Fruth wears no mask, bows at no human shrine, seeks nei her place nor applause : she only asks a hearing.

VOL. XIII.

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

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NO. 22.

Griginal Poetry.

MEMORIAL POEM.

Dedicated to the memory of J. P. Averill.

Brother, we miss thee! Assembled here, Are many who loved, and held thee, dear; Yet thou art gone, and now we know How much you were to us below.

How much thy presence lent to bless The sad bereaved, in their loneliness; Thy words of comfort sweet to hear Like dew-drops bright, our souls to cheer.

Brother, we miss thy smiling face, Where kindliness, we could ever trace, Where peace and joy both did combine, Good-will to all, to all mankind.

Brother we miss thee, from the chair The duties thou did'st often share; As oft' together we have met Thy labors kind we will not forget.

Dear sunny, trusting, hopeful heart, Most faithful friend, when called to part 'Twas hard to feel that ne'er again, Would thy voice be heard by mortal men.

And you are missed, so much, at home, Thy loving wife does sadly mourn, Thy children weep, and wonder why Their parent dear, was called to die.

To die, I said; ah! no. I surely feel, He is not gone, but with us still. Just now, it seemed, he gently said Weep not, dear sister, "I am not dead."

"I am not dead, but with you still, To work and toil as I ever will; In spirit freed from toll and pain O, wish me not back to earth again. —L. E. BAILEY.

A MOST SEARCHING ANALYSIS.

A Lecture Overwhelming in its Facts, Arguments and Conclusions, by T. B. Taylor, A. M., M. D., Delivered in Constitution Hall, Topeka, Kansas, Sunday Evening, Dec. 22, 1872.

(Published by request, with the hope that, by giving a wider circulation, it may accomplish a greater amount of good.)

Ladies and Gentlemen:— I purpose in this lecture to discuss the following proposition, viz: Since the facts of science clearly disprove the claims of theology, and thereby undermine the faith of the world in the claims of the church, do not the facts of spiritual phenomena rise up in majesty as the only hope of the world?

In the statement of this subject an important proposition is assumed to be true—viz., that the facts of science disprove the claims of theology, and thereby undermine the faith of the world in the claims of the church.

Let us now inquire whether this assumption is true or not. If we find it to be true then the last, or second proposition in the form of an inquiry stands self-vindicated—viz: the facts of spiritual phenomena rise up grandly as the only hope of the world! But what of theology and science? First, Let us inquire what theology claims. Theology claims, first, that about six thousand years ago the Almighty by the flat of his will and power, spoke the world from naught; that is, out of nothing God created the physical world with its oceans, seas, lakes, vivors mountains and plains

rivers, mountains and plains.

The facts of science disprove this theory, and assert that in place of a special act of creation, the material world as to its oceans, seas. lakes, rivers, mountains and plains, is simply the result of a well known law, called the law of development; that the materials of which the earth is composed to-day, were once only float-"star-dust," or "fire mist;" that in its outspread, expanded form it occupied space many million times larger than the space now occupied by the earth and its attendant atmosphere: that though the process of condensation by cooling the size and shape of the earth was formed; that this was done in accordance with natural law, and not by any special act upon the part of God or any one else. Now, as I have many things to say to you to-night on this subject, it will take up too much time for me to quote from science the argument prov-ing the truth of this first proposition; so I will be content and trust that the most of you will concur in it, with referring you to a few of the different authors who have written on this subject, and trust, that if you distrust me or my statements, you will get these authors and read them for yourself—such, for example, as the "Testimony of the Rocks," and the "Foot-prints of the Creator," by Hugh Miller, the greatest geologist that Great Britain ever produced, but one who unfortunately killed him-self, because he could not harmonize the facts of geological science with the statements of Genesis,—Dr. Hitchcock, one of the ablest geologists of the United States, and a strong church man of the Orthodox school, Alexander Winchel in his "Sketches of Creation," a Methodist man of great learning, Prof. of Geology and Zoology in the University of Michigan, and a man that dares to think for himself and to denounce sectarian bigotry,— Professor Lyle, one of the foremost scientists of the world,—Professor Denton, in his work entitled "History of our Planet," and so on the truth is, you can't go amiss-take up any scientific work you please on the subject of geology of modern date, and you will see that the truth of my proposition is sustained. If, therefore, the world was originally

formed from "fire mist," or "star dust," the age of the world is immeasurably greater than theology makes it. Instead of being only six thousand years old, it is known, by deduction, to have existed more than six hundred million of years. This same list of authors are authority upon the antiquity of the earth as well as the process of its construction.

Secondly, Theology holds, that, after God had formed and fashioned the world as to its physical contour, he worked at its surface for four or five days, producing the vegetable and animal kingdoms, and he then and there finished the world of vegetable and animal life as we now see them. But the facts of science show that in place of this being true, millions on millions of ages elapsed between the appearance of different forms of life on the earth, and that there is a connecting link between every preceding and succeeding production of animal life, thereby showing that these great periods of what are called creations, are only evolutions in the great processof physical development—the molusk, the vertebrate, the mammal, etc. Then, instead of the Almighty tinkering round on the surface of this little earth for four or five days at a period of six thousand years ago, making moss, grass, flags, plants, shrubs and trees, from the little scrub oak to the giants of a California forest, a hundred feet in circumference, and making animalculæ a thousand of which can swim in a single drop of water, making gnats, mosquitos, gallinippers, snails, insects, worms, lizards, snakes, crocodiles, whales, leviathans, all sea monsters, fishes of a thousand kinds, beasts of burden and of prey almost without number, and birds, from the sweet little humming bird up, in size to the South American condor,—science proves that all these are simply the result of development in the long rolling ages of the

Thirdly, Theology teaches that, "By one man's transgression, sin entered into the world and death by sin." Now, that "one man" was Adam, who, according to theology and the Bible lived not more than six thousand years ago, and that it was his sin that brought death into the world. But the facts of science prove that death was in this world millions of years before Adam is said to have been made. This is a proposition too self-evident to even admit of an argument. We are not inclined to adopt the old Latin axiom: Falsus in uno falsus in amnibus; yet we might with propriety, when applied to the dogmas of old theology, for reason, common sense and the facts of science, prove them to be false in fact and in form. But I now approach one point on which I wish to be a little more specific, a little more definite, as on this point turns every vital question connected with the whole theory of what is called the Christian theology.

For the moment 1 declare to you I dread to make the argument that is in my mind, for it must sweep out of existence every trace of that systematic theology on which mankind, under the Christian system have retired for hope of salvation for eternal life, and if I had not that which is true, philosophical, reasonable, and ennobling to present to you in its stead, I should feel content to hide this argument in my own bosom, and let the world go on in ignorance apon this point; for, if in such a case as this, "Ignorance is bliss, it would be folly to be wise."

But while this argument, drawn from the facts of science, knocks the last prop from under the whole system of dogmatic theology, and leaves man for a moment "without God and without hope in the world," yet while I thus demolish with the one hand, with the other, I can with absolute assurance, hold out to him the glorious facts of continued life after death, and the goodly heritage of immortal man. The point that I refer to now is the antiquity of man and his primal, moral and social condition.

moral and social condition.

Professor Mudge, following in the footsteps of Lyle, Broca, Flourens, Morlot, Thomsen, Perthese, Lum, Denton and many other geologists and archæologists, proved to us the other night in his great lecture at Costa's opera hall, that man has existed on this planet at least one hundred thousand years, and that he has come up through a long succession of changes, from the lowest and most savage and brutal origin, to where he now stands * * * upon the Alps and on the Appenines and with the thunders talk; where

"He lays his hand upon the ocean's mane, And plays familiar with his hoary locks."

The Bible, on which is based the theology of the world of Christendom, tells us that about six thousand years ago, God, by special act, created man out of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul, and God pronounced him "good and very good." And the painters brush and the pencil of the artist; the voice of song, rhetoric and poetry, have been brought into requisition in order to prove the glory and grandeur of that creation and the perfection of the last piece of workmanship performed by the Almighty—the "creation of man in his own image."

Man having been created perfect, pure and

Man having been created perfect, pure and holy—to prove how recent it was that this act was performed, the genealogy of the whole human race is given from Adam to Moses, from Moses to the captivity, and from the captivity to Christ, showing that the time which has elapsed since the creation and fall of man for whom Jesus Christ died, is really less than six thousand years. Some deny the chronology of the Bible as to its inspiration, so do I; but it is on a par with all the rest.

Now, the argument is this: Theology tells of a man who was created less than six thousand years ago, who was the federal head of all mankind; of the original pair from whom sprung all the races of men that now are, or

ever have been on the earth; tuat original pair fell from a state of moral, intellectual and physical perfection, and the four thousand years after, Jesus of Nazareth was born into the world, begotten contrary to the known laws of physiology and generation—half God and half man—that he should die to redeem the world thus fallen in our federal head, Adam, the first man.

Now what do the facts of science prove, especially those of geology and archæology? They prove but too plainly that the whole story of man's creation and all as given in Genesis is a mere myth. And this being true, it proves also that the theory of redemption by Jesus Christ, is also a mere myth. The latter is based on the former, and just as surely as one comes down the other man that fall also. Then down comes the only hope of the world with a crash, as that hope has been christian theology of the past and present. But, thank God, if the facts of science do prove theology false, they prove nature true and out of nature evolve a system of facts that demonstrate the immortality and endless progression of man.

Now, in justice to myself and this subject, I must go back a little and lay before you a few facts relative to the antiquity of man and his moral, physical and mental condition, for we would scorn to deal in abstract declarations, without a show of facts, as too many do. Theology says that he, man, was "perfect" in the long gone sges of the past. Science says: "It is a lie." What are the evidences?

First, The gradual improvement in domestic utensils and the weapons found associated with man in his pre-historic existence, all speak in trumpet tones of his antiquity and inferior and savage condition, the more so, the farther back toward the origin of our race we

Second, In the pre-histor man, science finds three distinct epochs stone, the bronze and the

thorough examination of the tic by antiquarians, also the Kitchen-middens" of Denmark, the alluval gravels, peat bogs, etc.—all agree that the following representations of the geologic listory of those times are true: First, That the greater portion of the Baltic region was once inhabited by a race of men entirely destitute of any knowledge of metals and used only stone and flint out of which their utensils and weapons were formed; that this race was cotemporary with the cave bear, and other extract animals. So far as yet discovered, they dwelt exclusively on the shores of the Baltic, along the rivers, fords and fresh water lakes of the Scandinavian North. They were succeeded by a race which knew the use of netals, and understood the art of compounding copper and tin in the right proportion to produce the resultant "bronze" of which their peaceful and warlike implements were made. This bronze age overleaps the stone age in many places in Europe, thereby showing a gradual development and growth in knowledge of the proceeding age into a perfect knowledge of bronze.

ing age into a perfect knowledge of bronze. Third, The iron age brings us down to the time of the historical races which were comparatively of brief duration. These characteristics we are told, are common to all Europe. In various places on the face of the earth, the same wonderful facts exist relative to the great antiquity of man and of his most humble position in the scale of intelligence.

The stone age dates back from twenty to forty thousand, and even as some think, one hundred thousand years, and who can tell the lapse of ages that fled away before he knew the use of stone. The oldest fossils all proclaim the same fact. The Gibraltar Skulls, the Neander, that cranium, the naulett jaw—all prove man's great antiquity, and his savege condition.

Some remains have, with difficulty, been recognized as belonging to humanity. The thickness of the skull nearly an inch, a lack of prominence of the chin, low retreating fore-heads—heavy behind the ears; small, deep, sunken eyes; small fine out teeth—all proclaim him but few removes from the savage brute.

The following paragraphs are from Dyer D. Lum, author of the "Early Social Life of Man." Speaking of the races of men of the same period to which we are calling attention, he

says:

"Let us attempt to picture to our imagination the personnelle of a group of cave-dwellers in the early period of the stone age, while as yet all Switzerland was locked in the icy embrace of glacial seas not yet melted by the drying up of the African Sea, now known as the Great Desert of Sahara. The rivers ran a hundred and fifty feet higher than they do today, and the entire fauna and flora differed widely from the present epoch."

widely from the present epoch."

"We see a group of wild and ferocious-looking men with small heads, retreating, triangular foreheads; eyes deeply set under enormous protruding eyebrows, and brognathous jaws. Their long arms swing listlessly in front, and walk with a stooping gait. Their angular heads are covered with a mass of tangled and snaky locks of hair falling over their faces in wild confusion, and their dark faces exhibit but a slight quantity of beard. They are entirely destitute of clothing, yet protected from the inclemency of the cold by a thick coat of coarse hair covering the entire body. Their skulls averaging from one half to three quarters of an inch in thickness, enable them to survive many a blow that would crush the skull of a modern savage like an eggshell."

Let us follow them on one of their piratory excursions, when driven by hunger, to penetrate the skirts of the pathless forests, in search of food for themselves and their young, armed with sticks of hard wood obtained from uprooted trees, by burning them off at the right length, or by cutting them off with sharp stones, and with a "sling shot" made by attach-

ing a heavy stone to the end of a stick, and fastening it there with strips of hide-sinews, or twists of grass, they sally forth on their expedition. * * * * * * * * *

They penetrate the forest, and soon the track of the great cave-bear is discovered, and our hunters are on the alert for his appearance. The gigantic beast turns upon his pigmy assailants with angry roar, as if to crush them for their presumption, but no fear or quaking meets his eye, but an equal readiness for the fray. The foremost savage, with dexterous movement, swiftly dodges the furious onslaught, and at the same time delivers his blow with unfailing accuracy; the blows of the others follow with rapidity, and he is doomed to fall eventually before their prowess. The bear is but a brute, and a clumsy one at that, and can depend only on his brute force or strength, while his conquerors, however low in development and savage and brutal by nature, are still human, and are actuated by mind far superior to that of the Ursus Spelaus, and possessed with a knowledge of their superiority, which render success certain.

"The body of the huge beast is hewn and hacked in pieces with their stone implements, until fragments can be torn from it by the eager contestants, who plunge their hands into the bleeding carcass, and with blow of axe and strength of muscle, snap its huge bones asunder, and tear out the reeking portion, upon which their jaws are immediately fastened. They gorge themselves with its quivering flesh, the blood of the beast matting itself in disgusting clots in their beards and on their persons. Filled to satiety, they gather up the remains of the carcass to carry back to the cave where their women and children await their return."

Now, if these facts and deductions of science are true, how are you Mr. and Mrs. Adam, in the glory and perfccion of Eden's bower. Need I say, if these facts and deductions are true—rather should I not say, these facts and the whole theory of an

fore the rising an.

I might continue these researches almost indefinitely, but time forbids. There is no true scientific mind to-day but what knows full well, that the whole theory of Christian Theology is false from Alpha to Omega; so that scientists who were formerly believers in the Bible and the Christian religion, have been driven by the facts of their own profession, to abandon the whole theory as utterly false—the merest fables. And there are many of them in person, who stand hopeless and forlorn, so far as another life is concerned. This is not only true of scientists themselves, but of the millions who read the facts and deductions of science.

facts and deductions of science.

What is to be the hope of these millions, thus cast out "into outer darkness?" I answer, nothing but the facts of another and higher science will ever throw one hope of light across the soul or mind of this large and increasing number of our race to day. The facts of spiritual phenomena alone can save them! It is coming to be the only hope of the world. It has already saved its millions. Professor Hare, R. D. Owen, the Hulls, Denton, etc., and last though not least, it has saved me!

I now wish to call your attention to a few facts that I glean from the San Francisco Herald and the Catholic Guardian, also published in California. Let the editor of the Chronicle attest his authority for the phenomena presented. Hear him:

Hear him: "We are about to relate a series of events which have recently happened in this city, so marvelous in character that the most credulous might well withhold their belief, were not every circumstance substantiated by unimpeachable witnesses. Our authorities for the statements we are about to make, are Rev. Father Manogue, Rev. Father Nulty, J. C. Masel, Mrs. Masel, Agnes McDonough and John McDonough, all of whom witnessed a part or the whole of the occurrences in question. The strange manifestations were also observed by Rev. Father Clark, and Rev. Father Haupt, of Gold Hill, Rev. Father Tormy, of Carson, Michael Lynch, Mr. Seffern, and others; but we have not thought it necessary to consult any of these, as it would only be accumulating additional proofs upon testimony already en-tirely satisfactory. There can be no doubt of the absolute truth of every statement we are about to make. We will mention that all the parties whom we consulted, at first questioned the propriety of publishing an account of the wonderful affair; and it was only upon repre-sentation that it had already become the town talk, and that it was better the public should receive a correct and authentic version, that they reluctantly consented to its appearing in print, and furnished us with the full particu-

A synopsis of the "events" referred to in the foregoing extract is this: One McDonough, of Virginia City, Nevada, had died of dropsy six years ago, but now in actual form appears to, and talks with, his daughter Agnes, for six days; makes the raps on furniture, the wall, etc. The following is the spirit-man's account of himself, as attested by the clergy and other witnesses named:

"While single words spoken by the apparition could be understood by all, his longer sentences were a confused sound, intelligible to Agnes alone. She says the words appeared to be spoken in her ear, and were as plain to her as the ordinary speech of persons in conversation. The spirit proceeded to tell her that he had been judged by Jesus Christ, Almighty God and two angels; that he had been in purgatory since his death; that at length an angel had come to him and brought him to earth for six days to visit her; that he appeared to her because she was the only one of his family who prayed. Much more was communicated to her, but as most of it was of a private character, relating to members of the family, we refrain from publishing it. He earnestly enjoined

the religious observance on the part of all, and beseeched prayers for himself. At the request of Mr. Masel, Agnes asked the following questions;

'Question—You say you come from pugatory. How far away is it? Answer—Five minutes.

