though he might rise in immortal youth in the morning, he was conquered by the shadows of the night, and the powers of the winter seemed to overthrow his Heavenly throne. There is nothing in nature free from change, and the gods of nature fell under the thralldom of natural laws. The sun must set, and the solar gods and heroes must die."—Chips from a German Work. p. 232 must set, and the solar gods and heroes must

die."—Chips from a German Work, p. 238.

This war is also represented to have been between Adonis and the Wild Boar. Adonis sometimes went by the name of Thomuz, which we have anglicised to spell Thomas. An account of this is given in "Dwight's Mythology," p. 171, from which I take the following extract:

"Adonis was an oriental title of the sun, signifying Lord; and the loss of this was la-mented in all countries where the Asyr-ian and the Phœnician traditions were received; and his return to impregnate the world with his genial vigor, was welcomed with the highest demonstrations of joy. The boar supposed to have killed him was the emblem of winter, to have killed him was the emblem of winter, during which the productive powers of nature being suspended, Aphrodite, who went hand in hand with spring, was said to lament the loss of Adonis, until he was again restored to life. Hence, the Syrian and Argine women annually mourned his death, and celebrated his renovation to life."

This war is fought over again (Pow win

This war is fought over again (Rev. xix, 11-20), for somehow or other after the Devil is cast down, he manages to get back again and have another war. But this time he is cast alive into the lake of fire burning with brimstone, along by the side of Titan and his evil host. But he is not there but a little while again until an angel takes him out and chains him hand and each him hand and foot, and tumbles him very carelessly into the bottomless pit. (I suppose he went to the bottom of it.) But we need have no concern about his remaining there long, for his chain will melt, and he will get out and have another war in Heaven. I have already explained this thousand years. After the thousand years have expired, we are told Satan was at his old business, harassing the Almighty and his people. But this time he is again thrown into a lake of fire and brimstone, which I suppose is somewhere in Heaven or Earth, as they both floorward leaves the same and the same an both flee away and leave nothing for the Almighty and the saints to stand on. One would suppose, after witnessing all the tricks of His Infernal Majesty, that he had run away with Heaven and Earth instead, if indeed he had not driven his adversary away from Heaven and Earth.

and Earth.

It may cost a struggle to accept this radical theory, but if the reader will give me his careful attention, he will at least come to the conclusion that it is scarcely worth our while to send out missionarses to teach people a religion that they gave us. Let us seek rather to explain the origin and meaning of these systems than to dogmatically assert our theory and demand a belief of it, under penalty of hell-fire. hell-fire.

TESTIMONIALS.

Mrs. A. H. Robinson's Tobacco Antidote.

One box of Mrs. A. H. Robinson's Tobacco Antidote cured me from the use of tobacco, and I heartily recommend it to any and all who desire to be cured. Thank God I am now free after using the weed over thirty years.

LORENZO MEEKER.

Oswego, N. Y., Oct. 2, 1871.

I hereby certify that I have used tobacco over twenty years. One box of Mrs. A. H. Robinson's Tobacco Antidote has effectually destroyed my appetite or desire for tobacco. DAVID O'HARRA.

Oswego, N. Y., Sept. 15th, 1871.

I have used tobacco between fourteen and fifteen years. About two months since, I pro-cured a box of Mrs. A. H. Robinson's Tobacco Antidote. It has cured me, and I feel perfectly free from its use. Have no desire for it. F. H. SPARKS. Oswego, N. Y., Sept. 25th, 1871.

I have used tobacco, both chewing and

smoking, about twelve years. One box of Mrs. A. H. Robinson's Tobacco Antidote has cured me and left me free, with no desire or hankering for it. GEORGE A. BARKER. Oswego, N. Y., Oct. 2, 1871.

Mr. R. T. Wyman, of Waukau, informs me that he has used one box of Mrs. A. H. Robinson's Tobacco Antidote. Inclosed find two-dollars. Please send me a box,
D. H. FORBES.

Oshkosh, Wis., Sept. 19, 1871,

For sale at this office. \$2.00 per box. Sent free of postage by mail. Address Religio-Philosophical Publishing House, 150 Fourth Avenue, Chicago.

Agents wanted.

The Pernicious Weed.

For the benefit of those who have good sense enough to wish to rid themselves of the filthy and pernicious habit of using tobacco, we publish the following letter:

habit of using tobacco, we publish the following letter:

Mrs. A. H. Robinson—Dear Sister:—I sit down to throw in my testimony with the rest. I have used robacco twenty five years. The appetite for it was hereditary, and I felt lost without it. I found that it was destroying my health, and driving me blind, and as heretofore I could not stop its use without longing for it, e-pecially when I saw anybody using it, I sent you two dollars, procured a box of your Tobacco Antidote, and am now, after using one box, entirely free from its use. I can sit down in a room where the pipe and tobacco-box are passed around, and ah partaking of it, aid not feel moved to want a chew, or to smoke a pipe. I am thankful I have got rid of the obnoxious weed, for my health is better, my eyes are now well, and I begin to feel like a new man. I shall try to persunde others to oo as I have done, and thus I may act as as a sgent in the case.

Very respectfully, yours, &c., W. W. PORTER.

Sullivan Center, Ill., June 17, 1872.

RELIGIO-PHITOSOPHICAL JOURNAL

Arts and Sciences.

BY...... Y. A. CARR, M. D

SOUTHERN DEPARTMENT.—Papers can be obtained and Subscriptions will be received by Dr. Y. A. Carr. Address Lock Box 330, Mobile, Alabama.

Comparative Theological Exegesis.

SCIENTIFIC-SERIAL NUMBER THIRTY-NINE.

The translator of the Bible in India, remarks (p. 186, 187): "The period of action and reconstruction of the world, occupies, according to the Vedas, one entire day of Brahma-and

that day corresponds to four million three hundred and twenty thousand human years.

The Pralaya, or epoch of dissolution, lasts one entire night of Brahma, and that night is equal to the same number of human years as the divine day. These doctrines of the holy books on the construction and reconstruction of worlds, have given birth to a crowd of philosophic systems, of which we only have time to make passing mention of two theories, the first of which maintains, that the germ of matter once fecundated by Brahma, the phenomena of transformation operates sponta-

phenomena of transformation operates spontaneously, and without direct participation of God, in accordance with the eternal and immutable laws which he has created.

Matter in precipitating itself from its center, from its generating force, subdivides and gravitates in space, all particles are compressed,—light is generated, the smallest fragments dry, the vapors which exhale produce atmospheric air and water. The fragments become habitable worlds. Gradually all the other particles according to their magnitude, becomes extinguished in their turn, but in proportion as they become habitable, heat and light diminish until having wholly disappeared, matter, deprived of its most active agents, of life and reproduction, falls back into chaos, into the night of Brahma. This opinion, which is not night of Brahma. This opinion, which is not contradicted by the Vedas, is nevertheles attacked by the orthodox, who accord to divine influence a more active role.

They recognize perfectly, that it is thus nature develops herself, the elements form themselves, all the phenomena of existence accomplish themselves, that the worlds and matter thus likewise end, and lose themselves in the night of Brahma.

But according to them, God is the supreme law of all these phenomena, and exists in the law. He presides constantly at all these transformations which would promptly cease to pursue their course, should he happen for an instant, to suspend his direction, to withdraw his support."

Brahmin priests can not receive ordination without first declaring themselves partisans of this latter system, which is considered to be

much more than the first in religious spirit.

"The book of Moses, occupied solely with coarse fact, pays no attention to (either these thought-forms, measures or) theories, which form the basis of oriental theology. Modern religions have placed them among their mysteries."

The prevailing chemism of the spiritual plane seems to have left its mysterious impress on the earliest grades of earth-mind, which a modern knowledge, analysis, and understanding of the more material, may triumphantly

As Brahma proceeded in the first twilight of day, to create and populate the world with all things, he divided it into twelve parts, for this reception of himself, attributes, and power,

and said:
"I will, that the heavens people themselves with inferior spirits, who shall obey me, and testify to my glory."
The angels sprung forth from his thought, and hastened to arrange themselves around his

From this quotation, it would seem the in-termediate conditions, or angels, were formed and aggregated in hierarchic order, according to their individual nearness and elevation of thought.

Should we now turn to the elementary conditions and successive combinations, as we have treated of them in the material, namely, the archangel Nitrogen, or Conscience Sensa-tion; Hydrogen, or Wisdom; Oxygen, or Love; Air, or knowledge; Water, or under-standing, and Inter-electro Chemical Action, hall have the legitimate, triun parity—of centralized unity of condition, sur-rounded by the diversity of surrounding relation.

And to trace the analogy still further, we find confused imperfection and restive antago-nisms farther out in the circumference, less imperiously inspired, harmonized and ruled by the chemism of the all emanative and controlling center, in the physical as well as the spiritual; hence, the contentions and wars carried on by *Indra*, of the more central, and *Vasanka*, of the more circumferent ranges of Vasanka of the more circumferent, ranges of spiritualized condition, was instituted and permitted by Brahma, to work good out of

We may indeed follow their interesting tradition to the subjecting of Vasanki, who, being overthrown by Indra, all his companions, terrified, abandoned him, declaring themselves ready to submit to the will of Brahma; but he, irritated by their disobedience, chastised them from Heaven, and having cut off all other sources, left them a homestead in Hell, and called them Rakchasas (the accursed), condemned to such a process of inherent change as might ultimate in their final good. In other words, it would seem when inter-

relation has passed beyond the confines of central inspirational control, it becomes as an at-mosphere of contentious pride and ambition, that can only give off their inner life essence by combustion of proximate forms. Hence the outward round of incessant revolution.

From these primitive sources sprung the free ideal of the Titans, or evil spirits, contending against Jupiter, and all others of a like charac-All else of the pretended revelations prostituted to other aims than the revelations of nature, have signally ultimated in revealing nothing more than their own perversive ignorance, bigotry and prostitution.

A general want of comprehension of the le-

gitimate links of inherent relationship between good and evil, and in many instances the pre-dominance of evil necessitated the individualization of a Devil, who, of necessity, being un-centered by good, and opposed to the center of an all-poweful good, has made him, so to speak, a most veritable paradox of overreach-ing stupidity, or his opposing good, a worse than paradoxical Devil.

The Nosks of Zoroaster, Nagas, Sarpas, Pis-atches Assours, of the Hindoos, and most other of the olden evil powers were held more as the measures of evil condition than positive evil eliminating centers, and afford but little, if any, foundation to most of modernism's positive evil eliminating centers.

Just in proportion as any candid mind takes up and learns of the true self-teachings laws of Nature, will it be emancipated from the errors of self-complacent indolence and irresolution.

The more we reject all other than our own conceptions of Nature's teaching of the present and the beyond through the present, the nearer will we come in rapport with the pure, the beautiful, the grand, the sublime of the incom-

prehensible infinite to which they all point as with an ever constant finger of inspired aspira-

with an ever constant finger of inspired aspiration.

It has been wisely said: "Let us not seek evil elsewhere than in the weakness of human nature. There begins the mystery. It is there that we can no longer comprehend the motive of the Supreme Being. But instead of explaining them by absurd fables, or denying them by an opposite excess, let us abstain and and confide in the inexhaustible goodness of him who has not (save through his laws) thought expedient to initiate us into his designs. If [continues the writer] the light he has given us be weak, let Reason fearlessly follow it! Demi gods, revelutors and prophets (departing from natural law) have given us nothing, taught us nothing, which (Nature) the light had not given and taught us before. And if we owe them anything, it is for the effort, made by themselves and their successors, to extinguish the healthy doctrines of free will and conscience. conscience.

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CHICAGO, SATURDAY, AUGUST 3, 1872.

A SEARCH AFTER GOD.

(NUMBER XCVII.)

There seems to be a natural tendency of matter to geometrize, and so stating, we mean that in all its action there is a definite, well-defined result, that follows as correct as the answer to the solution of any mathematical problem.

1. Drops of water always assume a globular, spherical form.

2. The intensity of light invariably decreases as the square of its distance increases.

3. The snowflake bears a close resemblance to several geometrical figures.

4. A ray of light reflected, the angle of incidence is equal to the angle of reflection.

5. The hailstone, particles of mist, drops of water, melted lead dropped from a tower, the pendant dewdrop, always resemble the perfect sphere.

6. Each flower has a certain number of stamens, and its corol a certain number of parts.

7. All the planetary orbits are perfectly defined ellipses, in the lower focus of which the

sun is placed. 8. The tall mountain represents the cone.

9. The earth is a perfect sphere, moving in

an elliptic orbit, and performs its journey in the heavens with mathematical precision. In the material world we see certain forces unite their power, and form the mountain;

others the towering oak; others the pine; others the beautiful flower, and so on through the animal kingdom.

