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THE BEAUTIFUL RIVER.

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BY MRS. F. O. HYSER,

There's a beautiful river, a murmuring river, Whose current doth ripple and roll From the Great Heart called the Infinite Giver,

Indweller—and Life of the soul. Our minds and our hearts are the shores that it

kisses,

And laves through the infinite day, Unfolding to blossom and fruitage the blisses That woo us o'er life's weary way.

I've listen'd entranced to the song of this river, Since first I awoke in this sphere, And caught from its ripples the glimmer and

quiver Of love-light through shadow and lear; And oft, when uplifting the tear-clouded vision

The God of my faith to implore, I've seen for a moment the hallowed elysian That lies on its beautiful shore.

But when unto others I'd outline the story, In answer to hoping and prayer, My speech shrinketh back from its infinite glory,

And leaveth my thought in despair: For earth hath no language in which I can give

The soul must its symbols conceive; And then must we nourish and cherich and live it;

'Tis never ours while we believe.

Belief is but doubting, and over this river There ewcepeth no shadow of fear; Distrust and misgiving have parted forever With those who abide in its sphere. This realm, like all others, must feel life's re-

action,

For such is law's changeless behest, But like the soft shade of a sunbam's refraction

The soul finds its infinite rest.

DISGUISED ANGELS. How We Entertain Angels Unawares.

SERMON BY BEV. ROBERT COLLYER AT UNITY CHURCH, CHICAGO, ILL.

The following is the text of his discourse: Some have entertained angels unawares. Hebrews xiii, 2.

Angels seem to be as natural to the heavens which bend over our Bible as doves are, so that when I read of them bringing their messages and singing their carols, or doing their great deeds, I never quarrel with them or re-fuse to believe in their reality to those who say they saw them. I forget to criticise when I light on them in the wonderful old chapters. They have their own way with me, reason or none. They were there in my childhood when I first began to read my Bible; some were sit ting at the hut door with Abraham, and some were singing to the shepherds out of heaven, and I have made up my mind long ago not to disturb them. They are good company. Chil-dren take to them, so do child-like people who hear the whisper and feel the near touch of the inner words and Christ, who was one with that inner world while He was also one with

that inner world while He was also one with the outer, feels the reality of their presence whenever He turns and speaks of them with the assurance of a spirit at rest on the ques-tion of their nature and office. But so far does this heaven and earth of the Bible differ, seemingly, from our own that if word was sent to our papers about the visit of one or more angels to a man somewhere out on the prairie, or to one of our fellow-citizens, they would not print it. If a man should tell me in all good faith he had seen and talked with an angel of the kind we see in the great pictures, I should not believe, him, except to say. No doubt it seems so to you, but you say, No doubt it seems so to you, but you must be mistaken; and if such a report was sent to be read in any of the churches from a man of their own stamp-the most reliable and truth-telling man to be found among them -it would not be believed. Those of us, then, who love to let the angels of the old time alone are not ready to receive any new ones if any are ready to come. We are content with what we have of that kind. This does not seem to be the right atmosphere for them; they belong to the still and sweet seclusion of old Syria, the land in which the inner life burned with a flame so strong and pure that the words men spoke who felt that fire, burn still and kindle in the great moments of the soul's life the old divine passion and power. But I think this difference lies in part at least, and it may be altogether, in our miscon-ception of the nature of angels. We have been educated to believe in them only in a supernatural sense, to clothe them in our imagination with a glory which has little to do with this world we live in, and then to think of them only in that light. We can not make a graver mistake than this, or one more fatal to whatever grace or blessing may be hidden in their nature and offices for our own day and our own life-time. For while, as I have said, I will not for myself disturb any lovely vision of angels as they appear in our Bible, but will be glad to hear them singing and see them flying there as long as I live, because my heart yearns after something more than I find in Tyndall and Proctor, between this and the stars, and because their singing once a year at least helps to set the best part of the world singing, to the sweetest music man can hear. "Peace on earth and good will to man"-none the less is it my duty and yours to find all the reality we can possibly lay our hands on with which to bridge the space between the old time and the new, and so to people with an-gels the world we live in to-day. And we have only to remember what these presences really are, even as they are often mentioned in the Bible, and to note at the same time, as we always should, how easily this fervid Eastern imagination can use a spiritual figure to express a tangible and positive reality, in order to understand how very often we may mistake the meaning of this doctrine as the Bible holds it, and credit to some supernatural agency the most natural and beautiful manifestations of the presence and power of the angels. Augels, according to the primitive Hebrew word, as I have often had occasion to remind you, are simply messengers of God. So that when we see them appearing in the guise of men, cating and drinking and doing what men do now, they are really men. I doubt not at all, therefore, that the angels which appeared to Lot in So dom were men; so were those who came to Abraham in the tent; so was that a man who stood in the way with a sword drawn to slay the prophet. Now and then again, as when Jacob slept at Bethel, it is a vision of angels, or, as when Joseph was bidden to flee with on Patmos, and such visions are always to be distinguished from the waking reality which eats roast meat and brandishes cold steel, or opens prison doors. Messengers they all may be; their mission proves or disproves that, and there may be such waking visions of them as Swedenborg had, about the reality of which the world which holds by tangible realities on the one side, and spiritual on the other, will always be divided. So the pages of the Bible are strewn thick with these presences of angels, but they are men sometimes, visions

wings, and said some word fresh from the heart, or did some deed directly from the hand of God.

And so as I study this doctrine of angels in this light of the world we live in; I can see how real and true is their presence, and how divine their power in our life to day, whether we entertain them unawares or welcome them whenever they appear, well knowing their nature and grace. Messages and messengers of God, they come to us still from all sides and on all errands. The bridge is not broken between the old time and the new world and the life are live in portion of all come of the is the life we live in now is as full as ever of their holy presence for those who have eyes to see and hearts to receive them. We can find them in nature, as we can miss them, but whether we do one or the other they are there. Hugh Miller works in Scotland delving in the sand-Miller works in Scotland delving in the sand-stone for days' wages, and there he sees an angel. It is only to the rest of his fellow-workmen a series of curious marks in the stone, as of things that once had life. To Hugh Miller it is a messenger and a message from God. For, as he lets it talk to him, the world of six thousand years that he has been hearing about all his life from the Scotch pul-pit rolls back into the mists of old ages to which his religious teaching is but as yester-day. It bids him go and search after the whole truths of that creation of which it gives him then merely the key, and as he searches still the revelation grows deeper and more distill the revelation grown deeper and more divine. One by one he turns the pages of the book the angel brought him, and finds it written all over with a new word of God, and as he reads and ponders his own soul grows greater in the great presence. The word that was once made flesh is made spirit again; the dry bones live, and in his poet's heart and brain, for he was a poet, he sees God walking in a garden in which there is no fall but only a wonderful and beautiful rising from the simplest and rudest prophecy to the most glorious fulfillment. So Cuvier again, walking on the sea beach in Normandy, meets unawares an angel. He sees a cutile flah stranded on the sand, takes it home, dissects it, wonders

heard and all the books we have read have failed to do this year, if God shall send it to us some day as an angel in disguise. For one whose words and deeds have done more than those of any other man in modern times, to bring in new heavens and a new earth, has well said that all these things are masks and shells within which God hides himself that he may draw near to his children.

Columbus, as he tells us in his personal narrative, out at sea with the crew in mutiny about him and with his whole venture on the about him and with his whole venture on the edge of despair, saw three small birds of the kind that keep about groves and orchards. They came singing in the morning and then in the evening flew away. He could see with his wise eyes that they were too feeble to fly far, and showed by their singing when they came that they were not exhausted by their flight and then he knew land must be near. Columbus saw that day three angels in dis-guise, messengers of God, which had come to tell him land lay over there to the south west

tell him land lay over there to the southwest and close at hand as surely and as purely as if three angels of the shape he had seen in the great cathedral picture in Seville had lighted on the prow of his vessel, and closing their white wings a moment had told him all the birds told him in their singing. So a bird may whisper a message of heaven to me or to you. That thrush you may meet in some shy reach of the woods has a brain three times larger in proportion than the brain of Shakespeare, and

proportion than the brain of Shakespeare, and an organization of a more exquisite delicacy than any man ever had in this world. Think you if your ears and your heart are open there is no note of hope and cheer in that brown bird you do not know already. If I were required on pain of death, Went-worth Higginson says, to name instantly the most perfect thing in the universe I should risk my life on a bird's egg. Is there nothing in the nest then to whisper some fresh secret to us of the wise master builder? Walking in the dewy morning a man saw once in a spithe dewy morning a man saw once in a spider's web the delicate suggestion of the most perfect suspension bridge that was ever made. Are we to conclude that this was the last time

immortality each warrior brought to the ordeal, we instantly and instinctively give such fighting a poorer and meaner place in our hearty than that which was done by multitudes of our own men in a hundred battles since '61, who had to bid good bye to the wife and children, to the mother and sweetheart, to the home and the world that looks so winsomely into a young man's eyes, and then in a single shudder, as if by a long agony, give it all back to God as they said the purchase was worth the price. It is because we are human, there-fore that we can touch the loftiest summits of the Mount of God, which is set apart for the angels. It is indeed true here for all energy angels. It is, indeed, true I hear after all questioning that one man in that mill-dam disaster did rideswiftly down the narrow gorge, shouting; "Flee for your lives, flee! flee! the water is coming," and still he rode and still he shouted, and so a remnant was saved, and as we see ed, and so a remnant was saved, and as we see him with that shadow of death at his back and that great agony of salvation in his eyes, we realize in an instant how no angel borne on celestial wings above the disaster could ever be to the heart of man, what that brave fellow was that morning. In the great earthquake in Manila, in the summer of 1863, when the cath-edral was shaken down on a vast multitude of worshipers including twenty-five priests, an Englishman reports, in one of the English hourworshipers including twenty nye prices, an Englishman reports, in one of the English jour-nals, how he went with many more to see what could be done to pluck any that might ba alive out of the ruins. He found a group about one little chapel from which moans of pain were coming, and as they stood there, one deep, steady voice rose above the agony, a voice full of pain, but fuller still of courage, and these were the words the man said—a priest evidently—"Blessed are the dead that die in the Lord. Yea, saith the spirit, for they rest from their labors." Then the multitude about to burst into a passion of tears, hushing down to silence to see if there should be another word out of the living grave. There was a sudden cry of anguish, and then the voice rose over the agony steady and strong again crying: "For the Lord Himself shall descend from

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NO

Earth's children have marveled how prophe and martyr

Could sing while the fierce fiame aross-How thumb screw and hemlock the clay form

could shatter, And mar not the spirit's repose. They saw not what draughts from this pure

river flowing Were unto their burning lips prest— How sweetly the breeze o'er its crystal breast

blowing

Was wooing them unto their rest.

I know 'twas this river, this beautiful river, That flashed on the eye of the seer— Who, bathing in light from the Infinite Giver, Long, long ago dwelt in our sphere. He told us it flowed in its crystalline glory, From out the high throne of our God. But ne'er could I image the beautiful story Until on its shores I had trod.

Tis of this sweet river, this beautiful river, My songs unto earth shall be given, For round us 'tis sweeping and rolling for-

Its murmurs are all of our heaven. Though deem'd a wild dreamer of beauty's

I'll walk by this musical stream; For dearer than all that the world calleth real To me is this infinite dream.

"Tis the song of this river, this beautiful river, That gladdens the dear earth to-day, Proclaiming the power of the Law to deliver

Our souls from Death's terrible sway. The dear "gone-before-us" across it are sweep-

ing On pinions of glory and light— . Their songs turning sorrow, and sobbing and

weeping

To gratitude's purest delight.

"Tis the song of this river, this beautiful river, That drowneth the threat of the fos-That wresteth the poisonous shaft from its quiver,

And layeth oppression's hand low. Not yet can I dwell in its kingdom sternal, Though hourly in glory I see; My feet press the earth, while of raptures su-

pernal

This river is singing to me.

Then roll on sweet river, O beautiful river! Thy waves are the octaves and bars O'er which, in their praise_to the Infinite

Giver. Rolled forth the glad songs of the stars. Thy ripples are keyed to all rapture in heaven, On earth, or in kingdoms above; My heart's deepest praises to thee shall be

given, O infinite river of Love!

Baltimore, Md.

NATURE never did betray The heart that loved her; 'tis her privilege, Through all the years of this our life, to lead, From joy to joy : for she can so inform. The mind that is within us, so impress With quietness and beauty, and so feed With lofty thoughts, that neither evil tongnes, Rash judgments, nor the sneers of selfish men, Nor greetings where no kindness is, nor all-The dreary intercourse of daily life, Shall e'er prevail against, or disturb, Our cheerful faith that all that we behold Is full of blessings,

The Industrial Monthly says that the general adoption of cremation would lead to the effectual concealment of murders.

at its exquisite adaptation to the poor little part it has to play, and it becomes a messenger with a message from God, which bids him go on searching after those secrets of fitness and harmony, and he never stops until he has searched through the whole kingdom of which that little thing was a part, and given its di-vine secrets to the world. In this disguise of nature, then, angels may come to us in the rudest and most uncouth fashion we can imagine, hidden in a stone quarry, washed up by the tide to our feet. Dead things in themselves, they pulse and burn with life for those to whom they came on their divine errands.