Q.—How long will you stay ith us? A.—Six days.
Q.—When will you leave us? A.—At half-

Q.—When will you leave us? A.—At half-past one on Friday.
Q.—At half-past one in the daytime or night?
A.—At half-past one in the afternoon.
Q.—Why will you go at precisely that time?

Q.—Why will you go at precisely that time?
A.—Because an angel will come to me at precisely that time, and lead me to heaven.
Q.—How long will it take you to reach heaven? A.—I will be in heaven at twent; five minutes to two.

five minutes to two.

That night when Agnes went to bed she drew the clothes over her head, as timid children are so accustomed to do. But immediately they were softly removed, and although she saw nothing, she heard her father say, in his spirit tones, "Bless you, my child!"

The family, in consequence of their superstitious training in the Roman Catholic church, now became alarmed and sent for their priests, Rev. Father Manogue and Rev. Father Nulty, who, on their arrival, tried but in vain to po-po the family out of such nonsense, but they wouldn't po po worth a cent. By and by they heard for themselves loud knocks and a voice that seemed to come from the viewless air. But Agnes, the medium, being clairvoyant, could see her father and all his movements. When she first saw him, she exclaimed:

"In the name of God, father is that you?"

"In the name of God, father is that you?"
She saw the lips of the apparition move as it replied:
"Yes"

The voice was audible to every person in the dining room. It was an unnatural voice—the word appearing to be spoken with teeth closed.

been excited and frightened, she now became perfectly calm and self-possessed, and continued so during all the subsequent occurrences. She next asked:

"What do you want of me father?"

She next asked:

"What do you want of me, father?"

"Prayers, prayers, prayers, prayers," was the reply, in the same audible voice as be-

After Father Nulty's scare wore off a little, he asked the spirit the following questions:

"Which is the best prayer?" and the reply was, "The Lord's Prayer."

He also asked him about a ozen other prayers, among which were the "Thirty Days' Prayers" and the "Prayer to St. Joseph." The reply was, "They are all

Days' Prayers" and the "Prayer to St. Joseph." The reply was, "They are all good."

Question—Why is it that my own parents do not come to me and give me some information of the future life? Answer—I don't

mation of the future life? Answer—I don't know.

Q.—Why do you appear to that child more than to any one else of the family? A.—Because she is the holiest.

cause she is the holiest.

Q.—Will you pay us another visit after you go to heaven? A.—I can not tell.

These, and perhaps, a hundred other questions were asked and answered as promptly.

Now, the Vicar-General, who was present, and made a close examination of the whole matter, wrote a full and detailed account of the same to the Bishop of the diocese, and it was published in the Catholic Guardan—one of the leading Catholic journals of the country. In this "official" account of the matter, the

facts are all set out—the questions, answers, etc., and in conclusion the Vicar-General says:
"In this age, miracles and strange things appear to be accumulating on all sides. It was, perhaps, necessary to combat the materialistic tendency of so called scientific men, and, for that matter, of most of the Protestant churches, And in this, as in all things else, all we, as Catholics, have to do, is, "put on the brakes, go slowly, and listen to the never-erring voice of the Church!"

It seems that the Rev. Father Clark, like many other reverend bigots, tried to stigmatize the good child medium, by insinuating that she was, possibly, playing the deceiver, and by some mysterious and unknown method, produced the knocks and "made the voice in the air." But Agnes, like a plucky little maid, in a card published in the local paper, dashes into his reverence in a style that is truly refreshing, considering from whence it came and whither it went, viz.: from a Catholic child to a Catholic priest. You, Protestants, read it—you who cringe in the presence of your no less dogmatic priest, and may it "do you good, as it doth the upright in heart."

"To the Editors of the Enterprise.—Having published what appeared in Wednesday's paper without any request or desire on our part.

"To the Editor of the Enterprise.—Having published what appeared in Wednesday's paper without any request or desire on our part, you will oblige by further stating that no member of the family is, ever was, and I trust, never will be, a believer in Spiritualism. We have as great an abhorrence of it as any one else—not excepting Rev. Wm. Clarke. From the commencement, we placed ourselves prudently on our guard; but as that gentleman undertakes "to set the public mind right upon the matter," he must do so without stamping me with falsehood, and the rest of the family with wicked complicity in the same. Timorous about what the public might think of him, it seemed a matter of no concern to insinuate in turn, what the public should think of me and the other members of the family. My intention is not "to set the public mind right" upon the matter, but set my own reputation right before the public. There is no consideration on earth weighty enough to induce me to batter away my soul for a lie, especially the one imputed. It is a very strange way to justify our-

[Continued on Fifth Page.]

BY.....E. D. BABBITT, D. M

Subscriptions and Advertisements for this paper received, and papers furnished, at the New York Electro-Gymnasium and Healing Institute, 350 3rd Ave.. New York.

IS THE SPIRIT MAN THE REAL MAN?

A Lecture delivered on Sunday Morning, January 12th, 1873, at Apollo Hall, New York, by Thomas Gales Forster.

Spiritualism, if I understand it, teaches the existence of one Almighty Primal Cause, or Infinite Principle whom we call God or Good, and in this all true philosophy must in some sense rest. Everything in the Universe, from the infusoria to the archangel, exists by virtue of this power. By a profound study of nature, the human mind may approximate to some knowledge of the Deity, but being finite, can not measure infinity. Man is an evolution of Deity, a divine result of the great Macrocosm. The great medium of Nazareth said what each of us may say, "I am in the Father, and he in me." "I and my Father are one." The aim of Spiritualism is to develop this divine element of man. It does not seek to endow the human soul with an element which is foreign the state of the second seek to endow the human soul with an element which is foreign the state. to its nature. Properly understood, it elevates the race, explaining that process or develop ment by which the human soul is being pre-pared for the higher beatitudes of the illimit able future which is open to us all. There are two distinct principles, or substances, matter and spirit. Matter is known to you by certain properties; mind or spirit, by certain func-tions. Both are equally well known to you. Many theologians constantly think of matter as something tangible and spirit as something intangible. The fact is, what you call matter is nothing but the resistance that comes through force, itself a result of spirit. Matter has been resolved into various primary bases First it existed in the ocean, then in the rocks formerly heated into a fire mist. These last crumblings produced the soil, from which emerged the vegetable world. Out of the vegetable world gradually progressd the lower forms of animal life and these progressing through untold ages, grew into the higher forms of animated nature and man. Thus all things are found in man, himself an epitome of the Universe. Science is demonstrating that there is a refined ethereal element which penetrates all bodies with its exquisite vibratory motions. The spiritual body of man is built up by the ethereal elements of the Uni-The God principle of the man, the soul, holds this spirit body to its place. Being a part of the living God, he is immortal. In the progress of the ages, the spirit may receive change, but it is without beginning or ending, an eternal existence. Nothing can destroy it. Even in the placenta walls of the material germ, it is imperishable. These great philosophical truths come from the simple phenom ena so despised by some. There are minds who, shutting their eyes to these phenomena, are still declaring that the efforts of the mind come from the action of material functions that death is the end of all conscious being that a man is only a handful of ashes; that all his aspirations and hopes are to be cut off and buried in the grave, the unsolved and the unsolvable enigma of the Universe. What possible light can the Materialist throw upon mat-ter by saying that? The principle that thinks can be understood only by thinking. True, the brain of man is material and the seat of sensation and action, and there is a remark able connection between the brain and the thinking power. The truth is, however, that Spiritualism establishes the separate existence of the soul in opposition to the theory of Atheism, which is helped by the attitude of the Outhed, where the soul is the second of the soul in the second of the soul in the second of the sec Orthodox clergy. The most exquisite of the bodily senses depend upon the outer world. If there were no light, you could not see. Now the spirit, or thinking principle, the real man, is not dependent upon the outward world but can work in harmony with the external. spirit may constantly remember the things of the past, and objects, deeds and beings that never existed may be retained in its repository. To love, perceive, fear, hope, feel and reason, is a part of the spiritual faculty here and hereafter. Again, every human being has a consciousness of a power that can not be attributed to bodily functions. How do you recall the past or look into the future, pentrating the vast arcana of deific energy? Whence come the emotions? You know the bodily functions may be quiet, but the mind racked with pain, and vice versa. Physiology proves that physical body is constantly changing, but still that part which you call yourself, retains its identity. The highest reasoning faculty demands a recognition of its own absolute-ness. The human invariably asserts the prerogative of *I*, myself. If you don't believe it, attend the conference some afternoon. What is the perpetuity of self-hood but immortality? It is not the conclusion of the spiritual school that no change in the outer world on charge the conductation of the spiritual school that no change in the outer world on charge the conductation of the spiritual school that the conductation of the spiritual school that no change in the outer that the spiritual school that no change in the outer that the spiritual school that no change in the outer that the spiritual school that no change in the outer that the spiritual school that no change in the outer that the spiritual school that no change in the outer that the spiritual school that no change in the spir world can change the soul, death being the mere change of the atoms that surround the soul? Even the physical particles of the body are indestructible. If decay and death are but other terms for this change of matter, then who shall dare to stand up and say that these Godlike powers shall perish?

Then the soul of man is the real man, that is, a combination of those loving caresses, magnetic smiles, sweet words and thoughts that can never die. Let Infidels say what they will, human souls can never die. Then if all these smiles, and fears, and loves, and hopes and idiosyncracies that constitute your friend still remain, will he not love to come back after death to greet you? If God's laws are immutable, it must be so. The question is to be answered by the phenomena of Spiritualism.

On the Connection of Christianity with Solar Worship.

[TRANSLATED FROM THE FRENCH OF M. DUPUIS]

(Continued from No. 16 of the JOURNAL.)
[The series of articles we are now publishing under this head are taken from the Medium and Daybreak, an English publication. They are of especial interest, and should be preserved by every student of the Harmonial Philoso-

He was often represented at the side of the Virgin his mother, or of Ceres, called the Holy Virgin, sometimes Isis, as we have before observed; these two names being those of the Virgin of our constellations, or of her who rises at midnight at the moment of the birth of Christ. He was then called the Bacchus Mystes, or the God of Mysteries.

Bacchus had the name given to him of Son of God. He was exposed in the mysteries on the mystic van under the emblem of a child just born. In short, this Bacchus of the Orphic Odes, or of the mysteries, who was born at the solstice of Winter, as Macrobius says, descended into hell and rose again from the dead; this God, Son of God as Euripides calls him, and Intelligence of God, has then the mysterious character of Christ, or the God Light of the Mithriatic sect, and also of the

sect of the Christians. His worshipers were persecuted, as were those of the sect of Christ and of Serapis, and their mysterious worship was often proscribed in Italy. Etruria had been for Italy the cradle of these Asiatic initia-

We pass now to Adonis. The Phenicians worshiped the sun under the name of Adonis, which in their language signifies "my Lord." There is a general assent as to this amongst the authors who have spoken of it. Also they say sometimes that Adonis is the same as Osiris; sometimes that he is Bacchus; which must necessarily be the case if Adonis is the Sun, since we have just proved that Bacchus and Osiris were themselves but this star, the Lord of Nature worshiped under the name of Osiris in Egypt, and of Bacchus in Arabia,

Greece, and India.

It follows according to the theory which we have established in regard to the Sun and the religious and allegoric genius of the Orientals, that the Phœnician Adonis must be born, die, and return to life and pass successively as the Sun from heaven to hell, and from hell reascend into heaven. Now this is really what we find announced in the ancient traditions concerning Adonis, and in the celebrations established in his honor. Here the legend is different from that of Bacchus and Osiris; it is less pompous; it is not the poetic history of a conqueror or of a king. It is also less sad than that of Christ. It supposes more imagination and intelligence in those who imagined its fable and instituted its ceremonials. We will restate here in an abridged form what we have said concerning Adonis under the title of this God. It is here that we can make the application of it.

Adonis is a young man of rare beauty, of whom the Goddess of Spring and of the Graces is desperately enamored. He is torn from her by his death, which is caused during the hunting season by a horrible wild boar that wounds him in the groin, and robs him of the generative faculty. Adonis descends into hell he is lamented on earth; the Goddess of Hell, Proserpine, retains him six months with her but at the end of this period he is restored to life and to his lover, who enjoys him thus dur-ing six months, to lose him and recover him again. The same sadness and the same joy succeed each other, and are renewed every year. The year in recommencing its circle brought back Adonis to life, and the Spring by its return restored to Nature her young lover blooming and radiant. His light circulating in the heavens with the seasons became dim and bright by turns in passing from the heights of heaven to the darkness of hell and back again to his celestial abode. These are the ideas upon this subject which Theocritus and Orpheus give us. These poets invite him to come with the new year to diffuse joy in Nature, and to cause to develop themselves the goods that the earth lavishes from her fruitful Like Bacchus, his forehead is armed with horns, and almost all the same epithets are applied to him; also the same fecundating properties are attributed to him as are assigned to the Sun. He is painted just as this last God is figured in his images in the spring-time, according to the passage of Macrobius which we have several times quoted already, that is to say, as a young man in the bloom of youth. His worshipers erect a superb bed for him by the side of that of the Goddess of Generation of Spring, and of Love. They prepare baskets of flowers, essences, cakes, and fruits to offer them to him; they thus offer him the first-fruits of all the good things which he develops and brings to maturity. They invite him in songs brings to maturity. They invite him in to be propitious to the wishes of mortals. before rejoicing at his return they celebrate mournful ceremonies in honor of his suffer ings and his death. He has his mysteries and his initiates, who go to weep over his tomb, sharing the grief of Venus and her joy. For it is she and Proserpine who enjoy and lose Adonis by turns. Corsini places a certain interval between the mourning for the death of Adonis and the celebration of his return to life. He places the first at the entry of the Sun into the autumnal equinox, and the second at Easter day, the same day on which Christ was supposed to rise from the dead; nevertheless he inclines to unite these two celebrations at the vernal equinox, as we do; for he supposes that the mourning for this pre-tended death was put off until two or three days before the resurrection; so that although Adonis was considered to die in autumn, nevertheless the ceremony of his burial was de-ferred until the time when the people rejoiced at his return to life. This is what the Christians have done, and it is also, according to Lucian, what the Assyrians did. The funeral of Adonis was celebrated with great pomp at Alexandria. His image was solemnly carried to the tomb, where the ceremony of sepulture was performed. It was celebrated also at Athens. It was in a chapel adjoining that of Jupiter Saviour that the women of Argos la mented Adonis.

Ammien Marcellinus traces out for us a pic ture of the grief of the devotees of 'Venus and her unfortunate lover Adonis. Procopius and St. Cyrille speak also of these mournful cere monies in honor of "Adonis, and of the joyful festivities which followed them on the occasion of his resurrection. According to Firmi cus, they had passed from the East to the West; people wept for the lover of Venus, and showed to each other the large wound that had been made in his body, as, amongst us, the lance-wound is shown which was made in the side of Christ. Nevertheless, notwithstanding these fictions which made of Adomis a real man as we make one of Christ, Christians who were a little learned (he does not speak of the common people) were not misled as we are. They always considered that the Sun was referred to, and thought that they ought to bring within the domain of physics and the annual revolution of the Sun all this romantic adventure of the lover of Venus. The hymns of Orpheus even seem to lead to the same explanation, since the characters under which Adonis is painted can only be suitable to the Sun or to the God who circulates in the sky with the seasons, and who brings back vegeta tion by his return toward us, travelling some-times in the shades of Tartarus, sometimes on luminous Olympus. Consequently Macrobius, who has given us the Theology of the Sun under these different names, has not failed to explain all the allegorical history of Adonis, his death and resurrection, the equal division of his life between Venus and Proserpine, by the progress of the Sun and his equal abode alternately in the six signs of the northern hemisphere and the six southern signs; by the six months of Spring and Summer, and the six Winter; by the alteration of production and destruction, which takes place on earth according as the Sun directs his course toward our northern countries and the elevated pole, or repasses toward the inferior regions and the depressed pole, which Virgil speaks of under the name of Hell,

Macrobius sees the empire of Venus in the superior and northern hemisphere, that of Proserpine in the inferior and southern hemisphere, and explains the mourning of Venus by that of Nature at the moment when darkness regains the empire over day; that is to say, when the Sun repasses the Equator to pass through his course in the six inferior signs—the domain of Proserpine, who, at this period, enjoys the presence of the God who has just been torn from the tender embraces of the

Goddess of Spring and of generation. They pretend, says this author, that Venus afterward recovers Adonis, when the Sun, after having passed through the six signs of the inferior hemisphere, repasses into our northern one and restores to light and day their empire over night. The wild boar that inflicted upon him his death-stroke is the symbolic image of the repulsive Winter, represented by an animal that feeds upon its fruits, and takes pleasure in moisture and dirt. Winter makes, as it were, a wound in the Sun in enfeebling its light and force. This explanation of Macrobius appears simple, natural, and ingenious.

bius appears simple, natural, and ingenious. The good and evil of nature depending absolutely upon the Sun and his march in the Zodiac, his return must have caused joy as his departure sorrow; and the worshipers of this star, in the worship which they rendered to him and the hymns which they addressed to him, must, in particular, have marked in a striking manner the contrast of Nature and the condition of man at the two principle epochs of the solar revolution at Autumn and Spring.

Such is the foundation on which have been established the celebrations either of sadness or joy, and the groundwork upon which the solar fables have been embroidered; and these are more or less ingenious according to the greater or less degree of intelligence possessed by the priests and mystery-makers. The groundwork is the same; the embroidery is different in its shades and figures, as also in its Vossius, in his treatise upon idolatry, adopts absolutely the explanation of Macrobius, and acknowledges that the death of Adonis or his absence is nothing more than the departure of the Sun toward the southern regions in Autumn and Winter. He adds, in support of his opinion, an epigram of Ausonius upon the Sun. He pretends that the Adoneus of the Arabs, the Adonis of the Phænicians, and the Ades of the Greeks mean only the same God, or the Sun in the inferior signs. He cites also the verse of Jovianus Pontanus, which also confirm our explanation and the theory which we establish through the whole of this work on the death and rebirth of vegetation subject to the action of the Sun.