There never was a time when these same forces were not at work. Eternal,-it is a meaning word! Now pause a moment. This natural tendency of matter is the controlling influence of it. Though it can not apparently see, hear or feel, yet it is constantly moving. Within this Ocean of Life that moves matter to form the flower, the tree, the mountain, the the raindrop and hailstone, is the germ of every living being. There is no more matter to-day than untold ages ago, nor are there more germs of human beings in existence now than there were millions of years ago.

The germ of each animal is acted on by certain forces which it attracts, and which operates in a peculiar, definite, way! There is the germ of the lower order of animals, which, when so acted upon, gives to the crocodile, for example, its well defined proportions. Again, another germ is acted upon differently, and a snake is the result. Here is the embryotic human germ. Certain conditions invite or draw to that germ the elements that should. cluster only around that of the snake, and the result is, a child is born with a head and body that bears close resemblance to that of a snake. Again, there is another human embryotic germ; certain conditions act upon the mind of the mother, and there is attracted to that germ those elements that should only mould the embryotic germ of the Negro, and the result is, her child is born resembling in every particular a native of Africa. Again, the mother loves music, and by so doing, she invites to that germ, from the ocean of animated life around us, those elements that stamp the child as a musician. These forces are obedient to the children of earth, furnishing them just what they desire. This germ, this little embryotic germ in the womb of the mother, has centered upon it just what she wishes. The reservoir of supply is infinite in extent. She can make her child what she desires. The mother of Blind Tom was a nervous, sensitive creature, whose soul was all music. Such being the case, she centered on that germ an influence that attracted those elements of beauty, harmony and melody, that exist only in this Ocean of Life. From that source we get a supply.

Again, the mother is deeply engrossed in mathematics, and this Ocean of Life responds by centering upon it those elements that build up the mathematician.

These forces in the raindrop, dewdrop, and hailstone, form the perfect sphere; in the water-spout a pyramidal cone; in the mountain a cone, and when they center around the human germ, they form five fingers on each

hand, five toes on each foot, and a peculiar

But in regard to the first man! There never was first matter, never was a first world, never was a first man, never was a time when a Deity commenced his labors.

Matter and its laws are eternal. Are not its unfoldments equally as eternal? Eternal duration of existence implies an eternal action! A SELF-EVIDENT PROPOSITION.

An eternal action could not have a first result of its labor-it would be mathematically impossible

Accept that as true, or accept a lazy vagabond of a God, who was idle for 999,000,000,-000,000,000,000, 000, 000, 000, 000, 000, 000, 000, 000,000,000,000, 000, 000, 000, 000, 000, 000, 000, 000,000,000, 000, 000, 000, 000, 000, 000, 000, 000, 000,000,000,000, 000, 000, 000, 000, 000, 000, 000, 000,000,000, 000, 000, 000, 000,000, 000, 000, 000, 000,000,000,000,000,000,000,000 years.

We are searching for a God whose action is as eternal as his own existence. How would it be possible to connect a first result with a being whose labors had no beginning-the same as his existence?

(TO BE CONTINUED.)

An Evening With the Bangs Children.

Ministers of the Gospel denounce Spiritualism, send forth the venom of their souls to beat back the pulsating tide that it is grandly raising, and sweat profusely these hot summer Sundays, in expatiating on the divine beauty of the Lamb, the efficacy of Hell-torment, and the restoring qualities of the "atoning blood," which is more potent, they claim, in curing sin, and relieving villainy of its effects, than Dr. Foster's vermifuge is in relieving a child of worms,-but if either are efficacious, they certainly have a mission. But we think the vermifuge has more saving qualities than all the blood of bullocks, rams, or the distinguished Son of God, and in case of a sick child, we should administer it instead of indulging in prayer, reading the Bible, or the Pilgrim's Progress.

THE BANGS FAMILY.

Now, while ministers are praying, old men and women shouting glory to God, clapping their hands and stamping their feet, we, a free thinker and Spiritualist, switched off and attended a seance at 227 South Morgan Street, at the house of Mr. Bangs, where old men and women, little innocent girls and boys, and negroes long since passed to the spirit life, return and show their hands, write messages, cause a chair to dance to the tune of Old John Brown, or any other tune, and who evidently commenced existence in the other world just where they left off here.

FREAKS OF THE SPIRITS.

Spirits enjoy fun, they laugh there as they did here! No doubt that one who has been accustomed to dancing the "Highland Fling," or any "fancy jig" here, will equally as much delight to do the same there, until he steps on a higher plane, and the philosopher here will philosophize there; the mechanic here will take especial delights in mechanical pursuits there; in fact, dying don't change the nature of any one,-don't convert a sinner to a saint, or a silly, unsophistocated nincompoop into a wise man. But spirits return,-they did at the residence of Mr. Bangs, and took the

PIANO, which was badly out of order, all apart, and when that arduous task was accomplished, a spirit with long flowing beard and stately tread, remarked with a clear, distinct voice: "I must go and get the instruments necessary to tune it." And off he went,-where he did not say,-whether to a piano manufacturer in the Summer-land, or to his own work-shop,-but he returned and put the piano, which was so badly out of tune, in the most perfect order. He then left without saving whether he wanted to establish a workshop or manufacturing establishment in the parlor, or not. But he did his work well. Soon after, however, a

LAMP CHIMNEY, sitting on the piano, burst, and a fragment of glass flying therefrom, sought a secluded place somewhere, -nobody knew where, -and nobody could find it, until that venerable spirit returned again, and took it from the piano, where it was beyond the reach of mortal eves.

At times the denizens of the spirit-world. delighting to manifest their strength, or to experiment,-who cares which,-will cause the CABINET AND PIANO

to exchange places. They are situated in different parts of a large room, and the cabinet is too heavy for one man to lift; but these spirits will cause the piano to walk one way and the cabinet the other, until they gracefully occupy each others accustomed place. This they do just for the "fun of the thing," or to convince "ye skeptics" that the soul liveth. Just think of it,-a large piano, taking an evening promenade, passing along with a sort of "Grecian Bend," that would honor a Broadway belle. But you may say "impossible! A thousand fools said that when Morse declared that he could convey news with the speed of thought, and as the fools are not yet all dead yet, we expect the same obsolete, defunct word will come forth with a sort of nasal twang from many lips, and will die off in echoes as solemn as the hoot of an owl, or the braying of an ass. But we pass along. We have other things to mention; other incidents to narrate, therefore can't moralize much on the skeptical nature of man; but parenthetically would remark, that man is a microcosm of the universe, and that as all things are concentrated in him, so shall all things be subject to him.

When we took our seat at the table, with two young girls, and one little boy, we were much amused at the readiness with which the spirits used the pencil. It is true the messages would for it to sleep, and how she played with it, and This Hammond goes to his congregation; he weather, will only be published semi-monthly.

only contain a single sentence or a single word, but they were expressive, and that's enough. The little girl placed the slate under the table,—the pencil is heard to move—then tick, tick, tick, anounces the close of the message. The slate is removed, and on it in a plain, bold hand, we find the name

MARTHA. The handwriting and name were recognized as that of the deceased wife of Thomas W. Miles, contractor and builder, of Laporte, Indiana. He and his little child were present, a bright-eyed, sweet little girl, six years of age, and strange to say, she could distinguish the handwriting of her mother from that of others which appeared on the slate at the same time. This was really a convincing test, a burst of sunlight into the heart of Mr. Miles, and his soul went forth lovingly toward his spirit wife. We felt him interiorly,-knew he loved her; and as he talked of her, the little child's eyes glistened with tears, showing that she felt the loving presence of her angel mother. Such communion is sweet, holy, noble! A single name, "Martha," written by a loved companion, sends forth into the soul a glorious halo of light, that makes one purer,better. But that single name was all he could get. Nineteen others were present in spirit, anxious to send a message of love to some dear one in earth-life; a disturbance of the requisite conditions, however, soon prevented others from communicating. Then that

MYSTERIOUS CHAIR commenced to dance. Having one game foot, we considered ourself something of a dancer, but that chair could dance faster, keep better time, take more difficult steps, and appear more gracefully, than we ever thought of doing. It danced well-whether it was a religious dance or otherwise we did not ask, nor did we inquire whether it was taking steps in accordance with the tenets of a church-we were too intent on watching its motions, as it oscillated to and fro, with no earthly being touching it.

A hundred yeas ago, had that piece of furniture commenced dancing on Sunday, contrary to the Blue Laws of Connecticut, it would have been tried, condemned, and executed. That chair may congratulate itself that it lives in this enlightened ninteenth century, when kissing your wife on Sunday is regarded as no offense against high Heaven, and when that step known as the "Highland Fling" can be taken by any one-unless he flings himself in the way of somebody else-and still be respected. Yes, that chair is highly favored. It lives in Chicago-and could Father Moody see it dancing on Sunday, he would have it arrested for violating the Sabbath law. The CABINET SEANCE

was especially interesting. One little boy and one bright-eyed girl were securely tied with ropes, rendering it impossible for them to extricate themselves without assistance. Large hands were exhibited at the aperture of the cabinet, and one was extended far enough to thrum the guitar strings. This was startling -especially so. And then a partially-developed face appeared at the aperture, and we heard the name, "Bennie," distinctly lisped. It must be remembered that these mediums are young children. There is not a particle of deception in their nature. Their hearts are free from guile, and in all their actions they exhibit the innocence of their nature. No one would accuse them of deception. But the most

MYSTERIOUS

part of the seance remains to be told. At the conclusion of the manifestations around the table, the following was written on the slate:

"We want you to go into the cabinet again." They did so, and then the spirit stated: "Do as you did the other time, or nothing can be ac complished." After some little delay, the directions, as previously given, were complied with. When conducting this experiment, it was proposed by the spirits to exhibit at the aperture, the hand of a

NEGRO.

and in order to accomplish this feat two tumblers of water would be required in the cabinet, containing some gold. We hesitated in furnishing our quantum of gold. This was a new exercise! We were skeptical, -somewhat nervous, and could not conjecture the result. What could be the object? We knew that the spirit negro who proposed to show his brawny hand, if like other sons of Africa, loved gold, and we were fearful that he had his covetous eye on a six-feet gold chain that was dangling about our neck, and we didn't know but he had some process whereby he could translate it to the spirit-world, and use it himself. Finally we reluctantly put it into the tumbler, never expecting to see it again on this mundane sphere, but in that we were happily disappointed. When all was ready, the cabinet doors were closed for twenty minutes, at the expiration of which time the mediums step in, and at once a large black hand was presented, together with two white ones. These remained for several seconds at a time, and taken together, the three presented a really strange appearance

What part the gold acted in this important experiment, we are unable to say. Undoubtedly the skillful chemist who had charge of the seance could tell, if the proper conditions for his doing so were made.

One of the little bright-eyed mediums, the youngest girl, then brought us the

SPIRIT KITTEN. We took it in our lap, we stroked its back, we caressed it (we have no babies), we felt of its back, its limbs; examined it carefully. It was composed of flesh and bones. The little girl told us in explanation that it was brought there by the spirits, but still belonged to the earth-sphere, and in her innocent, childlike style, rehearsed to us, how the spirits would take it to a tub of water, wash it, and play with it, and how she fixed a nice place

how she liked it, and finally told us, when it had kittens she would give us one.

This was a pleasant evening to us. Who can visit this family, united so closely by the silken chords of affection, all of which are attuned in the most perfect harmony, without feeling that their time has been well employed? Mr. Bangs is one of nature's noblemen, and aided by his devoted wife, through the mediumship of their children, they are enabled to convince the skeptic of the reality of a future life, and sow broadcast the seeds of Spiritualism. But unfortunately, we left before the most important manifestation occurred. The following, however, from Bro. Barter, explains, that "at a late hour, as the party was about to retire, several hats were found to be missing. A search was instituted, and on going into a small bed-room off the front parlor, Mr. Miles was addressed in an audible voice by his deceased wife, who desired that he and his little daughter should remain all night, in order that she might communicate important intelligence, and also materialize sufficiently to show him her face and be recognized. While in this dark room, his hat was taken forcibly from his hand, rolled up into a ball, and surrounded by a bright light. It was carried directly through the window, with the blinds closed and curtain down, and disappeared. He was then informed that unless he complied with the request of his wife to remain, his hat would not be returned for a long time. Saturday morning, on returning to the house, Mr. Miles' hat, together with that of his daughter and others, were discovered in the center of a straw bed in one of the adjoining rooms. Every person in the dark bed-room heard spirit voices distinctly, and saw spirit lights, one a white light in the shape of a heart, moving upon the window curtain."

Carpet-bag Religion.

BY C. C. MARSHALL.

Dear liberal people, untrammeled and free, Who've courage enough to laugh with me, At a bigoted church that fain would bind The thoughts and speech of all mankind, Come list to a story both strange and true, Though some might have heard it, to others 'tis

About a revivalist, Hammond by name, With a wonderful "cheek," and a wonderful fame, Who came to our State like the Spaniards of old To frighten the natives, and capture their gold.