It may be so again with what we are pleased to call the lower ranges of life. I dream now and then of a church which will not be content to meet every Sunday within four walls to hear the most elequent and truthful words any man can say. It will want now and then to meet in the woods, to sit in the silence, to see how the sparrow finds a house and the swallow a nest where she may lay her young by all the altars of the Lord of Hosts. I think also that with all the sermons we have heard or read this year there may be another, which no man can preach, but which you can hear when now and then you go back into the coun-try simply to be quiet, and there shall be a wonderful and beautiful gospel in that sermon you never felt before, because the silences and sweet voices of nature will speak to you as one having authority, and not as the scribes; and there are very few of us that do not need now and then, like the old monarch of Baby lon, to make our dwelling with the beast until we wake up out of our fevered dreams and bless the Lord God. Twenty thousand people last Sanday held a religious service in Lincoln Park. No man spoke to them; no man pray ed with them—there was only some music and the greenery, the flashing waters and the sunshine; but the Lord was in His holy temple in Lincoln Park, and thousands went home cleaner, sweeter, and better for that service. For as it is with the heart and the inner experience, so it is with nature. If we, draw near to God as He walks in the garden in the cool of the day, He will draw near to us. John Burroughs notices that where man goes the birds go that chirp and sing, so that if we let them alone they will leave the wilderness to crowd about the homestead and the highways, and so intent they are on taking part with us and becoming intimate, that he reports how he found a blue grosbeak in a piece of woods near Washington, had left the time-honored traditions of his dainty race about the right material for building, and made his nest mainly of pieces of newspaper, suggesting to me, if Darwin's theory be true, some dim idea within his little mind of some time getting into Congress. It is a notable fact also that only in the regions were men sing the birds sing, or, to state it the other way, where the birds sing, men sing; for old settlers in California tell us how the birds which now fill the groves on the Pacific slope with melody were nearly silent until the country began to be well settled, as if God had whispered to them. Somehow it was no use pouring out their hearts in music until they got a fitting audience to which they could come as angels in disguise. Can Nature, then, in a piece of old red sandstone or a fish dead on the beach, become such an angel; so much more can Nature quivering with life and all on fire with harmonious and holy activity. They keep that piece of moss in a museum gens, but they are men sometimes, visions in London Mungo Park picked and treasured follow him. So if there could be and should be call man by other names. If they hold in their in London Mungo Park picked and treasured follow him. So if there could be and should be as he ross out of his despair with its whisper any such intervention of the angels in our life of God's good providence in his heart. He as we dream of, this would be their sternal gave it to his brother when he got home at as we dream of, this would be their sternal as surely as if they came cleaving down life," and some such small matter may do for the blue, with great overshading you or for me what all the sermons we have

spider can come as an angel in disguise. Walking in the woods on a wild winter's day when a storm came up that made his heart faint for fear, Emerson tells how a small bird stood breasting the storm shouting hope and courage to him out of its unconquerable heart and made a man of him for very shame that a bird should be the braver being. It was but one in the millions which can shout and sing to as divine a purpose. Sitting the other day with Father Brewster in his garden, while a pair of robins were feeding their brood in a low green tree, I said in my heart, "O God, my Father, why should we doubt and fear for those thou hast given us to care for, or say it is no use while that single pair of robins is left on the earth to preach their little cheery goson the earth to preach which there the rest to rhee?" "They do not seem afraid," I said to the good old man. "No," he answered. "I told them when they began to go right on, and it would be all right. I was digging there near the tree, and they seemed to know what I meant, so we have been capital company all through the spring. We work on shares, and they are to have what cherries they want in return for the singing, and then I remembered how once in Virginia they passed a law offering a bounty for the destruction of the birds that eat their corn. They banished the birds, and then the worms came in such multitudes that they had no crop at all that year, and would fain have given a double bounty to get them back. For I will bear the heavens, saith the Lord by one of the old prophets, and the heavens shall bear the earth, and the earth shall bear the corn, and the wine, and oil, and they shall bear Jezreel. It is all one piece of harmony this mighty nature, and so as our di-vine friend and teacher caught a sparrow on the wing, as he sat on the hillside, and touched the world's heart forever and ever with a story of perfect trust and tireless endeavor blended into one little ball of spirit and matter, stripplag off its disguise for that moment, showing us the angel, and crying, "Are ye not more than many sparrows." We may, if we will, entertain these angels in all their disguises, and find in whatever snape they come some fresh message of faith, or hope or love, and some new reason for trusting the God and Father of us all. But it is only when we come to a life-like our own that we meet these disguised angels in the divinest way, and find in them a blessing which makes us wonder how it could be possible for the glorious presences we hear of in the old times, to do for us just what they do if the heavens should open and they should come down and speak to us as a man speaks to his friend. It seems clear to me, indeed, that if there was a time when they came in this way, while now they come no more, that the real reason becasue we have hosts of our home-made antaan any they hold back in the heavens. For

must be he neither needs them nor wants them, gels, which truly understood, teach loftier neights of goodness, do deeds of a diviner quality and say words of a purer inspiration as it is not through a celestial superiority to the pains and penalties of life, but in being found in fashion as a man tempted at all points, as we are, and becoming obedient unto death, even the death of the cross, and then' through trouble and temptation of his own, rising by his perfect faith in God and man to be above all other men, the Savior of the World, that Jesus draws us to him, and wins us to trust and

heaven with a shout, with the voice of the archangel and with the trump of God." Then again there was silence, and after a minute there was a whisper faint and low, "Father, into thy hands I commend my spirit," and that was the last. They found him awfully mangled and dead. 1 was saying it was through our subjection to the pains and penalties of humanity that the noblest revelations of angels can reach us. What glorious spirit ever-created outside these conditions could ever touch us with the sublime faith of that poor Catholic priest; and so it is wherever we turn, disguised angels are everywhere among men, and women, and children, waiting for their time to appear in their true character, or appearing but not understood until they have gone away. It is not in the cleaving of the skies and the rustle of white wings that the angels come now. God has reserved some better things for us. If all the cherubs Raphael ever painted could take visible shape and hover about this place, they could not be to our life what that group of children were I held in my arms last Sunday. I can imagine none coming to a sick chamber which could be so sweet and patient and deft in all offices of nursing as some women I have seen in my life, doing that divine work, or any so steady and faithful as some men who fight a battle through a whole lifetime, , always beaten but never knowing it, or knowing it and fighting all the same. These and such as these are the true messengers of God in our own life, the angels that supersede those we seem to have lost and more than take their place.

So then, friends, in one last word, we need not stand gazing up into Heaven, wondering why celestial messengers come down no more. They are down already, standing among us doing their divine work and speaking their heaven-burdened word; and when the chil-dren sing their song,"'I want to be an angel," and we join in it to help them, and to feel the tender touch of their cry in our own hearts, we must not let them think alone of an angelhood that has nothing to do. with earth and time, or think in that way ourselves. We can be angels, all of us. Messengers of God here and now of a closer and more heavenly use in telling the truth as men, and doing it in reaching out human hands in human service sweetly and constantly than any celestial messengers I ever neard of in the old days. I doubt not at all that in the full time we shall know all that can be known about these angels of the uppersphere, but what I would love most to do, and to see you do now, is to understand and touch in all ways this angelhood of nature, and of the life we live in from its lowliest to its loftiest revelation.

THROUGH LIFE.

We slight the gifts that every season bears, . And let them fall unheeded from our grasp; In our great engernse to reach and clasp The promised treasure of the coming years,

Or else we mourn some great good passed away, And in the shadow of our grief shut in, Refuse the lesser good we might win, The offered peace and gladness of to-day.

So through the chambers of our life we pass, And leave them one by one, and never stay, Not knowing how much pleasure there was In each, until the closing of the door Has sounded through the house, and died

away, And in our hearts , we sigh, "For evermore."

GRATITUDE is the throwing out of our hearts in the light of another's kindness,-Bescher.

RELIGIO-PHILOSOPHICAL JOURNAL.

Extracts from our Exchauges.

In order to give our readers a more comprehensive view of Spiritualism and Religious subjects, we shall publish in this Department, the ablest articles of our mehanges, which we are receiving from various parts. of the world.

The Farewell Seance of Katle King. the Spirit.

From the beginning of Miss Cook's medium-ship, the spirit Katle King, or Annie Morgan, who produced most of the physical manifestations, announced that she had power only to stay with her medium for three years, when she would take her final departure. Her time was up on Thursday last week, and before leaving she gave three farewell seances to her friends. At the first of these, held on Wednesday, May 18th; the visitors present were Mr. William Crookes, F. R. S.; Mrs. Mak-dougall Gregory, Miss Douglas, Mr. Henry M. Dunphy, Barrister at Law; Mrs. Ross-Church, Mr. and Mrs. Jas. Manklewiez, Miss Kathe-tine Domin rine Poyntz. Mr. and Mrs. Walter Crookes, Mr. S. C. Hall, F. S. A.: Mrs. F. A. Corner, Mr. G. R. Tapp, and Mr. W. H. Harrison.

MF. G. E. Tapp, and Mr. W. H. Harrison. At the second seance, held on Saturday evening, May 16th, the observers were Mr. William Crookes, Miss Alice Crookes, M. Gus-tave de Veh (a friend of Prince Wittgenstein, and one of the leading Spiritualists in Paris), M. E. Boulland, LL.D.; Mr. Henry Belfield, Ma Espace Jones his sons Rupert and As Mr. Enmore Jones. his sons Rupert and Ar-thur, his daughters Alice and Emily, and his mother, Mrs. Jane Jones; Mr. and Mrs. Thos. Blyton and Miss Florence M. Blyton, Mr. G. R. Tapp, Mrs. A. Corner, Mr. H. M. Dunphy, and Mr. W. H. Harrison. Mr. and Mrs. Cook and family were also present at both the leances.

The farewell seance was held on Thursday last weak, and Katie had emphatically stated that she intended to give it only to the few tried friends now in London, who for a long time had been fighting har medium's battles with the public; and, notwithstanding many solicitations, she made but one exception, by inviting Mrs. Florence Marryat Ross-Church, The other exception war West Church. The other spectators were Mr. Wm. Crookes, Mrs. Corner, Mr. W. H. Harrison, Mr. G. R. Tepp, Mr. and Mrs. Cook and family, and the Grvant Mary.

Mr. Crookes, 7.25. conducted Miss Cook into the dark room used as a cabinet, where she laid herself down upon the floor, with her head resting on a pillow; at 7.28 P. M. Katie first spoke, and at 7.30 P. 11. came outside the curtain in full form. She was dressed in pure white, with low neck and abort alceves. She had long hair of a light auburn or golden color. which hung in ringlets down her back and cach side of her head, reaching nearly to her waist. She wore a long white vell, but this was only drawn over her face once or twice during the seance.

The medium was dressed in a high gown of light blue merino. During nearly the whole of the seance while Katle was before us, the curtain was drawn back and all could clearly from her original position, who did not stir from her original position, but lay quite still, her face being covered with a red shawl to keep light from it. There was a good light during the entire ceance.

Katie talked about her approaching depar-ture, and accepted a boquet which Mr. Tapp brought her, also some bunches of lilles from Mr. Grookes.

All the sitters in the circle clustered closely round her. Katie asked Mr. Tapp to take the bouquet to pieces, and lay the flowers out before her on the floor; she then sat down, Eastto draw rou

spirit in thesame room and at the same time as convincing a proof of stern truth. I have seen that sight.

Seen that sight. On the evening of the 9th of May, Katle King led me, at my own request, into the room with her beyond the curtain, which was not so dark but that I could distinguish surrounding ob-jects and then made me kneel down by Miss Cook's prostrate form, and feel her hands and face and head of curls, whilst she (the spirit) held my other hand in hers, and leaned against my shoulder, with one arm around my neck.

I have not the slightest doubt that upon that occasion there were present with me two living, breathing intelligences, perfectly distinct from each other, so far at least as their bodies were concerned. If my senses deceived me; if I was misled by imagination or meameric influence into believing that I touched and felt two bodies, instead of one; if "Katle King," who grasped, and embraced, and spoke to me, is a projection of thought only—a will-power —an instance of unknown force—then it will be no longer possible to know."Who's who in 1874," and we shall hesitate to turn up the gas incautionsly lest half our friends should be but projections of thought, and melt away beneath its glare.

Whatever Katie King was on the evening of the 9th of May, she was not Miss Cook. To that fact I am ready to take my most solemn oath. She repeated the same experiment with me on the 18th and on that occasion we had the benefit of mutual sight-also, as the whole company were invited to crowd round the door whilst the curtain was withdrawn and the gas turned up to the full, in order that we might see the medium, in her blue dress and scarlet shawl, lying in a trance on the floor, whilst the white-robed spirit stood beside her.

On the 21st, however, the occasion of Katie's last appearance amongst us, she was good enough to give me what I consider a still more infallible proof (if one could be needed) of the distinction of her identity from that of her medium. When she summoned me in my turn to say a few words to her behind the curtain I again saw and touched the warm breathing body of Florence Cook lying on the floor, and then stood upright by the side of Katie, who desired me to place my hands in-side the locse single garment which she wore and feel her nude body. I did so thoroughly. I felt her heart beating rapidly beneath my

hand; and passed my fingers through her long hair to satisfy myself that it grew from her head, and can testify that if she be "of psychic force," psychic force is very like a woman.

Katle was very busy that evening. To each of her friends assembled to say good-bye she gave a bouquet of flowers tied up with ribbon. a piece of her dress and veil, and a lock of her hair, and a note which she wrote with her pencil before us. Mine was as follows:--"From Annie Owen de Morgan (alias Katie King) to her friend Florence Marryat Ross-Church, with love. pensez a moi. May 21st, 1874." I must not forget to relate what ap-peared to me to be one of the most convincing proofs of Katie's more than natural power, namely, that when she had cut, before our eyes, twelve or fifteen different pieces of cloth from the front of her white tunic as sourentri for her friends, there was not a hole to be seen in it, examine it which way you would. It was the same with her well, and I have seen her do the same thing several times.