We conclude, then, with all these authors, that the death and resurrection of Adonis ought not to be understood as the death and resurrection of a man, but as those of the Sun, considered in the principle epochs of his annual movement, and the growth and cessation of periodic vegetation corresponding with the return of the long days or long nights, which share between them the annual circle, and which bring back physical good and evil into the universe. Therfore Adonis will have the same characters as Bacchus and Osiris; and his mysteries will be as those of these two Divinities, the mysteries of the God of Light, and will include the recital of his combats against the Prince of Darkness, over whom he triumphs every year at the vernal equinox; that is to say, that we fit d again in these mysteries that which Plutarch asserts to be the base of all the ancient religions, namely, the theory of the two principles, and the allegoric recital of their victories and defeats.

Let us now pass again to the misfortunes and victories of the God of Day—Horus or Apollo, the son of Isis, lost and refound—and we shall see that they are absolutely established on the theologic foundation. The name Horus or Orus is derived from the Hebrew and Phenician word Or, signifying light. It is beyond doubt that whenever the Greeks speak of this God, they tell us that he is the same as their Apollo or the God of Light. Horus, according to his title of God of day and of light, was son of Osiris and the goddess Isis, as we have shown in our chapter upon Isis. We shall give here said, and only all add to it some new developments.

Bootes, placed in the sky at the side of the Virgin mother of the Sun, was considered to have the charge of bringing him up; at least, he presided with the Virgin at the birth of the God Light, since he ascends with her at midnight and bears her company.

Horus was persecuted by the dark serpent-shaped Typhon, as Apollo and his mother were by the serpent Python—that of the Pole which brings back the frosts and long nights of Winter along with the Balance, and which ascends always after the Virgin or mother of the Sun. This is the serpent of which Horus became subsequently conqueror, when Osiris, his father, issuing out of hell, came to assist him in subduing it.

Horus or Apollo had his tomb at Delphi, and his temple was built over it. Horus, before obtaining his triumph, had been torn to pieces like Bacchus; but he was afterward called back to life by the Goddess his mother, who gave him not only life but immortality.

All the ecclesiastical authors speak of the

All the ecclesiastical authors speak of the mournful ceremonials instituted by Isis on the occasion of the loss of her son, and of the songs of joy that succeeded them as soon as she had refound him. These ceremonials nearly resembled those which the same celestial Virgin, called Ceres, had instituted on account of the loss of her daughter, whom she lamented and sought for all over the earth, and who had been ravished from her by Pluto, the Prince of Darkness or King of Hell.

Darkness or King of Hell.

Lactantius depicts to us the mourning of the priests of Isis during all the time in which Isis seeks for and laments her son, who has been carried off from her, and the public joy which bursts forth as soon as she is considered to have found him again. Epiphany also describes the grief and delirium of the priests in these ceremonies. It seemed to resemble the fury of the Bacchantes when they bewail and seek after Bacchus. The passage from Minutius Felix, previously cited, also confirms what we have said about Horus, lost and refound by his mother, who afflicts herself and becomes joyful by turns, and respecting the ceremonial performances of mourning and joy which represented afresh this death and mysterious resurrection. Julius Firmicus gives us the same picture of the mourning and succeeding joy of the priests of Isis on the death and

ing joy of the priests of Isis on the death and resurrection of Horus. It is not difficult to recognize by these characters the Adonis of the Phænicians, or the God Light dead and brought back to life. Wherefore Macrobius, who has given us the explanation of the first, furnishes us with that of the second by the same physical and Cosmogonic principles. "Amongst the Egyptians," says the learned author, "Apollo or the Sun takes the name of Horus. When these people wish, under this name, to consecrate a statue to the Sun, they represent him with his head shaved, with the exception of a small tuft of hair which they leave him on the right side. They intend by this the season of the year the days are shortest, and when he had lost all the increase of power which he had previously received, the Sun being come to the most contracted term of his daily career, which happens at the Winter solstice, But again, this star, issuing out of the narrow and obscure prison in which he had been confined, proceeds on his way toward the Summer solstice. lengthens the days unceasingly, and regains his empire." It is especially on the passage to the luminous hemisphere that the God Sun Horus takes the name of Apollo or the conqueror of the serpent Python. The victory of the god Horus over the Adder, according to Plutarch, is absolutely the same thing as that of Apollo over Phyton and that of Osiris over Typhon—a monster bristling with serpents; as

that of Jupiter or Ammon over the Titans, and that of Bacchus over the Giants who had dismembered him; lastly, as that of Christ over the old Serpent, Prince of Death and of Darkness, who had introduced evil into the

All these triumphs were fixed at the vernal equinox. In Greece, the victory of Apollo over the serpent Python was celebrated by sacred public games.

Denis the traveler speaks of festivities of the Spring celebrated in the isles of Greece, and he calls them festivities of mutual felicitation and rejoicing for having escaped the dangers of the dark season. These are the Hilaries of the Romans. They were celebrated by hymns and songs in honor of the amiable and beautiful God of Spring, who had just commenced his happy reign. It was after the destruction of the ancient world by the Deluge, or the catastrophe of some kind which was always imagined to terminate each period at the approach of the equinox, that Ovid describes the triumph of the God Sun Apollo over the serpent Python just as the world begins to be renewed, and when the celestial character Pheeton, placed on the equinoctial point of Spring, takes in hand the reins of the horses of the Sun.

According to Diodorus it was at the vernal equinox that the northern nations, of whom Horos or Apollo was the great divinity, celebrated the return of their God to the sign of the Lamb or Ram, and they prolonged these celebrations until the rising of the Pleiades. The immersion of the Pleiades continued forty days, which amounts to just the number that Christ remained upon earth after his resurrection and before ascending into Heaven.

In the work of initiation into the mysteries of the Sun under the symbol of the Lamb, it is only after the great Serpent has been conquered and chained in Tartarus that the new earth and new Heaven are seen. Above is placed the Holy City, whose head is the first of the twelve signs, that in which the Sun enters as a conqueror in Spring—in a word, the Lamb, who illuminates by his light the sacred city with twelve foundations and twelve gates, in which is raised the throne of the Lamb, whence flows the river of Time, on the banks of which is planted the Tree of Life, which bears its twelve fruits, one for each month. These alternations of the victory of day over night and night over day, this succession of activity and repose, of creation and destruction in sublunary Nature, often described under the tragic forms of death and resurrection, of tearng asunder and reunion of the limbs of the Divinity, were expressed amongst the Phrygians in a more gentle manner by a succession of watching and sleep on the part of the great God of Nature, or the Lord Sun. They celebrated in Spring festivities on account of his awakening. The Paphlagonians put him, like Saturn, in irons during the Winter, and chanted his liberty in the Spring; others, deed, in the same country, supposed a mutil-ation, and a cessation of fruitful energy. Such were the dogmas of the initiates into the mysteries of Atys. We will state here in a concise manner the principal features of the sacred fiction concerning him, and a part of the ceremonial of these celebrations. In Phrygia the Sun was worshiped under

the name of Atys, a young man who was be-loved by Cybele, mother of God or of the Gods, or under that of Esmun and Esculapius by Astronæ, Queen of the Gods and of the Phænicians. The manner in which he was represented does not permit us to doubt that t was the God Sun, the soul of Nature and King of Olympus that was intended to be honored under this emblem. He had the pastoral sceptre and the flute with seven pipes astoral sceptre and the fittle with seven pipes
—two symbols, one of the power which this
star exercises over Nature, and the other of
the universal harmony of which he is the chief.
He wore on his head the Phrygian cap, sown
with stars—symbol of the celestial vault in
which he circulates. He received the name of Atta or of Papa, which both convey the meaning of Father, a title of honor which, like that of Lord, was given amongst all nations to the Divinity and to the Sun, King and Father of Nature. It was the title of Jupiter amongst the Bythinians, who called him Atta and Pop pa, as the Scythians called him Poppeus. The best known legend in regard to Atys say that Cybele, as before stated, became amorous of the young man, and that he refused the solicitations of the Goddess, and found no other means of repressing her desires and escaping from her, persuit than by injuring himself in the same manner as the wild boar njured Adonis, in cutting off from his body that part which his lover desired. This last version constitutes the foundation of the exlanation of the mysteries of Atys and of Cybele by the Emperor Julian: it is also that which Julius Firmicus adopts. The last writer adds that the Phrygians, wishing to perpetuate the remembrance of the grief which the God-dess felt at seeing herself despised, established ceremonials of annual mourning; and that in order to console the grief of the Goddess, after having given burial to her lover they sing his resurrection and build temples in his honor. The same ceremonies are renewed every

Damascius, in the history of the mother of the Gods and of her lover, whom he names Esmun and Esculapius, has adopted also the last tradition. In it the Goddess recalls her lover to life by restoring his warmth. He has preserved concerning the lover of Cybele a characteristic fact which is common to him with the Sun and with Christ. He says that he lighted a great light in the midst of darkness. This also is what is said of Christ by the prophet Isaiah, "The people who walked in darkness have seen a great light." This passage of the Jewish prophet has always been regarded as a prophecy of the birth of Christ.

regarded as a prophecy of the birth of Christ.
Julius Firmicus admits that the Pagans referred all this adventure to physical causes, and gave explanations of it drawn from Nat-He disputes them; and in fact those that he repeats are not admirable; but bad explanations do not destroy the force of true ones, and even by these it remains verified that if and even by these it remains verified that it had not been forgotten that good reasons were to be sought for in physics—a plan which we follow in this work. St. Athanasius, in speaking of this fable and other monstrous adventures of the Gods, acknowledges also that the most learned people amongst the Pagans justified these apparent absorbition in voicinities. fied these apparent absurdities in maintaining that they were but allegories relating to the Sun, to the stars, and to Nature. St. Augustine also agrees that, according to Varro, all these fictions referred to the order of the world. Among the different physical explanations which the ancients have left us of the fable of Atys, the only true one is that of Macrobius, who ranks it in the class of resurrections of Osiris, Horus, Adonis, etc., and refers it alto-gether to the march of the Sun, in the Zodiac, according as by his departure or approach he abandons the earth to mourning and sterility, or restores to it in due course its fruitful force, as well as to the day its preponderance over the nights. This learned author tells us that all these religious ceremonies in which mourn ing and joy succeeded each other alternately had for their subject the departure of the Sun and his return toward our latitudes, and he fixes the famous celebration of his return at the same day on which primitive Christians had fixed their Easter-day, on the 25th of March, at three months distance, day for day,

from the epoch of the birth of the Sun and of that of Christ, happening on the 25th of December. It is at this date, 8 ant. kal. April, that the ancient calendars fix the commencement of Spring. It is on this same day that the Hilaries, or joyful festivities for the resurrection of the Sun and the increase of light and heat, were fixed in the same calendar where we find the natalis invicti Solis placed at 8 ant. kal. Januar. Thus the birth of Christ chapturely follows that of the Sun and that of absolutely follows that of the Sun and that of Nature. He is born and triumphs at the same epochs of the year at which were celebrated the birth and triumph of the God Sun, of that Sun who had been represented as a young child at the Winter solstice and as a vigorous young hero in the Spring. The celebration of Easter, which we hold the same day on which the ancients held the Hilaries in memory of the tri-umph of Light or of the Prince of Light over the Prince of Darkness, is the most gay of all our festivals. All its songs are consecrated to joy: Alleluia is a cry of joy, and this cry is repeated incessantly. The choristers then sing, "This is the day that the Lord hath made; let us rejoice," etc.; Exc dies, etc. The name of the Lamb is incessantly repeated; his nuptials are spoken of; young men and young women are invited to sing the King of Heaven, conqueror of the shades of night, who now enyoung ters into his glory: O filii et filia, etc. priests are clothed in white, the favored color of the God of Light, and which contrasts with the mournful colors which had been worn on the day of the death of the God, whose return to the reign of light is then celebrated. The priests multiply tapers; the temples are brilliant with new fires; in short, everything expresses the joy of a triumph. And why is this triumph of the Hilaries? "Because," says Macrobius, "at this time of the year the Sun assures to the day a preponderance over the night." What do we celebrate ourselves? the defeat of the Prince of Darkness and of the Serpent who had introduced evil into the world, and the glory of God who transports us into the reign of light. The reader can see that it is absolutely the same thing. Who is this liberator? He whom St. John speaks of as light and life; the light that shines on the eyes of every mortal. Under what form does he triumph over the frightful serpent? Under that of the Lamb; that is to say, under the form of the animal of the Zodiac where the Sun arrives at his exaltation and achieves his triumph, and in which this star finds himself again on the 25th of March. The epoch of time, the astronomic forms, are absolutely the same for Christ as for the Sun, both being repairers or restorers of Nature and the natural evils of the Winter season. Why seek for spirituality when everything is physical, and distinguish Christ from the Sun when it is known that both one and the other bear in ancient theology the name of only Son of God, as we read in Plato? Like Christ, the Sun was mourned for; and ceremonies of mourning assumed for the occasion of this pretended death, preceded, as in the religion of Christ, by some days, the joy of his triumph celebrated at the Hilaries or on the 25th of March. For Macrobius expressly mentions "that the celebration of the Hilaries was preceded by some days of mourning, during which people feigned to weep for the unfortunate catastrophe of the God whose triumph they were about to sing." God whose triumph they were about to sing." He adds, that "the same theological idea constitutes the basis of the celebrations of mourning and of joy of all the religions whose worship is addressed to the Sun; such as those of Osiris, Adonis, Horus," etc. Such is that of Christ. In the same manner as Christians suppose Christ to have died suspended on a cross, the worshipers of Atys represented him in his Passion attached to a tree, or by a young man tied to a tree which was cut with due cermony. In the same manner as, in the first centuries

In the same manner as, in the first centuries of the church, Christians called to mind the mystery of the Passion of Christ by the wood on which he was supposed to have died, and at the foot of which was the slain lamb that represented him, so also the worshipers of Atys placed the equinoctial Lamb or Ram at the foot of the tree which was cut in the middle of the night, in which the mystery of his sufferings was celebrated.

(TO BE CONTINUED IN AN EARLY NUMBER.)

A Cold Eaptism --- Inhumanity.

On that cold Monday, the 30th of Decemto three ladies by a minister of the Disciple persuasion in one of the towns in this county. A hole was cut in the ice, and with the thermometer down to zero the minister entered the creek tightly enveloped in a waterproof suit and immersed the three ladies. The ladies had on their usual wearing apparel—no waterproof vestments for them. Before the ladies could be taken to the nearest house their hair and clothing were frozen One of them is confined upon a sick bed with the chances against her ever recovering and the other two are ill from the effects of their immersion. Such cruel immersions as this looks to an outsider either as if the minister had merged the better feelings of the man into his zeal, or he was afraid that the religion he had imbued into the ladies would not stick and he was obliged to thus perform the rites to get them into his church before they backslid.—Cleveland (Ohio)

Dealer.
REMARKS BY D. A. EDDY.

The women are alive yet—one is past all recovery; the others may possibly survive with health impaired for life. We read with horror the accounts of human sacrifices in heathen countries—such as Australasia and Polynesia, but what shall we say to this murdering system, this sacrificing to the Moloch of Christian superstition, idolatry, and fanaticism here at our own doors. If there is any place on the face of this planet where missionaries are needed, it is right here at home among people calling themselves Christians, whose idolatrous teachings and practicing culminate in such acts of cruelty as the above, producing death with misery and suffering beyond description.

Cleveland, Ohio, January 17th, 1873.

In speaking of the burning of Chicago, the editor of The Advance, a religious newspaper,

says:—

"God's wisdom and love saw the blow to be necessary in the interest of righteousness and of his holy and moral government, and he had the firmness to inflict it. There is something sublimely solemn in such an act of God, which to the thoughtless and wicked seems heartless, but which in reality is the supreme grandeur of moral courage, which dares to do a right thing at immense cost."

Talk of sending missionaries to the Heathen! A man who can thus condescendingly compliment his Creator for the display of moral courage needs the attention of the whole Board of Foreign missions.—Boston Courier.

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A Walk and Talk with Spirit Friends.

(CONTINUED.)

"Left alone, I mused o'er earth pride, On/revolutions flowing tide, Dashing in flood-head volumes sent From some unnamed, unknown extent, Across life's wastes of self and crime In fury to the gulf of time; Teaching all minds in each degree, To guard against flood tides to be.

"As thus I mused 'mid clouds enwreathed, Some spirit near responding breathed— Go! let it be your aim to learn Earth-friends expecting your return, Say to that friend, if one there be; Who 's slave enough to think he 's free, Condition but relation brings, Dependence is the life of things; And always is the germ that forms The outer world of calms and storms, All earthly freedom undefined, Unlike the freedom of the mind. Is but brute restricted force— Revolving in its venal course-Rising, falling, passing away Wherever human passions play; Yet conscience stands behind the screen, And holds all down to what they've been,

Addressing me, this thought-voice said, "Existence seems of wonder made; All good, and all perversity, So blends in one diversity: All forms and sounds of entity, Make music of inharmony.

However odd, however strange, Good rises through the bad of change; Compare joys here, with grosser cares, To be found in the lower spheres, And the connecting link between, The here and there that may be seen, And you'll see how altogether, Aids the one, improves the other.