At Leavenworth first he entered the State And there told the sinners their terrible fate. He preached and exhorted, the law he laid down Until he'd converted the most of the town. And the story now goes, though converted by fright, They will all enter heaven as angels of light. But Hammond soon tired of Leavenworth town, So he left and to Lawrence came traveling down

And there all the people had heard of his fame—
Of his red-hot religion and terrible name,
So they welcomed his coming like Israel of old
When first they beheld the young bovine of gold.
The first thing he did was to open the fight,
By attacking the printers both left and right.
He caught a young editor, festive and gay,
And tamed him so well that for many a day
He carried him with him, a favorite pet. He carried him with him, a favorite And Christians are fond of caressing him yet.

But soon he bade Lawrence a mournful good-by, With the cash in his purse and a tear in his eye, And came to Topeka with countenance bold To whip out the Devil and rake in the gold. "And now," cried the warrior, "I'll make a big

spread
That will make Infidelity stand on its head;
I'll open the churches and shut up the schools,
I'll startle the wise men and frighten the fools,
And I'll stir up the biggest religious sensation That ever was seen since the days of creation.

Then he called a big meeting and waded right in And quickly created a terrible din; He captured the lawyers and some of the thieves,—Made some of the gamblers turn over new leaves,—The rowdies came in with a terrible rush To pick up religion then while it was flush, And swore when they'd get it they never would leave it

leave it,
And caned everybody who didn't believe it And so the excitement rose higher and higher, Each convert increasing the Orthodox fire, Till the fuel burned out like the dryest of birch And the ashes were left for the "earns" of the church.

And Hammond soon left, with a wave of his hand, To stir up a muss in the rest of the land. Topeka, Kan., July 8th.

We regard this ubiquitous Hammond as the most unscrupulous spiritual quack that has entered the fold of Orthodoxy to obtain devotees for the system of pernicious lies that he is daily inculcating. While he is fierce in his denunciations of sin in some respects, when one of his own "reformed sinners" leaves his religion at home, in order to assassinate a respectable man, he is as silent as a stone in reference thereto. The fact of it is, this Hammond is inflated with vanity,-a sort of blow-pipe for a vast amount of precept and no practice, and he is as selfish with his ill-gotten gains, wrung from silly religious nincompoops, as a prairie wolf which has in his jaws a fat shanghai rooster, and which shirks away from his companions as rapidly as his legs will carry him. His conversions are about as durable as the horse that Mark Twain tired out in attempting to mount. People flock to hear him out of pure curiosity, just the same as they would to see the double-headed calf, an anaconda, or the "happy family." His voice is regarded as Heaven's artillery, going forth to hit sinners and demolish the fortresses of the Devil. His teachings may be regarded as a physic, which, when its power is exhausted on the mind, leaves the morals in a constipated condition. The fact is, this Hammond is a greater humbug than Barnum; he is constantly injuring society with his nauseous doses of Hell-fire and brimstone. His converts, after he leaves, as a general thing, consider themselves as having been badly hit by the Foolkiller, and it is some time before they can smile naturally, or give expression to a sentence that is full of sunshine. His conversions may be compared to old rancid lard, "made pure" by poisonous chemicals, and his efforts to reform the world are an insult to commonplace intelligence. He converted several editors in Kansas, since which time it is said they are better experts than ever in telling political falsehoods. Their conversion was a preparatory step to still greater meanness and depravity.

sings loudly and prays longly, then preaches strongly. A sob is heard in a corner; a vulnerable point has been struck! Soon another responds, another tremulous sigh is heard, another weak place has fallen! Then another sheds tears, and another and another, until you feel that you are—if an honest man—in an immoral crowd, so bad do they all feel over the contemptible, mean acts they have committed, and that you are not sure that you are altogether safe.

Poor revivalist Hammond, your sermons are a tissue of falsehoods from center to circumference, and your mind a receptacle of errors that are enough to curse any human being. But go your way. The "raptures" you generate are only as enduring as your presence in a community. When you leave your converts they subside-backslide, in fact, make about the worst of society.

Would it not be well for Mr. Hammond, instead of putting forth such incessant exertions to convert sinners to God, convert God to humanity, and learn him to respect their rights. The following speaks for itself:

A few days ago, -no nights; for it was done in the dark,—a streak of lightning was sent—of course—struck the Methodist Church in this place and riddled the cupola in a mincing manner. One of another sect thought the reason was, God wanted a new house. of another sect still, thought that, as the lightning rod tumbled within six or eight feet of the roof, the Methodist God did it to learn them sense; while a saucy Spiritualist standing by, thought that he (God) was tired having his church run little end up, and that if they reversed it, by running the steeple in the ground and pointing the buttend toward heaven, it would not only be an improvement of their theology, but ornamental. J. P. E. WHIDEN.

Winterset, Iowa, July 10th, 1872.

It might be well for this distinguished revi-

valist, instead of constantly trying to extinguish sin to institute a searching inquiry if there is not something radically wrong with God, who would send forth an instrument of destruction to destroy one of his own churches, and would it not be well for him to denounce him for this act of treachery to those serving him? If the Methodist God has control of the lightning and shatters therewith a church edifice, and leaves a house of prostitution near by untouched, as he has done in several cases, it is sufficient evidence that he frowns on the former and smiles graciously on the latter. How is that, Elder Hammond?

Again, why did not God, instead of shattering one of his own houses, direct his lightning against that heathen temple in New York City? An exchange, speaking of idolatry in New York City, says:

Your readers know that the "Heathen Chinee," "Ah Sin," who played that little game with "Bill Nye," possesses in this country the privileges and benefits of his religious worship, and he his notice to the send Lee however the contraction. and has his native temple and Joss house to go to and his idols to bow down before, but perhaps it is not known to any of them in New York City there is a Heathen temple of stranger idolatry than even those of Chinese. temple is dedicated to the Egyptian worship of crocodiles, cats, dogs and other deities of the land of the pyramids and sphynx. The gods worshiped under these animal and reptile forms are: Osirs, Isis, Horus, Typhon, Serappis, Anubus, and Harpocrates, and on account of the entire exclusion of unbelievers from a presence at these Heathen ceremonies, your readers must draw upon their imaginations and the providers of Experience actionities for their knowledge of Egyptian antiquities for their ideas of how the worship is conducted.

Perhaps they have a secret font filled with crocodile tears, for baptismal purposes, as those tears are supposed to be quite common now-a-days, and many persons in the hollow, fashionable world receive the baptism of the marble heart in them. At any rate, the ceremonies would present a strange contrast to the divine worship of our churches, and not only strange but sad, and in the words of Tom

"Oh! it is pitiful, Of Christians a city full,"

that the darkness of Heathenism should establish its way in our midst. And yet, while our own civilization has its heathenish free-loveism and kindred fanaticisms, we'd better not judge the poor worshipers of Osyris too harshly.

We would call the attention of Brother Hammond's God to this edifice! If he has any "bottled lightning," he may shatter that.

Trouble in Church.

There is a speck of war in Connecticut Congregationalism. That denomination,-practically the State Church,-has paid the usual penalty of great growth in many schisms. The several churches have split and re-split, and each division has been the signal for "excommunicating" refractory persons. Two members of the First Church in Bridgeport were recently expelled, because they refused to love their pastor. They appealed to the Fairfield County Association. Their second trial also resulted in a verdict of "guilty," and out they went. This time, however, they were received into the sheltering arms of an illegal Council, presided over by Dr. Woolsey. This body pronounced them blameless. The First Church protests vigorously, and threatens to bring every member of the Council before an Ecclesiastical Court for trial, on a charge of violating Congregational laws and usages. It is certainly refreshing to know that the Congregationalists consider love to be under the exclusive control of the will, to be showered down on an unwholesome pastor, with the same potency as on one that the human nature within does not dislike. The same pugilistic nature that animates the prize-fighters of to-day, is quietly slumbering in the bosom of many a Christian, and though it manifests its inherent tendencies quite differently, nevertheless it is the same in quality-in fact, it is the knock-down-drag-out argument, and although it don't strike out straight from the shoulder, it insidiously tries to reduce others to submission. All honor, then, to the two Congregationalists, who couldn't love their

The American Spiritualist, during the warm

A Species of "Bore."

The Editor of the Medium and Daybreak, a Spiritual paper published in London, is occasionally afflicted with a species of "bore" that likes to "rule or ruin." The Journal has a few of the same species over the country, who continually see "ruin" prepared, for it unless it "shapes" its policy differently; however, they are of the harmless, inoffensive kind, and only about three a year stop their paper, because "their policy" is not adopted. But here is a strange case. A man wants God demolished. Not able to do it himself, he seeks all the able exponents in the country to assist him. He writes as follows to the Medium and Daybreak:"

"No. 957, Queen Square, Bloomsbury. TO THE EDITOR OF THE MEDIUM AND DAY-BREAK: I am a student of the transcendental philosophy of Atheism, and having accidentally heard from a neighbor that he was going to give up your paper on account of its athe-istic tendencies, I said to myself, 'A cheap godless paper is the want of the age.' And forthwith I came to your office and solicited a six-month's subscription, which I paid in advance. But as number after number of your Medium has come to hand, and I perceiv with unutterable disgust that not a word of with unutterable disgust that not a word of demolition of God is contained in them, but, on the contrary, I read of creation, which implies a Creator, and of spirits, which implies a Father-Spirit, I consider myself to have been taken in by you and your friend, and beg, therefore, that you will not give yourself the trouple of sending me the Medium, which is only fit for old washerwomen. Let me add that I shall come to-morrow for the return of that I shall come to-morrow for the return of my money, which you must refund or take the consequences. May 1st, 1872. "U. MACDUFF."

Atheists, generally, are a sensible class, but MacDuff exhibits in his note too much bile, and too little sense. Editors are generally an independent set of fellows, and while they strain every nerve to make their papers acceptable, they are aware that some of their readers are crotchety and angular, and by no possible means can they make a paper to suit them in all respects. Such letters assist somewhat in filling up a waste basket.

Snail-like Progress.

The Commonwealth gives the following: "At a meeting of the Essex North Congregational Association, at Newburyport, on Friday, the 15th, it was unanimously voted that a vote whereby the Reverend Charles Beecher [passed some ten years since] was suspended from the association for the crime of heresy, be hereby revoked, repudiated, and disan-nulled, and that the same be expunged from the records.'

This is snail-like progress! Ten years of growth in a nutshell! This association should be voted a leather medal, with Balaam's Ass engraved on one side, and an obstreperous donkey on the other. We think an intractable, impenitent mule would progress as rapidly as the Essex North Congregational Association.

Mr. Beecher's heresy consisted in differing with the association on some minor point of doctrine, and that was considered a "crime," for which he was suspended, and the curtain between him and God partially dropped (?). But he paid no attention thereto. He still continued to progress, and finally, when ten years had been numbered with the past, his old enemies relented, their virulent natures became softened, and they tried to expunge their own foolishness! The Commonwealth says, "that most of his church sustained him, and we think the association withdrew its fellowship from the church. Whatever it did seemed to agree with the censured organization, for it grew and prospered. Charles Beecher preached, and the people listened, and men and women lived better, happier, nobler lives; came nearer to God as they gave heed to the earnest words of the good heretic. But somehow the Lord didn't seem to agree with the Essex North Congregational Association, and had not suspended the Rev. Charles Beecher at all! In fact, it really seemed as if he was passed on to higher usefulness by the push from his ministerial brethren. Did it take ten years for them to see it?"

"Hell Found."

The celebrated gas well at Newton, Pennsylvania, in the oil region, is not a popular institution there. The gas continues to rush forth with a noise like that of a tornado, and the people in the vicinity are greatly alarmed, believing the well to have a direct connection with the infernal regions. A school, three-quarters of a mile away, has been suspended, and the cattle run about the fields, wild with fright. One distinguished divine locates Hell in the center of the earth, and we presume this gas well is one of the apertures thereof. Could some one follow the current to its source, we presume a sentry of the Devil would stand there, with horns on his head, and with that "cloven foot" to adorn one of his pedal extremities. We can raise no objection to having it located there, but, if such is the case, the "Hollow Globe" theory will vanish like a pleasant dream. We don't feel like arguing the question now as to the existence of a Hell, as we have before us several cases of ministerial defection, that have occurred during the past week, and as we read an account where one minister in Southern Illinois ruined four young girls, we do not wish to say much in this article in opposition to the hottest kind of a Hell. Under the circumstances, we could not do the question justice.

MRS. GEO. W. EWELL, who has lately become connected with that flourishing school, the Belvidere Seminary, is well-known as a fine clairvoyant physician and test medium. The Misses Bush spare no effort or expense to draw around them the most progressive and efficient assistants, to aid them in their worthy enterprise.

See advertisement of Belvidere Seminary in

our advertising columns.

A Child Shot and Killed by a Minister of the Gospel.