I think if in the face of all this testimony that has been brought before them, the faithless and unbeliving still credit Miss Cook with the superhuman agility required to leap from the spirit's dress into her own like a flash of lightning, they will hardly suppose her capable of re-weaving the material of her clothing in the same space of time. If they can believe that, they will not find the spiritus trine so hard a nut to crack afterwards. But I did not take up my pen to argue this point, but simply to relate what occurred to myself. I could fill pages with an account of these three scances, but doubtless you will receive several letters on the subject, and I shall not trespass longer on your space, particularly as I have only written this as a testimony to my complete faith in Miss Cook's mediumship, and my pleasure at having been permitted to judge of it myself.—I am, dear sirs, yours faithfully.

for any preparation even of a less elaborate character than would be required for enacting "Katie King." I prepare and arrange my li-brary myself as the dark cabinet, and usually after Miss Cook has been dining and conversing with me and measure out of our dight for a with us, and scarcely out of our sight for a minute, she walks direct into the cabinet, and I, at her request, lock its second door, and keep possession of the key all through the seance; the gas is then turned out, and Miss Cook is left in darkness.

On entering the cabinet Miss Cook lies down upon the floor, with her head on a pillow, and upon the floor, with her head on a pillow, and is soon entranced. During the photographic scance Katie mutiled her medium's head up in a shawl, to prevent the light from falling upon her face. I frequently drew the curtain on one side when Katie was standing near, and it was a common thing for the seven or eight of us in the laboratory to see Miss Cook and Katie at the same time; under the full blaze of the electric light. We did not on these oc-casions actually see the face of the medium because of the shawl, but we saw her hands because of the shawl, but we saw her hands and feet, we saw her move uneasily under the influence of the intense light, and we heard her moan occasionally. I have one photo-graph of the two together, but Katie is scated in front of Miss Cook's head.

During the time I have taken an active part in these seances, Katie's confidence in me gradually grew, until she refused to give a seance unless I took charge of the arrangements. She said she always wanted me to keep close to her, and near the cabinet, and I found that after this confidence was estab-lished, and she was satisfied I would not break any promise I might make to her, the phenomena increased greatly in power and tests were frequently given that would have been unobtainable had I approached the subject in another manner. She often consulted me about persons present at the seances, and where they should be placed, for of late she had become very nervous, in consequence of certain ill-advised suggestions that force should be employed as an adjunct to more scientific modes of research.

One of the most interesting of the pictures is one in which I am standing by the side of Katie; she has her bare foot upon a particular part of the floor. Afterwards, I dressed Miss-Cook like Katie, placed her and myself in exactly the same position, and we were photographed by the same cameras, placed exactly as in the other experiment, and illuminated by the same light. When these two pictures are placed over each other, the two photographs of myself coincide exactly as regards stature, etc., but Katle is half a head taller than Miss Cook, and looks a big woman in comparison with her. In the breadth of her face, in many of the pictures, she differs essentially in size from her medium, and the photographs show several other points of difference.

But photography is as inadequate to depict the perfect beauty of Katie's face, as words are powerless to describe her charms of manner. Photography may, indeed, give a map of her countenance; but how can it repro-duce the brilliant purity of her complexion, or the ever-varying expression of her most mobile features, now evershadowed with sadness when relating some of the bitter experlences of her past life, now smilling with all the innocence of happy girlhood when she had collected my children round her and was amusing them by recounting anecdotes of her adventures in India.

"Round her she made an atmosphere of life, The very air seemed lighter from her eyes, They were so soft and beautiful, and rife

With all we can imagine of the skies; Her overpowering presence made you feel It would not be idolatry to kneel."

Having seen so much of Katie lately, when

able to conceive and then successfully carry able to conceive and then successfully carry out for three years so gigantic an imposture as this, and in that time should submit to any test which might be imposed on her, should bear the strictest scrutiny, should be willing to be searched at any time, either before or after a scance, and should meet with even betafter a scance, and should meet with even bet-ter success in my own house than at that of her parents, knowing that she visited me with the express object of submitting to strict scientific tests,—to imagine, I say, the "Katie King" of the last three years to be the result of imposture,—does more violence to one's reason and common sense then to believe her reason and common sense than to believe her to be what she herself affirms.

It would not be right for me to conclude this article without also thanking Mr. and Mrs. Cook for the great facilities they have given me to carry on these observations and experiments.

My thanks and those of all Spiritualists are also due to Mr. Charles Blackburn for the generous manner in which he has made it possible for Miss Cook to devote her whole time to the development of these manifestations, and latterly to their scientific examination.

The Broad-Church Party.

A Broad-Church party is looming on the horizon of the Episcopal Church. About three-score of its clergy met the other day at New Haven, Conn. and "expressed" (so runs the report of the *Church and State*) "a very strong feeling in favor of a progressive policy, a generous toleration and comprehensiveness, and an adaptation of the Church to its mission in this age." Bishop Clark, of Rhode Island, lent his countenance to the occasion, and it is understood that the occasion had the sympathy of Bishops Huntington, Lee, and Potter, and that there are several other prelates who do not frown upon the movement, and would pray for it if there were any prayers in the book suitable to the exigency. Among the names of the reverend hoteworthies present we notice those of Cotton Smith, Osgood, C. M. Butler, Hugh Miller Thompson, Newton, Arthur Brooks, Rylance, Harwood, Potter, Kirkus, Beardsley Wharton, Richards, and Andrews.

Dr. C. M. Butler read a paper, in which he opposed all legislation against the Ritualists, or High-Church party, and advocated concessions to the Evangelical, or Low-Church party. He would, for example, allow the latter to attach such a meaning as they prefer to the baptismal formula, and to define the word "priest" in the prayer book to mean only "presbyter." Dr. Hugh Miller Thompson read a paper on "Liberty in the Use of the Prayer Book," and maintained that "literal conformity to it was impossible," and that "the clergy should be at liberty to compile special services from it for special occasions." It was resolved to hold a congress for the dis-cussion of these and kindred points next au-tumn, during the sitting of the Episcopal Convention.

This movement takes its cue, of course, from a similar one of long standing in the Eng-lish Church, which is divided into three distinct and separate ecclesiastical sections, called for short in England, "The Broads," "The Highs," or Ritualists, and "The Lows," or Evangelicals. The last two do the biting and devouring of one another, and would in all probability have made an end of the Estab-lishment, if not of themselves, by this time, but for the presence of the third, or Broad party, who only draw the fire of both contestants, but-never return it! This, while exceptrating to the contestants, has been consolidating to the Church. The Broads assume n attitude toward the other two parties somewhat similar to that which Dr. Watts, in a "liberty in the use of the Prayer-Book" and "an adaptation of the Church to its mission in this age." Every denomination is beginning to see that nothing will insure its unity and perpetuity like securing toleration to its component parties.—*Chicago Tribuns*.

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JULY 4, 1874.

ern reshion, and seked all which was done, most of those present sitting on the floor at her feet. She then divided the flowers into bunches for each, tying them up with blue ribbon. She also, wrote parting notes to some of her friends, signed "Annie Owen Morgan," which she stated was her real name when in earth life. She wrote a note for her medium, and selected a fine rosebud for her as a parting gift.

Katie then took a pair of scissors and cut off a quantity of her hair, giving everybody present a liberal portion. She then took the arm of Mr. Crookes and walked all round the room, shaking hands with each. She again sat down and distributed some of her hair; and also cut off and presented several pieces of her robe and veil. After she had cut several great holes in her dress as she sat between Mr. Tann and Mr. Crookes, she was asked if she could mend it as she had done on other occasions: she then held up the dilapidated portion in a good light, gave it one flap and it was instantly as perfect as at first. Those near the door of the cabinet examined and handled it immediately, with her permission, and testified there was no hole, seam, or joint of any kind, where a moment before had been large holes several inches in diameter.

Then she gave parting instructions to Mr. Crookes and other friends. as to the course which was to be taken in the future for the further developments that are promised to be given through her mediumship. These instructions were very carefully recorded and given to Mr. Crookes

She then appeared tired and said reluctantly that she must go, as the power was failing, and bade farewell in the most affectionate way: the sitters all wiched her God speed, and thanked her for the wonderful manifestations she had given. Looking once more carnestly at her friends she let the curtain fall and she was seen no more. She was heard to wake up the medium, who tearfully entrested her to stay a little longer, but Katie said, "My dear. I can't. My work is done; God bless you," and we heard the sound of her parting kiss. The medium then came out among us, looking much exhausted and deeply troubled. Katie said that she should never be able to

speak or show her face again; that she had had a weary and sad three years' life "working off her sins" in producing these physical mani-festations, and that she was about to rise high-er in spirit life. At long intervals she might be able to communicate with her medium by writing, but at any time her medium might be enabled to see her clairvoyantly by being mes merized.

We have received the following letter on the subject from Mrs. Ross-Church:

Sir,-As the genuineness of Miss Cook'smedinmship has been so publicly called in question lately, I think it but a just return for the kindness which enabled me to be present at three of her last seances to bear witness to what I experienced there. These seances took place on the 9th, 13th, and 21st of the present month.

I will not recapitulate what so many have fold of the appearance of the spirit "Katie King," nor of the means taken to prevent any imposition on the part of her medium. This has all been repeated again and again, and as often disbelieved. But I find Serjeant Cox, in his late letter on the subject of Miss Showers mediumship, saying that could such an end be attained as a simultaneous sight of the apparition outside the curtain and the medium within, "the most wonderful fact the world while, the most would be established be-yond controversy." Perhaps Serjeant Cox would consider a sight of both medium and

FLORENCE. MARRYAT ROSS CHURCH.

SECOND ACCOUNT.

The last of Katle King—Photographing her by the aid of Electric Light.

BY WILLIAM CROOKES, F. R. S.

Having taken a very prominent part of late at Miss Cook's seances, and having been very successful in taking numerous photographs of Katie King by the aid of the electric light, have thought that the publication of a few of the details would be of interest to the readers of the Spiritualist.

During the week before Katie took her de parture she gave seances at my house almost nightly, to enable me to photograph her by artificial light. Five complete sets of photographic apparatus were accordingly fitted up for the purpose, consisting of five cameras, one of the whole-plate size, one half-plate, one quarter-plate, and two binocular stereoscopic cameras, which were all brought to bear upon Katie at the same time, on each occasion on which she stood for her portrait. Five sepsitizing and fixing baths were used, and plenty of plates were cleaned ready for use in advance, so that there might be no hitch or delay during the photographing operations, which were performed by myself, aided by one assistant.

My library was used as a dark cabinet. It has folding doors opening into the laboratory; one of these doors was taken off its hinges and a curtain suspended in its place to enable Katie to pass in and out easily. Those of our friends who were present were seated in the laboratory facing the curtain, and the cameras were placed a little behind them, ready to photograph Katle when she came outside, and to photograph anything else inside the cabinet, whenever the curtain was withdrawn for the purpose. Each evening there was three or four exposures of plates in the five cameras, giving at least fifteen separate pictures at each scance; some of these were spoilt in the developing, and some in regulating the amount of light. Altogether I have forty-four negatives, some inferior, some indifferent and some excellent.

Katie instructed all the sitters but myself to keep their seats and to keep conditions, but for some time past she has given me permis-sion to do what I liked, to touch her, and to enter and leave the cabinet almost whenever pleased. I have frequently followed her into the cabinet, and have sometimes seen her and her medium together, but most generally I have found nobody but the entranced medi um lying on the floor, Katie and her white robes having instantaneously disappeared.

During the last six months Miss Cook has been a frequent visitor at my house, remaining sometimes a week at a time. She brings nothing with her but a little hand-bag, not locked: during the day she is constantly in the presence of Mrs. Crookes, myself, or some other member of my family, and, not sleeping by herself, there is absolutely no opportunity

she has been illuminated by the electric light. am enabled to add to the points of difference between her and her medium which I mentioned in a former article. I have the most absolute certainty that Miss Cook and Katie are two separate individuals as far as their bodies are concerned. Several little marks on Miss Cook's face are absent on Katie's. Miss Cook's hair is so dark a brown as almost to appear black; a lock of Katie's, which is now be-fore me, which she allowed me to cut from her luxuriant tresses, having first traced it up to the scalp and satisfied myself that it ac-

to the scalp and satisfied myself that it ac-tually grew there, is a rich golden auburn. On one evening I timed Katie's pulse. It beat steadily at 75, whilst Miss Cook's pulse a little time after, was going at its usual rate of 90. On applying my car to Katie's chest I could hear a heart beating rythmically inside, and pulsating even more steadily than did and pulsating even more steadily than did Miss Cook's heart when she allowed me to try a similar experiment after the seance. Tested in the same way Katie's lungs were found to be sounder than her medium's, for at the time I triedmy experiment Miss Cook was under medical treatment for a severe cough.

Your readers may be interested in having Mrs. Ross Church's and your own accounts of the last appearance of Katie, supplemented by my own narrative, as far as 1/can publish it. When the time came for Katie to take her farewell I asked that she would let me see the last of her. Accordingly when she had called each of the company up to her and had spoken to them a few words in private, she gave some general directions for the future guidance and protection of Miss Cook. From these, which were taken down in shorthand, I quote the following: "Mr. Crookes has done very well throughout, and I leave Florrie with the great est confidence in his hands, feeling perfectly sure that he will not abuse the trust I place in him. He can act in any emergency better than I can myself, for he has more strength." Having concluded her directions, Katie invited me into the cabinet with her, and allowed me to remain there to the end.