Your leads of earth made up of gain, Are mammon serving in the main;

Others sunk in mere pretense, For which no conscience defense. Some leads serve knavery, some serve dice, Some serve passion, some serve vice, Some serve rapine, demanding blood, Others serve slander's lying mood; All serving with some venal aim, Until exposed and put to shame.

You see in these Dynamic dreams, Inter-electro-magnetic streams-Encircling Wisdom and her courts; Investing Reason and her ports. You see Industry, with her picks, Delves on, as with incessant licks; And Prudence too, is interblent, Caressing all with good intent. While discretion with good supply, Makes happy every passer-by.

Knowledge with blending lights and shades, Seeks final good in all decades; And Wisdom next, the king of suns. Through each responding centre runs; Whose magnet warmth of Polar beams, Gives inward life, to upward dreams.

Here centered by circumference, As cloud reflecting inference. We have realm casts and labor marts, Of science and mechanic arts— All ruled without professed pretense, That rules outside of common sense.

Here all seems drawn as from the past, From Summer's sun, and Winter's blast.

There were but seven men wise in Greece, Now, states scarce have a fool apiece; Vice to Virtue stands ten to one, And sound to sense near all to none.

Alone, I saw life's rapid stream, Roll onward, as a turbid dream; Bearing entide her fallen forms, The driftings of her calms and storms; Life's bulls and bears, lambs, apes and toads, Pomp, professions, judicial codes, Her scum of self, and chaff of creeds; Her fungus growth, and noxious weeds, Passed on, as 'twere, a waste of drift, As heedless as its course was swift; Yet, I will not attempt in speech, To circumscribe the mystic reach, Nor essay in this dreamlet rhyme, To measure space with strips of time.

In this brief dream scant time and space, Demands of us a resting place. We've no time now, to note the tides, Or bounding main o'er which life rides, Nor have we time to tread the beach. Surrounding mind's vast ocean reach; Nor can we now note the refrain, Of ocean shells on earth-life's main. That seems to sing on evermore Of ocean-life on some past shore.

We may yet note where error treads, Through ponds in search of fountain heads, The fatling hopes and random doubts,
The phantom life on creedish scouts;
And those flight dreams of chance control Found wrecked on life's impassioned shoal, Muse o'er time waifs long gone before, Sex wrecked on self's eventful shore, And view those seas of tenderness, Filled with the hulks of earth distress, And sooth sore feelings at each door, Alternate watching evermore.

We may yet scan life's deep unrest, Where honor goes but one abreast, And mark those paths-those moonlit ones, Now trod by Emulation's sons. We may yet have something to say Of flesh-pot scribblers by the way Who seeming drift 'mid eddy whirls, Of mutual admiration churls, Who flop and flit in wit and rhyme, As owls and bats of twilight time.

More pleasing still, we may yet note Life's reform shores by which we float; Trance streamlets winding down each shore, Singing of purpose evermore. Anon they contemplate the span Of every self-sufficient man Who calls surrounding worlds to taw, And claims the go on nature's law.

Vice and Virtue who now draw near, Blind as extremes in every sphere. Virtue stood forth-went on to say, "Vice and I serve as best we may Each serving in our grave extent, As cross lifting fresh interblent. You see in us the extreme leads, Of counter pulses thoughts and deeds.

I, the older and more sedate, I, the older and more sedate,
Vice, the pulp germ of earth estate;
I, the more mature and knowing,
Vice, the ever changing spirit—growing;
I, as the inner spirit love,
Lift her from 'hell' to heaven above.
In function I thus live and serve,
As the inner, the magnet nerve.

This hear to speak 'tis mine to hear. 'Tis hers to speak, 'tis mine to hear; 'Tis hers to row 'tis mine to steer. Should degradation end her course, I land her thence in part remorse. And when thus humbled in her pride, She turns to me, as sister guide.
While shrinking from the world around, I lead her to the vantage ground. She never learns of what she's made, Until she strikes her first decade. When she has from observant heights, Seen all life change as spectrum lights Peered through the deep on which she sails, Eldorado's Golgotha vales. She can review her course by name, And fountain source from which she came; Who she is, and whence she tends, And how to serve her functions ends.

Vice being from her error turned, By heart-felt lessons, sorely learned, Turns to fro-reviews anon, Her youthful hope and vigor gone, Her hobbies rode, baubles shattered, Heart-dreams fled, ideals scattered, Sinking in sorrow's crimson clime, 'Mid tumult's ocean bed of time.

Vice is the subsoil of each flower, And I its perfume of the hour; She's the without—I'm the within— Of all to be, and all that's been; I'm her sister quid perforce, Raising her ever onward course. Indulging her, yet recalling when She finds herself in folly's den.

When through herself Vice seems to know, Whence all life's fountains rise and flow, When she from Spring and Summer spheres, Becomes the offering Autumn bears, The mental life, the physic food, The inner life—the outward good, When she'd dissolved in Pericarp, By alkalies and acids sharp, She'll leave all earth life's hopes and fears, And memories of more troubled years, And rise through realms of chemic strife, To higher plains of spirit-life.

We're both life grades of mystery, Bearing within, our destiny; Pulsating through each vein of time, Blending beyond in spheres sublime; Howe'er unlike, yet we attend, Serving all purpose to some end. Serving alike the weak and strong, Showing all's right, save conscious wrong—Aiding all who would see and know,
Whence all life's seasons come and go; Showing all through each light and shade-The spectrum sense of thought displayed,
'Till all anon to their surprise,
May see Vice, as with Virtue's eyes.
'Till all alike may learn these facts, And source and purpose of her acts, 'Till all thus seeing dare to trace, Vice functions to their resting place, Where all alike, may hope to find, The sensate soul of spirit-mind, Ranging up through grains of sand, Throughout all realms of "Summer-land," Where all alike may see and know, ' The Polar cast of all below, Where all alike may realize Where Virtue's lights and shadows rise; And all alike thus feel and serve, As physic pulse to spirit nerve.

Kind reader should you treat as light, This passing vision of a night, Should you dislike its grade extremes, Remember we would not our dreams.

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Coming down to more recent periods in the history of the world, we find distinguished characters rising up on all sides, who are accustomed to consult familiar spirits. Those who have held, and continue to hold, responsible positions, like Saul, go forth to consult familiar spirits, for why should your friends in the Spirit World be anything else but familiar with those they loved on earth? Can you make, by any possible expression of meaning, the word "familiar" opprobrious? It is to us, in one sense, a term of endearment, for the more your spirit friends love you, the greater their efforts to become familiar with you.

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Among the mediums for physical manifestations that are now before the people, none ranks

HARRY BASTIAN.

His gentlemanly deportment, his integrity of character, and suavity of manners, have won for him a host of warm friends all over the country, and wherever he has been he has reflected honor on the cause which he represents. Though he has only been a public medium for four years, yet during that time he has been instrumental in convincing hundreds of skeptics, that our spirit friends can and do return to earth. He has held seances in New York City, Boston, Portland, Buffalo, Rochester, Syracuse, Auburn, and all the other principal Eastern cities, to the entire satisfaction of the skeptics and the friends of the cause.

LIFTED ON TO THE TABLE.

At the seances now held at our Seance Rooms, he submits to be tied in the most approved manner, and allows pennies to be placed on his hands, feet, head, etc., showing conclusively that it is utterly impossible for him to produce the manifestations. While secured in this manner, the musical instruments cured in this manner, the musical instruments are moved and played upon, and spirit voices heard. While his hands and legs are tied to-

gether, and then securely fastened to a chair, the spirits exert force sufficient to lift him on to a table.

In order, however, to more impressively manifest their presence, they tie the medium in a very peculiar manner, the result of which we call the

"WHAT-KNOT."

This knot excites the admiration of all. Sailors and experts at knot tying, never saw its like, and it is not often that one alone can unravel it. Indeed, this "What-knot" should be exhibited by the side of Barnum's "What is it?" If the "Gordian Knot" could be tied in that manner, divorce laws would soon become obsolete on our Statute Books, and Chicago Divorce Lawyers would be compelled to seek a different kind of business. In this "What-knot," there seems to be no beginning or end to it, and the rope does not run in one direction particularly, but tangles itself up on general principles, and puts a person in mind of a spider's nest that has been made into a pill. This "What-knot" can easily be unravelled by the "familiar" spirits that accompany Harry-indeed, it only requires them about one minute to accomplish what will often baffle the skill of any of earth's children. We leave the "What-knot" in order to give a description of other remarkable feats. While Harry was sitting by the side of the table securely tied, with pennies on his hands, feet, head and shoulders-rendering it impossible for him to move without jarring them off-a solid iron ring was placed upon his arm, and then taken off. Two athletes present knew that ring was not solid; it could not be solid: something wrong somewhere! Whereupon, one of them struck it with his knife, and it sent forth a shrill note that no fractured ring could. Then they caught hold of it, determined to pull it apart, but in that they signally failed. They finally admitted that it was perfectly solid. These feats were accomplished during the dark seance. During that time spirit voices were heard, beautiful phosphorescent lights floated around the room, different ones were touched by spirit friends, and a beautiful tune,

HOME, SWEET HOME,

was played on the harmonica, by Miss May, one of the medium's controlling spirits. To interest the circle still farther, one of the spirits took the guitar, and elevating it above the heads of the circle, sounded notes that seemed to be off in the far distance, and then gradually brought the sound nearer until it approached the circle. The dark seance then closed, and the medium, securely tied and confined in a sitting posture to the chair, was carried to the cabinet, while the circle, with a light burning, waited to see the

MATERIALIZATION

of hands and faces. Several hands were first presented, then an arm, apparently that of a lady with a large flowing sleeve richly embroidered with lace. Minnie, a sweet little girl whom we knew in earth-life, then appeared at the aperture, an angelic smile of love resting on her features. She was recognized by several present.

An old lady with spectacles and a white cap then came, and was recognized as the mother of one of the gentlemen present. Her features could be distinctly seen, and turning to her son she said, "Bless you, Bless you, My son." Several more spirit faces were seen and recognized, one, an Irishman, who died in the Hospital in Dublin, Ireland.

TWO REPORTERS OF THE DAILY PRESS.

A few evenings since he was visited by two reporters of the daily press, who, intensely skeptical, resolved to solve the mystery, believing all the manifestations the result of mundane agencies. Mr. Bastian submitted to the most trying and rigid tests.

His hands were tied together, his legs were fastened to the chair, and then the rope passed around his body, over his coat and then securely tied. Fearing, however, that the knots would fly apart through the instrumentality of the Psychic force of the medium, they sealed each one, rendering this subtile agent as powerless as a drop of water to do its mysterious work. While thoroughly secured in the manner described, his coat was taken off. much to the astonishment of the two reporters. Then, in order to bury their skepticism, the invisible agents put the coat of one of the reporters on the medium while still tied the same as before described, and the knots sealed. Not satisfied, however, with doing these supposed impossibilities, the spirits passed on to his arm the rung of a chair. During this seance, the father and mother of a gentleman and lady in attendance, presented themselves at the aperture several times, and were fully recognized.

APPEARANCE OF JOHN BROWN.

Mr. B., a prominent Spiritualist of Chicago, furnishes the following statement:

I had the pleasure of witnessing a cabinet seance, held by Messrs. Harry Bastian and Taylor on the afternoon of January 30th, which was so satisfactory and successful, that I feel it a duty to report it in brief. Our party consisted of three ladies and two gentlemen. The seance was opened with a dark circle, during which spirit friends carressed, and in one in stance, conversed with us. At their request, Mr. Bastian entered the cabinet, and had door closed. It was dark in there, but light out in the room where we sat. Pretty soon a hand was shown; then another, bearing a rose bud which was held out in the room and emitted a delightful fragrance. Then came a child's face which seemed to develop out of a cloud that hung just inside of the window. It was recognized as the child of a lady present.— Other children came, all being fully or partially recognized. Then came a man's face which a lady said was her husband. On being recognized the features grew brighter and he smiled, tossed his hand to his wife and disappared. peared. Reappearing, he kissed his hand and spake words of endearment. Then appeared a venerable man with flowing beard, no one knew as the features were indistinct.

writer. I said, "I can not recognize you; can't you show yourself plainer?" he disappeared a moment and then returned with a rope, which had a hangman's noose in it. He held it up with one hand, and with the other slipped the noose slowly. I said, "Do you mean you were hung?" He bowed assent, and as he did so the face appoached the opening of the cabinet and grew luminous, and in a chorus several persons exclaimed, "It's John Brown." The likeness was perfect and I knew him as well likeness was perfect, and I knew him as well as I do my earth friends whom I meet daily. I expressed my gratification at the meeting, and he replied, "It is not the first time I have appeared to year not will it be the last."

appeared to you, nor will it be the last."

I conversed freely with him four years ago, in the prsence of Mrs. Shaffer, of Dayton, Ohio, while having a company with his while having a seance in company with his brother, J. R. Brown, of Cleveland. He assured me of his strong friendship, and on my referring to his brother (an intimate friend of mine who is a local company). mine who is dying of consumption), he said, "He is no better and will pass over soon, but tell him I am prepared for his reception, therefore he need not fear."

I have had many proofs of Spiritualism, have talked with the spirits, etc., but this is the first time I ever saw them face to face. I know I did see them. This new phase of spirit manifestation is a grand reality, and I am glad to know that it is becoming quite

Mr. Bastian will remain in Chicago for several weeks at the Seance Rooms of the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, giving all an opportunity to witness the extraordinary manifestations given through his mediumship, which are far more satisfactory in many respects than those given through Mrs. Andrews at Moravia. She will not submit to be tied, or allow any one to test her powers in any manner whatever, consequently can rarely give satisfaction to skeptics. In fact, she will indignantly repel any one who hints at test conditions, and, of course, many who would otherwise visit her, now refrain from so doing. Mr. Bastian, on the contrary, will submit to being tied in the most secure manner-then will allow pennies to be placed on various parts of his body, rendering it impossible for him to move and avoid detection. It is useless to make an effort to convince skeptics of the truths of Spiritualism without the close application of test conditions. We give below the comments of the secular press in regard to Mr. Bastian's mediumship:

AMONG THE SPIRITS-DARK ROOM SEANCE WITH

SUPERNATURAL JUGGLERS. [From the Dubuque Times, March, 1871.] A committee of two consisting of T. L. Bowman and C. J. Reed, were then appointed to come forward and tie the victim securely to his chair which was done in the most secure manner possible. His feet were tied together knot after knot, while his hands were secured to the back of the chair in such a position that it would seem impossible to move them. All being ready, the lights in the room were extinguished, while the company joined hands. A few seconds passed, and then raps, low and faint at onds passed, and then raps, low and taint at first, but gradually increasing in volume, could be heard on the floor and ceiling. Pretty soon a cracked voice spoke through the trumpet, requesting the Emerson band present, to favor the spirits with a waltz, a request that was complied with instanter, and then all the articles on the table joined in. The bells rattled furiously, the guitar, played upon by invisible hands, traveled up and down the room, ever and anon bumping against the heads of the spectators, the castinet leaped from the table to the floor, and then back, while the trumpet flew about with a perfect looseness. At the end of a minute or so lights were called in and there sat the medium firmly bound to the chair, just is he had been left by the com-mittee. Again the room was darkened only to find the medium unbound and the ropes scattered upon the floor, or thrown in the laps of the committeemen, a performance which was re-peated with variations a number of times. Once when the medium was bound hand and foot he was found seated upon the table in the chair still tied, and with the castinet upon his head. In getting down, however, he required corpo-real assistance. A number of other striking and peculiar manifestations were submitted and then the seance came somewhat abruptly to a close by the spirits, bidding one and all sent good night, and thus ended the show.

SUPERIOR MENTAL AND PHYSICAL MANIFESTA-TIONS.

We have no comments to offer, preferring to

let our readers frame their own conclusions.

[From the Banner of Light, 1871.] At a private seance held on Tuesday evening last, at the residence of Charles Wing, Esq., in Charlestown, four voices, differing as much in all essential characteristics as would the speech of any four mortals, held intelligent and familiar conversation with the visitors, while the mouth of the medium was filled with water. Musical instruments floated about the room, being played upon softly at times, touching the visitors, and again bells, tambourine guitar the visitors, and again bells, tambourine guitar and harmonicon played in concert, while the medium was bound fast to his chair. While thus bound, chair and medium were both lifted upon the table. While firmly bound, hands and feet, paper being placed on the floor, and the position of his feet being determined. ined by marking around them with a pencil—a coin being placed on the toe of each boot; also upon the top of each knee; also upon each hand, as the arms were tied across the breast; also upon the head-the guitar was instantly taken from the table, and while floating about the room most delicately vibrated by some exquisite touch, immediately succeeded by a loud clash of instruments, and a call for light, when a solid iron ring was found upon the medium's arm, but the position of the feet and the coins undisturbed. The seance occupied some two hours, and was entirely satisfactory

A NUT FOR THINKERS TO CRACK.

[From the Portland Monitor.]
There are those who profess to believe all mediums for physical manifestations to be impostors and deceivers. There are those who believe that Mr. Bastian is a trickster, deceiving the people. But how he can himself, unaided, accomplish such a feat as the following, we would like to have explained. At one of his seances, held at the residence of Mr. J. W. Mansfield, last Monday evening, it was proposed to try an experiment with a pair of posted to hardonffic such as are used by our patent handcuffs, such as are used by our police. The Invisibles said they would try and see what they could do with the "brace lets if they would put them on. Mr. B. was recordingly search, bendenfied by officer. accordingly securely handcuffed by officer Hall, and the company withdrew to the front parlor, leaving him alone with the "spirits." A great racket immediately ensued; ringing of the bells, playing upon the other instruments, moving of turniture, etc. When a light was called for, a chair was found hung on his arm —his arm passing between the seat and the rounds, and around one of the back legs. The officer unlocked one of the "bracelets," and removed the chair. It could be done in no other way without breaking it. He then re-

locked it on Mr. B.'s wrist, giving the key to a lady for safe keeping, and they withdrew as before. After siting a few moments, a light was called for, and he was found sitting with his arms folded, and the "bracelets" lying on the floor unlarged. Can any one believe it the floor, unlocked. Can any one believe it possible for him to unlock and remove the handcuffs himself? Our police officers will tell you that it is utterly impossible for any man to get away when they are put on his wrists, yet they were unlocked and taken from his wrists while the only key to them in the house was in another room.