A shocking tragedy was enacted in Cincinnati, Ohio, July 7th, in which a boy 12 years old, named Frank Schickk, the son of a widow, was shot and killed by the Rev. Samuel J. Browne, an aged local minister of the Methodist Church. It appears that Mr. Browne has been for some time greatly annoyed by boys who, in spite of repeated remonstrances, have entered his premises to take his fruit and commit other depredations. At the time above mentioned, a number of boys were playing ball outside, when the ball was thrown into Mr. Browne's yard. Young Schickk entered the premises to recover the ball, when the old man fired at him with slugs, one of the pieces striking in the breast and inflicting a wound from the effect of which the boy died. Browne was arrested by two officers, and was subsequently released on \$50,000 bail.

The terrible affair has created great excitement in the neighborhood of the Brighton house, near which it occurred. A large crowd assembled in the vicinity of Browne's house, which was guarded by a detachment of police, and there was danger from their temper that they would take the law into their own hands. It is a most remarkable case, and appears hard to account for, save upon the presumption that Browne is not in his right mind. He is 86 years old, one of the oldest citizens, and has been considered hitherto above reproach. For some time he has been quite childish. He owns property to the amount of several hundred thousand dollars.

H. A. Streight, the Spirit Artist,

Has arrived in Chicago, and desires us to say that he will extend the time for receiving orders for beautiful landscape oil paintings at one-fourth of their actual value, until the fifteenth day of September next, provided the orders are accompanied with the money.

He requests us further to say that he will receive orders and execute paintings under this proposition of four times the value of the money sent him, provided not less than ten dollars accompanies the orders.

He is in need of ready means to enable him to fit up a studio, as well as a home for his family; hence his liberal offer.

We venture again to urge upon all friends to our best mediums, to give Bro. Streight a trial in this most beautiful phase of mediumship, with the assurance that both spirit likeness and landscape painting will be highly prized by them, when once obtained. Address him, care of this office until further notice.

The Vestal.

A collection of articles in prose and poetry, comprising a short essay on "Origin and Destiny," given through the mediumship of Mrs. M. J. Wilcoxson, is the title of a neat little book of nearly fifty pages, issued from the Religio-Philosophical Publishing House, Chicago. Mrs. Wilcoxson, the author, is well known all over the country when they have the known all over the country where she has lectured, as one of the best inspirational and trance mediums in the spiritualistic ranks; and this is a collection of some of the finest thoughts that have been given mediumistically through her brain. Thousands will peruse them with pleasure and profit; and we mend "The Vestal" to the attention of all our readers.—Banner of Light.

D. W. Hull has been lecturing at Wyandotte, Kansas. He is to hold a discussion with Elder C. C. Marston, at Rochelle, Ill., commencing Tuesday evening, September 17th, and continuing a week or more, on the following proposition:

"1. The spirit of man is conscious after the death of the body, and possesses the capacity of making revelations from the spirit-land, to per ons now living on the earth.—D. W. Hull, affirmative; C. C. Marston, negative.

sion.—C. C. Marston, affirmative; D. W. Hull, negative." 2 Modern Spiritualism is a Satanic delu-

Picknell's Village Builder is a valuable work for all interested in building. It contains over fifty plates, drawn by some of the best known artists in the country. The designs are principally for buildings of moderate cost, and addopted to all sections of the country. For full particulars and information, send with a postage stamp, to A. J. Picknell & Co., 27 Warren Street, New York.

J. STEELE will answer calls to lecture on the Spiritual philosophy, and aid in the development of mediums, after the middle of August next. Address him until that time, at Green Garden, Will county, Illinois.

REV. J. H. HARTER, formerly a Universalist clergyman, whose burning words of eloquence we have often heard, is now at Auburn, N. Y., and will lecture on all reformatory subjects.

FRANK THAYER, the excellent medium for physical manifestations, will soon appear before the public again. He is now stopping with Dr. J. W. Field, at Galesburg, Ill.

MRS. M. J. WILCOXSON is stopping temporarily with her relatives, at Milford, Connecticut, Now is the time for the friends in the East to engage the services of this earnest worker.

Dr. Fellows writing from Hammonton, New Jersey, says that he is meeting with great success as a healer.

Connecticut has a beneficent institution at Middletown, in the shape of an industrial school for girls. It takes young girls who would almost certainly lead a life of vice if left to themselves, and reforms and educates them. While there they do all their own work, study three hour each day, help manufacture boxes, and are allowed suitable hours for recreation. They are under no more restriction than ordinary children, yet all are so well satisfied that they never attempt to escape. During the three years of its existenc, eighty-five girls have been received in all, of whom twelve have been discharged, fitted for the duties of life. The total cost of the property was \$81,200, and it is now valued at \$200,000.

Philadelphia Department.

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

The Evidence of Immortality. Spiritualists are sometimes disposed, in the joy which comes to them from the absolute consciousness of continued existence as revealed by spirits who return and identify themselver, to speak of immortality and eternal life as a demonstrated fact. This is not so. One of the essentials for the proof of anything is that it must have existed. Unending, immortal life has hever yet been completed, and hence there can be no positive proof of There is, however, positive and unmistakable evidence of continued existence, which satisfies the human soul that death, which we have been taught to look upon with so much dread, is but an incident,—a change in life itself,

This is a grand result, worth all that it has cost in the investigation of the spiritual phenomena of

We have no doubt of the identity of our spirit friends who have come to us from time to time. We also recognize many very ancient spirits and are willing to take their word for it, that they have outlived the change called death, -some of them longer than the period that the Christian world is disposed to admit of the existence of man on this earth. It is very comforting to know this; the fact of their continued existence is strong presumptive evidence, but not absolute proof of immortality. First, the indestructibility of matter. According to Prof. Hare's theory, which we have presented to our readers, matter is the result of force, and it is his opinion that whenever matter has been formed it can not be destroyed; so that while there is a continuous formation of matter, there is an accumulation, as all that ever has been still remains. Our consciousness of the existence of matter does not affect it in any manner.

There is, however, a vast difference between indestructibility and an immortality of conscious identity. The changes of matter are such that we are constantly losing it from our consciousness, not so with our identity. We believe in the immortality of plants and animals, but we can find no evidence of their conscious identity. The phenomena of Spiritualism have furnished absolute proof of man's continued conscious identity; the oldest spirit we have ever conversed with has had no hesitation on this point, and there is an absolute increase of this consciousness as the spirit becomes unfolded to higher degrees of

There is a proof of immortality, which places it beyond the possibility of doubt to the individual who recognizes it. Physical consciousness is evanescent and temporary; mental consciousness is subject to aberrations which may break the line entirely, so that immortality or continued conscious identity do not belong to either or both of these, but to the interior nature of man which we call soul, using the term spirit for all except the external physical body which exists within the domain of the physical senses. We recognize as spirits, beings who have passed from this stage of existence, and who have, as they tell us, a threefold nature, namely, a physical-spiritual body, the counterpart of the physical body which they had on earth, only of a finer material; a mental nature corresponding to that which they had on earth also; and an interior or soul nature. This soul nature is the only thing which really has a perception of an immortal conscious identity.

There is a power within the soul which realizes this, and it becomes to it absolute proof of immortality. Hence the poet says:

"It must be so, Plato, thou reasonest well, Else, whence this fond desire, This longing after immortality."

When the soul nature is freed from the trammels of materiality, and unfettered from the influences of mind, it asserts its own true character, and it soars aloft into those regions where it can drink from the pure fountains of knowledge, and thus be fully satisfied of its immortality.

The soul, thus freed, has a realizing conscious ness,-first, of its own existence; second, of the existence of God; and third, of the immortality of conscious identity.

Being itself a portion of God,-in the image thereof, there is for it such a realizing sense that it knows there is a God, as it knows its own existence and also its immortal destiny. It is through this knowledge, more or less perfectly realized, that mankind in all ages and countries have had some kind of a belief of a future state and a God,-hence the universality of this belief.

Some one has well said-"There may be tribes and nations who have no Bible, and but little conception of God, but there are none who have no ghosts."

We know there has been a disposition to ignore these interior feelings, and never before has there been so general a recognition of them. The growth of man's spiritual nature, in the last quarter of a century has given an impetus to this which will never be arrested. Its movements may be in waves, sometimes more rapid than others, but its onward course is established and no power can stay it. Man, and especially woman, have felt the kindling fires upon the altars of intuition burning in their souls, and as we come together and compare these, we shall learn to appreciate them better, and thus will mankind march on to higher and holier conditions individually and collectively.

Passed to Spirit Life.

[Notices for this Department will be charged at the rate of twenty cents per line for every line exceeding twenty. Notices not exceeding twenty lines published gratuitously.]

Passed to spirit-life, from St. James, Mo., July 10th, 1872, at 10:40, P. M., after an illness of one week, Damon T., son of Dan T. and Mary F. Edwards. Aged eight months and four days. Words of consolation were spoken at the funeral by the

Rev. Mr. Williams, a Methodist. Songs were sung from the Spiritua! Harp; first, "Ring the Bell Softly;" second, "An Angel Born To-day," and last, "She Sleeps her Last Sleep," changed to "He Sleeps his Last Sleep." We know our baby lives among the angels.

FATHER AND MOTHER.

Banner of Light please copy.

Passed on to the higher life, from Fruitland, Calhoun county, Illinois, July 3rd, 1872, Mrs. ELVIRA KELLY, wife of J. T. Kelly, after a severe struggle of typhoid

The deceased was a firm and consistent believer in Modern Spiritualism, as is also her bereaved husband.

She leaves a husband alone at this place to lament over the loss (to him) of his dearly beloved companion. May the good angels guard and watch over his lonely condition until the time arrives for the happy union in the

Summer-land. Services were held at the grave. An appropriate address was delivered by J. E. Willits, Esq.

City Entertainments.

[For the week ending July 27th.]

GLOBE THEATER.-No. 56 and 58 Desplaines street, Col. J. H. Wood, proprietor. Hooley's Minstrels are now at the Globe, entertaining the lovers of amusement in a style that will make the sides ache from laughter. The Burlesque, DI-VORCED, is received with great applause.

ACADEMY OF MUSIC .- No. 159 and 161 South Halsted street, near Madison, C. R. Gardner, sole manager. The management take especial pleasure in announcing an engagement, at great expense, with the popular and justly celebrated American tragedian, Edwin Adams, who will personate his great character, ENOCH ARDEN, as dramatized, from Tennyson's exqisite poem, by Mlle Jule de Marguerites.

NIXON'S AMPHITHEATER.-Clinton street, between Washington and Randolph. This is the third week of Tony Pastor's Popular Troupe. Assisted by new Stars, the entertainment can not fail to interest everybody.

LITERARY NOTICES.

THE LAW OF MARRIAGE, and Other Essays on the Social Problem. By C. L. James. Third edition. This work is deservedly popular, the author being one

of the most comprehensive thinkers of the age. THE CHILD-Its Nature and Relations: an elucidation of

Fræbels Principles of Education. By Matilda H. Kreig. E. Steiger, New York, publisher. This work treats in an able manner the following topics: The New Education; The Child's Being; Its Relation to Nature, Man and God; 'The Child's Manifesta

tions; The Child's Education; Freebel's "Mother Cosseting Song;" Fundamental Forms; Reading. THE SPIRITUAL MAGAZINE, FREELIGHT, and HUMAN NATURE, published by James Burns, London, are doing a grand, good work. Mr. Burns is an ardent Spiritualist and although Freelight and Human Nature are not devoted exclusively to Spiritualism, yet they favor it in a va-

est to every reformatory mind. THE MODERN ULYSSES, LL. D.: his Political Record. By Nelson Cross, Counsellor at Law. New York: J. S. Redfield, publisher. For sale by the Western News

riety of ways, always containing something of great inter-

Company, Chicago. This work is a campaign document, gotten up by a gen tleman who evidently not only has no love for Mr. Grant, but an intense hater of his political course. It is a book that will probably find many buyers among the opponents of the present administration.

Spiritual Conventions.

The Northern Illinois Association of Spirltualists will hold their second quarterly convention at the Universalist meeting-house, in St. Charles, Kane county, Ill., thirty-five miles due west of Chicago, commencing on Friday, August 16th, 1872, at 2 o'clock P. M., and continue over Saturday and Sunday, the 17th and 18th. Arrangements have been made for free entertainment for all who may at end. A general invitation is extended to Spiritualists and others throughout the country. E. V. Wilson, Lyman C. Howe, Dr. Kayner, Mrs. Lord, and other prominent speakers and mediums will be in attend-

By order of the board. D. P. KAYNER, M. D., C. K. W. HOWARD, Secretary.

The Spiritualists of Clinton county, Michigan, will hold a two-days' meeting in a grove, near St. Johns, Saturday and Sunday, August 3rd and 4th, 1872.

Also, in a grove, near Maple Rapids, another meeting, August 10th and 11th, 1872.

Our regular speaker who "travels" the "circuit" will, with other good lecturers from abroad, entertain the andience at both places. Friends from a distance will be provided with homes during the meetings.

S. W. DAVIS, Secretary

BELVIDERE SEMINARY.