After closing the curtain she conversed with me for some time, and then walked across the room to where Miss Cook was across the room to where miss over lying senseless on the floor. Stooping over her Katie touched her, and said, "Wake up Florrie, wake up! I must leave you now." Miss Cook then woke and tearfully entreated Katie to stay a little time longer. "My dear, Katie to stay a little time longer. "My o I can't, my work is done. God bless you, " TO plied Katie, and then continued speaking to Miss Cook. For several minutes the two were conversing with each other, till at last Miss Cook's tears prevented her speaking. Fol-lowing Katie's instructions I then came forward to support Miss Cook, who was falling on to the floor, sobbing hysterically. I looked round, but the white robed Katie had gone. As soon as Miss Cook was sufficiently calmed a light was procured and I led her out of the cabinet

The almost daily seances with which Miss Cook has lately favored me have proved a severe tax upon her strength, and I wish to make the most public acknowledgement of the obligations I am under to her for her readiness to assist me in my experiments. Every test that I have proposed she has at once agreed to submit to with the utmost willingness; she is open and straightforward in speech, and I have never seen snything ap-proaching the slightest symptom of a wish to deceive. Indeed I do not believe she could carry on a deception if she were to try, and if she did she would certainly be found out very quickly, for such a line of action is altogether

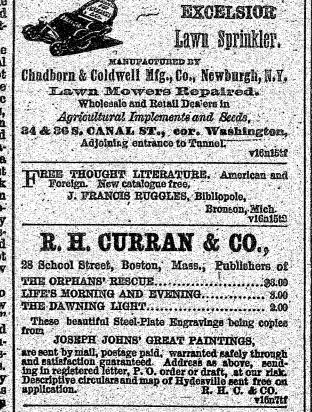
vell-known hymn, enjoins upon juvenile Christians as respects the dogs, which God made on purpose to do the barking and bit-

The Broads avoid controversy, eschew the dogmas, or preserve them held in a poetical solution, and acquiesce in what they can not alter until they can alter it. They stretch the mantle of their charity over the Ritualistic performances of Mr. Maconechy at St. Albans, and the Evangelical abstinences of Dean Close at the Carlisle Cathedral. They would humor All Saint's in its candles, Father Ignatius in his diatribes against Henry VIII, as a church-founder, and the *Record* in its disgust for a benediction pronounced with the back of the head instead of the palms of hands. In a word, the policy of the Broads is the opposite of that of the dog in the manger-they will eat and let eat whether the "real pres-ence" be in the elements, or only in the morbid exegesis of the communicant. They will not go out of the Church themselves, or allow anybody else to go out, if they can help it.

They are enabled to be of great service to the Establishment also by keeping up a show of catholicity to "them that are without." They stand between the Nonconformists and the Evangelicals, who divide their acrimon-ious zeal for God between opposition to disestablishment and repudiation of Dissenters. In this country the word evangelical has only a doctrinal application; in England it is as a totel har application; in England it is as strictly a party, if not a political, designation as Tory, Conservative, or Whig. There it is the Broad, and not the Evangelicals, who have the dealings with not Episcopal Christians. Dean Stanley has signified his willingness to exchange pulpits with a Nonconformist minister, and he and Dean Alford, shortly before the death of the latter, had about made up their minds, or, rather, bodies, to do so; but there was, if not a lion in the way, at least a canon, which their lawyers advised them not to brave. Dean Howson would not object, nor would Bishop Temple, or Archbishop Tait, to have the canon splked. Bo there no knowing how soon we may hear of Max Muller's lectures at the reading-desk of West minster Abbey being succeeded by a sermon from some sedate and surpliced Dissenter in the consecrated "pulpit" of that ancient edi-

It is no wonder, then, that with these facts before them in their Mother-Church, the Episcopalians of this country should feel the necessity of adding one more to the parties within their body, in order to prevent seces-sion from it. A stitch in time saves nine. The Reformed Episcopalian schism could probably have been prevented, or would never have been thought of, had there been an or-ganized and pronounced Broad-Church party in the Episcopal communion. At all events, it is evidently thought that the time has come to try what can be done to prevent other ruptures, by providing accommodations for the different modes of worship and forms of faith.

In fact, a Broad church party has come to be a necessity in all the great sects that care to maintain their unity, peace, and concord. The liberal element rises and asserts itself, not only for its own sake, but for the sake of all th other elements or schools of thought. "Literal conformity" being no longer attainable, a large forbearance has become indispensable The Liberal Baptists have organized to guaran-tee freedom of sction on the communion question, the Liberal Presbyterians are insisting upon dexibility in the interpretation not only of the Westminster Confession, but of foreign to her nature. And to imagine that Paul on the silence of women, and now the an innocent school girl of fifteen should be Liberal Episcopalians are making a stand for



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Nature's Interior Unfoldings.

BY D. G. MOSHER.

No. IV.-CULMINATION OF GERMS.

The variety of modes of fructification and propagation by the various organized forms; is a subject of interest, and has a bearing in the elucidation of interior unfoldings, particularly as regards the principles upon which the germ-inal entities that are to constitute the nucleus of the prospective offspring are actuated. These germs are actuated by the same causes that prompted Columbus to make the discovery of America; that prompted the immigration from the Father country; that prompt emi-gration to the westward, or to the North-pole gration to the westward, or to the North-pole and interior world. These promptings are superinduced indirectly by the general intel-ligence or mind-principle that pervades the "stupendous whole," in the same manner that the germinal entities of muscular fiber are prompted to move in a direction as willed by the pervading mind or intelligence of the indi-vidual, or perfected whole in obeyance to the

The seminal and ovarian germs of the male and female, are recruited from the surfaces of every spherical atom that constitutes the general spherical formation of the general organ-ism; and within the precincts or each of such spherical atoms there are reserve receptacles for these generative germs which are held in reserve till called forth by the progenitive sovereign, or ruler of the amative propensity, and are conveyed by means amply provided, to a general rendezvous, to await the final im-pulse from the monarch of love, will and wisdom, or of will and lust.

If a divinely mated pair, are guided by pure love, will and wisdom, at the time of sexual embrace, and at all times and under all circumstances, previously as well as afterward, none but the higher order of germs will be elected and held in reserve till the divinely directed union of the seminal and ovarian germs. and a subsequent fostal organization, greatly improved in its physical organism, and pos-sessing the rudiments of an intellectual organism, better balanced, and in every way superior to that of its progenitors.

The procreative organs, informs of the vegetable kingdom, are analogous in many respects to those of the animal kingdom, but the animal and intellectual principle is developed only interiorly, or infinitesimally in the vegetable form, rendering impossible an outward sexual embrace, therefore, provision for fructification is necessarily made for propaga-tion, by external fructifying organs, in wis-dom produced by latent germinal elements, ample provision being made for the conveyance and union of the seminal and ovarian germs by the wind. After fructification the processes of the development of seed, which bears some analogy to the formation of the egg in oviperous animal forms-the perfect form being dependent upon external causes form being dependent upon external causes for its development, as a perfected plant-form. Here there appears to be an imper-fection in the plant-form, as also appears in all organized forms beneath man, and such must ever remain in the same king dom, or belong to the same species. The vegetable never can become an animal, or, an animal become a man. There ever will be a line of demarkation between these kingdoms and species. All these are vehicles, only for the transfer of germs.

I have made the statement that an animal or even a plant, is a perfected form, or a perfected germ, yet I say they are imperfect; 1. mean not they are perfect as a form of the however much these may differ in their gener-al features or characteristics. The genus homo is the result of election of the higher or more perfectly intellectualized germs, of the monkey, ape, babboon, orang-ou-tang, and kindred forms; not excluding the ou-tang, and kindred forms; not excluding the canine species. How, in what manner, or by what process, the "creation" of man was brought about, is now the query,—the yet un-solved problem; and it is not without further explanations of the interior unfoldings of naexplanations of the interior unfortunge to he ture's processes, that I shall attempt a full so-lution of this intricate problem; the primary principles, however, are already laid down. It is an indisputable fact that the higher order of animals next beneath man, exhibit, collect-ively, in some degree, all the primary princi-bles or characteristics, the integrate of which constitute a human form. The fact that man exists, and that he possesses no primary characteristics that does not exist, or is not inherent in the higher order of animals, proves clearly the fact of the culmination of human germs therein, is prophetic of their migration and reorganization, extraordinary; forming an and reorganization, extraordinary; forming an extra long link in the chain of progressive un-foldment. The human form is not an im-provement on an ape, monkey, or any of the superiorjanimals; but a new invention, —a new machine, a new organization, combining prin-ciples not new, but newly arranged, to sub-serve manifold, and nobler purpose. I have endeavored to show some analogy between a perfected "whole," and an organ-ized compact of individuals, as relates to the organic constructive processes of each, and their natural tendency and ability to repro-duce their kind, and I have more particularly almed to make plain the tendency of the one, as well as the other, by inherent law, to a culmination of their superior germs, prepar-atory to the production of a higher species of organic forms.

Yez.

"Can the cauge of reform be best advanced by planting ourselves outside of Christianity as is done by free religionists, or by taking our position inside of Onristianity, and giving to it a higher meaning than it has borne hereto-

Outside or Inside.

BY W. F. G.

fore?' The above question, discussed not long since by the Free Thought Association of Lake City, suggests to my mind the following thoughts: As there are two theories of man's origin, one of which assumes that he was struck off perfect from the mint of creation, stamped with the image of God; the other, that he has been evolved from the animal kingdom as a crowning work, and is slowly approximating to the divine likeness, which will take him an eternity to complete. One depicts him as des-cending from his high estate on his way to the Devil; the other as ascending from the dust of the earth on his way towards God, in the fulfillment of a glorious destiny. Christianity supports the first of these theo-

ries, and by supporting sustains the idea that by an act of disobedience, man fell from his first estate, incurred the displeasure of his maker, and by losing all sense of moral goodness became totally depraved. Being wholly unable to help himself, or to gain his lost posi-tion, he remained under an everlasting curse, until through pity, help was extended to him through a mediator, who by the sacrifice of himself appeased the wrath of offended justice, so that whoseever would have faith in the great and glorious plan, should be received again into favor, have his downward course arrested, and be saved from the general des-truction with an everlasting salvation! Plant yourselves inside this system, and having faith, you are safe. But if in searching for knowledge, you should happen to go where science leads, you might discover that the story of the leads, you might discover that the story of the Garden of Eden, with all its mythological em-bellishments, is a fable! That being the foundation, the superstructure built thereon, must be false too! Then what becomes of faith? Lost! lost! And you, with all your reform, knowledge, science, and fine spun theories, going swift to the Devil! No wonder that demons dire are placed by theologians in all the avenues leading to know-

theologians in all the avenues leading to know-ledge to frighten their votaries back into the caves of ignorance, where faith abounds and Christianity reigns triumphant! But if you lack faith, all your boasted knowledge, wisdom, and science, is of no avail, for it is written, "Without faith it is impossible to please God." (Heb., 11 chsp., 6 ver.) And again is it written, For by grace are ye saved, through faith and that not of yourselves. It is the gift of God. Not of works lest any man should boast." (Eph), 2 chap., 8-9 ver.) So we find that all our struggles for reforming, and our efforts for knowledge and scientific facts, are

enorts for knowledge and scientific facts, are useless—yea, worse than useless. Toplady, on Predestination, when speaking of those whom God had passed by, or left to pursue their downward course, says, "Every tear they shed; every prayer they offer; every struggle they make to extricate themselves from their awful condition only sinks them deener and deener in dampation."

deeper and deeper in damnation." Stepping outside of Christianity, we find the theory that man started from a low point and is pursuing an upward and onward unfoldment is pursuing an upward and on ward unformation toward the infinite source whence he received the beginning of his individualized conscious being, and started on his endless career of progressive improvement. This theory is opposed to every fundamental principle on which Christianity is based, and it calls for an entirely different system of culture. *

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THE REPORT ON SPIRITUALISM OF THE COMMITTEE OF THE

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THIS EDITION (printed from the Original Plates, by special arrangement with the Publishing Committee) contains the following items

WITHOUT ABRIDGMENT.

I.—The names in full of the Clergymen, Barristers, Solicitors, Physicians, Burgeons, Editors, Literati, Scien-tists, Merchants, and others forming the Investigating Committee.

IL.—The Report in full, as presented by this body to the Society, after an investigation extending over many months, during which oral and written testimony was obtained from obtained from

NEARLY ONE-HUNDRED PERSONS. . III.—The whole of the test-experiments made by the investigators in six sub-committees,

WITHOUT PROFESSIONAL MEDIUMS.

IV.-The minutes and reports of the six sub-commit-tess in full.

V.-The names of the witnesses; and the whole of the evidence given under cross examination by percens of known credibility, in every grade of society, being a rec-ord of extraordinary spiritual phenomens, directly at-tested.-Apparitions-Levitations of heavy bodies, ani-mate and hunimate-Spirit Voices and Music-Spirit-telegraphy, Mescages, Writing, Drawing, and Painting-Bpirit-healings-Visions in Crystals-Trance speaking-Prophecies-Speaking in Unknown Tongnes-The Hand-ling of ed hof Coals, etc., etc.