Mr. Bastian is accompanied in his travels by Malcom Taylor, one of the most gentlemanly and genial souls that it has been our fortune to meet. Although he is not a medium for physical manifestations, he is a most excellent trance and test medium; he is also clairvoyant and clairaudiant. Mr. Taylor is a young man, only 22 years of age, his fine intellectual countenance exhibiting the genius that distinguishes the poet-those who delight to revel in the elysian fields of poesy, and hold communion with those master spirits of the past, whose souls bubbled forth in sweet songs! Though his verse lacks that richness which distinguishes the productions of some of the older poets, yet there is a beauty and harmony therein that indicates a native genius, which, when fully matured, will send forth scintillations that will surely attract attention. We predict for him a brilliant future. One of his controlling spirits is Mrs. F. Hemans, who, through his organism, improvises poetry. While Mr. Bastian is holding a dark seance, Mr. Taylor sees and describes spirits, and often gives their entire name.

Carrie M. Sawyer.

The above-named lady, now Mrs. Carrie Baker, has written us a long letter, in which she assures us that she has fallen into the society of a gentleman and wife-both good mediums-by the name of Mr. and Mrs. Gibbons; that the three are traveling together as successful and truthful instruments in the hands of angelic beings who would benefit mortals.

Carrie writes apparently in the spirit of deep sorrow for the past, and a desire to do well in the future. She relates circumstances of unfortunate influences that controlled her actions in the past.

The language of her letter indicates a sincere desire to be a true woman. Truthfulness has not in the past been a leading trait in her character. The reason therefor may be as she asserts. We certainly shall be most happy to witness evidence of the reform she professes, and no one will be more willing than ourself to draw the mantle of charity and forget the past. That Mrs. Carrie Baker possesses remarkable mediumistic powers we doubt not. People who may seek knowledge through her mediumship, will do well to scrutinize with great care, and never leave a loophole open for a possible deception; and at the same time, we advise every one to treat her with kindness-never alluding to the past so long as she evinces a desire to be truth-

ful in the future. The subjoined extracts from a long repentant letter have the semblance of truth, and are in accordance with our doctrine of eternal pro-

In speaking of her connection with Mr. and

Mrs. Gibbons, she says: "I heard of a Mr. Gibbons and his wife-the

latter being a very excellent medium. They witnessed four of my seances.
"I went to an artist to have my likeness taken, and Mr. Gibbons' spirit mother appeared on the plate with me. They were both very much delighted. The gentleman and his wife then made a proposition for me to travel through this State with them, and hold seances. I consented to do so. So far, we have had a splendid success. There is a very intelligent class of spirits with me now, and they are doing a good work. I have been giving tests under control and clairvoyantly. The people seem satisfied with the result in all the places that we have visited, except, of course, the skeptical world. I allow investigators to try any test they please, so far as I am concerned. We shall hold seances in many of the largest cities between here and Chicago. We shall probably be in your city in February, and then, Brother, I want to have a good long talk with you. Can I have that pleasure, or not? Please let me know by return mail, and you will confer a great favor on me. I will let you know from time to time how we prosper, if you wish it. Mr. Gibbons has a great desire to correspond with you, and let you know of facts as they occur with us. He and his wife will go to Chicago with me, so you will have an opportunity to see them. They will stop with me at my house No. 10 North Ada Street. I will tell you another thing, I have changed very much. * * * * * *

Now, once more, Brother Jones, with a heart-felt yearning for truth, I hope and trust that you will do all you can for me. Have feelings for me. Try me, and if I prove false, then I will never beg for forgiveness, but this time I do sincerely beg to be forgiven by you and by every person who may feel hard toward me. Trust me; take me back to your confidence; help me to overcome these undeveloped influences. The spirits say that you will look favorable upon these facts, and take me back to your confidence. And now, pardon me for writing you such a long letter, but what I have written to you I beg that you will give me an apportunity to prove.
"Hoping to hear from you by return mail, I

remain yours, for truth.

MRS. CARRIE M. BAKER.

Chauncy Barnes.

Under the head of voices from the people, No. 18, Volume 13, we published an inquiry by A. G. Gardner of Rutland, Ohio in regard to Chauncy Barnes.

We did not notice the purport of the inquiry until our attention was called to it by a friend in West Virginia.

We disclaim all intention of harming our aged Brother, neither do we think that Bro. Gardner had any such intention in making the inquiry.

We know Brother Barnes, he has as fine a test phase of mediumship as any medium in

not what it is for. If it be a fact, our friends should visit him and see that he is not wrongfully detained.

Millions of people have been wrongfully incarcerated, and have suffered martyrdom for opinion's sake-John Calvin roasted Michael Servetus before a slow fire, at Geneva, Switzerland, because he (Servetus) believed and so taught that, "Christ was the son of the eternal God, while Calvin taught that he (Christ) was the eternal son of God. Servetus while surrounded by the burning faggots cried out, Oh! Christ, thou son of the eternal God, save me! save me!"

His executioner, by the authority of Calvin, said to him, "Change it, change and say, save me, thou eternal son of God, and you shall be released." Servetus could not do so to save his life. Now whatever Chauncy Barnes may say, we doubt not that he is under a power that impels him on as irresistable as was Michael Servetus in the hour of his martyrdom.

Be assured, brethren, he is not one of the self-constituted martyrs simply for notority. He is an humble man who loves to do for goodness' sake what he supposes to be right.

We entreat you who are near him to see to it that he is not allowed to remain in prison. Bail him out if necessary-secure for him a fair trial and call upon us to contribute to the expenses, and we will respond.

HON. ROBERT G. INGERSOLL will, on the 20th of February, deliver at Fairbury, Illinois, an oration on Voltaire. He will have a full

DR. DANIEL WHITE has removed to Sedalia, Mo., where he may be addressed until further

MRS. MATTIE HULETT PARRY will you please inform us where you are engaged to lecture during February? Your letters can not be found. -ED. JOURNAL.

FRED HARRIS, Assistant Postmaster at Jamestown: As you do not give any State we are at a loss to know to which of the sixteen offices of that name to send your book.

THOMAS S. WILSON, Box 134, Wabash, Indiana, desires to correspond with some one who has a few hundred dollars of ready means, in regard to business.

JUST ONE, is the name of a charming chromo published by the "Ladies' Own Magazine" Company, as a premium to the subscribers. It is a real gem, both as to design and execution, and must prove a great success.

CHINESE records in astronomy go back twenty thousand years. The eclipses and conjunctions of planets in the days of Fedo ten thousand years ago-have been re-calculated by astronomers, mathematically demonstrating the truth of the Chinese astronomical records.

E. F. BEALS, President, and L. D. Smith, Secretary, send the following:

The Central New York Association of Spiritualists will hold a special meeting at New Berlin, Chemung Co., N. Y., on the 15th and 16th of February, 1873. Good speakers will be present and a good turnout is desired. Let all classes of religious people come and hear what we have the said for Spiritualism. what can be said for Spiritualism.

BRYAN GRANT, whose lectures on Spirit Communion have been so enthusiastically received thus far, goes to Vineland, N. J., in February, and to Albany, New York, in March. There is a growing demand for scientific elucidations of spirit phenomena, and societies wishing to hear this able advocate of the most beautiful of all sciences should write before his "book" for the year is closed.

WM. PHILLIPS, President, sends the following notice: The Quarterly Meeting of the Oakland County Society of Spiritualists, will be held in Farmington, Mich., on the 15th and 16th of February. Good speakers will be in attendance. A cordial invitation is extended to all, hoping that the free thinkers throughout the country will attend, making a good audience, which is essential to mutual improvement, and profitable to all.

Fits Cured by Spirit Power.

To whom it may interest: The undersigned feels in duty bound to state the following facts, and ask for their publication in the Religio-PHILOSOPHICAL JOURNAL:

I have a daughter by the name of Mary Shollenberger, of the age of eleven years the present month. Her health was always good until last July. On the second day of that month she received a sun-stroke, from which time she was treated daily by the best physicians I could employ—of both Allopathy and Homeopathic schools—for about seven weeks, during which time I took her into the country by advice of her physicians; and I did everything I could to restore her to health without avail.

During all this time she suffered from con-

vulsive fits—three and four times a day. She has been known to lie from 11 A. M. to 3 o'clock, P. M., and often two hours and over. During such time she was often severely hurt by flesh wounds, but unconscious of pain.

After exhausting the skill of physicians with-

out relief, as a last resort, I, by the advice of a neighboring friend, applied to Mrs. A. H. Rob-inson, the Healing Medium, of Chicago, for advice and treatment.

Mrs. Robinson, under spirit control (as was claimed) said that my daughter could be cured, and states the manner in which she was affected. She furnished me with certain spirit-magnetized papers, as she called them, to enable (as she said) her spirit guides to get en rapport with my daughter in her hours of sleep. She also prescribed other pleasant remedies, all of which I procured, gave and applied as directed, with the most happy results.

From the day I applied the remedies, my daughter began to get quiet; her paroxisms be-came less violent and less frequent until they entirely ceased; and I am happy to say she is now in perfect health and strength, and has been since the first three weeks after Mrs. Rob-

inson prescribed for her.

Any one is at liberty to call on me and see my daughter, at 166 Dekoven street, Chicago.

MRS. DORITHY SHOLLENBERGER. I certify that the foregoing statement in regard to my sister is true.

LOUISA DORA SHOLLENBERGER.

[Continued from First Page.] self before the public by casting a slur upon another. Whatever the motive may be, the charity certainly is more than doubtful.

AGNES McDonough.

After the appearance of this card in the Enterprise, Agnes came again before the public in a solemn oath, attesting the truth and genuineness of the phenomena of the week's interview with her departed, but now returned

STATE OF NEVADA, County of Storey, Ss.

I hereby swear before Almighty God, that no "Yes," or whisper, mentioned in yesterday's card, ever passed through my lips or teeth, and I further swear that I never knocked upon the wall, or any other object to deceive, during the week I was speaking to my father.

AGNES McDonough. Subscribed and sworn to, before me, this 14th day of November, A. D. 1872.

GEORGE H. DANA, County Clerk, Storey County. A few words by way of improvement, and I

relieve your patience: 1. Here are facts that are not, and can not be gainsayed, even in the very citadel of opposition to Spiritualism—facts of spiritual phenomena, as good as the best Spiritualist in the land could ask for-facts credited as such, by five Catholic priests, a Catholic Vicar General, a Catholic bishop, a Catholic editor of a leading Catholic journal, and many other persons as good, wise and bigoted as they, all attesting the truth of the phenomena, however,

much against their will. 2. The spirit returning attests that he had been in hell, purgatory, or great mental suffering for six years. This was either true or false. If true, it was a psychological influence produced upon his soul, mind, or spirit by, and through teachings received from the church. If so, and for one I do not doubt it in the least, here is a reason as high as heaven, why every true philanthropist should arise and "teach every man his neighbor," till the influence of such an accursed doctrine be forever broken. I have no doubt there are thousands of people in hell to-day who have no business there, and are suffering because of their misguided and

pampered priesthood.

If the attestations of McDonough were not literally the truth, he simply—Catholic-like—justified the means to the end, and hoaxed the whole Catholic brotherhood, that he might be the means of awaking an interest on this subject in the Catholic church.

damnable teachings received from a paid and

In any event it is good enough!
"Lay on," then my friend, "MacDuff,"
Come again, my good friend "Mac,"
And give the priests another whack,
Their giddy heads have surely whiried,
As they caught your accents from the other

Rev. Samuel Watson's Defense.

The incidents connected with the life of Rev. Samuel Watson have excited great interest all over the country. Since he withdrew from the church, the Western Methodist has handled him somewhat roughly, but would give him no space in its columns to defend himself. The Memphis Avalanche, however, gives him the free use of its columns, and he comes out with the following article:

[From the Memphis Daily Avalanche, Jan. 16th.]

EDITOR AVALANCHE:-You have observed that the Western Methodist has devoted nearly one entire page to my case. I thought I would pay no attention to anything it might say in regard to that matter. Advice, however, that is entitled to respect, has changed my mind in regard to it. Others think I should notice some things mentioned by the editor of that

paper.
"Mr." Johnson having refused to publish my first letter, giving an account of the clock striking, published first in the Appeal, and copied by the St. Louis *Christian Advocate*, after he had permitted Dr. Jones to assail me in his paper, and would not publish my last reply without striking out about han or 16, and his subsequent course, utterly precludes me from asking anything from him or the paper he controls.

Knowing your manly independence and your disposition to do justice to all, I ask your indulgence to notice a few items in the case of

Samuel Watson. He says:
Last Summer, Mr. Watson published a book,
the title of which is, "The Clock struck One,
and Christian Spiritualist." His book was and Christian Spiritualist." His book was put on sale in Memphis and elsewhere. Copies were sent to editors of religious and secular journals; and a number of them noticed the book, and among others the Western Methodist, which condemned its teachings. If any other published in the interest of Southern Methodists gave a notice of the book, we are not aware of the fact.

This is, to say the least of it, A SLIGHT MISTAKE.

I sent no "copies to editors of religious and secular journals." I sent a copy to the St. Louis Christian Advocate, because it was with Dr. Bond, the editor of that paper, that I had the controversy. He was sick at the time, and died without noticing it. I sent no other copy to any journal out of this city, and when I gave "Mr." Johnson a copy, I told him expressly that I did not do it because he was an editor, but as a friend. He replied that he should notice it, to which I did not object. sent copies to all our bishops, and several old friends at Nashville. A minister who resides there having told me that the editor of the Nashville Christian Advocate thought strange that I had not sent him a copy, I immediately wrote to McFarrin & Hunter to hand Dr. Summers a copy. At the same time I wrote him why I had not sent him the book that I did not wish him to notice it. One other Methodist editor wrote to me to send 'it to him, and he would send the money for it, or notice it. I sent him a copy, and wrote him that I did not want his money, or any notice of the book. Yet "Mr." Johnson makes the impression that the book was snubbed by our church editors, and that he alone condescended to notice it. And when he did, and permitted Dr. Jones to write two lengthy articles in the Methodist, he had not the independence to say that it was for sale immediately under him at Messrs. Boyle & Chapman's or Cleaves

& Smithwick's. WHO RAISED ALL THE TROUBLE. The fact is, it has been Mr. Johnson, through the Western Methodist, that stirred up all this commotion. If he had followed the advice given him by the Senior Bishop and kept silent, the book never would have attracted half the attention it has. It has never been advertised in any paper, and yet a much larger edition than is usual have been nearly all

AN "OPINION." Again, he says of the document he wrote that it bound Mr. Watson thenceforward to put that book in the hands of no human being, by gift, loan or sale." I have not met with any I of his land in that township.

one who entertains that opinion but himself. If the chairman of the committee of thirteen so understood it, why did he receive from me a copy the night we met, and had the document before us? And why did so many members of the Conference request me at Somerville to send it to them, some of whom were members of the committee; and why am I receiving letters almost daily from members of the Memphis and other Conferences to send them the

Before I would send a copy to them I consulted my Presiding Elder and Judge R. J. Morgan (who happened to be in my office at the time), and they both told me to send them. Yet this is one of the grave charges for which I was to be arraigned and expelled from the church if I did not withdraw. I am rejoiced church if I did not withdraw. I am rejoiced to know that I am free from such a trammel, and now I will say that as long as there is a copy at Boyle & Chapman's I will send it to any member of the Memphis Conference gratuitously who will write to me for it.

IN THE "OLD PATHS."

"He 'purposed' to seek and walk in the 'old paths' of Methodism."
That is true; and so I told the Conference that I entertained the same views that Wesley and Dr. Adam Clarke did on this subject. I still maintain that I am on true Wesleyan ground, and that I am walking in the "old ground, and that I am warming paths" marked out by the founder of the Methodist Church, as will be seen by "The Clock Struck Two," soon to be published by Messrs. Boyle & Chapman.

Mr. Wesley believed in this intermediate state, and gives in his journal and other writings, numerous cases of those who had passed away, returning and identifying themselves to their friends on earth.

HIGH AUTHORITY ON "SPIRITS."

I copy the extract quoted by Bishop Mc-Teire from his sermon, "It is very generally supposed that the souls of good men, as soon as they are discharged from the body, go di-rectly to Heaven, but this opinion has not the best foundation in the oracles of God. Paradise is not Heaven. It is, indeed, if we may be allowed the expression, the ante-chamber of Heaven, where the souls of the righteous remain till after the general judgment they are received into glory.

Dr. Clarke's opinion was substantially the same. I copy from the Western Methodist, this quotation from Clarke's Commentary: "I believe there is a supernatural and spirit-ual world, in which human spirits, both good

and bad, live in a state of consciousness "I believe their is an invisible world, in which various orders of spirits, not human, live and act.

I beleive that any of these spirits may, according to the order of God, in the laws of their place of residence, have intercourse with this world, and become visible to mor-

If Dr. Clarke were living and published to the world his belief, I think it very probable that some would do with him, as I have heard expressed publicly, in regard to Charles Wesley, that "they would turn him out of the church.