BOARDING SCHOOL FOR BOTH SEXES.

Autumn Term Begins September 18th, 1872.

This Institution has been in successful operation for six

years, and will be re-opened under the most favorable auspices. Improvements have been made the past year, in the Literary and Scientific departments, and the facilities for acquiring a practical knowledge of Chemistry and other physical sciences, have been increased by the addition of new apparatus (including one of Becker's Analyt ical Balances) and the adoption of a New System of In-

The Accommodations for Students will be increased this Fall by the opening of another Boarding Department, to be under the supervision of Mrs. George Ewell, of Boston. Pupils can also find pleasant boarding places at moderate rates in private families.

Students are here offered every opportunity for obtaining a Liberal Education, and a moral and spiritual growth in harmony with the laws of nature. They can pursue a Full Collegiate Course, or the Special Courses, preparatory to entering the Counting Room, Institutes of Technology, or Universities.

Music and Painting receive particular attention, and each department is in charge of Experienced Instructors. Pupils who graduate in Gymnastics, and in the Teachers' Class, receive Special Diplomas. A Literary Society is connected with the school, whose

weekly sessions are enlivened by music, recitations, plays and scientific experiments.

THE LOCATION

Is all that can be desired in point of healthfulness and beauty of scenery. PRINCIPALS:

E. L. Bush, Belle Bush, A. F. Ewell, H. B. Ewell. REFERENCES.

Prof. S. B. Brittan, Newark, N. J.; Luther Colby,

Theo. D. Weld, E. E. Plimpton, Albert Plimpton, Lyman Hapgood (Mercantile Savings Bank), Anson J. Stone, S. D. Smith (American Organ Co.), Boston, Mass.; Benjamin Starbuck, Troy, N. Y.; Mrs. Elizabeth Cady Stanton, Tenafly, N. J.; John Gage, Vineland, N. J.; E. W. Capron, Williamsport, Pa.; A. J. Davis, Orange, N. J.; Dr. Henry T. Child, Philadelphia, Pa.; Sea Pusey, Wilmington, Del.; Thomas Gales Forster, Washington, D. C.

For Catalogues, address

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* For sale, wholesale and retail, by the Religio-Philosophical Publishing House, 150 Fourth Ave., Chicago.

PHILADELPHIA SPIRITUALISTS'HOME. 241 NORTH ELEVENTH STREET has been opened for the accommodation of transient and other boarders.

Reformers Visiting the city will find this a congenial home by the day or week. [v12n16eow8t]

SPIRIT PHOTOGRAPHY

THE PROPY

THAT UNLOCKS THE GOLDEN GATES OF THE FUTURE.

It demonstrates the fact of a future existence beyond the possibility of a doubt, by appealing to one of the strongest of all our senses—that of sight. The investi-gation to which it has been submitted during the last twelve years, BOTH SCIENTIFIC AND LEGAL, together with the endorsement of thousands of respectable people who have had pictures taken of their spirit friends that they fully and unquestionably recognize, stamps t

as a truth, and gives us a MOST POWERFUL ARGUMENT

in favor of our beautiful philosophy. Mr. W. H. Mumler, of Boston, is the medium through whom these beautiful manifestations were first given.

His arrest, a few years since, in New York, for taking these pictures, his subsequent trial and honorable acquittal rendered him at once famous. Consequently his pictures have been sought for from every quarter of the civilized world. Thus he is scattering broadcast "seed that shall spring up and bear fruit," and doing an amount of good which is incalculable

Mr. Mumler has made us SPECIAL AGENTS for the sale of his interesting pictures.

As many who have pictures taken do not care to give publicity to them, Mr. M. is somewhat limited in the number of specimens; but we append a description of some of those which he thinks the parties will not object to being distributed.

Capt. R. Montgomery, and shows his spirit daughter holding a flower to his face. This picture is fully recognized, and was the converting him of Hodgdons Mills, recognized, and was the means of converting him and his family to the Spiritual faith.

Moses A. Dow, Ed. Waverly Magazine, Boster,

The spirit form represents
"Mabel Warren."
This young lady was assistant editress of his paper and being fatherless was drawn to him as to a father.
Mr. D. is a gentle man of wealth and high social position, and his full endorsement of this picture, makes it complete and satisfactory.
A picture of "Mabel Warren," taken while in the form, and kindly furnished by Mr. Dow, for comparison, can be had if desired.

John J. Glover, Quincy, MASS.

Boston,

Boston,

Boston.

MASS.

MASS.

The spirit here represented is Mr. Glover's mother, and fully recognized by ali that knew her. In comparing this with a picture of Mrs. G., which parties can have if desired, the likeness is seen to be every remarkable and satisfactory. Spirit form of a young lady to whom Mr. W. was engaged. She brings with her an anchor of flowers emblem of hope, in the cross-bar of which is her correct name. This picture is fully recognized, and a beautifu test.

Mr. Winslow.

Herbert Wilson,

Spirit cousin and brother. This picture is fully recog-zed, and is certainly a very remarkable one. Over the head of the lady appears a crown of light which Mr. W. says is a fitting emblem, as she was a very spiritual woman.

Mrs. Tinkham. Lowell, MASS.

Mrs. Cottrell,

Spirit child, fully recog-nized. This picture is a re-markable one, inasmuch as it shows the power of spirits in moving tangible objects, the child having raised a portion of the sitter's dress. Spirit child sitting in its mother's lap. This picture is also a mest excellent test, not only from its being readily recognized, but from the correct name of the child, which plainly appears in a wreath of flowers in its lap.

Mrs. H. B. Sawyer, Winona,

This is certainly a most wonderful picture. The sitter was impressed to place her arms in the attitude of he ding a child, while behind stands the spirit husband, and places the spirit babe in its mother's arms.

Master Herrod, N. Bridgwater, This young man is a medium. Before sitting for this picture three spirits offered to show themselves, representing Europe, Africa, and America. As will be seen by the picture, the promise was fulfilled Also a picture was taken while entranced, and shows his double. This lady is a very excellent nedium. The spirit is her

Mrs. Eastman, New York. and the manner of coming.

Mrs. Charter,

This is a very excellen picture, the lady being a me dium. The articles belong ing to the child were place on the table, while the sitte held in one hand a bouquet or flowers, requesting mentally that the spirit would rest its hand on it. As will be seen the request was granted.

Emma H. Britten,

FORMERLY Emma Hardinge.

E. Boston,

MASS.

Equally as Interesting

CHARLES H. FOSTOR, OF NEW YORK, AND SPIRIT OF ADA ISAACS MENKEN. S. A. BIGELOW, BOSTON,

SHOWING SPIRIT OF FRANKLIN, WITH THE ELECTRICAL SAMUEL CARTER, BOSTON,

WITH SPIRIT WIFE AND SONS. MRS. FRENCH, BOSTON, AND SPIRIT SON

COL. CUSHMAN, CHICAGO, SHOWING SPIRIT FRIEND, WITH QUAKER BONNET A PACKAGE OF HAIR.

ANNIE LORD CHAMBERLAIN, MUSICAL MEDIUM, SHOWING SPIRIT HANDS, INSTUMENTS, ETC. DEAN CLARK. SPEAKER,

AND SPIRIT MOTHER. SARAH A FLOYD, ATTENDED BY HER INDIAN GUIDE, HAR-WEE-NE-HA HATTIE ROBINSON, PHILADELPHIA,

SHOWING SPIRIT FRIEND, FULLY RECOGNIZED "LAST, BUT NOT LEAST," THREE VERY WONDERFUL PICTURES OF MRS. FANNIE CONANT,

Religio-Philosophical Publishing House, 150 Fourth Ave.,

McFadden & Cook's Boarding House, 148 West Washington St.

The above-named parties have as nice a boarding house

as there is in the city of Chicago, and solicit Spiritualists and others who may visit the city to patronize their

house. They board by the day or week.

Our Correspondence.

Complimentary.

At the close of a series of lectures by Mrs. M. J. Wilcoxson, for the First Spiritualist Society of Kansas City, the following resolutions were unanimously adopted:

Resolved, That Sister Wilcoxson is entitled to our sincera thanks and warm, gratitude for

to our sincere thanks and warm gratitude for the very able and lucid manner in which she presented all her subjects; they being presented from a philosophical and scientific

standpoint.
Resolved, That her lectures have been to us as an oasis in the desert to the weary and thirsty traveler, a fountain of truth, pure, and invigorating, and that we shall joyfully anticipate her future return to labor among us.

Resolved, That a copy of these resolutions be forwarded to the Religio Philosophical Journal and Banner of Light, for publication.

Mrs. S. J. Crawford, Sec.

Kansas City, Mo.

Waco, Texas.

Bro. Jones:-We have been greatly blessed lately with one of the best picnics we ever had. We listened to an able lecture in the morning from our brother, Dr. H. C. Pierce, whom we would commend to our friends throughout the We believe he intends to travel with his wife, who is an excellent trance and test medium. In the evening our meeting was cut short by a rain, just as our speaker, Bro. Wil-kerson, was getting into the merits of his sub-He was alluding to our political condition and the necessity of radical reform. We have had three large circles in the neighborhood in which Mrs. P. gave several wonderful and soul convincing tests, which made some of the skeptics yield. Our meeting was some twelve miles from the town of Waco, in a neighborhood whose atmosphere is becoming very much spiritualized.

Go ahead with your brave paper, and be as sured that the Spiritualists here enjoy and pat ronize it above all others, though there are several other good Spiritual papers taken in this Fraternally Yours,
J. S. HALEY.

July 12, 1872.

Spirit Pictures.

S. S. Jones-Dear Sir:-In company with Mr. Rose, of Rose Brothers, photographers, of this city, I visited Mr. Allen, of Dunton, Ill., and, according to my promise, will give you the details developed in the investigation.

We arrived there at 11 o'clock A. M., and found Mr. Allen at his rooms, but feeling very much reduced in strength from over work and a bilious attack. I made my wants known to him as a representative on the part of the RE-LIGIO-PHILOSOPHICAL JOURNAL, with a desire to give him and his rooms a thorough investigation in reference to spirit likenesses, so called by him. He at first partly declined to take any, as he was feeling so badly, but finally told us to come in about two o'clock, and he would try then. At the appointed time we were on hand. He ushered us in the operating rooms, and said: "Here are my fixtures, and there are my chemicals. Make yourselves at home." This we most assuredly did. I coated and bathed the first plate, and executed a picture of my friend Rose, but without any favorable The second plate I coated and put in the bath, Mr. Allen taking it from the bath and placing it in the camera, executed a picture of my friend Rose. It was then taken from the camera by myself into the dark room and developed, it then having on it a spirit liberage wary plain of a meaning for thick likeness, very plain, of a man six feet high, and weighing about two hundred pounds, recognized afterward by Mrs. Allen as her cousin, who passed away about one year and a half

ago.

The third plate was coated, bathed, and on the coated by Mr. Allen. it a picture executed of myself, by Mr. Allen. It was then taken from the camera and developed by my friend Rose, it also having a bright spirit likeness on it of a little girl, some eight years old.

We did not allow Mr. Allen to handle the plates scarcely any. By this time he was so weakened that he was barely able to stand up from the effects of the influence. Fourth plate I coated, bathed, and on it exe-

cuted a picture of Mr. Allen and Mr. Rose sitting together, however with no unusual result. Fifth plate was coated, bathed, and placed in camera by friend Rose, and exposed by Mr. Allen, Mrs. Allen as subject. It was taken from the camera into the dark room and developed by friend Rose, and it contained a spirit likeness of a little girl in a cloud, the best, Mr.

Allen says, that has been taken of her. Sixth plate was coated and bathed by myself, and taken from the bath by Mr. Allen in my presence, and a picture executed and developed by Mr. Allen, without any favorable result, which he predicted before I sat, as he was too much exhausted for further work during the day. I gave him a treatment before leaving, as I thought he needed it very much, and which filled him with new life and strength.

Now, in conclusion, I would say, in justice to Mr. Allen, that he gave us every chance to make a thorough trial; and I, as a photographer, pronounce him a true and honest man, genuine spirit artist-one that every Spiritualist should esteem and encourage in the good and noble work, of which the kind spirits have endowed him with, as I consider it the strongest possible test that can be given through any medium.

Yours in Justice. H. E. BALLARD. Chicago, June 28, 1872.

Evil--Its Cause and Cure.

BY EDWIN ABNER DAVIS.