JEFFELSOE MILLS, N. H., March \$1, 1878:-PROF. PATTON MPIROE:

JEFFERON MILLS, N. H., Marca II, 1913-FROM. FATTON SPERCE: DEAR SIR--YOULE FOSITIVE AND NEGATIVE FOWDERS are creating a great creiteness here. It can truly baseld, in my own person, that the Blind see, the Lame walk, and the Loper is cleaneed. I had the Lopress for thirty years in my legs, arms, head, and nearly all over my body. After taking your Fositive Fowders about four days I showed up my sleeve to ese how my arm looked, and to zay niter astoniabunct the scabs would cleave off easily and leave all smooth; and now my head and body are clean. The Catarrk in my head is arrested. They cured my lungs, that were tied up with Phiegra and Cough. The Rhowmastium in my muscles commenced many years ago, and by degrees extended all over me, so that I could not raise my right arm to my head, or put on my yest. I can now bold it in any position. My legs I sewide only with difficulty get off any way. I now travel quite easily. By overdoing last fall, I brought on a Paim about the Heart, and it would beat a few heats and then stop and start again. I could not it all the other I becams Bilind, so that I could not know a person in the same room. Now I can read the large words in your Circular; and his wife was sick from taking calornel. Her limbs were swelled to her keet y-She could not do anything or go about the house. I could not persuasion got Krs. Bowles to take one work we had been sick about two years; and his wife was a slok from taking calornel. Her limbs were swelled to her keety-She could not do anything or go about the house. I could not persuasion got Krs. Bowles to take creative the moving, and easy the bow to the lowes the lowes at St. Hewile the morning, and easy Mrs. Bowles's that night bedree: It eased all her pain, and she start is subject take creative Weat this have a fort. He went to Mr. Bowles's that night bedree: It ease and me Si

A. H. KNIGHT.

WHAT DOCTORS SAY.

In the coarse of a large experience with the Positive and Negative Powders, I have found them almost infallible in all scute diseases, particularly Fevers of all kinds, such as the Billous Infiammatory, Typhoid, Congestion of the Lungs, Scarlet Fever, etc. I have also found them infallible in Rowel Complaints and Nervous Headache. I have also proved the Olntment recommended to be made of the Positive Powders (according to Rule the tenth) to be magical in its effects on all kinds of Sores and Erysipelas. DR. M. E. JENKS, formerly of North Adams,

vow of Amerbury, Nass. One box of your Positive Powders cared David Willington of a pain in his stomach of 8 years? standing. Mrs. R. Clafin was cured by the Negative Powders of Nunbress, or Falag, of 13 years' duration. The Powder's cured Mrs. H. Claffin of Neuralgia. They also cured a lady of Painful Mensiruation when given up as past cure. In cases of Parturition (Child-birth), I consider them of great value,

WHAT WOMEN SAY.

W HAT WUNIERN SAY.

No More Headache, Neu-

Now, I shall endeavor to illustrate the difference between a more organic compact of indi-viduals, and a perfected organic form or gorm.

An organic compact of individuals of the same degree and of the same species, is but a simple element or principle in the construc-tion of a perfected "whole," or a perfected germ; and such organic compacts, as such, are mortal or subject to dissolution or discremengern, and such organic compacts, as such, are mortal, or subject to dissolution or disorgan-ization, serving as mere vehicles for the con-veyance of progressed germs (individuals) to bicket or progressed germs (individuals) to veyance of progressed germs (individuals) to higher or more progressed organic compacts, which higher, ever, in due time, displace the next lower in the same line of utility. These organic compacts or first principles of an ororganic compacts or first principles of an or-ganic "whole," or perfected germ, are depend-ont servants, ever-laboring and toiling on un-knowingly for the progressive unfoldment of the "whole," however selfish they may be in their pursuits, just as dependent upon the "whole," as the eye, the ear, the hand, or any other member of the body is dependent upon the body for all it possesses. The body, also, is equally as dependent upon its members, parts, primates or elements, for its existence and progressive unfoldings. An organized compact, then, is but an element or primate of a perfected form, as water, air, or the gasses, are but primary elements of the undeveloped earth; being only an aggregation of perfected form, or imperfected atoms. Perfected organic forms contain all forms and degrees of forms of both organized and unorganized matter. Atoms contain all de-grees of perfected germs, consequently, an atom may he said to hortain all de-

grees of perfected germs, consequently, an atom may be said to contain all forms of matter both organized and unorganized in existence.

Mosherville, Mich.

by Christianity, resembles the tethering of a lamb in the midst of a beautiful and rich pasture, so that it cannot grasp anything, only such as comes within the reach of its tether; or, like the bat confined within the limits of a dark cavern, and not allowed to approach an opening leading to daylight for fear the bright sunlight should make it blind!

The central idea of Christianity-faithtethers the soul to the fossilized ideas around which it may revolve, and grasps all that comes within the circle reached by its tether. But let the soul, with its native energies, mount the spiral which leads to the light of progressive unfolding, and how quick the tether strings are tightened, and the soul retarded in its flight. Beckoned onward by the light of truth, it breaks the tethering power, and having thus gained its liberty, it pursues the spiral toward the light of eternal day! How it prompts to action when the nature of man is understood! To witness the misery produced by his being under the control of the lower organs of his intricate being, which organs are all right and good in the sphere to which they belong, and were the distinguishing features of the animals below man, whose mission it was to develop them. Thus, one by one, have lower organs been developed for man's use as a basis of his individuality. Man being the grand microcosm of the universe, and having for his mission to develope the highest and governing principles of this little republic or kingdom of individualized conscious life, in obedience to the command, the foundation of which is in nature, to subdue the earth, and have control of it. See how plainly this view of things points to the cause of evil. The poet says:

"The passions are a numerous crowd, Imperious, positive and loud.

If they grow mutinous and rave They are thy masters-thou their slave."

Lechery, which is prompted by the lowest faculty in man's nature, and when uncon-trolled, fills the world with misery, wretchedness and death. And yet some fanatics would place it on the throne, in the place of reason, and call it the voice of God in the soul, and expect through its influence to obtain the elixir of life! Where destructiveness and combativeness have reigned, wars and fightings have sont thousands and millions to bloody graves! Acquisitiveness, by monopolizing the blessings of life, have caused slavery, wretchedness, want, starvation, misery and death! Aliment iveness, when perverted, leads to satiety and drunkenness, which fills the world with untold misery! All these combined, prompted by pride and vanity, and guided by an undeveloped, and hence an unbalanced, state of the moral organs, fill the world with fanaticism and superstition, which are ever enemies to true spiritual culture.

Let all, then, place themselves, upon the na-ture of man, and endeavor, through true cul-ture, to unfold man's higher nature, and thus by unfolding benevolence, bring the reign of true brotherly love which leads to harmony true brotherly love which leads to harmony and peace; and by unfolding prove veneration in harmony therewith, establish the worship of pure principles, and hope the beacon star which guides the aspirations of the soul to the beautiful haven of immortal joy and peace, and spirituality the gateway that opens be-tween the outer and the inner of man's nature —between the mortal and the immortal—the world of matter and the aworld of mind or world of matter and the world of mind, or material and spiritual universe.

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your rositive rowners, hereyes, to an appearance, were well, and have remained so.-(RORMET THOMAS; Osseo, Mins.) I had **FURNING SCTOTHIOURS SOTES** on me for 2 years, and could get no cure. I tried all the medicines I could get, but no cure or help until I took your Positive Powders. I am now about well.-(JOHN W. KENDALL, Bethel, Me.) I have cured Mirs. Anna Wright of Immerised Scrofulz with 3 Boxes of the Positive Powders.--(Enna PRIMERS, Boxes Totas, Wis.) Mother had the Oksarra in her head so had that, when lying down, she could bear it go drip, drip, or a ring-ing. Your Positive Powders cured her. They have cur-ed my Cataerra in the head also.--(Mass E. M. SHAVER, Burliegton, N. J.) Thave raised one man from the dead with two Boxes of your Positive Powders. It is J. W. Nuttle of this place, who had what the Doctore called the Com-sumspisons. They said he could not live long. He is now at work for us, a well man.--(G. W. HALL, Neto Houve, Ind.)

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CHICAGO, GATURDAY, JULY 4, 1974.

Mediumship.

There is no subject connected with the Philocophy of Life less understood than mediumship. We know just enough about it to make the study deeply interesting.

Modern Spiritualism was ushered in through the so-called spirit rappings which took place. at Hydesville, near Rochester in the State of New York.

Spirit manifestations, of various kinds, such as haunted-houses, witchcraft and sorcery-have been not unfrequent in all ages of the world.

At Hydesville, the manifesting spirit asserts that he had been murdered in that house, come time before the Fox family went there to live. Other families before the For family had heard the strange noises and fied from the house-left it because they believed it was hounted. Similar reports have prevailed in regard to haunted houses in all past 0g63.

So-called witches and sorcerers have been supposed by priest-ridden people in all ages, to be possessed by the Devil.

Spiritualiam is rapidly developing a Philogophy of Life, which shows that in all such cases

Another of the same class, and promising from the short time that she has been developed, and the beauty of her work, to even excel all other spirit portrait painters we know of, is Mrs. Andrus, of Norwalk, Ohio.

Another, and perhaps even more wonderful phase of spirit painting is done through the hand of Mrs. Blair, the symbolic spirit-artist. She goes before a public audience and submits herself to be most carefully blindfolded, so that it is utterly impossible for a single ray of light to penetrate her eyes.

To the astonishment of many thousands that have at different times witnessed this phase of spirit power, her hand is moved with great rapidity, each stroke of the brush bringing out beautiful delineations in symbolic form, of truths known only to the person for whom the painting is designed.

Thousands of these beautiful paintings ornament the houses of appreciative Spiritualists throughout the country.

Sitting with the mother of a family with whom Mrs. Blair has no acquaintance, either personal or by information, her hand will be moved to execute a truly beautiful family chart, most perfectly delineating every member of the mother's family in this life and in spirit-life, not omiting even the still-borns, who, too, appear and claim a right to baraprecented in the family chart.

Passing from her family, the artist, who is an Italian, having been one hundred years in spirit life, directs his attention to the wife's father's family, and then to the husband's father's family and all are jotted down, even to the intermarriage of the brothers and sisters and their children; until a perfect chart of all is presented, executed with exquisite beauty. Such a chart we have in our possession, which was executed at a sitting of our wife, and we value it above all price.

We have three others from the same spiritartist through the hand of Mrs. Blair. The last one came to hand but a few days since. It was executed at the request of our spirit con George and daughter Lavinia. It is, the most beautiful symbolic painting we ever beheld. The symbols were combined by them and outwrought by the Italian spirit-artist. It is a token of affection and approval by

them of our course in discharging our dulies as a journalist in Modern Spiritualism. It contains an acrostic of their names em-

bodied in the following lines which are delineated on one large and six small scrolls:

Gently o'er you, I am watching, Every joy with you I'm sharing, Onward through this life of care, Richest blessings o'er you flinging, Gemu of love and truth are bringing, Each bud or flower in language telling, Joys above for you to share. Onward then for true progression, Never falter while you're blessing Earth ones, and possessing Sacred love from angels here. & while we are bending Lightly o'er thes, And our love round thes clinging Vine like to the tree,

required to be applied as directed, and in each case two magnetic batteries, so to speak, prepared from tissue paper, white and blue, by the spirits themselves, and required to be worn at night, the one upon the forehead, and the other upon the neck at the base of the brain, and the patient is required to sleep alone, that no foreign magnetism may interblend to repel the spirit whose duty it is to get en rapport with the sick person through his own magnetism, which has been infiltrated into the paper before passing out of the medium's hands. In this way the spirit cures the patient, sometimes instantaneously, as in the case of the wife of the Reverend Moses Sherman, and sometimes by gradually restoring the electrical currents of the system to an equilibrium-no two cases being exactly alike any more than there are two persons that look exactly alike, and yet. the same great magnetic law governs in all CASES.

A great many patients of Mrs. Robinson have reported that the healing spirit was fully materialized in their presence, and held sweet converse with them in the still hours of the night, telling them of the beauties of the afterlife, giving their own earth-life history, and cheering their despondent couls when weighed down with diseases.

In other cases, nothing but materialized hunds were eeen or felt, manipulating and scothing the pains of the sufferers. In other cases shadowy outlines only were seen, and in still other cases, vivid dreams of spirits' presence were left upon the memory, on awakening, and a feeling of speedy recovery foreshedowed; and in other cases, nought was realized but a sweet slumber and freedom from all pain, with assurance of speedy and absolute recovery.

Mrs. C. M. McIlvain, writing from Alma, Kansas, June Sth, 1874, aays : "DEAR MRS. Robinson.—The last magnetized papers I had acted like a charm; I dreamed I saw my mother and brother standing by my bed; they have been in the Summer-land a long time. I was better in twenty-four hours than I ever expected to be again."

Clara V. Allen, of Hydepark, Mass., June 8th, 1874, says : "While wearing the magnetized papers, I feel movements like little fingers upon my forchead, making passes over it." It is pleasant to feel them, for then I know that

I am not alone. I feel a great deal better." The mails of every day, bring from twenty to one hundred letters, new applications and reports of results of treatments, to Mrs. Robinson. At least seven-tenths of these cases are those that have been given up as incurable by physicians-nine out of ten of which are reported sooner or later to the medium as cured, with heart-felt expressions of gratitude to her and the band of spirits in whose hands ahe is a humble medium. Healing mediums are being rapidly developed in America and foreign countries; some, doubtless, possess greater mediumictic powers than others, and are used by more skillful spirit-physicians, and yet it is all done under the same general law, and this

This communication gave us great pleasure. While we may, as we have been in the past, be impelled to do our whole duty in extricating our heaven-born philosophy from the infamy of sensualism, even to the estrangement of old friends, we hope a very little experience in spirit-life, (if perchance others should go there before us), will bring them back to our side as co-workers to the same end, and with similar greetings of "auccess to you, Mr. Jones."

to receive the mead of praise from all-even from our enemies, is the highest aspiration of

Mrs. Blair the Spirit-Artist.

Our readers have frequently seen reports in this paper in regard to that most wonderful medium and spirit artist, Mrs. E. A. Blair.

She expects to remain in the northwest for some time to come. She usually receives invitations from friends for her and her husband to stop with them a few weeks, tendering to them a comfortable and pleasant home; during which time people in the vicinity are expected to be allowed to call and see her execute paintings and give her patronage, as they may be pleased to do on seeing her paint.