This is Modern Spiritualism, so far as the phenomena are concerned, if I am capable of judging. These are the "old paths" in which I propose to travel, having had for many years past, ocular demonstration, that what Doctor Clarke, in the line says, is true.

WHAT A POPULAR WRITER SAYS. A very popular writer expressed this senti-

"Oh wad some power the giftle gie us To see ourselves as others see us."

Here is the mirror held up for some of us to Here is the mirror held up for some of us to see ourselves as we are seen by others:

After noticing the book, charges, etc., the editor says: "Now if Mr. Watson had known of "the old paths of Methodism" he would have reminded his judges that John Wesley, the founder of Methodism, was a full believer in the phenomena precisely similar to those which Mr. Watson testifies to, and teaches in his book. These phenomena occurred in the with Mr. Watson tessines to, and teaches in his book. These phenomena occurred in the Wesley family, and may be found fully de-scribed in their memoirs. Satisfied through these phenomena of the truth of many of those developed in the witchcraft persecutions and of the substantial truth of all that Spiritualism claims, John Wesley gave utterance to these memorable words, which we commend to the attention of the Rev. Mr. Watson and of the judges to whose rebuke he was succumbed:
"With my last breath," says John Wesley,

"will I bear my testimony against giving up to Infidels one great proof of the invisible world—I mean that of witchcraft and apparitions, confirmed by the testimony of all ages. "Mr. Watson, in his present action, would seem to have strayed away from the 'old paths,' if the words, the experiences, and the belief of the founder of Methodism are to be taken as of any account. We are amazed that such gross ignorance as to the strongly avowed convictions of the very founder of their sect should have been manifested by his professed disciples, the clerical lights who sat in judg-ment on Mr. Watson and his book."

A QUESTION OF IGNORANCE. I do not know that Mr. Wesley said that with his "latest breath," but I know that he gives all the same in his journal as his views, and says that when we do away with these things, that we do away with the Bible. What a pity some Methodists do not know more of the opinion of the founder of their Church,

they would perhaps have more charity.

There were some other points that I wished to notice, but must defer it for the present.

I am yours for truth, SAMUEL WATSON.

Spiritualists of Philadelphia.

At a meeting of the Board of Trustees of the First Association of Spiritualists of Philadel-phia, the following resolutions were adopted: Deeming the present eminently opportune, and the demand imperative for a declaration of our attitude in relation to certain social questions that are now struggling against the bigotry of the Church and the power of the State, in the person of certain of its advocates to obtain a hearing from the public rostrum, therefore we hereby

Resolve, and announce to all whom it may concern, that our platform is free for the dis-cussion and presentation of all subjects having for their aim the emancipation and elevation of all classes of both sexes, to the attainment of a freer, purer and nobler life.

Resolved, That the above be read in our pub-Resolved, That the above be read in our public meeting on Sunday morning, January 19th, 1873, and sent to the Religio-Philosophical Journal and Banner of Light for publication. Henry T. Child, M. D., President, James M. Shumway, Secretary.

Philadelphia, Pa.

Washington County, Nebraska.

Our friend, Doctor William J. Young, of 97 Christopher street, New York, desires to hear of a party (a Spiritualist preferred) residing in or near De Sota, Washington County, Nebraska, who will take charge of, and dispose

Philadelphia Pepartment

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 Cause in this Vicinity.

Never before has Spiritualism occupied so favorable a position or commanded so much respect. During the past year it has made rapid strides among all classes, and the physical manifestations, which some of our friends thought were to pass away, have been more general and far better than in any former period Our association in this city has been working

very harmoniously, and we have had very suc-cessful lectures both last Winter and this, at Cessful lectures both last corner of Broad and Spring Garden streets. The audiences, which we have observed, changed considerably every year, have been large and very much in earnest. Our present course commenced in October. Wheelock was the speaker and he gave us some very stirring and sterling lectures. His enthusiasm was appreciated by the audiences and his work was well done. He was followed in November by Mrs. Mossop, a new speaker among us, a young lady of fine talents, who had been educated in the Catholic church, but who was brought out upon the rostrum a little more than two years ago, when we re-ported her first address at Richmond, Ind., and published it in this JOURNAL. She is an able and eloquent inspirational speaker, and gave good satisfaction.

She was followed by Mrs. M. S. Townsend, one of the old and faithful standard bearers of one of the old and faithful standard bearers of Spiritualism, who has improved very much during the six years since she spoke for us in this city. The earnestness of feeling with which she handles all subjects can not fail to make an impression wherever she goes. She is a thorough and radical reformer, and the lessons she gave will be as seed sown on good

She was followed by another new speaker,

Miss Jennie Leys, (pronounced Lees), who has stirred our people into an enthusiasm, such as we have seldom seen in Philadelphia. Her lectures have been thronged so that many could not get into the Hall. She has only been in the lecture field about two years, and was brought out of the church through spirit influence, and if her health, which has been very poor indeed, so much so that she has severa times been given up to die, should be restored, she will make a most decided mark in the world. Brother J. M. Spear, was influenced at the close of one of her morning lectures to speak of her mission, and give her the name of Joan of Arc, saying, however, that the first Joan was called in the hour of her country's peril to go forth armed with the impliments of external warfare, while she is to be armed with those "spiritual weapons which are not carnal but mighty through God to the pulling down of the strong holds of wickedness." On another occasion, Mr. Spear was entranced and said, "You have been called to do a work that no other living being can so well accomplish. Apparently alone—a single individual, frail in body, mighty in intellect, noble in aspirations, self-forgetful by nature—she stands be-fore the people, and moves them to revere God and love humanity. Her inspirations lift them to a higher and diviner plane. Fitted for this beautiful work, prepared for her sacred mission, she comes to this city, here to receive a new Baptism, here to gather a higher inspira-tion; here to be clothed with yet superior power, to go forth and speak to the people saying, "These dry bones must live" and saying, "These dry bones must live" and "death and darkness and inactivity are no longer to be." God hath in his wisdom, chosen men in the past. They have spoken as they could, and have done nobly and gener-ously their portion of labor, but this age calls forth women from the reside and domestic retirement, and from various of the more private avocations of human life, and almost immediately they become prepared to do a work which the sterner sex would not venture to undertake. They who shall see this and know this—nay, more, who shall feel it, will love the favored one as brothers, as sisters, will cheerfully give her that strength that she may need not only to finish her mission in this favored city, but to go forth with renewed strength to speak to others, saying to them as she passes on, "The mountains are to be levthe rough places are to be made the crooked ones to be made straight, and preparations made for the incoming of that holy spirit which is to fill every heart, stir every mind, warm and enlarge souls and call the wan derers home to God." Then as she passes on, she can sweetly sing the truthful words, "Nearer my to God thee, Nearer to thee." Drinking the waters of everlasting life, flowing from the throne of God, she is to inspire others to forsake the follies, weaknesses, idiosyncra-sies and selfishnesses, which have surrounded them, and bring them into union with God and with one another. Sending her blessed spirit over the rivers and continents and seas, gathering nation to nation, war ceasing, love becoming universal, peace covering the whole earth, then man will see fit to prepare the planet on which he dwells, so that the angels of God will come and dwell with men, and God will dwell with them, and they will feel that he is their God and they will be as one

with Him. We have a sketch of her experience which we shall be glad to lay before our readers at the proper time. Her lectures were among the most profound and radical we have ever listened to-Tney are calculated to awaken thought and stir the deep fountains of human life, and thus do great good in the world. She is to be followed by our Brother Editor, E. V. Wilson, of whom we need say but little to the readers of the Journal. He is very popular in Philadelphia, giving such a combination of strength and gentleness, apparent rudeness when aroused, yet coupled with the most tender and loving feeling that would help any

He is one of the grandest workers of the age, and we hope if our health, which has been very frail during this severe winter weather, permit, to give our readers some reports of Wilson's sayings among us.

We have two lyceums in this city. The original, which had been hibernating, has been very successfully re-organized and is in a flour-

ishing condition. Louden Engle is conductor, and Mrs. S. M. Shumway, guardian. It meets on Sunday afternoons in our Hall.

Lyceum number two, at the Thompson St. church, has moved onward steadily since its origin, Mr. George Jackson is conductor and Mrs. Hartley, guardian origin, Mr. George Jackson is conductor and Mrs. Hartley, guardian. The church on Thompson street, below

Front, was formerly a Universalist church, but has been dedicated to Spiritualism for many years—regular meetings are held

There are numerous public circles in our city which are doing a good work, and we have long list of public mediums who are quietly long list of public mediums who are quietly furnishing hundreds of tests to the seekers. Our papers are more eagerly sought after, but we think there should be an effort to extend their circulation everywhere.

Married.

Married at the house of Dr. Jennings in Philadelphia, on the 14th of January, 1873, Riley M. Adams and Harriet Mitchell of Vineland,

We were called upon to assist in and witness this interesting ceremony, by our friends, and having stated that while on the one hand marriage had been a source of much suffering where uncongenial and improperly mated persons have been bound by legal ties, on the other hand where there is a proper physical, mental soul union from which result the great est freedom and the most perfect confidence, then it was a source of profound happiness, in which each one became a true helpmeet to one another, without any restraint upon the proper and legitimate actions which life called for at our hands. Believing, as I did, that all such marriages should be encouraged, and that the parties who have such feelings are ones to consummate the marriage, I read the following certificate, which being satisfactory to the parties, they signed it, she assuming the name of her husband. It was also witnessed by the parties present.

Whereas we—of—and—of—feeling drawn to each other in bonds of affection and love, and having respect for the customs of society in regard to the public announcement of marriage, hereby declare that we have entered into Marriage Relation with each other on grounds of mutual and nerwith each other on grounds of mutual and per-fect equality, and with promises of faithful-ness unto each other.

In the presence of the angel hosts and of

our earthly friends, we subscribe our names.

Witnesses.

New Books.

THE CONSTITUTION OF THE UNITED STATES, by Geo. S. Williams, A. M. This work on the Constitution is the result of several years' experience in teaching classes in this branch of study, and has been prepared with special reference to the wants of pupils in the test of the school-room drill, the general interest of the public, and to aid in elevating the standard of instruction in our public schools. The merits of the work consist in the brevity, accuracy, and perspicuity of its definitions, and the pertinency of the notes and references; securing on the part of the pupils a familiarity with the text of the Constitution, and furnishing, without loss of time and labor, to teachers such additional sources of information as they may need for more full information. If studied carefully in our schools it is calculated to foster a love for order, law, and justice, and prepare the young for the various and responsible duties of citizens and electors under our system of representative government.

From Hon. WILLIAM K. McAllister, Justice of the Supreme Court of Illinois.

WAUKEGAN, ILL., Jan.. 13, 1872. From my first knowledge of your work on the Constitution of the United States I have felt a deep interest in it, and have therefore examined it with considerable care; because I have a firm conviction that an accurate understanding, by the intelligent masses of the peo-ple, of the theory of our Government, Federal and State, and their proper relations to each other, is indispensable to the perpetuity of the system. The statesmen—the great living teachers of former times to whom the people would listen-are all gone, and the masses are thrown upon their own resources. While they thrown upon their own resources. While they repose in fancied security, the process of withdrawing power from them and the States, and centralizing it in the Federal Government, may be silently and steadily going on. That our youth should be educated up to an accurate comprehension of the system is highly necessary; but that this branch has been neglected at the process of the system in general education but in lected, not only in general education, but in the preparation of young men for the bar, must be confessed. It is my individual opinion that no person should be admitted to the bar who does not possess a fair degree of knowledge on this subject. Your work, as far as you have gone, embraces clear and well-supported expositions of the Constitution of the United States, and goes further to facilitate an acquaintance with that instrument than anything I have seen.

Respectfully yours, etc., W. K. MCALLISTER. MR. GEORGE S. WILLIAMS.

Our esteemed friend, Major W. M. Taylor, Clerk of the Supreme Court at Ottawa, sends us this valuable book which we shall soon keep on sale.

City Entertainments.

[For the week ending, Feb. 9th, 1873.]

Myer's Opera House.-Monroe street, between State and Dearborn streets. The minstrels came out with a new programme last night full of good songs, dances and laughable sketches, which may serve to keep an audience in good humor for a week to come. Mr. Myers is keeping up the standard of this popular class of entertainment, which merits every encouragement, and the theatre is receiving a liberal share of patronage.

HOOLEY'S OPERA HOUSE.-Randolph street, opposite the Court House, R. M. Hooley, sole proprietor and manager. Byron's drama, "Blow for Blow," has been presented at Hooley's to a good audience. The play contains many points of absorbing interest, and has several well defined characterizations, among which may be chiefly noted John Drummond, by Mr. Padget, and Charley Scraggs, by John Dillon. This latter part is brimful of humor, and as enacted by Dillon, it is one of the best humerous delineations which has been presented for some time.

McVicker's Theatre. - Madison street, between State and Dearborn streets. Clara Louise Kellogg, and other equally as distinguished characters, are now at McVicker's, charming enthusiastic audiences. Of course, they will attract great attention during their sojourn in the city, for how could it be otherwise with real genuine merit? The audiences in attendance have been the most brilliant that ever assembled in Chicago. Wednesday, Lucca-Faust. Thursday, Kellogg-Linda. Friday, fifth opera night-Lucca. Saturday, Grand Lucca matinee.

Medium's Column.

SEALED LETTERS ANSWERED BY R. W. FLINT. Address Station D. Box, 61. Office 1147 Broadway, New York. Money refunded when not answered.

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RUNKARD STOP! Your wife, children, friends and the angels cry stop! Dr. Beers has cured thousands with a remedy given him through Spirit aid. It can be given without the knowledge of the patient, if desired. Sent to address for \$3.00. Send for circular of conclusive evidence. Address the General Agent. G. G. Mead, Zumbrota, Minhesota. v13n20t6

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ell as personally. Terms from \$2.00 to \$3.00, No. 316 4th Ave., New York v13n19t4 W. H. MUMLER DESIRES TO ESTABLISH AN AGENCY IN EVER CITY AND TOWN IN THE UNITED STATES FOR THE SALE OF HIS

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[vi3ni09t]

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Examinations and prescription \$3.00; with medicine for one month's treatment, \$5.00 to \$10.00.

Ague cure, warranted; by mail, \$1.00. Constipation cure warranted, \$1.00. Sittings for healing at a distance each, \$1.00. Send lock of hair, name, age, sex and leading symptom. Come to or address Samuel Maxwell, M. D., 72 South Sixth St., Richmond, Ind.

Ors. Brown & Carroway,

Who are now making a successful tour through the Northwestern States, will make examinations and prescribe for diseases, for those who may be unable to visit them personally, by means of a lock of hair. Give name and address plainly. Enclose fee and stamp. If they are unable to get into sympathy with the patient will return money.

They will send magnetized paper to all who may apply on receipt of address and 50 cts.
Address till further notice
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DESMOINES, IOWA.

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any changes that may be apparent in one symptons of the disease.

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money should accompany the application to insure a re-

ply. Hereafter, all charity applications, to insure a reply, must contain one dollar, to defray the expenses of reporter, amanuensis, and postage.

N.B.—MRS. ROBINSON will hereafter give no private sittings to any one. If privacy is required, it must be by letter, accompanied with the usual fee; and terms above stated, must be strictly complied with, or no notice will be taken of letters sent.

Unner-Life Department.

CIRCLE OF LIGHT.

W. L. Jack, M. D., Medium:

JOHN BROWN SMITH Reporter and Correspondent, Papers can be obtained and subscriptions received by him at 812 North Tenth Street, Philadelphia, Pennsylvania.

Philadelphia Circle of Light.

Dr. J. W. Hartleman.

What more important subject can we speak of than the one that for a few minutes, I will call your attention to? Let us look upon the soul, but first look upon the morning and evening stars and the noonday sun. To accomplish this I will take you on a journey with me to the inner-life—there to see the avenues that lead to the temple of light, that avenues that lead to the temple of light, that temple that will lift up all fallen stars above their misery, and place them where they shall shine with a new glory. Let them rise with your and our efforts, until they become fixed stars—this is one of the grandest of all works for Spiritualist to do. Then take them into the broad fields of light where at noonday the sun with its bright rays will fall upon them. Oh! that you all might be such luminous bodies as the sun, so that you might impart rebodies as the sun, so that you might impart renewed life in the morning to these suffering mortals, and may you continue to open the portals of charity all day to downtrodden humanity, and when you, in the evening, go down like the sun in the West, may you rise again next morning just as bright and strong for renewed work for renewed work

Then there is that telegraph that will reveal new stars to each one of you, and may you all be fixed stars held by the spirit of love, which endeavors to penetrate into every dark place. Let that great monarch, priestcraft, receive your light, for it is a mighty power for evil in the land; yet with all have charity and pity, for pity is akin to love, and these stars all go traveling together in the great constellation of truth

Oh, for that telescope that can reveal the past, present and the future, so that the light of truth shall be given to these poor ones. Keep the soul clear from the rust of inactivity. Keep the soll clear from the fust of inactivity.

Keep these treasures pure and cement them with pure love. Behold the spirit has come, and revealed unto you that man is not anything but spirit. What have you come out to see, "a reed shaken by the wind?" No, indeed, it is not possible for a hurricane to blow down one circle timber of the immortality of the one single timber of the immortality of the soul! Oh, this soul communion; this flow of soul to soul, how sweet it is. May it be such that thef fiercest and darkest storms will not obstruct its screnity. You can see its light, and feel the warmth of the stars. Each star has a soul of its own; the rise above each wave and mountain, and follow the star of truth, and you will be placed in the fields of nature to cultivate the sweetest flowers of soul communion. Come with me and look out of the windows at that want of love and charity, that will cause the separation of husband and wife, sister and brother. Each one makes his or her own Hell of hatred. Pardon me for introducing this subject here, but you can easily see the bigotry, hatred and want of charity existing in the world.