I do not intend to attempt a philosophical dissertation on the cause and cure of evil. I am no society-tinker, with a pet theory or hobby on which I propose to ride humanity out of all the ruts and sloughs of life. I see that evil exists, always has existed, always will Wherefore, I can not tell any more than I can solve the problem of the existence of good. One sees the cause of evil nowhere but in drunkenness; another beholds it in badly executed laws; another sees it in our present system of marriage; another tries to make the world believe that evil would cease entirely if everybody, both great and small, would become members of his particular church; another is loud in denunciation of paper money as a fruitful source of evil; another thinks when God is put in the constitution, and Jesus Christ recognized as the rightful ruler of nations, evil will melt away like pearly dew-drops before the morning sun. And thus through an almost endless diversity of ideas, practices and customs, these would-be philosophers look, each at some single thing, for the cause and cure of evil. Poor, dreamy enthusiasts! patches will never make a respectable showing on society's coat. You are using your time, talent and brains in the foolish endeavor to

bail the Atlantic dry. Theories, resolutions, conventions, or God in the Constitution of Governments or States,

will have as much effect in curing evil as the Indian who stood before the approaching locomotive, tomahawk in hand, threatening to split the "fire-hoss" in pieces if it didn't halt and pay tribute for passing through his coun try. A badly damaged breech-clout and a tuft of hair, are all that an Indian's friends have to

remember him by.

Evil, though general, is only felt individually, and individually it must be handled. Like charity, the cure must commence at home. Though society in the aggregate is blamable for evil, individually we must cease to condemn society, and begin to amend our own lives. Then we strike at the root of evil, and a radical cure commences. No religion or ism of itself is powerful enough to check the growth of evil. The combined religions of the world have miserably failed in this one thing. Evil has fattened and grown insolent under priestly teaching. Reformers must first reform themselves! Ah, that's it. Idlers must become industrious; the ignorant seek knowledge; the vicious clothe themselves in the white robe of virtue; the evil-minded and criminal assert their manhood and walk with manly dignity the thorny paths of life. There is no other cure for evil. Priests may sermonize, and reformers may write theories until the crack o' doom, but neither will stay the surging, seething whirlpool of evil. women must begin universally to lead better lives—to reform themselves. More practice and less theory is what the world wants for its salvation. As long as individuals cast their evils upon society, and society thrusts its false-hoods on other shoulders, no good can be accomplished. Human regeneration is an individual work, and there is no power to reform the man but himself. Man must be his own savior, his own reformer. The world will be better when the people come to learn this. Evil will perceptibly banish when mankind comes to understand there can be no forgiveness for sin, and that all sins, whether against the moral or physical law, will meet with certain punishment from which there is no escape! This is the law of nature, and the law of nature is the law of God.

Reformers can make little progress toward the world's millennium, while they teach the doctrine of forgiveness for evil. Human wisdom, philosophy and science combined, can make no headway against the current of evil while they teach remission of sin.

Let each one work for his own salvation, for his own reformation, and leave the world to take care of itself. There is no theory about this; it's all fact, and the best cure for evil that I know of.

St. Joseph, Mo.

Is Spiritualism Superior to Christianity?

BY ASA FORREST.

' The disciple is not above his master, nor the servant above his lord."—Matt. x, 24.

"Our opponents are wont to say of us that we seek to substitute Spiritualism for Christianity. I do not believe, except of a small minority, daily diminishing, there is any truth in this."—R. D. Owen.

If Spiritualism is better than Christianity, will Mr. Owen tell us that it should not be substituted as quickly as possible for it? Well, he read the history of Christianity from the time when Christ said: "Suppose ye that I came to give peace on earth? I tell you, nay; but rather division;" when Luke said: "There was strife amongst them, which should be greatest;" when Paul said: "It is reputed (their reputation) commonly that there is fornication among you, and such fornication as is not named amongst the Gentiles, even that one should have his father's wife." Will Mr. O. carefully review the record of Christianity, from that day to this, and tell us that by the fruit we may judge—know the tree, and, at the same time, or within ten years of the same time, tell us that he hopes for no better fruits, after eight-een hundred years of trial, from Spiritualism? Will Mr. Owen let Christians tell us what Christianity is, and what their sacred books teach, and Spiritualists define what Spiritualism is, and what their philosophy teaches? Whether he will or not, Christians will define their own teachings, and interpret their own

Will Mr. Owen take Christianity, as defined and represented by Spurgeon, and Spiritualism, as represented by the author of "Man, Know Thyself," which appeared in the Jour-NAL, and say that "a small minority, daily di-minishing," wish to substitute Spiritualism for Christianity? Would not the weary traveler, far from his home, wish to substitute, if he could, the glorious sunlight of the morning for

the midnight gloom around his pathway? Now, Bro. Jones, taking the fruits of Christianity for eighteen hundred years (would anybody ask a longer time or probation?) to establish its character and influence in the world, if Spiritualism is really inferior to it, and should not be substituted for it, in the name and for the sake of dear humanity, put out the bright eyes of the JOURNAL, throw Spiritualism to the dogs, flee "the wrath to come," and be a Chris-

But Mr. Owen says: "Christianity has been so [ouch!] perverted from its original simplicity by dogmatic commentary.

Yes, I think I have read, sometime, some of these dogmatic commentaries; yet they are not such as would pervert "the original simplicity. 'For I have come to set a man at variance with his father, and the daughter against her mother." "Whosoever, therefore, shall confess me [only a man-not God, as Mr. O. believes], him will I confess before my Father; but whosoever shall deny me before [my fellow] men, him will I also [therefor] deny before my Father which is in heaven." "As we said before, so say I now again: If any man preach any other gospel unto you than that which ye have received [from me], let him be accursed!" There, now, if that is not "dogmatic" enough

to prove that Christianity has been fearfully perverted (?) by "dogmatic commentary" from its "original simplicity," I would like to know how much nearer, in time, could we get to the original simplicity of a thing.

When I was a thoughtless boy, I went to a circus, and I saw a man ride four horses at once; that is, it was called riding four horses, but he only straddled two and rode two, and I thought what a nice thing it would be to be able to ride-really ride-four horses at once, without that painful exhibition of straddling. What a pet I would be amongst showmen! never practiced it, however, but I always think of that showman when I see men trying to wed (scientific) "beauty" to the (theological)

Do you suppose, that if Cl ristianity only had one advocate where now has thousands, and if those few were poor, and without influence in society, there would be a Spiritualist in the world who could see any affinity between Christianity (as it is, not as it might have been) and Spiritualism? I think not.

Testimonial of Cure.

The following correspondence shows the power of spirits to cure disease, through proper media:

MRS. A. H. ROBINSON, 148 FOURTH AVENUE,

CHICAGO—DEAR MADAM:—Being a subscriber of the Religio-Philosophical Journal, and reading with much interest the cures therein performed through you, I call on you to aid my little boy. I will give you some description of his disease, and also a lock of his hair. He is four years old and has been troubled for two years, at intervals, with what physicians term stoppage of the Bronchial tubes. It begins with a slight cold, and lasts from three to five days, sometimes longer—at least, it wears out before he is free from it. His breath comes very short-sometimes he will almost stop breathing, if asleep, and spring up quickly as if to regain it. There is also a strange whistling sound in his throat, and at times, more or less fever. Hoping to hear from you soon, I am,
Very Respectfully Yours,
Mrs. S. S. NUTT

MRS. S. S. NUTTING.

Elgin, Ill., March 16th, 1872. The medium diagnosed and prescribed for the patient, and in due time received the fol-

lowing: MRS. A. H. ROBINSON-DEAR MADAM:-I received your prescription, and followed the directions to the letter. Of course, I can not say that my little boy is cured, but I think he is better than when I began the treatment. I have been waiting for him to have another attack, but he has not as yet, and I hope he never will again. You recollect that I told you he had the trouble at intervals; but I will send you another lock of his hair, and if he needs another prescription, please send it. I hope that you can cure him. I do not think any doctor can, and if you succeed it will truly be a miracle. May Heaven and the angels bless you, is the sincere wishes of a friend,

MRS. S. S. NUTTING. P. S.:-He has had considerable fever for a few days, and complains of pain in his side this morning. Now, if he needs another pre-scription please send it and I will forward the

Elgin, Ill., June 29th, 1872.

A second diagnosis and prescription resulted in a cure, as appears from the following

MRS. ROBINSON-DEAR MADAM:-Please excuse my delay in writing about my little boy. He seems very well, and I hope he may con-Respectfully, tinue so. I am.

MRS. S. S. NUTTING. Elgin, July 4th, 1872.

THOMPSON'S WEAKNESS.

Second and Final Fall from Grace of a Prominent Clergyman.

[From the Buffalo Courier, June 21.] We have been for several days in the pos session of facts which we now feel called upon to relate, since the painful subject has ecome common talk, and some of the details have been given in country papers. They involve nothing less than a repetition of the offense for which the Rev. Mr. L. R. Thompson, D.D., formerly of this city, was several years ago suspended from his ministerial functions,

and in this case the proof of the crime is per fectly clear.

It will be remembered by most of our readers that Dr. Thompson was for about ten years pastor of the First Presbyterian Church in this city, and in that position attained a reputation perhaps second to that of no minister of the denomination in the country. As a pulpit orator he had few peers, and his associates looked up to him as a leader. About 1860, we believe, he accepted a call to the leading Pres-byterian church in Cincinnati, in which city he became very popular; but it was there that he fell from grace for the first time. We need not now repeat the history of that affair, which was most painful in all its aspects. Its general character will be understood by such of our readers as may not have heard it before, when we say that it was similar to the more recent occurrence of which we give particulars At that time Dr. Thompson was summoned before a clerical court, made confession of an error sufficient to merit severe punishment, and was suspended from the ministry. During the period of his suspension, as far as we are informed, his conduct was above re-We can not state the exact duration of his suspension; but several years ago on the strength of manifestations of sincere repenttory to his brethren he w stated, and accepted a call to the pastorate of the Presbyterian church in Jamestown, Chatauqua county, New York, where he labored up to this time with entire acceptability. His course of life had regained for him the confidence of his ministerial associates, and the lapse at Cincinnati had been well nigh forgot ten. The second fall, and the final one for him as a clergyman, occurred a short time since, and we now give its history as the facts have reached us.

There was in Jamestown a French music teacher, by the name of Anistelle or Anistella, who had a wife residing in the adjacent town of Sherman. This teacher was very devoted in his attentions to a young lady named Sexton, residing in Jamestown, and she evidently reciprocated an affection which was manifest to all. A short time since the pair eloped and were married, and when the new Mrs. Anistelle returned she informed her friends, who are highly respectable people, that her husband was divorced from his wife. To ascertain the truth of this story the record of the court at Maysville, the county seat, was examined, and there it was found that Anistelle had, indeed, obtained a legal separation from his wife for cause; and the cause was an affidavit of the Rev. Dr. Thompson that his relations with the woman had been such as to justify any court in granting a divorce to a husband. As the fact of a divorce was kept quiet for some time, it is probable that the music teacher must have discovered the criminality of the minister, and, desiring to be made free to marry Miss Sexton threatened him with exposure unless he should make such an affidavit, and agreed that the matter should be hushed up if he would do so. At all events, the legal evidence of the damning crime is on record against Dr. Thompson, and there can be no loophole of escape. A speedy meeting of the Presbytery, and a prompt expulsion from a ministry which he has done all in his power to disgrace, are mat-

Dr. Thompson is nearly sixty years of age.

New Hall at Ashley, Ohio.

We are informed by Bro. H. P. McMaster, that the Spiritual Hall, which was burned on the morning of July 2, 1871, at Ashley, Ohio, the work of an incendiary from the Orthodox church,—has been rebuilt by J. H. and S. Rosavelt, and the use of it donated by them to the Spiritualists. It is built of brick, and is 30 x 62 feet in size. It will be dedicated the 27th and 28th of July.

CHAS. H. READ, the celebrated medium. gave us a call while en route from Houston, Texas to New York. Mr. Read is accompanied by Col. Bremond, of Houston.

Voices from the People.

SALT LAKE CITY, UTAH.—A. M. Lyman writes.—The cause of free thought is steadily on the increase here, and is yielding its fruits of joy to emancipated souls.

PORTLAND, MICH.—J. Boswell writes.—If some good speaker and test medium would come here I think much good might be done in this benighted land.

LANSING, IOWA.—S. Elmendorf writes.—I, for one, could not do without the JOURNAL, even if it cost six dollars. I consider it one of the best papers I ever read.

OSSEO, MINN.—C. Ellsworth writes.—There are a few earnest workers here. We have lost one half by fire and our lyceum books. We now have are a few earnest workers here. We have lost one hall by fire, and our lyceum books. We now have another hall, not yet finished,—only inclosed, but we can use it for the summer.

GRANT'S HILL, MO.—W. M. McElvain writes. We need a lecturer here, but are not able to pay the amount necessary to procure one. If any lecturer should come this way, we will pay all that we are able to.

MILWAUKEE, WIS .- G. Danford writes .- Our city of Milwaukee is gaining ground steadily in the true and only true natural religion. Mrs. F. Wright is opening the eyes of many unbelieving, and giving them pure light from the spirit-world.

STACYVILLE, IOWA .- T. Wardall writes .-E. V. Wilson has been among us and gave a new impetus to many who were "hanging on the fence," and strengthened the hands of many who are doing battle for liberal ideas and universal liberty, of both male and female. God and the angels bless your efforts to better humanity.