While they expect a comfortable and pleasant home as a matter of necessity to insure good results, they by no means expect it as a gratuity. If the hospitality is extended as a gratuity, her controlling spirits always see to it, that a fair compensation is made in valuable paintings, to the entire catiafaction of those who request her to visit them.

She arranges her routes after receiving a goodly number of such invitations.

Those who would like to entertain angels (their own loved ones in spirit-life) as well as Mrs. Blair and her husband for a few weeks, more or less, will please spare no time in addressing her, care of this office. She will reply as soon as her routes are established. Address, Mrs. E. A. Blair, care of RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago, Illinois.

LITTLE BOUQUET.

Contents for July, 1874.

Bernard Wilson, by Henry T. Child; The Young Mimics (Illust.), by Malcolm Taylor; She Kissed the Dead, by Homer Greene; Little Things, by Mrs. F. O. Hyzer; Mediumship of a Baby; The Poor in Heaven; The Prisoner's Dream; The Wail of a Lost Spirits A Lit tle's One's Prayer; Fruits of Christianity, by J. L. Potter; Home Influences, by Gurta De Force Cluff; Remarkable Little Boy; A Picture, by Elizabeth Akers Allen; I Did Not Do All I Could Do for Him; Laughing Children; The American Bison (Illustrated); How a Submarine Diver Works; Shall My Boy Strike Back? by Eleanor Kirk; How to Govern and Train Children; Natural Artist in Virginia, by Hans Ruppel; Where is God? by Mrs. A. H. Ad ams; Anecdotes of Birds; Shew-Bread; Do Fishes Think? Childhood in Japan; A Fable; "I Choose that Color;" Editorial Department; What is Force? The Rearing of Children. This is a most excellent number of this charming magazine. Terms, \$1.50 per year, single number 15 cents. Address LITTLE

Prohibition State Convention and Grand Jubilee4

JULY 4, 1874.

All persons in the State of Illinois, who op-pose licensing of the liquor traffic, and who are willing to unite upon one common platform for the purpose of suppressing it through National, State and Municipal legislation, are respectfully requested to meet in mass convention, in Durley Hall, in the city of Bloom-ington, on Tuesday, the 80th day of June next, at 10 o'clock A. M., to nominate candidates for State Treasurer and Superintendent of Public Instruction; appoint a State Central Committee, and transact such other business as may come before the convention.

In view of the unprecedented success of the temperance cause within the past few months, it is proposed to hold a Grand State Jubilee, to rejoice over our recent victories, and to devise ways and means for the widening and deepen-ing of the work until we sccure the more substantial results of our labors in the form of State and National laws for the entire suppression of the dram shop. It is understood there will be some new plans of organization proposed at this meeting.

Will all local organizations that are friendly to the cause see to it that they are represented by one or more delegates, and thus aid in making one grand forward move upon the enemy's works from all parts of the line?

"Throttle the wretch, and down with the

dram shop," should be our motto. Railroads.—The Chicago and Alton, Illinois. Central, and the Bloomington and LaFayette Roads, will return delegates for one-fifth fare, and the Indianapolis, Bloomington and Western Road will return them free.

John W. Haggard, Chairman. B. F. DEMERRITT, Secretary. Bloomington, Ill., May 20, 1874.

Mattle Hulet Parry.

The above named most excellent sister and speaker, gave us a fraternal call on Thursday the 18th inst.

In a long conversation with her we were happy to learn that she has no sympathy with "social freedomites," and utterly refuses to attend any more of their conventions. She was most urgently solicited by Wilson to be at his recent "social freedom" convention at Chicago, but positively declined the invitation.

We need not say to the readers of the Journ-AL, for it is now generally known, that Mrs. Parry ranks first in the class of early trance speakers, and like pure old wine grows better by age, conrequently, should be kept before large audiences.

She spoke at Milwaukee, Sunday morning and evening, June 21st, from there she goes to Oakfield quarterly convention. Then she goes to the Cooperville (Mich.) two days' grove meeting. In September she resumes her labora in Central Illinois. Next winter she has engagements to fill in the Middle and Eastern States. She will receive calls and give prompt answers to letters addressed to her at her home. Address, Mattle Hulet Parry, Beloit, Wis.

A Voice from New York.

E. D. BABBITT BEYS ;- Your expose of Wilson in the Journal makes some telling points. I rejoice that your standard is so high, and my prayer is that by a noble life and fearless

To do our whole duty, and then in the end our coul.

where persons are killed by violence, they in moments of extreme physical and mental agony at the time of being murdered, invariably impart the magnetic elements of their being co powerfully that it infiltrates every particle of matter in the building where the murder is perpetrated.

This magnetic element is the same that holds the coul and body of man together. When this element has been eliminated from the murdered person and infiltrated into-the material substance of the building as above stated, by a natural law of affinity, the soul of the murdered person, is drawn to such a. building, and in the still hours of night, when all nature is at repose-negative, the spirit can through its own element rehabilitate itself with materiality, sufficient to create all the sounds, and manipulate sleepers with its fingers, etc., etc., as is often done in haunted-houses.

Certain individuals contain similar elements in their being to a degree that spirits can take possession of those persons, or come into their presence and do all that is done, in the way of spirit manifestations.

These facts serve as a key to unlock further. mysteries which are daily transpiring through well known spirit agencies, a few only of which will we mention in this article.

Spirit artists are becoming quite common. It is through this magnetic element that spirits operate.

Spirit photography is now recognized as an established fact. An individual goes in percon, or cends his photograph, and sits or has the photograph placed before the camera by a medium artist, and the result is not unfrequently a well defined likeness of some loved. one long in spirit-life. The magnetic element that was imparted to the likeness which was cent to be used, instead of the individual going in person, has been sufficient, by a chemical combination, to enable a spirit to so, materialize before the camera as to reflect a chemical ray upon the sensitized plate and impinge thereon the form of the spirit, which in turn becomes a fixed likeness upon the plate by the side of the one which is taken from the photograph sent to be copied. Here is a law of life worthy of the study of the savans of the present age. Often the result is as perfect from the sitting of a photograph before the camera, as it is when the individual goes in person to the artist and sits for a spirit-likeness.

Another phase is the painting of portraits, landscapes and other works of art through the hand of an unconscious medium in a dark room, or while the eyes of the medium are perfectly blindfolded.

For beauty and artistic skill such paintings are unsurpassed; for rapidity of execution they are unequaled. Thousands of most exquisitely wrought spirit-likenesses, have been executed in dark rooms by the celebrated Anderson and his wife, both well developed mediums for portrait painting.

In all of life's changes Never will we forsake-In the land of the blest, Angel loved ones await.

How different this from the theological echo which says: "Hark! from the tomb a doleful sound alarms," etc., etc.

Passing from the spirit-artist phase of mediumship let us for a moment contemplate the most important, if not the most surprising, phase of spirit power; that power which so surprised the common people and incensed the priesthood in the days of that very remarkable medium-Jesus the Nazarene-at the commencement of the Christian era.

The fact of Jesus' cures were apparent and indisputable even as those of mediumistic cures are of to-day. To meet the fact, then, as now, Jesus was accused of casting out devilsdisease, by the power Beelzebub, the so-called Prince of Devils,

Old theology does the same now, or like the Rev. Moses Sherman, of New-Hampshire, whose wife had been bed-ridden for years, and on being cured through the mediumship of that world-renowned medium, Mrs. A. H. Robinson, of Chicago, said it was the work of Christ—a miracle, when it was, in fact, just such a cure as daily truspires in different parts of the country by spirit interposition, through the instrumentality of Mrs. Robincon and other mediums. But as in the case of the cure of the Rever-

and Sherman's wife, the church people as of old, began to speak evil of the woman who had been bed-ridden for years, because she had applied to a celebrated spirit medium, when all other physicians failed, and to ward off the persecution the Reverend Moses Sherman said it was a miracle wrought by Christ, and she felt his presence by the side of her bed at the time she was restored to health.

The simple facts in the case were the result of the same subtle law, and magnetic connecting link which we alluded to at the commencement of this article, by and through which spirits are enabled to come in contact with things and persons, and to restore the sick to health, as was done when the girl touched only. the hem of Jesus' garment.

The cure in the case of Mrs. Sherman, was vrought under the same law. Hundreds of other cures through Mrs. Robinson's mediumship, have been still more remarkable; the same means, substantially, being used in all cases to enable the healing spirits to get en rapport with the sick persons, one, at least, of whom, in all cases, gives especial attention to each individual case.

It is something like this: when the medium has a lock of the sick person's hair sent to her by letter, she holds it in her hand, while a spirit who is abundantly competent, controls her organs of speech, and disgnoses the dis-, eases and prescribes the remedy, which is noted by an amanuensis, who is always in at-I tendance for that purpose. The remedies are I ness having been received from him by us.

phase, like all other phases of mediumship, is in its infancy.

It is through this same subtle element which we, for the want of a better name, call magnetism, and it is under this same law of affinity that the spiritual spheres interblend, and gradually the angelic worlds are being brought en rapport with the inhabitants of earth.

A Greeting from Dr. Samuel Underhill.

For nearly thirty-four years before the decease of Dr. Samuel Underhill, he and ourself were intimate friends. Long before the ushering in of modern Spiritualism, he was a professor and we a student of mesmerism. We embraced Spiritualism from our first reading of Nature's Divine Revelations, by A. J. Davis, (before the "Rochester rappings") while the doctor became convinced years afterwards through his own experiments with mesmeric subjects.

Our friendship continued down to within a year of his decease; then came a coldness on his part which resulted in one or two unkind letters from him.

The doctor did not quits approve of our opposition to the "sexual freedom" doctrine. Knowing that our venerable brother was well stricken in years, we made no response to his letters, which could in the least degree tend to mar that good feeling that had so long existed between us. He; soon after writing us, sickened and died.

He once since came and showed himself at our scance room, Harry Bastian, medium, but could not speak.

On Saturday evening, June 18th, we with a few others attended one of Mrs. Jennie Lord Webb's seances, (111 Walnut street), who by the by, is a very excellent writing medium; we mean a good medium for spirits to materialize their own hand, and write, so when in the physical form. During the seauce a spirit standing by our side wrote a communication on paper, folded it/up and placed it in our hand. Immediately, another spirit controlling Mrs. Webb's organs of speech, addressed us by name saying "There is a spirit standing behind you. He looks as if he was seventy or eighty years old when he died. He was a large men, and he was a mesmerizer. It was him that wrote and placed the communication in your hand just now." We held it until the gas was lighted and then to our joy, found it was from our old and esteemed friend, Dr. Underhill. It read as follows:

Good evening, Mr. Jones. You will pardon a few errors in the past. You remember. Success to you. SAMUEL UNDERHILL."

This communication was given under absclute test conditions: such conditions as would admit of no fraud or collusion on the part of any persons present, and not only that but no one present knew of any letters of unpleasantA New Dodge.

Bouquer, Chicago, Illinois.

SALT RIVER, ILL., April 18th, 1874. BROTHEB JONES.—I write to inquire how it comes that you are clubbing with the *Urucible* Mr. D. W. Hull came here not long ago, and gave some lectures and took subscribers for the Orucible at \$2.50. He also displayed copies the *Oraciola* at \$2.55. He also displayed copies of your paper, which he said came at \$3 per year, but he would furnish it three months for 25c. to all subscribers for the *Oracible*. Mr. Hull said it was a *free* paper (the *Oracible*), but we see it is a *free love* sheet. Are you taking this plan to introduce the doctrine of free-love among us? It now appears as though the three months' trial would be sufficient for us with the JOURNAL. Yours, etc., J. W. HANCE.

It will be seen by the foregoing, that Dan Hull is offering this paper for three months for twenty-five cents (our regular price to trial subscribers), to induce people to subscribe for certain filthy free-love papers that are issued semi-occasionally. His motto evidently is any way to raise a few dimes, and have an excuse for calling at a farm-house about dinner time -free lunches in the cities and free dinners in the country, is exactly the thing for the alipshods who travel about practicing sexual freedom.

Dead Beats.

Once in a while we meet with a dead beat whose conduct is void of all decency; and honest people have to suffer on their account, We encounter them more frequently as subscribers who run up large bills for years of unpaid subscription, and then creep out of the smallest knot hole to get rid of paying.

The last fellow who is beneath contempt is one R. T. Peirce, of Benton Harbor, Mich., who ordered a bill of books to be sent to him by express C.O.D., and on their arrival refused to take them without making the least apology forso doing. We know nothing of the fellow's standing among the people of the town where he lives, but for the low price at which he has sold himself this time we think he must be "dog cheap"-poor, "red dog" at that.

The conduct of such a creature compels us to require an advance of at least twenty-five per cent. on orders to be sent by express, except from regular dealers.

In another column will be found an interest ing article on the "Sun," from Prof. Simmons. We have arranged with the Professor for s series of articles on the beautiful science of astronomy which will appear from time to time during the summer and fall.

words for the right, you may glorify our cause which has been and is so misunderstood by the great world at large.

Notice.

The Society of the Friends of Eternal Progression will hold their quarterly meeting in Windsor, Eaton Co., Mich., on the ground whitesof, Eaton Co., Mich., on the ground where held last year, to commence on Saturday the 27th, at 1 o'clock P. M., and hold over Sun-day. Refreshmente will be furnished on the ground. Invitation is given to all lovers of truth and equal rights to come and have a read time good time.

Mrs. L. A. Pearsall and others will address the meeting.

JABEZ ASHLEY. Pres't. June 11th, 1874.