Then come with me to the inner chamber of the soul, and see the Heavenly bodies first; then look through the telescope of truth and see revealed an endless eternity of existence!

Emily Livingston. Oh! yes, I would like to give my testimony concerning these truths. I passed away but a few hours since and can scarcely tell where I am. I was told to come here and tell some-thing about the beauties of the soul. I trusted so much in the sayings of the church, and they erect such dark valley's of fear! I feel much stronger since returning. God is the only ruler, and Heaven is indeed love. I am going to sing, "Sweet Home" as I never sung it be-fore. My name is Emily Livingston, and I

lived near Tallahassee, Florida. Prof. Hare.

Prof. Hare took each member of the circle by the hand in turn, and greeted them with his compliments and kind appreciation of what each one had done individually toward the continuation, harmony and success of the circle, as well as for the reporting of the communications and proceedings for the benefit of the world at large. He sends his compliments to the editor of the Journal, and also thanked him for publishing in his paper these communications. He closed by adding, "May God grant you all happiness, just as you de-

Col. James Wall.

I have come at this time to bear testimony of that Circle of Light in the upper chamber, above all darkness, to bring to you stars of truth. I came in here with my friend from New Jersey [a member of the circle recognized this spirit] and how glad I am that he is endeavoring to penetrate through the walls of darkness. How he must look to that heavenly chamber of light above his own earthly con-How glad I am that I have come with the right one, and he has just brought me here at the beginning of the New Year. I want to be a Representative yet from my own State of New Jersey. How many men and women want to be polished in so many respects. You shall be the means yet of sending out an almighty shot in your own place. I am in a country where every thing is peace and rest, and how glad that I am to give in this testimony; but I have received assistance here from the heavenly shores, by my friend, the bishop; he has, indeed, been my friend. I must now wend my way back to realms of

D. Aubigne. I come at this time to say only a few words to some. Remember this present year, be-cause the flery angel, but not the flery fiend, is coming this way [Philadelphia], and will pay you a friendly call. See how grand the "Banner" has risen, Phoenix-like, from the flames. See also how that star in the West has risen. See the result, and then tell us that fire is of no service. Fire consumes all the grosser elements so that the finer ones are perfected. Fire consumes every particle of the principle of cold around it by making heat. It dispels the opposite condition. Just so you will find that the coldness of the world is brought out by fire, and charity and warmth of heart takes its place. Some say why do the spirits not tell these things?

If I should tell you you would arrest and put in prison the person who published them. What is the use of spirits, who do not cherish and protect their friends. and protect their friends, you again ask? But I say, what use is your God, unless he can cherish and protect his own churches from fire? The Westminister catechism is far shorter than the catechism of life, which will take endless ages to read. They are afraid that light will come in through the windows of the churches, so they paint and stain the glass to keep it out; but there is no stained glass hereall is transparent. Many of them come here having their spiritual vision stained so that they can't see until some spirit comes along

and shows them the way. Gabriel will never

and shows them the way. Gabriel will never come here to blow his trump; this was only one of the vain vagaries of the church. Every thing with them is saved through blood, but that is only another vagary!

Here on earth we always lived in strict harmony with the principles that were preached to us, and every two or three months partook of the body and blood of Christ; but it seems to me it must be an Infinite body that can be of the body and blood of Christ; but it seems to me it must be an Infinite body that can be cut up in so many pieces. You can not mix oil and water, neither can you mix this vagary of the church, with the spiritual truths of life. At this day, there are some mediums who are doing greater things than Jesus ever did, but the church call them "humbugs." Did not Jesus say that his followers would do greater things than even he? I think that word has things than even he? I think that word has not been given full weight with them. They go to the church for fashion, to see the effects of the modiste. I come with these words of of the modiste. I come with these words of the new revelation, but they shut out much of the God and Christ-like principle of love. To the Bible they give their own construction and if you do not agree with them, they anathamatize you or take you to the courts, unless you have plenty of money.

The soul is so grand that the Great Spirit is its creditor.

its architect. Let each one of you worship only at that altar that knows no standing still, but is moving onward forever and ever.

Letter from the South.

DEAR JOURNAL:—The record of the year 1872 is with the past. How much of good and ill has been folded in its bosom—some to reawaken into changeful multiplicity of ulti-mates; others to sleep in forgetfulness until mates; others to steep in digettimess that stirred by some unseen and unlooked for memory that recalls it. What a world of experiences it has given to many—the itinerant among that number! 'Its beginning saw me starting from Terra Haute, Ind., to the eastward, at the end of which journey, lay Baltimers, Modern of the closing day possing over more, Md.; and its closing day—passing over the wide margin of its whole history—found me at the close of a two months' engagement, at New Orleans, La., ready to begin the New Year. I am still in this genial latitude among the warm-hearted souls of

ATLANTA, GEORGIA As a city—ranking among the highest for attractions, New Orleans can never be overdrawn. Her streets are wide, and often skirted on either side by frequent gardens of orange, magnolia, and other beautiful trees and vines with blue violets and roses to shed their lus-cious fragrance, even in December. Her people are warm-natured, sympathetic and impulsive, and are duly appreciative of the benefits af forded by their peculiar climate and beautiful surroundings. Nothing can picture the realization of nature's smiles as seen here, save the actual reality. The beautiful live-oak, with its wide spreading arms; the constant green that meets the eyes on every side, and even the thicket that fills the swamps and lagoons around her rim, are pictures of artistic beauty. Broad-spreading fans of ferns and palms rise out of the sloughy depths in spiral beauty, while the long festoons of gray moss that droops from every branch, sways and undu lates with every breath of air, with the very grace and poetry of motion, and keep up a sad low moan, like the sighing of the pine

New Orleans, religiously, is principally Catholic, and its influence is felt generally. The Reform Jews have a Synagogue just com-pleted, that surpasses all other Churches there, and the finest organ, with one exception, in this country—so they claim. Every Saturday found me a listener to its majestic, soul-inspiring music, and to the excellent practical teach ings of their Rabbi. The Spiritualists have a neat and cheerful Hall, a small, though earnest Society, who will, with experience and proper measures, build up from their infantile Society, one that will become the nucleus of the great South-west. Like most other societies, they have had some severe difficulties to surmount This present season has sent them the great horse epidemic, and the disastrous political difficulties that threatened much, and suspended almost every manner of business in-

There are several very excellent mediums who are located in the city and rapidly developing, among whom, for physical manifestations. the little daughters of the Secretary of the Society (George W. Kendall), are giving such phenomena as the tying with ropes, independent slate writing, etc., with a promise of more, which will doubtless come, when their little frames can accommodate by growth, sufficient magnetic power to support the influences that direct them. For mental control, Mrs. Simpson is used. She is just being developed, and has made remarkable progress lately. most certainly has rare and remarkable gifts. She has also the independent slate writing, is sometimes lifted and carried about the room, but excels most in the mental control. Time will do much more for all these. There are many others of different degrees and powers.

The people throughout the South want tests and tangible evidences to convince them. There is a great field open in this section of country. The people are hungering for the truth; yet the workers are few. Patient work is what is required to make the sympathetic and generous hearted multitude a grand con course of liberalized people throughout the whole South.

This would be a magnificent country, if shrined among friends, but bitter is the labor that must build up against and outlive the prejudice. How can this be otherwise? Many a blackened chimney still stands like a sentinel monument above buried hopes, and amid the mouldering ruins of the homes of a people made shelterless by the devastations of redhanded war.

C. Fannie Allyn, Charles Foster, and Mrs. Hollis are now in New Orleans. I see by the papers that they are attracting considerable attention. Daniel Hull is stirring Orthodoxy up pretty extensively at Memphis, and the cause is progressing rapidly here, of which I shall write more fully in my next. The Rev. Dr. Harrison, of this city, is to debate with Moses Hull, in May next, at Nashville, and has been challenged by the Rev. Dr. Graves-a celebrated divine of the latter place also Thus the work goes on in the South. Every one seems ready to hear something more of

this philosophy, and all are anxious for a "sign."
The action taken by the Methodist Confer ence, at Memphis, in relation to Rev. Samuel Watson, author of "The Clock Struck One," and his withdrawal from the Ministry and the Church, together with the book itself, has created a universal sensation throughout the South.

Our noble sister, Mary Phelps, of Mo., seems moved upon by some overshadowing spirit of generosity, in the offer she makes regarding her school. It is just what is needed in all communities; a glorious enterprise-an industrial and educational home school for the women of to-day. Who will hold up the hands of our great-hearted sister? May angels bless her by sending the co-operation of unselfish mortals, with means and encouragement to help her, is my prayer!

Your Journal, of the 25th, is just at hand, laden with rich gifts of thought and spiritual meat for the soul-hungry. God bless you always and send you success. Yours in the good vork. Addie L. Ballou. Atlanta, Ga., January 20th, 1873. work.

Poices from the People.

The Banner of Light is kept for sale at the office of this paper. ROXBOROUGH, PENN.—R. Cope writes.—A little over one year ago, I was handed a copy of the JOURNAL by a friend. I would not now be without it for twice its real value.

MARQUETTE, MICH.—W. A. Gray writes.— A good physical medium can do well to call here. If Brothers Rena, Bastian or Winslow will come, we will do well by them. Address W. A. Gray, or T. More, Marquette, Mich.

SHELLBURG, IOWA. -S. H. G. Rathbun writes. We have just had a soul-stirring and soul-refreshing series of lectures by L. F. Cummings, delivered in I. L. Budd's large brick hall. The Liberalists of the village were out to hear him.

INDIANOLA, TEX.—Susan J. Finch writes.— There are a faithful few here, who feel able to undertake much for our cause, and the minds of the people are open to conviction, the general cryls, "Show us a sign." We want a good, developed test medium

DANSYILLE, N. Y.—A. Quigby writes.—Inclosed find Post-office Order for two dollars. The amount was handed me by Mrs. S. Stacy, of this city, a widow eighty-five years old, and poor. Last year a few friends paid for the paper for her; this year she has earned the money by sewing, and proposes to pay for it herself.

We will join with you in your act of kindness and send the paper one year for the two dollars .--.

WEST LAFAYETTE, OHIO .- J. S. Burr writes. I wish the LITTLE BOUGUET as soon as published. Will remit on receipt of first number. When may I expect it? Spiritualism is gradually working its way hereabouts. Oh, for test mediums, lecturers, etc., to keep us few mortals along.

The publication is only delayed for a more auspicious time for people to feel able to pay for it. The country was never so bare of money and and so full of "produce," as now. Farmers will send forward their grain in the Spring, we hope, then all classes will have money. Our best judgment dictates not to launch the little beauty upon the public at an inauspicious time. We will only say, that its publication is a fixed fact, and it will appear at the earliest practical moment. We hope to receive orders for specimen numbers at least, from all parts of the country. Terms per year \$1.50; single copies 15 cents. - [ED. JOURNAL.

SAN BERNADINO, CAL.—I. W. Smith writes. The Spiritualists of San Bernadino have been richly entertained by a course of highly interesting lectures from one distinguished Bro. Dr. Joselyn. So far as the Spiritualists of this inland town are concerned, I must say that nothing exists to prevent success, and although we have been greatly embarrassed financially in the erection of Liberal Hall, nevertheless we are full of hope and confidence that all will be right in time.

W. L. W—— writes.—I like your editorial remarks headed, Prostitutes and the Holy Ministry." Why should they refuse to officiate at the grave of Maud Merril, when nearly every man who helped to make her what she was, will not have to depend on the "little church around the corner" for a Christian burial? Why is it that the unfortunate woman is a low outgest and the the unfortunate woman is a low outcast, and the seducer an object of regard, an ornament to society? If the murderers or the seducers meet their victims in spirit-life, it will be them who will have to look up to see their victims.

LIVONIA STATION, N. Y.—Dr. A. L. Bailey writes.—Being deeply interested in your JOURNAL and the promotion of truth, I have just obtained my first subscriber, which I hasten to send you. To you this will simply be a repetition of the same old story—to wit: He investigated, became convinced, and now wants your paper. Another gentleman went from here a few days since to investigate, and, returning, whispered in my ear investigate, and, returning, whispered in my ear that he received satisfactory and convincing tests.

that he received satisfactory and convincing tests.

ASHLAND, NEB.—A. W. Pratt writes.—We have had a number of good and valuable lectures from Bro. J. H. Randall, of Ohio, which have created quite a stir an ong us, and a number who had heretofore scorned Modern Spiritualism and its advocates, express a strong desire to investigate and see if there be anything real and good in it. To the impetus already given, the Journal placed in the hands of thirty-seven intelligent readers, will add strength and vigor, which will ultimately result in abundant fruit. I would suggest that Spiritualists in other localities might lend a helping hand to the cause of truth and reason and make light to shine in darkness by placing the Journal to the hands of a like number of readers. May he give his angels charge concerning you, and the Journal, and your glorious work.

Thanks, brother. If our friends who now take

Thanks, brother. If our friends who now take the Journal would make a like effort they would have two-thirds of their neighbors deeply interested in Spiritualism in less than six month's Only think of it - this brother, by a little effort for a day or two, in a little town out in Nebraska, obtained thirty-four new subscribers for the Jour-NAL. Only think of a large nice paper like the JOURNAL for the nominal sum of fifty cents for three months! -the simple cost of the blank paper. Come friends, one and all, take heed for the sake of good company, if nothing else, and follow the example of Bro. Pratt.—[Ed. Journal.

LESLIE, MICH.-Elijah Woodworth writes .-By your permission, we send you a brief report of spirit pictures taken at Leslie, Ingham Co., Mich., by B. S. Gifford. Pictures are taken with spirit likenesses on the negative plate, and occasionally the likeness of tame or wild animals appear. He has another phase of a peculiar cast—a head, lined around about it with other forms, plainly seen and recognized by the sitter. These claim to be ancient dwellers on this earth. First, those that ancient dwellers on this earth. First, those that lived (as the fable goes) in the days of the mythic god, Saturn. Second, those that present themselves who were inhabitants on this earth in the days (as the mythologist said), of the mythic god Jupiter, the reputed father of the gods of heathen mythology; that is, in the days when men began to transmit historical records in the form of fables, fletions, in characters, hieroglyphics and symbolic fictions, in characters, hieroglyphics and symbolic pictures, called fabulous history. Third, those that lived all along down from those times to the present. An invitation is extended to all persons to call and see for themselves.

NEW LONDON, MINN.-M. E. Chandler writes. One year ago ours was the only JOURNAL coming to this office, but through our earnest efforts there are now six, that is if you received my last letter sent just before New Years) which is not very bad for a thinly settled place like this. We have also had some spiritual manifestations in this vicinity of late. An old gentlemen by the news of Dervice. had some spiritual manifestations in this vicinity of late. An old gentleman by the name of Daniels, who died about a year and a half ago, has appeared to his wife twice, and to his daughter once. The daughter's husband told us recently that his wife shook hands with her father and his hand was very cold. The parties belong to the Baptist church, and are considered respectable people. We do not doubt their word in the least, but what amuses us most is this—the spirit told both his wife and daughter that there was no truth in Spiritualism—it was all humbug! Now the communion of spirits with mortals is the main point in our doctrine, the very thing the Orthodox world in our doctrine, the very thing the Orthodox world have been disputing for the last twenty-five years or more, and did not his coming back prove this to be true? It is strange what prejudice or bigotry can do for some people.

NEWARK, N. J.—W. H. Willard writes.—I want to tell you of some of the wonderful spirit powers we have here in our midst. I called on Mrs. S. A. Lindesley, of 220 Walnut street, Newark, and had the best sitting I have ever had. The eloquence of her guides, combined with the tests I received, was wonderful. At her seance the dining table was pulled apart almost the moment we were seated around it. Four stout men could not close it. It was also moved about with four or five men sitting on the top of it.

Tunes were played, tattoo drummed. Some of the gentlemen present scratched on the table, and were answered precisely in the same way. The gas was burning brightly all the time. Mrs. Lindesley's little daughter, about ten years old, was controlled by an Indian, and gave some fine tests. The child will certainly be a world-wonder, while Mrs. Lindesley's ability to answer sealed letters can not be surpassed. I gave her one quilted in diamonds, which was answered correctly. In all my experience among mediums Mrs. Lindesley's Lindesl In all my experience among mediums Mrs. Lindes-ley is the best I have ever met. Her deportment as a lady is that which commands respect. Her grace and ease in conversation is sure to win for

DODGEVILLE, WIS.—S. Clegg writes.—I wish to say a word for Mrs. L. H. Perkins, trance speaker and test medium. That estimable lady speaker and test medium. That estimable lady has accomplished a work in the spiritual field of labor few can boast of. She has agitated the stagnant pool of Orthodoxy, the area of which is eight hundred square miles. Her lectures and tests have not been surpassed by any. Many of the Orthodox wish that her last funeral rites were read. This is evident, for the local papers here have announced her death in Chicago, as follows: "We understand from report, that Mrs. Perkins, the wonderful Spiritualist, is no more; that she had one trance more than the law allowed. She went into a trance during one of her lectures in the city of Chicago, from which she never recovered, and is how in the spirit-land." She commanded large audiences in each town after the first lecture. She has done a great work here, and was the right person in the right place.

GOLD HILL, NEV.—Extract from a private

and was the right person in the right place.