ASHLAND, NEB.—H. A. Wallis writes. We shall organize here this fall, and shall want to employ lecturers and test mediums. If any such should pass along this way they will find my house forty rods East of the depot. It is open and free to all mediums.

MECHANICSBURG, PA .- A. Seifert writes .feel like sending a present to my brother, and I know of nothing that may be of more lasting good than a knowledge of the laws of life and immortality of the soul, as taught in the Religio-Philosophical Journal. He will read it, and lend it to his neighbors, and the paper will do more good than a missionary.

GRAND JUNCTION, IOWA,-Mrs. Copeland writes.—The Journal is still appreciated here by its many readers, who seem to be rapidly increasing. Long may you live, through the columns of the Journal

"To shout the glad tidings, to exultingly sing, That truth shall prevail, that truth shall be king.

WESTFORD, MASS .- J. W. Fletcher writes .- I WESTFORD, MASS.—J. W. Fletcher writes.—I wish to thank Judge E. S. Holbrook for that letter of his which appeared in July 13th of the Religio-Philosophical Journal, and I believe he but expressed the opinion of every true Spiritualist in the country. Your paper is everywhere praised for the course it has taken,—and I believe justly praised, as I know that it has no superior and few equals.—go on in wall dairy. equals,-go on in well doing.

VARNA, ILL.-E. B. Green writes.-We want some more of your papers to come to our place.
Those we have are doing a good work. Infidelity
will give way to Spiritual Philosophy, with the
aid of your JOURNAL. To destroy the accursed
dogmas of the Christian Religion, and at the same time build firmly the hope of a rational, natural future existence, is the noble work, I understand, in which you are engaged. Go on in the good

NORTHAMDEN, N. Y .- Eliza Dunbar writes .- I have just laid down your more than valuable paper. It is precious, containing truths of great interest to every earth child. They are like a halo of unfading brightness,—shedding a glorious light upon our pathway, touching heart-chords that vibrate deep and long, awakening thought, deep thought, gathering the richest, rarest pearls, from the past and present, and opening the portals to a glorious future.

GOLCONDA, ILL.—Thomas P. Wilson writes. I would write "discontinue" if I should consult only my pecuniary condition; but I have been a reader of the JOURNAL so long, and like it so much, reader of the JOURNAL so long, and like it so much, that I can not give it up while I can raise the means to pay for it. By the way, I think there is a fine field for a good lecturer and test medium on the lower Ohio, which appears to be entirely neglected. I think such a medium could spend two or three months between Evansville, Ind., and Cairo, Ill., profitably, both for themselves and the

Good cause.

HALF-MOON BAY, CAL.—Wm. S. Downing writes.—"Exeter Hall" is doing its work in our valley. Out of the dozen copies I have circulated, only one was returned. I now have two copies of the "Voices" going the rounds, and they are sending in telling blows into their old dogmatical ideas. If all the readers of the JOURNAL would invest a few dollars in this way in small books, thousands would become interested in liberal thousands would become interested in liberal eading, and thus be brought from darkness into

MEMPHIS, MO.-Chas. W. Stewart writes.-We MEMPHIS, MO.—Chas. W. Stewart writes.—We have had a grand time here of late. Dr. A. H. John lectured in Memphis and awakened considerable interest. There is an extraordinary trance medium near Memphis, who gives the most convincing tests. There are also three mediums in process of development at Kirksville, and as soon forces are ready, we shall early Octodoxy. as our forces are ready, we shall carry Orthodoxy by storm. Dr. John is a fine scientific lecturer, and demonstrates our philosophy logically, and I would recommend him to the spiritual public. His address is Kirksyille, Mo.

HEALDSBURG, CAL.-O. W. Beeson writes .-Your valuable Journal continues to make its ever welcome weekly visits, bearing on its bosom the tidings of an immortal life, and unfettered by narrow-minded creeds. Although I can not swal-low all its stories,—such as spirits eating and drinking, speaking in audible tones without using drinking, speaking in audible tones without using the medium's organism, and communications accompanied with only the initials as D. B. Mr. C., etc.,—I let them go for just what they are worth. Mr. Francis's "Search After God" awakens much thought; nevertheless, I think it tends toward a denial of of a First Cause.

CHICAGO, ILL.-Mrs. A. L. Chamberlain writes. CHICAGO, ILL.—Mrs. A. L. Chamberiam writes. On Sunday I had the pleasure of attending the two Lyceums,—The Progressive Lyceum of Chicago, and The Children's Progressive Lyceum of the First Society of Spiritualists. The exercises differ somewhat, yet I was interested in both. The Children's Progressive Lyceum has new and hand-some equipments. This lyceum has more members. commercial riogressive Lyceum has new and hand-some equipments. This lyceum has more members than the other. If the two would unite harmoni-ously, it would be one of the largest and grandest organizations of the kind we have. Unity of action is what is needed, and must be the ultimate, for it seems to me the lyceum is really the child of Spiritualism, and should be under the auspices of its parent.

MORRISTOWN, MINN.-Mrs. Harriet E. Pope writes.—Thinking that you would like to hear again from the Northwest. I write you a few again from the Northwest. I write you a lines. Our convention was a success, spiritually and financially. God bless E. V. Wilson, and may the spirit-world develop a thousand such mediums in the "cook time and convention". I have again been in in the "good time coming," I have again been in River Falls, Wis., giving another course of lectures. The interest continues unabated. The best minds in Northwestern Wisconsin are faithful workers in the appearance but the means of incultors. best minds in Northwestern Wisconsin are faithful workers in the cause, but the mass of inquirers want a test medium, and I wish it were possible for one to visit there. A good one would be welcome and well paid. Spiritualism is gaining ground in Minnesota, and we hope to rally a large army of progress at our fall convention. Bro. Wilson will again be with us, dealing huge blows against the giant Orthodoxy. Long may the JOURNAL bring us good news. I long to see it placed in the hands of every Spiritualist and Liberalist.

WEST LAFAYETTE, O .- J. S. Burr writes .-WEST LAFAYETTE, O.—J. S. Burr writes.—
Perhaps you would like to hear how the cause progresses hereabouts. Until within the last six months, nothing was known as to practical Spiritualism. The Davenport Brothers exhibited in Coshocton to a full house, but such physical manifestations convince no one that spirits out of the corporeal body are the motive power. Then Mrs. Molier, of Toledo, was in Coshocton, and, in a private seances gave satisfaction to several friends. In your paper I noticed that Miss Helen Grover and Miss L. L. Crosby would pass over our railroad

from West to East. I prevailed on them to call on me. They lectured in Coshocton, Port Washington and New Philadelphia. Helen is a good lecturer. The Religio-Philosophical Journal is much esteemed by those who read it hereabouts. For twenty years past I have taken from one to three spiritual papers, and think that now there is no one equal to your Journal, for independence, talent, and usefulness.

RUTLAND, O.—J. B. Holt writes. Does Mr. Mumler claim to take pictures of departed friends or spirits? If he does, will I have to go there?

You can send your photograph to Mr. Mumler, which will answer the purpose that your presence would. He will return a photograph, with your miniature copied from the photograph you send, and such spirit likeness or likenesses as present themselves for that purpose. He knows not, nor has he any control over the spirits who may cast their shadows over the negative. Send \$5 to compensate the artist.

If you send to Streight or Fayette for oil paintings of your friends in spirit-life, give their names, ages at death and length of time since death; and be sure and inclose ten dollars. If they do not paint you a spirit portrait, they will refund the money. Both are men of strict integrity. Both are mediums for spirit portraiture. Prof. Streight will expect a further compensation if his portraits are recognized, as his work is highly artistic and not excelled by any portrait-painter in America.

MARYVILLE, MO.—A. A. Noe writes.—On the 5th day of December last, I left Ohio for this point (Maryville, Mo.,) and since my departurs, my friend Percy and myself, have kept up a constant correspondence. Since my arrival here, I have been shut out from all spirit communications, and my anxiety to hear from the other shore induced me to ask my friend Percy if he could not get a communication for me at some of their subsequent sittings and report to me. Shortly after receiving my request, he had a sitting with the medium, at which time an Indian spirit, by the name of Kenesaw, (with whom I have had many interesting conversations,) entranced his medium (R. M. Sherman), and, on being questioned con-cerning me, he (the spirit) told Percy he would relate to him what he saw in Missouri a few days relate to him what he saw in Missouri a few days previous. He said he saw me (the writer) on Thursday) the 9th day of last May in a log cabin, with one window in it, and that it was raining at the time. Now, sir, I wish to say to the believers of our heaven-born philosophy, and to all skeptics that may chance to see this, that J. M. Dyer, who is not a Spiritualist, and myself, will state at any time and place, that there is a cabin on the premises, and that it has but one window, and a poor roof, needing more shingles, and that I was in the cabin that very identical day. in the cabin that very identical day.

LOS ANGELOS, CAL.-Dr. D. W. C. Franklin LOS ANGELOS, CAL.—Dr. D. W. C. Franklin writes.—It is wrong to be too exacting in demanding an unreasonable amount of proof when coming from the Divine law of nature. Investigate—that is what modern spiritual philosophy demands, and through that only shall we find wisdom. I will not tax your precious time further now, only to ask Bro. Francis a question or two concerning the late dealings of the Christians' vicious, murderous God, in the late slaughter of men, women and children, by the great thunder and women and children, by the great thunder and lightning storm that recently passed over the country of Binghampton, N. Y., on June 13th, and the same near Boston, in which two men and twenty-one women were killed outright, and many maimed, etc.; also we might mention the whole-sale slaughter right at our door of our fair city of Los Angelos,—the Owen's River Valley earthquake, in which twenty-seven were killed, and some of our familiar friends horribly mutilated; and still the fearful tornado near Port Jervis, where that fickle aforesaid individual vented his spleeny ire in murdering several of his creatures for a crime that no twelve of their countrymen would (unnaturally no twelve of their countrymen would (unnaturally cruel as man is prone to be) dare sit as jurors and condemn, much less a Divine Merciful God,—Father. Now then, we wish to ask Bro. Francis the favor, not only to us, but your hundred thousand or more readers, that if he ever does come across that mysterious antiquated Gentleman, whom he has so long been in search of, we will demand an explanation of the above murderous tragedies of March 26 and June 13.

WATERTOWN, N. Y .- M. Day writes .- Years ago, when Universalism was the new gospel, people came from afar to hear it preached. The old times have been acted over again for the last two Sundays, have been acted over again for the last two Sundays, in the people gathering to hear Mrs. Laura Cuppy Smith discourse upon our philosophy, which, by many, is called "Universalism gone to seed." Mrs. Smith presented the subject in an able and forcible manner. She has left many warm friends, who will long remember her for the good work done in this place. But I will tell you more especially of our good Brother and Sister Blair, who are at present making my humble home their who are at present making my hamble home their abiding place; and the angel-world has our hearty thanks for bringing them to us. I have many times read of them, and the manifestations as given through Mrs. Blair, in your paper and the describe the beautiful and forcible way in which our friends come and make themselves known to us—known in such a manner that there is no room for a possible doubt. Since they have been with us I have seen the confirmed skeptic both young and old, go away with tears of happiness, for they know at last that death is not an ness, for they know at last that death is not an eternal sleep, but they will again clasp the hand of their dear departed, and live again with them. I cannot describe the manifestations as given through Sister Blair—one must witness to apprethrough Sister Blair—one must witness to appreciate them. While painting, Pale Lilly (an Indian girl) controls the medium's brain and gives the sitter the names and description of friends, both in the spirit and earth life, with facts and incidents, which the painter man, as Pale Lilly calls him, controlling her right hand (she has no left), transfers to the cardboard, in beautiful buds and flowers, a representation of each dear friend,—making a family picture that is the most cherished of nowers, a representation of each dear friend,—making a family picture that is the most cherished of any that beautify our walls, and one we never tire of studying. Brother and Sister Blair will soon visit the West; give them a warm welcome and they will do you good. Our good Harry Bastian and companion are still with us. The angel-world is bringing us convincing proofs of immortality through his mediumship. His services are in constant demand.