MRS N. D. MILLER, the remarkable physical medium from Memphis, Tenn., arrived in Chicago just as our forms were being made up for the press. Our readers will remember a report of this lady's mediumship made by Rev. Samuel Watson, author of the "Clock Struck One." We have every reason to believe that Mrs. Miller is one of the very best mediums for materialization now before the public. She and her husband will remain in this city for a short time. They will hold public seances at the Seance Room of the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, on Friday evening, June 26th, commencing at 81 o'clock, and continue them on Saturday and Sunday evenings following, and perhaps longer.

HARRY A. PIERCE, of Elk Point, Dahota, sends us words of cheer and new subscribers, and so do thousands of others too numerous to mention by name. He and alkothers have our sincere thanks. All who now work earnestly to circulate the JOURNAL on our most liberal terms are doing a great work for true Spiritualism. Try every neighbor with an air of confidence in the truthfulness your own views of right; and more than half of all whom you request will subscribe for three months at least.

RIGHARD WALKER, of Hopedale, Mass., sends us a copy of an article he sent to John Brown Smith, showing up in its true light. the infamous doctrine of Woodhullism. Of course, Smith will not publish it for you. He like the Woodhulls make great pretensions to freedom of the press, but never publish a word that exposes their own nefarious doctrines. We will see if this will call the "champion" out.-Small game to spend ammunition for, it is true!

OAPT. WINSLOW, we are glad to learn, has nearly recovered his accustomed health. Excessive labor in the field as a lecturer and test medium, was too much for his physical system, but the story of his insanity is a pura fiction. Letters addressed to him at Batavia, Ill., will reach him.

S. H. NEWCOMB would like to have a good physical medium visit Westerville, Ohio.

JULY 4, 1874.

RELIGIO-PHILOSOPHICAL JOURNAL.

Prof. Carpenter of England, on Spiritualism.

SPIRITUALISM IN DUNKIBK.

A New York paper—the Daily Graphic, of May 27th, 1874—kindly loaned to me by a neighbor, informs its readers that "The eminent physiologist, Dr. Carpenter, under the title of 'Mental Physiology,' has republished in a separate form and somewhat expanded, that portion of the fourth edition (1852) of his physiology which relates to the nervous sys-tem," and the *Graphic* gives the aim of the work thus:

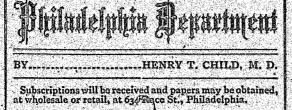
"To establish upon a scientific foundation the existence of a God, the immortality of the goul, and the freedom of the will, and to teach self-control, explaining the conditions-Spiritualism, intoxication, and insanity, which tend

to destroy it." The eminent English physiologist has here placed Spiritualism in bad company, neverthe-less, his work ought to be read by Spiritualists, and its statements and arguments weighed in an even balance. For Spiritualism, if a deand its statements and arguments weighed in an even balance. For Spiritualism, if a de-lusion, is the greatest and most pernicious one that the world has ever witnessed, and a fact that strengthens, the advice here given is, the delusion, if it be one, is certainly spreading, and even captivating the scientists themselves. Judging from an extract on the work, which shall be immediately quoted, I take it that Professor Carpenter expects to put Spiritualism down by a theory—one respecting the human brain. Theories are good, only however, when their trath is demonstrated; how far this is to be the good fortune of the Professor's theory will be seen by and by; in the meantime, a guess may be hazarded on the strength of the following passage in his work: "Ideas which have passed out of the con-scious memory sometimes express themselves by involuntary muscular movements. For the purpose of making the experiment, a person.

purpose of making the experiment, a person. upon it both hands; the mind is dominated by a fixed idea, the idea that the table will tip. In a short time it does tip, the experimenter protests that it is not he who does it. This is true, it is the dominant idea of the cerebrum and not the ego of the sensorium which causes the contraction of the muscles of the arm, and makes the table move. It is moved by cerebration and not by violition."

If this be the true way of accounting for the table moving, a thing that takes place almost daily in hundreds of families throughout nearly the entire world, we shall soon be called on to believe a mystery as great as Spiritualism itself, namely, the Professor's own theory; and, a consideration that must make this latter state of things worse than the first is, we can derive no aid from the Jewish sacred writings, or from the history of the world.

or from the history of the world. The following circumstance—one which I am permitted to give to the public through your paper—may assist the reader in estimat-ing the value of the theory of this scientist; it took place in our own village here, on the evening of the 1st inst., in the house of A. S. Cobb. Esq. In the dining room, and around a table sat ten persons, male and female of equal numbers. The table, which is of pine, is four feet long and nearly three feet wide; the light being dimmed and all hands being placed on the table, the usual varied movements began, the table, the usual varied movements being placed of the table, the usual varied movements began, and continued for quite a long time. At length, one of the two gentlemen who with a young lady between them, occupied the oppo-elie side of the table from me, addressing the spirit, believed to be present, said: "Come Jim, take the table now, and place it right on the heads of us three on this side." In a couple of minutes the table rose majestically, and turning itself over in mid air, settled and balanced itself feet up on the heads of those three persons; after remaining there a moment it came down again gently to its place.



Whom Therefore Ye Ignorantly Worship, Him Declare I Unto You."

The language of the Apostle to the Athen-ians, when standing upon Mars' Hill was, "For as I passed by and beheld your devotions, I found an altar with this inscription, to the unknown God, whom therefore ye ignorantly worship, him declare I unto you." We are often reminded of this when persons use expressions which convey a depth of spiritual meaning, that they may not themselves realize. On a recent occasion, at a meeting of the bar in this city, to express their sentiments in relation to the death of a member, Judge Alli-

son said: "The purpose for which we have met at this hour is well known to you all, yet it may not be improper for me to announce to you, at the commencement of our meeting, that another of our number is dead; that Richard Ludlow sleeps the sleep that knows no waking, save that upon which his eyes shall open or have

already opened in another world. "He has realized in his experience the double mystery of life, and death. Those familiar scenes by which we are surrounded, this bar assembled upon this occasion, these courts in. which he practiced his profession for so many years, will know him no more forever. And we who were accustomed to meet him here, to be cheered by his kindly greeting, to receive from him the gentle and loving pressure of his. hand; we, who so greatly respected him as an honorable high-toned gentleman, a true friend, a lawyer of most respectable attainments in his profession, will meet him not again in his bodily presence.

"No one who knew him will deny to him the possession while he walked among us of an uncommon amiability of character, and that he was, beyond most other men, a gentleman; refined in his instincts and delicate in his sympathies. He was true to every honorable obligation, and this shed grace and dignity upon his daily life; and now that he is dead, we can with truth say of him that he was an honor to his profession.

"Gentlemen, in a few hours we will have committed to the house appointed for all the living, that which yet remains to us of our friend; but none of us in after days will recall our personal knowledge of Richard Ludlow; or exercise that mysterious power of summoning the dead to stand in their disembodied forms before us, but will do so with affectionate and tender recollections of him."

The learned judge says, "His eyes shall open or had already opened." Spiritualism proves that the resurrection follows what we call death; generally without any perceptible in-terval. Thousands upon thousands of instances terval. Thousands upon thousands of instances of immediate consciousness in the arisen state disrobed of the material garment, have been known. Occasionally, under very unfavorable conditions of death by violence, and where the spirit has very gross conditions, do we find in-stances where a few hours elapses before the mixit can sever the bond of connection which spirit can sever the bond of connection which has held it in the prison house of the material body, and awaken to consciousness. In this instance, as in many others, the outward eyes had not closed before the inward vision was opened, and though the shades of a theological education dimmed the vision temporarily, they did not obscure it entirely. We would not say that "he has realized in his experiences the double mystery of life and death." but rather that his new experiences will give him the key to unlock many of the mysteries of life here and hereafter, which is one, and teach him that

of, had gone before me to the land of spirits. I soon discovered that my love for her was the bright spot in my being, the gem that was un-dimmed amid all the false and delusive conditions which surrounded me. I would like to impress this fact upon all parents, and es-pecially those who have so far debased their spiritual natures as to revel amid crime and corruption.

When I awakened to consciousness in this life, she stood by my side, the same bright and smiling child that you see to day. This was in the autumn of 1680. In her materializations she retains the form and appearance precisely as she was when she left the earth-life. Her presence at first confused me, for I had no knowledge of her death, but it soon gave me both the consciousness that I had passed out of the body, and that which was much more important to me, that I was not in such a hell as I had anticipated would be my portion when my career on earth was ended. For although I had not believed in the creeds of the church, yet I was psychologized with the popular idea When I awakened to consciousness in this yet I was psychologized with the popular idea of hell.

I was puzzled with many things which were around me. I saw many of the bad men with whom I had associated, or been surrounded. In the distance I saw many of the victims of my cruel and unjust course of life, some of whom I knew and recognized, but most of whom were just as entire strangers to me now as they had been on earth, when in my plun-dering expeditions I had put them to death by fire or water, or the sword.

By an irrevocable law, they were drawn to me, and it was only by long continued and painful efforts that I could escape from the galling chains which bound me to them. I would say to all earth children, be careful how you injure a brother or sister, for by so doing you will forge a chain that will bind you to them until you have made full restitution to them and enabled, them to stand where they would if you had not thus stricken them down. or injured them.

As soon as I had become accustomed a little to my new life, there was presented to my vision an extended panorams of my earthly career. It was a most accurate and life-like picture, with every incident in its order as it passed before me. The little scenes and piccadilloes of my boyhood were first presented to me, and so trifling and insignificant did they appear when compared with the infamous crimes of my adult life, that I was disposed to compelled to look upon them until I saw clear-ly that they were the stepping stones to many of the later deeds which stained my life with the blackest infamy, and which I will refer to in this narrative.

In this narrative. I want to warn all persons, especially the young, against the beginnings of evil, it is these which open the flood-gates that in after life, let down the rushing torrents of vice and crime which overwhelm the soul, and these may often be easily arrested in their early career.

Among these early incidents in my life, there is one which I very distinctly recall. It was an instance in which I pounced upon a weak little playmate, beat and abused him, robbed him of some little things, a pocket knife and some cake, which I desired to have. I not only took these things from him, but I made him promise not to say anything about it, under a threat that I would kill him if he did. That act, apparently trifling as it might seem in my boyish days, only needed to be intensified to make up the piratical deeds of rapine and plunder that marked my career later in life. As this portion of the picture passed before me, to add to the poignancy, the boy now a beautiful spirit, was seen by me in the distance, though I could not speak to him. I would have given all I had to have had the power to do so, and ask his forgiveness. I could see the smile of his pleasant face, but I have no idea that he knew me, or was in the least trouble about me, and yet I imagined that he was I told Katie, for she was the only one to whom I could speak about it, and requested her to go and speak to him, and ask him to for-give me, and it was not very long before she was able to bring him to me and thus my mind was somewhat relieved about this. I need not detain you by a recapitulation of I need not detain you by a recapitulation of all that transpired in these early days of my spirit-life. I was very much surprised, as I found all other spirits were, to find the close and intimate relation that subsisted between the two worlds. I saw that my father and mother had been mediums, and that I had inherited from them that condition; that all through my earthly career I had been strongly influenced by spirits, and that in those piratical and hellish deeds which stained my character, there were hundreds of spirits who were in-fluencing me, and had a kind of excited enjoy-ment therein. I was still among that class most of my time. Katie, my darling, was the only one who could take me away from these, and it was only at brief intervals that her inand it was only at brief intervals that her in-fluence was strong enough for that. She clung to me with the endearing affection of a loving daughter, and I bless God for the gift of such an one. I should judge that about one-tenth of my time she was able to keep me out of the association and comparison the of the such association and companionship of those who like myself were reveling in their crimes, and having a morbid satisfaction in the excitement which they could very much increase with mortals who were on a similar plane.

and suffering. I hope, therefore, that the plans laid out in my Will, may be carried out, and that such a home shall be established for those who have been good actors as will be a blessing to multitudes.

Now, my friend and brother, I want to say a few words about the stage as a reform school, an educational measure that shall teach the people as they have never been taught. Good moral plays, well acted, will be the most effect-ual preaching, and will leave their mark upon the audiences who witness them.

There is a large class of persons who may be taken to church week after week all their lives, and who will not be reached by the influences that are there. Take this class to a well regu-lated theatre, and let them witness a moral drama acted in-the most impressive manner, and the influences upon their lives will be marked and permanent.

I am not contending for the abuses of the theatrical profession. I know what they are and regret their existence, but they are not an essential part of it. The legitimate drama is a physical, intellectual and moral educator, and when it is so understood, and such men as Booth Jefferson Davennort and many others Booth, Jefferson, Davenport and many others that I could name have done much to raise this standard, which I hope to see still more elevated, so that all may realize the truth of my proposition.

There are many things in the theatrical pro-fession that I would like to see reformed; among these I would mention the expensive wardrobes and the drapery and Linsel of the stage. I would have the love of the beautiful and artistic cultivated at the same time, that I would avoid the useless expenditure which falls heavily upon the poor actor. I am corry to say that there are those who will give more attention to an expensive wardrobe, than to real talent, and some managers look more to the former than to the latter.

I see that many a rising star looks at these things, and with a feeling of discouragement turns away, knowing that they have not the means to enable them to procure them. I long for the time to come when people will see the tor the time to come when people will see the truth of this. I long for the time when our actors and actresses will be respected as are the members of other professions, and my work in returning in spirit will be to aid this class. I do not care so much to aid the star who already shines; and whose coffers are well filled, but those who are struggling with pov-erty, even the poor ballet girl who works under very trying conditions, sometimes to support a father or mother or some other sick relative, a rather or mother of some other sick relative, living in desolate homes on scanty fare, and yet called upon to assume a gay and cheerful appearance to gratify the public. I feel that the time will come when I shall again be seen upon the stage of life, and re-cognized as one who still lives and remembers that his earthly work is not done

that his earthly work is not done. I am glad to know that we are daily getting more power, and before long in our profession especially, will the power of the spirits be known and recognized. My friend Booth, the elder, is here, and he

says he was the first spirit who controlled this medium to speak. He says in all my plays on the earthly stage, I was influenced by a power beyond myself, which I did not understand as I now do, until I came here. Burton, the comedian, who would keep his

audience in a roar of laughter, tells me that when he would step upon the stage he felt such a spirit of mirth come over him, that it seemed as if every one must be merry and happy. We have our theatres in spirit-life, as Frank

Murdock has told you, but our dramas here are different from yours. In the Spirit-world there are realities which we can illustrate without offending anyone, and the old actors of earth, with many whose lamp never shone there because they lacked opportunity, are

Oh! be ready for the labor, When earth has the light of heaven, For when angels labor with you Chains of earth shall soon be riven.