GOLD HILL, NEV.—Extract from a private letter from Alf. Doten, brother of Lizzie Doten.—
I tried to find that "McDonough Ghost Story" for you, but could not, as everybody "gobbled" it up, and got every paper containing it. I almost forget the story, but this was about it:—Agnes McDonough was a young girl about sixteen or seventeen years old. Her father died about seven years ago. She and those she liyes with, are all Catholics. A couple of months or so ago, she says her father appeared to her. She could see him dressed just as he was in life, and she held several conversations with him. She and those she lived with were much astonished, and told the priests. The priests investigated, and, to make a long story short, believed, and actually became Spiritualists. They heard the man talk, and held several conversations, asking many hundred quesseveral conversations, asking many hundred questions. He said he had been in purgatory seven years, but was about getting out of it. Purgatory, years, but was about getting out of it. Purgatory, according to his account, was only five minutes' distance from Virginia City. He told Agnes that in a week from the time he and the priests had their last talk, he should leave for Heaven, which was not a great distance off, and didn't know that was not a great distance oft, and didn't know that he would ever talk with her again. On the day specified he called, and, going to the door, she saw him go up to Heaven, with a bright pair of angels' wings to do it. That's all. This has played the d—l with the Catholic belief here, and demoralized things. The priests came out in a big card, confirming all this, and I nailed them all in an editorial, claiming them as first-class Spiritualists. Spiritualists.

LAMOILLE, IOWA .- G. W. Gore writes .-LAMOILLE, IOWA.—G. W. Gore writes.— Perhaps a few items with regard to our Progressive Harmonial Community will prove interesting to Spiritualists in general. It is based on principles of the Harmonial Philosophy. It is composed of two circles, an outer and an inner one. The outer circle has been in existence for nearly five years, being chartered May 7th, 1868. It is conducted on the principle of co-operation, much the same as the English co-operative societies. It operates on the common joint-stock principle, and has been engaged in agriculture, stock raising and gardening; engaged in agriculture, stock-raising and gardening also in mining operations, with according to their last report, great success. The inner circle, to which I belong, is based on the system of communism, after the model of the Primitive Christian church—only instead of the Hebrew Bible we tian church—only instead of the Hebrew Bible we. have adopted the Harmonial Philosophy as our guide. This circle was founded last fall and is also engaged in farming, stock-raising and gardening. There is also a group employed in well-boring with machinery. The water is found by spirit power, and the exact spot to bore indicated, with the depth, etc., so that we are able to insure the water. Our Orthodox friends tell us it is all the work of the Devil, but sensible people think it must be a pretty good sort of a Devil that would show people where they could find good water in abundance; and the best of the joke is that preachers, men of God, come to us to get us to use this spirit power to find water for them. If this is not according to their own showing, hiring the Devil to do the Lord's work, what else is it? But to return to my subject: in both of those circles all persons admitted who bring in capital, whether large amount or small, receive ample and satisfactory security for it, and whenever they wish to withdraw, will receive back the full amount with leavel intered. and satisfactory security for it, and whenever they wish to withdraw, will receive back the full amount with legal interest. They also will not be compelled to labor, but can assist whenever impressed to do so, and wherever they prefer. We have a good medical medium among us and had some cases of starlet fever lately, cured rapidly by spirit friends. We have three hundred and fifty acres of excellent land, two hundred and fifty improved, and raised last year, immense quantities of proved, and raised last year, immense quantities of corn, wheat, oats, potatoes, etc. We only receive members after a probationary period of one year. In this circle everything is regulated by unanimity, but in the outer circle they control their business by a majority of votes. All applications are submitted to our spirit guides and they determine the proper persons to admit. Our guides tell us we will succeed.

SMYRNA, MICH.—Mrs. M. J. Howe writes.— Thinking that a few words concerning this little out-of-the way place may be of some interest, I will endeavor to give a brief account. This little town, situated in the north-west corner of the town, situated in the north-west corner of the county of Ionia, contains four classes of people, or as I might say, people of four different beliefs—Baptists, Congregationalists, Liberalists and Spiritualists, and there are also two or three Tom Paine men, called by church-goers, Infidels. The Baptists dip their converts completely under water and prove it by the Bible (Heb. 10: 22). The Baptistry is under the floor of the pulpit or altar of the church, and is filled with water from the river, drawn in barrels, and poured in at the top. By the time thirteen or more are baptized, you may judge as to the purity of the water. I suppose this must be a reason why so many backslide. Of course the Baptists do not like the Congregationalists, for they sprinkle water on the heads of those that wish to unite with the Congregationalist church, and prove it by the same Bible (Ezekiel 36: 25) Even this does not make friends of the two churches, for each church has friends of the two churches, for each church has its idol—found in the same bible—King James' version; but is it any wonder when we know they version; but is it any wonder when we know they both worship a book containing twenty-four thousand errors? Then what can be expected of the rest of us with this example constantly in our midst? The Liberalists come next on my catalogue. Woe to them, for they serve God and Mammon! Some help one church, some help the other, and just so long as the two churches have these supporters they will continue. have these supporters, they will continue to exist—and their wranglings and bad example also. These are to be pitied, for they know not what they do. Spiritualists are at work. They what they do. Spiritualists are at work. They are in earnest. The Religio-Phillosophical Journal is loaned and given away to every one that will read it. We commenced taking it the 23rd of last March, and have just one paper left. We have also loaned what few books we own, that we might cast a few crumbs upon the troubled waters. Mr. Filbric is an earnest worker, and having means he keeps books going from one to waters. Mr. Filbric is an earnest worker, and having means he keeps books going from one to another as fast as they can be read, thereby sowing seeds of c.mfort and happiness to all who will partake. There are also others, but for want of space shall omit their names. Benjamin Todd has been here and delivered five good lectures. Mr. Lusk spoke four times with words of wisdom. May all profit thereby. The Tom Paine men mind their own business and ask only a proof of immortality—that will satisfy them. They do not give anything toward the support of the two churches, thereby doing no evil, if they can do no good. Good respectable men they are, and their example is worth something.

WAVERLY, N. Y.—Dr. H. P. Fairfield writes.— Dear Journal.—Everybody who recognizes the law of progress, is speaking in your praise, and I am happy to inform you that the life and power, the love and wisdom of the angel-world, is manifested, recognized and appreciated by the citizens of Waverly. Reform and progress are the universal watchwords. Spiritualism is uppermost as a religion in this place; in fact there has been for the past year a continual revival in spiritual

things. The Clergy, the Church and the Devil, have no good part in the work. The people are learning to get along in the journey of life without them. I have been speaking during the past month for the good spiritual society here. They are harmonious and in good working order. I should be glad to remain longer with them, as they desire me to, but am engaged to speak in Wilmington, Del., through the month of February. I am ready to make engagements for the Spring and Summer months. Address Dr. H. P. Fairfield, Ancora, Camden Co., New Jersey.

The Little Bouquet.

The above entitled work will be a monthly magazine, (usual magazine size, 32 pages of reading matter) with an illuminated cover of uncommon beauty. The whole work will be richly embellished with illustrative cuts, and replete with well written articles based upon the philosophy of life, and spiritual facts adapted to the taste, capacity, mental and moral culture of the children and youth of the present age, both in an out of the sphere of Progressive Lyceums.

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Attention Opium Eaters!

Mrs. A. H. Robinson has just been furnished with a sure and harmless specific for curing the appetite for opium and all other narcotics, by the Board of Chemists, in spiritlife, who have heretofore given her the necessary antidote for euring the appetite for tobacco and the proper ingredients for restor ing hair to all bald heads, no matter of how long standing.

Mrs Robinson will furnish the remedy, and send it by mail or express to all who may apply for the same within the next sixty days, on the receipt of five dollars (the simple cost of the ingredients), and guarantee a most perfect cure or refund the money, if directions accompanying each package are strictly followed.

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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 procured 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, Corner Adams and Fifth Avenue, Chicago.

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RAILROAD TIME-TABLE.

Arrival and Departure of Trains. WINTER ARRANGEMENT.

CHICAGO, BURLINGTON & QUINCY. Depots-Foot of Lake street, Indiana avenue and Six eenth street, and Canal and Sixteenth streets. Ticket

office in Briggs House, and at depots.	118.116.5
Leave. 7:30 a m*Mail and Express	Arrive. *4:15 p n
9:15 a m* Dubuque and Sionx City Ex.	*2:00 p n
10:15 a m* Pacific Fast Line	*3:15 p m
10:15 a m* Rock Island Express	*4:15 p n
3:15 p m* Galesburg Passenger	*8:10 p n
4:20 p m Mendota and Ottawa Pass'r	9:55 a n
1:00 p m Aurora Passenger, Sunday	9:55 a n
1:45 p m Aurora Passenger. 5:30 p m* Aurora Passenger.	*8:15 a n
9:15 p mtDubuque and Sioux City Ex.	47:00 a H
10:00 p mt Pacinc Night Express	16:45 a T
ACCOMMODATION.	10.40 a II
11:00 a m* Downer's Grove	*5:50 n m
6:15 p m* Downer's Grove	*7 -15 a m
†Ex. Saturdays. *Ex. Sundays. ‡Ex. Mond	ays.
CHICAGO & NORTHWESTERN.	
Ticket office, 31 West Madison street,	
CALIFORNIA LINE.	
Depot, corner of Wells and Kinzie stree	
Leave.	Arrive.
9:30 a m* Pacific Express	*3:45 p m
4:00 p m* Sterling Accommodation	11:00 a n

Total Paris Control of the Control o
FREEPORT LINE,
Depot, corner Wells and Kinzie streets.
Leave. Arrive.
9:15 a m* Freeport and Dubuque Pass *2:00 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 Dubuque 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
MILWAUKEE DIVISION.
Depot, corner of Canal and Kinzie streets.
8:00 a m* Milwaukee Mail*10:10 a m
9:45 a m* Day Express *4:00 n m

2000	Depot, corner of Canal and Kinzie stree	ts.	
8:00 a		10:10	a m
	m*Day Express	*4:00	p m
	m* Evanston Passenger	*1:55	p m
	m Highland Park Acc'n	3:40	p m
4:10 p	m* Kenosha Acc'n	*9:00	a m
5:00 p	m*Afternoon Express	*7:40]	p m
	m* Evanston Passenger	*8:25	a m
	m* Waukegan Passenger	*7:55	a m
6:20 p	m* Highland Park Passenger	*7:55	a m
11:00 p	m Milwaukee Night Pass'r	6:30	a m
	WISCONSIN 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 Ex	*7:15	p m
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SPIRITUALISM.

Nuts for Theologians to Crack---the Bible full of it, and Mr. Wilson ready to Prove it.

His Lecture Last Night.

[Lexington, (Ky.,) Daily Press.] Notwithstanding the severity of the weather last evening, and the fact that the younger portion of our citizens love Rip Van Winkle better than they do communion with friends "not dead, but gone before," the lecture room of the library building was comfortably filled with an audience composed of thinking men and women of the city, gathered to hear Mr. E. V. Wilson, of Chicago, Illinois, discuss the interesting question of Spiritualism—interesting because so little understood. In the audience we noticed a counter of our work are audience we noticed a couple of our most eminent divines, one of whom a short time ago made this subject the occasion of a discourse, rich in thought and covering a broad field of study. The lecture of itself occupied considerably longer time in its delivery than we had anticipated, though during the whole time he was listened to with the most marked attention.

We regret that we are unable to give to Mr. Wilson's lecture the particular attention it deserves, but the lateness of the hour at which he closed, and the crowd of matter already on hand, prevents us giving more than a hasty

notice of his remarks.

Beginning his remarks, he announced himself a radical in the strictest sense of the word, though not abusive. He next declared his firm belief in, and adherents to, the doctrine of Spiritualism. While he is a Spiritualist, he is at the same time a firm believer in the Bible, drawing therefrom his views and theories on Spiritualism. To use his own expression, he "believed more in the book than most preachers do, differing from them only in the conclusions drawn." Mr. Wilson advo-cates the theory that the mind is the best of man, and that while the body molders and returns to mother earth, the soul lives on and enters into another—a new life. While he believes in the Bible, he denies that he is a Christian, that is in the sense in which a Catholic would disclaim connection with the Methodist Church, and vise versa. He de-clares that man is a necessity to God; that the mouth of man is the mouth of God, and that all communications emanating from God

must come through man.
In support of the spiritualistic theories advanced and advocated last night, he quoted quite a number of passages from Holy Writ, dwelling particularly upon the history of Saul and the Witch of Endor.

He commented freely upon the practice of preachers of alluding to this character in Old Testament history as "the old hag," etc., and claiming that if they disbelieve that portion of Sacred History, they must reject the whole, and at the same time arguing that she was a medium.

In the New Testament he drew largely from Revelations and the writings of Paul to prove the existence of spirits, and the ability to exercise mediumistic powers. There were a number of other arguments advanced to a number of other arguments advanced to support his theory, but our want of space compels us to pass them by. Leaving the Bible for the time being, he asserted that the powers of mediumship displayed by the Witch of Endor, are being daily exercised in this age of improvement, and to prove his assertion he entertained his audience at some length with the revelation of incident from his own history. Many of these in-stances and illustrations were full of interest, and the impressive manner of their relation detract not one whit from that interest. regret that we are not able to give our readers this morning some of these remarkable illustrations. They were well worthy an appearance in print.

The next advance made by Mr. Wilson was upon what he chose to call animal Spiritualism, and, if we understood him correctly, he invested the lower grades of animate creation with a spiritual nature, and gave them the power of going above their position and pos-sessing themselves of the tangible in man, dethroned of his mental faculties. To prove this he mentioned a large number of instances of rabies caused by the bite of dogs, snakes and

The next and most interesting portion of The next and most interesting portion of the lecture, albeit all was interesting, was this wonderful exercise of his clairvoyant powers before the audience. If we are not mis-taken he gave nine different exhibitions of this unique attribute, and of the entire num ber only two of them failed, and one of these, dating eight years back, was not re-membered by the gentleman who was the clairvoyant's subject.

Besides being a Spiritualist Mr. Wilson is something of a Phrenologist, and his description of the temperament of Mr. Williams was, by gentlemen well acquainted with Mr. W., said to have been eminently correct. From the life of that gentleman he gave a number of excerpts, and in every instance, save one, he was correct. With Mr. Hale, Mr. Williams, Dr. Sharp and lady he was wonderfully correct in picturing scenes from their past life, the mention of which by Mr. Wilson were not in the slightest anticipated by the parties, and which had long since been buried beneath the dust of "dead years long scene"

His evidence of his ability to speak of the past, and speak with accuracy, sets at rest the idea of "mind reading." We have heretofore been skeptical on this point, but last night we were convinced that once at least there was no "mind reading," or exercise of

As Mr. Wilson intends delivering a course As Mr. Wilson intends delivering a course of lectures in this city, our citizens will have an ample opportunity to hear him, and through the colums of the *Press* we will endeavor to keep them posted upon his lectures.

In appearance Mr. Wilson is large and commanding, a florid complexion, a heavy suit of hair falling upon his shoulders, with flowing heard nearly white (as is his hair). As a

beard, nearly white, (as is his hair.) As a speaker he is fluent, and well calculated to in-During his stay in this city we predict for him good audience

Mr. Seward's Religious Views.

We present our readers the following as the conclusions of a great man. Are they Spirit-ualistic or of the Advent faith—which? At any rate they are worthy of careful attention. Mr. Seward does not mention the name of

Christ once in connection with his views, notwithstanding he refers to "an enlightened view of the Christan religion." "She still lives in the condition which the church styles the place of departed spirits," etc., but see what a correspondent of the New York Herald from

Auburn says: The religious views of Mr. Seward are quite a topic of discussion just now, and in that connection it may be proper to give the Herald readers experiences of one of his intimate cleri-cal friends, who says that Govenor Seward firmly believed the doctrine of the immortality of the soul or spirit, and of its ultimate reunion of some form of immortalized body after the in-terval of separation called death, according to the intimation contained in the fifteenth chapthe intimation contained in the inteenth chap-ter of St. Paul's First Epistle to the Corinth-ians. It was his manner of expressing his ideas upon the subject to say that there is not any real death; that the life with which a hu-man being is invested at his birth is an emana-tion from the Deity and is immortal; that the first clay body in which it is tabernacled wears out and perishes; that the spiritual life con-tinues to exist thenceforth in a disembodied state until the occurrence of the greatest of all marvels, the great consummation, viz: the re-surrection and rehabitation of the body, its union again in some form with the life or spirit, and the creation of a new heaven and a new earth, when man ascends to a higher sphere of existence. Hence it was his habit to speak of what we call death as a temporary sleep of the body, and of the future state, so called, of the soul or spirit, as the

TWO FUTURE STATES OF EXISTENCE. The first time the Governor mentioned his views at length upon this subject was at the burial on Fort Hill of Judge Miller.

burial on Fort Hill of Judge Miller.

"His dust merely sleeps there temporarily," he remarked; "but the Judge himself is still alive." Then in a measured and very impressive manner, he repeated a few lines from the hymn to Death.

"Such," he continued, "is the doctrine, the faith and the hope of the Christian religion. It is the adopted destiny of

In the month of June of 1865, when the sexton was preparing the grave of Fort Hill for Mrs. Seward, the Govenor went there, in company with Baron Stoeckel, General Han-cock and Dr. Norris, to give the required di-rections, and sat for a while with them upon a rustic seat on the ground, when the Baron re-marked that he was unable to realize the fact

that Mrs. Seward was dead. "She is not," replied the Governor, "she still lives. She still lives in the condition on which the church styles the place of departed spirits." There is no such thing as death of the soul of life. It is the body alone which sleeps, and that only for a limited but unrevealed season. So we read and so we

"That," returned the Baron, "is a very comfortable reflection."

"It is not only a comfortable reflection," continued the Governor, "but it is consolation afforded by an enlightened view of the Christian religion."

The same was advanced by the Governor at the time of burial by the side of her mother of his daughter Frances.

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Had tried almost everything that I could hear recommended, and firmly believed that nothing could restore my hair.

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CONTENTS.

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