LEONARDSBURGH, OHIO.-H. P. McMaster writes.—You were informed of the burning of the Spiritual Hall in Ashley, Ohio. The flames aroused the sleeping inhabitants between one and two o'clock the morning of July 2, 1871. The incendiary's torch was brought into existence by the dying embers of the church mythology in that place, nourished, cherished and sustained by its members, till it obtained power sufficient to be triumphant in its work of desolation and destruction. Following the example of its antecedents, the query arises in all minds endowed with a reasonable degree of intelligence. the query arises in all minds endowed with a reasonable degree of intelligence, clear of superstition and bigotry, why that relic of barbarism which had its origin in the dark and gross condition of human life, should pass down through so many generations and find a lodgment in the minds of the people of to-day. The Spiritual society at Ashley, at that time, was not able to build such a hall as the occasion required without greating ley, at that time, was not able to build such a hall as the occasion required, without creating a heavier burden than they were willing to endure. There came a rescue in their behalf in the form of a few control of the control of t new hall on the old site, built by J. H. and S. Rosavelt; it will be known as the Rosavelt Hall. They have donated the use of it to the society for Sunday-schools, lyceums and lectures. The new hall is built of brick, with a beautiful architectural formed roef, covered with tin, creating a fine appearance and adding an acquisition to the town, testifying of the energy and enterprise of its builders. and adding an acquisition to the town, testifying of the energy and enterprise of its builders. The size of the main building is sixty-two and a half feet in length; width thirty; addition twenty-eight by fourteen. It will be dedicated to truth, or the power of reason, making a defense of that which is believed to be truth, in the spirit of love and universal brotherhood. The dedication will take place on the 27th and 28th of July. The society is expecting able inspirational speakers, and a superior test medium, who will be able to prove spirit presence, by describing departed, friends standing in the audience, with such accuracy, that they will be recognized,—yes, their identity made manifest so plain that it will convince the friends on this shore, that the friends from the other are present, proving immortal life, beyond a doubt. Speakers engaged, agree to donate their time, Speakers engaged, agree to donate their time, the society paying their expenses.

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Arrival and Departure of Trains.

SUMMER ARRANGEMENT.

CHICAGO, BURLINGTON & QUINCY. Depots—Foot of Lake street, Indiana avenue and Sixteenth street, and Canal and Sixteenth streets. Ticket office in Briggs House, and at depots. Aurora Passenger... Aurora Passenger, Sunday... Pacific Night Express....

11:00 a m*. Ticket office, 31 West Madison street. Depot, corner of Wells and Kinzie streets.

Leave. 10:30 a m*. 4:00 a m*. 5: 5 p m*. 10:30 p m†. PREEPORT LINE.
Depot, corner Wells and Kinzie streets. Leave. Arrive.

9:15 a m* Freeport and Dubque Pass *2:10 p m
5:30 p m* Junction Passenger *8:15 a m

12:00 m* Maywood Passenger *1:45 p m

4:15 p m* Rockford Passenger *10:45 a m

6:10 p m* Lombard Accommodation *6:50 a m

9:15 p m* Ereeport and Dubque Pass 7:00 a m

A Sunday passenger train will leave Junction at 8:45 a m, arriving at Chicago at 10:15 a m. Returning, will leave Chicago at 1:15

11:00 p m ... Milwaukee Night Pass'r. ... 6:30 a m wifconsin Division.

Depot, corner Canal and Kinzie streets.

9:00 a m* ... Barringer Passenger *5:10 p m 10:00 a m* ... St. Paul & Green Bay Kx *7:15 p m 3:30 p m* ... Watertown and Beloit Pass ... *1:30 a m 9:00 p m* ... St, Paul & Green Bay Ex *5:20 a m 4:35 p m* ... Woodstock Accommodation ... *10:20 a m 6:15 p m† ... Barrington Accommodation ... *7:45 a m †Ex. Saturdays ... *Ex. Sundays ... £Ex. Mondays ... M. HUGHITT, H. P. STANWOOD, Superintendent Gen'l Ticket Agent, Uffice, 140 North Union street, CHICAGO & ALTON. CHICAGO & ALTON.

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Depot and Ticket Office—Canal street, near Madison.

City.

Depot and Ticket Office—Canal street, near Madison.
Leave.

9:15 a m*...

St. Louis and Springfield
Ex. via M in Line...
Kansas City Fast Ex., via
Jacksolville, Ill., and
Louisiana, Mo...
Wenona Lacon & Washington Ex. (Western Division).

4:50 p m*...
Joliet and Dwight Acc n...

St. Louis and Springfield
Lightning Ex., Le and
Ar. via Main Line, daily, and via Jacksonville Division.

9:00 p m†...

St. Louis and Springfield
Lightning Ex., Le and
Ar. via Main Line, daily, and via Jacksonville Division.

Ex. Saturdays. *Ex. Sundays. \$Ex. Mondays.
†Daily via Main Line, and daily, ex. Mondays, via Jacksonville, Div.
J. C. McMullen,
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Office, 5 West Madison street.

MICHIGAN CENTRAL & GREAT WESTERN.

MICHIGAN CENTRAL & GREAT WESTERN.

Depot, foot of Lake street. Ticket Office, 75 Canal street, corner Madison.
All trains stop at Twenty-second Street Station.
Leave.

All trains stop at Twenty-second Street Station.

Leave.

Arrive.

6:00 a m* Mail (via Main and Air Line) *8:20 p m

9: 0 a m* Day Express. *7:30 p m

3:35 p m Jackson Acc'n (daily) 10:20 a m

5:15 p m Atlantic Express (daily) 7:30 a m

9:00 p m* Night Express (daily) 7:30 a m

9:00 p m* Mail *8:20 p m

6:30 a m* Mail *8:20 p m

8:30 p m† Night Express 7:30 a m

FOR MUSEGAN AND GRAND RAPIDS.

9:30 a m* Mail *8:20 p m

8:30 p m* Might Express 7:30 a m

6:30 a m* Mail 10:20 a m

4:00 a m

4:00 a m

†Ex. Saturdays *Ex. Suldays †Ex. Mondays.

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Depot, corner Harrison and Sherman streets. Ticket Office, 13 West Madison street. 5:00 p m*.... . Peru Accommodation.

6:15 p m*...do6:30 p m

+Ex. Saturdays. *Ex. Sundays. ‡Ex. Mondays.

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Leave.
1:30 a m
1:50 a m
1:50 p m
1:50 p m
1:50 p m
1:55 a m
1:55

PITTSBURGH FORT WAYNE & CHICAGO. Depot, Canal street, near Madison. Ticket Office, 53 West Madison street.

‡7:00 p m 6:30 a m ‡8:00 a m *6:10 p m *8:40 a m

PITTSBURG, CINCINNATI & ST. LOUIS. Depot, corner Canal and Kinzie streets. Ticket Office, 43 We st Madison street.

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Notes from the West---Number Two.

Monday, April 29th, we left Mechanicsville for Mt. Vernon, Iowa. We spoke here only once and were cramped for time, having only forty minutes for a lecture. Only think of it, reader! we, "the Gentle Wilson," had but forty minutes in which to dispense the bread of life to full four hundred hungry souls, and that, too, with Father Post before us with watch in hand, ready to cry "Time." We took our place, made our speech, gave four tests, heard the cry of "Time"-caught our hat and left, and in fifteen minutes made our mile and was on the cars, whirling along the Iowa rail at the rate of twenty miles an hour. We live in a swift age-do we not? and Spiritualism is the only religion that keeps pace with Old Father

At Mt. Vernon we met that good man, Father Sawyer, who is daily dying of tumor in the abdomen. While with him the following conversation took place:

REPORTER.-Father Sawyer, we wish to talk with you as a brother should,-plain, pointed and to the mark. Are you willing to hear us?

SAWYER .- Yes ; what do you wish to say ? R .- You are dying daily, and know it, and have but a few days to live. We think you will go on to the Summer-land about the 10th of June next. Are you, as a Methodist, afraid of death? Are you ready?

S .- Yes; I am ready, and know that my Redeemer liveth. Death has no terror for me.

R .- Well, Bro. Sawyer, where are you going to, have you any idea? How long are you going to remain in the grave? Will you frankly answer

S .- Brother, I am going directly to heaven, to my Savior,-to Jesus. I shall not remain in the grave one single moment; in fact, I shall not be in the grave at all, but away from it, leaving only this old worn-out and diseased body there, while I, the angel-man, will go to my home and to Jesus my Savior.

R.-Well, brother, will you be Sawyer, or somebody else? Will you retain your entity, remembering the past? Will you be able to see and recognize these friends you are leaving behind you,-and will you be permitted to exercise a loving control or influence over them for their benefit?

S .- I shall be myself, not somebody else, retaining my entity, remembering the past, and believe I shall be able to recognize the friends I leave behind me, and especially these dear ones making up my family jewels, and shall be able to exercise some influence over them for their good; and yet I do not believe that they can see me, as an angel, or recognize my presence, or know of my influence, and that I shall accomplish this through my Savior-Jesus.

R.-Friend Sawyer, are you not presenting a paradox? Suppose this son of yours that you seem to love so well, should by some means, or through the Tempter be lead down to the very brink of ruin; you are near, can see him, can to some extent influence him and yet not enough to save him. He loves you and would obey you, if he only knew your wishes, but it is not permitted to understand that you are near him,-much less that you are trying to save him, and yet the good God and his Christ permits the Demon to go on with his work of ruin, to the destruction of your son, and that, too, in your very presence!

Is there not something wrong in your position? My brother, would it not be better to know nothing about your family, as an angel, than to witness their ruin and be helpless to save? Say, old friend, is God a just God?—and if so, could he permit such an assumption as we find before us,leaving you helpless to save, and yet compel your being present to witness the ruin of all you hold sacred, here in this life?

S .- (Answering with deep emotion) My brother, God forbid. I know he is good and has power to save. I know he will help me. I do not fully understand these things, but shall soon know, and would not do wrong. Let us ask for help. I believe in Jesus Christ, and I believe he will help

I am tired and must go home, for it is going to rain. I would like to hear you this evening, but fear I will not be able.

We arose with him, and taking his hand we said, "Bro. Sawyer, you are going home to your God; will soon be with him; we believe by the 10th of June, and now, in bidding you good-by, we ask you to remember us when you are come into your kingdom. Good-by."

With great emotion, all present standing, he said: "Brother, I think about the 15th of June next, I shall go home, and when I am come into my kingdom, I will remember you. God bless you,' and we parted. He to the rest of his Savior: we to our task, working for humanity.

Bro. Sawyer is a good man and has a Savior who will redeem him(?). We must be redeemed by E. V. Wilson and none else, and yet it would be very comfortable indeed, to have some one on whom we could cast the burden of our offenses. Ah! Jesus, we love your name and your Spiritualism, but we can not accept you as our God, on the evidence in our hands.

Friday, May 3, 1872, we found ourself in Bonaparte, Iowa, a station on the D. V. R. R., thirtyfive miles west of Keokuk, a flourishing little town, full of enterprise and free thought. We lectured there four time to good audiences, -giving many fine tests of spirit-life. One, we think, worth a place in our department.

To a lady we said: There is with you a man, fully describing him, and giving his age. This man is your husband and reproves you for the course you took seven years ago, and approves

the course you are now following. This was a remarkable test, and fully verified. We like Bonaparte, as well as the fine farming country about it.

Among the most active Spiritualists in Bonaparte are the Whitely family, and the Batemans; and in the country, the McCreas, Stickneys, Stricklands and others,-all workers in the field. The Whitely family are very mediumistic and are daily in communion with the immortals.

Our second course of lectures in Bonaparte, was a grand success, giving full satisfaction,and we will go there again this year, if possible. While there, we were asked-"Why can't one

person be a medium as well as another? You say you see spirits-why can't I?"

We answered: "On the same principle, and for the same reasons, that the 'Holy(?) Spirit' can convert A and can not B. A having a chemical property in him that B has not, hence the conversion,-hence the medium."

E. V. Wilson's Appointments for August.

We will speak in Oakfield, Wis., on Friday, Saturday and Sunday, August 2d, 3d and 4th,-four lectures. Oakfield is on the Chicago & North western Railroad, Wisconsin division, nine miles south of Fondulac. This will be our only visit to Wisconsin this year. Let the friends of Western progress come out. Come one, come all; and let us meet the Angel of Truth and get the blessing! Bring your baskets filled with farmers' fare, and come with your souls full of love and peace toward all men.

We will speak in Louisiana, Pike county, Mo., on Friday, Saturday and Sunday evenings, and Sunday morning, the 9th, 10th and 11th of August,four lectures. Louisiana is on the west bank of the Mississippi river, a few miles below Hannibal. We shall have a good time if our friends will come to our feast of the tabernacles.

We shall surely attend our quarterly meeting of the Northern Illinois Conference of Spiritualists. to be Leld at St. Charles, Kane county, Ill., on the 16th, 17th and 18th of August. Let Lee, Ogle, De-Kalb, Kendall, DuPage, Cook, Kane, Boon, Winnebago, McHenry, and Lake counties be well represented. Come prepared to do good. Bring your baskets well filled; bring blankets with you.

The meeting will be called to order by President Kayner at 2 o'clock, Friday afternoon, August 16th, and hold on over Sunday, the 19th. Accommodations will be for all that come. Come out, Spiritualists. Dr. Kayner, Lyman C. Howe, S. S. Jones, E. V. Wilson,-"Ye Gentle, Breakingplow"-Maud Lord, and many other stars and

"breaking-plows," and "gentles" will be there. On Friday, Saturday and Sunday, the 23th, 24th and 25th of August, we will speak in Chariton, Iowa,-four lectures, commencing on Friday evening. Let Southwestern Iowa be well represented. Come, help us work for humanity.

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