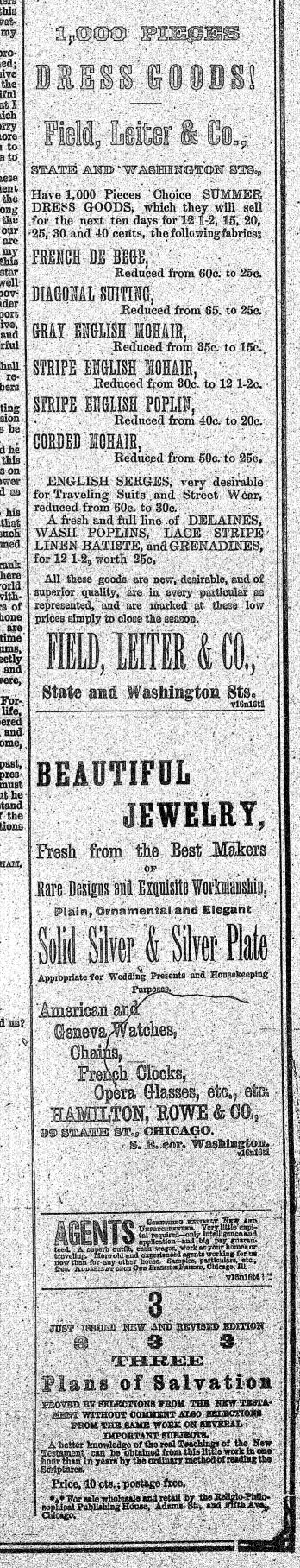


[Notices for this Department will be charged at the rate of twenty cents per line for every line exceeding twenty. Notices not exceeding twenty lines published ratuitously.]

5

Presed to splittlife, on June 6th, 1675, Eir. RALPH Aseworte, aged 59 years.

He was a true, liberal, progressive soul. In trying to save a shiff, he stepped into deep water, and was not reen any more, nor can anything be found of him. If passible any information can be had relating to the body from any medium, the family will ample repay and be very thankful too. Address, John Craddock, Nebraska City, Neb.



There are some persons whose brains are al-most preternaturally fertile in the discovery of tricks in all such cases. Such persons reason as follows:

"It is possible there might be trickery, therefore there was trickery."

No, friends, there was no trick, because there was no trickster present; and if there was one, he or she could not do that exploit without being detected. With the exception of an estimable lady medium from Buffalo and a young lady visitor, all were neighbors and friends who know one another. I am not at liberty to give names.

When the table mounted and turned over, contact with it was either broken off or very much disturbed, but this did not, in the least,

much disturbed, but this did not, in the least, disturb the table's graceful flight. Dr. Carpenter borrows his illustration from a supposed case, here is a real case; will it il-lustrate his theory? His supposed case is "a person"—one individual—who "seats himself in front of a small table" thinking without knowing that he is thinking, that the table must move, and this fine state of things causes the table to move! Take one lady-the medi-um-out of the company above alluded to, and I venture the statement that the unconscious thinking of the remaining nine would never cause the table to perform the feat here re-J. T. BLAKENEY. corded.

Dunkirk, N. Y.

Mrs. Maud E. Lord.

E. I. Kimball from Peabody, Mass., speaks as follows of this celebrated medium:

Mrs. Maud E. Lord held a scance here; May 19th, 1874, at which there were some twenty persons present. The manifestations which were produced on the occasion probably not one present will doubt the spiritual agency of. Hands of all sizes were felt and shaken; faces were patted familiarly; voices heard—one, in particular, saying aloud, "The vell is lifting." Other voices whispered loud enough to be heard Other voices whispered loud enough to be heard distinctly through the room, "I have learned the way to return." "The mystery of death is removed." Flowers were brought, unlike any is the house, and given to persons in the circle; one gentleman's neck was encircled by the spirit arm of a loving sister, and a small vial, similar to the one site used morphine from when in the earth-life, was placed in his hand —no vial of the same description being in the house. The guitar and music box gave forth strains under the touch of unseen fingers. We were all repeatedly fanned when requested. Parents were there who were called "papa" and "mamma" by the infant darlings gone before. Other manifestations were given, proving with-ont doubt an existence beyond the grave, as I believe any one would admit after an hour's sitting with Mrs, Lord.

A. E. CARPENTER will speak in Manchester, N. H., Sunday, June 28th.

Solomon W. JEWETT is healing now at Lockport, N. Y.

THRE-MONTHS 25 CENT TRIAL SUBCERIF-TIONS are always discontinued when the time is up, unless renewed under our very liberal offer to such subscribers.

"The Gods and other Lectures," by Col. Ingersoll, for sale at the office of this paper. Price, \$2.00.

"Life is ever lord of death Love can never lose its own."

The time is near at hand when "those fa-miliar scenes," "this bar," "these courts," will not be compelled to say, we "know him no more forever," for while thus you are speaking eloquent words of tribute to his memory he is with you, standing by your side; it is your eyes that are holden, not his; your ears that are closed by the dust of materiality, so that you cannot see, but to him there is open vision, blessed and eternal. Ere long the yell shall be rent, and your eyes

blessed and eternal. Ere long the veil shall be rent, and your eyes shall be opened, and you shall behold angels "walking in the midst of the fire of these courts," where men do congregate. "And the princes, governors, and captains, and the coun-selors" being gathered together shall see "these men, upon whose bodies the fire had no power, nor weap help of their head singed " nor was an hair of their head singed."

You shall meet him again in his bodily pres-You shall meet him again in his bodily pres-ence. The spirit of prophecy was "the learned judge" when he uses these words, that "none of us in after days will realize our per-sonal knowledge of Richard Ludlow; or exer-cise that mysterious power of summoning the dead to stand in their disembodied forms be-fore us, but will do so with affectionate and tender recollections of him.". "Thank you, brother for these words and

tender recollections of him." Thank you, brother, for these words, and when his spirit walks the earth, as it will, and those lips, whose outward form alone, is sealed forever, shall speak the same words of love and tenderness, that you were accustomed to receive from him when "he cheered you by his kindly greetings and the gentle and loving pressure of his hand," we trust you will not turn away from him as though he were trans-formed into an evil anirit.

formed into an evil spirit. . Let us all so live that the "millions of spirits who walk the earth unseen," shall become to us a reality, and our lives become by associa-tion and intercourse with them, more pure and angelic; "then shall the heavens, not only be opened to us, but they shall descend upon the earth, and men shall live and walk therein.

The Spirit World.

A DEPARTMENT FOR COMMUNICATIONS FROM THE INNER-LIFE.

For some time past my spirit friends have been arging me to add to the Philadelphia Department, one fit which they may have the opportunity of sending their thoughts to the world. The extended circulation of the Jourstan. furnishes the means of reaching more individuals than any other paper on Spiritzalism. Spirits have expressed a desire that I should not only send forth the communications which they are able from time to time to give through my organism, but select some that I may report as given through other mediums, whose names will be given with their communications. H. T. C.]

A NARRATIVE.

The Experience of John King (Sir Henry Morgan), given through Henry T. Child, M. D.

TO BE CONTINUED.

Communications through Katie B. Robinson of Philadelphia.

EDWIÑ FORBEST.

Many of my friends in earth-life are asking the question, "did I believe in the return of spirits, and their power to communicate through mediums?" I will answer, I did. I believe that spirits have always influenced peo-ple, and I was convinced of this from my own mediumetein indust go hask to the days mediumship, and as I go back to the days when I walked the stage in the form, I can recall many instances in which a peculiar magnetic influence pervaded my system, and I knew that something was inspiring me. There were other times when this influence did not come to me, and I felt discouraged and almost ready to leave the profession as I had such a feeling of sadness. I now know that in all my life I was a medium used in the drama of this life. I go back with pleasure to my mission; and I feel that I was controlled by powers not only

feel that I was controlled by powers not only in the form but out of the form. I know that my spirit was in the form for a purpose, that I might illustrate those deep and thrilling powers that stir the human soul to mighty deeds. I loved the stage, the drama as well as the tragedy. I know that Spiritual-ism is silently coming to many of the people of my profession, and I am glad of it, for through its influence many a young star will rise and become brilliant. If they are willing to welcome the spirits as their guides, we will to welcome the spirits as their guides, we will not only help them on the stage, but we will endeavor to impress them with a desire for higher moral conditions.

CHAPTER II. EXPERIENCE IN SPIRIT LIFE. My daughter Katle, for whom I had always felt a warm affection, just as much as my coarse nature and wicked habits would permit

engaged in perfecting the drama, and the time is not far distant when with proper mediums, we shall introduce some of our plays directly to your stages. Then shall we be known and remembered on earth,—not only as we were,

remembered on earth,—not only as we were, but as we are now. In conclusion, let me say that Edwin For-rest, the actor who lived with you in this life, and who lives still, desires to be remembered by the people as one who now is happy, and in the freedom and glory of his new home, rejoices to return and be recognized. He who is satisfied to write for the past, need not come up to the standard of the pres-ent. He who would write for to-day, must come up very near to that standard, but he who would write for the future, must stand far above the turmoil and confusion of the present and be ready to receive the inspirations

present and be ready to receive the inspirations of that future.

AN IMPROVISATION BY NELLIE J. T. BRIGHAM.

The shades of night are fading For the morning comes at last; The floating clouds are dying With the midnight of the past, And the roses of the morning Crimson all the eastern skies, Faintly telling of the dawning, Shining fair in Paradise,

Throwing back faith's veil so meagre, Looking up with fearless eyes, Stands the present asking eager, For the angels' sweet replies. Where are the loved ones who have blessed us? Where the voices soft and sweet? Where the white hands that caressed us, And the music of their feet?

Come from out your heavenly mansion, Bring your truths to each sad heart; Thus our souls may have expansion And their sorrow shall depart.

Downward like the breath of evening, Like the starlight soft and pure, Come the angel voices breathing, Love and hope that shall endure. Oh! those thrilling tender voices, They are speaking to each soul, And each listening life rejoices, And forgets the clouds that roll.

Thus, while truth forever bringing, Listen to the song they're singing, Oh! the sweet love that once blessed you And the hands that once caressed you And the feet that ran to meet you, Not shall meet you on life's shore And the feet that ran to meet you, Yet shall greet you on life's shore: Bright beyond your earthly vision In the land of life elysian; In the glory of life's morning Far beyond the need of warning You shall dwell with us once more.

We will come to you in sadness, Whispering of life's morning gladness, Pointing upward to the blue, Far beyond the shadows lighting, Far beyond the storm clouds drifting Shines the sun forever true.

And when bitter sorrow drinking All your life within you shrinking, We the gates of morn will ope, And whisper of our singing fountains And our grand and sun-lit mountains, And will kindle all your hope.

RELIGIO-PHILOSOPHICAL JOURNAL.

WHY DOES NOT GOD KILL THE DEVIL?

BY JOS. HAIGH.

Why does not God kill the Devil, The curse of His earthly domain? That we might have peace and enjoyment, Without any sorrow or pain. Old Adam and Eve in the garden, Would never have eaten the fruit, If the Devil had not been with them It the David had not been with alem, Or had he, snake-like, been a mute; Bat he could talk away like a streak! And quickly accomplished his plan, He argued his point to the woman, And she soon persuaded the man.

Why does not God kill the Devil— Why did he create such an elf? But perhaps I'm a little too fast, He may have created himself! But God is almighty in power-The Book and the Preachers say so; And would need only one finger, To lay the old wicked one low, But still the old Devil is living, As free as the wind and the sup And his business seems mainly to be Undoing what good folks have done.

Why does not God kill the Devil, If he is the author of sin? For then there would be no temptation And wickedness would not begin. Hell-fire might then be extinguished, And eave the expense of the fuel: And every poor soul be excused From punishment that is so cruel, The nine-tenths that go the broad way-As often accounts have been given, Might every one turn to the narrow, And all would be landed in heaven

Why does not God kill the Davil, And wickedness bring to an end? There could not be much opposition, For nobody would be his friend. And if he be allowed his own way,-Which up to this time he has had, It coon will be a dangerous thing, To make the old evil one mad. Recruits he has always been getting-His kingdom must be very strong; And if he should muster his forces The fight would be dreadful and long.

Why does not God kill the Devil, If he goes about like a lion, Frightening the lambs from the Savior, And driving the sheep off from Zion? A man never was a free agent, And neither is he a machine; He's governed by what is within him, And that which around him is seen. If God made the Davil to plague us, And do us all manner of harm, Just let him remove the old fellow, And things will then work like a charm

Why does not God kill the Devil? It would so much help the elect, He leads them so often to trouble. Much more so than one would expect. McCarthys—and others—on trial, For sine that they would not commit, If the Devil was not at their elbow, To help and to aid them in it. And all the way down in the ranks The pions ones often play/smesh;

Why does not God kill the Devil? It does seem to me very odd; For he once took Christ up a mountain. And tried to deceive even God! He showed him this world all at once And spoke of his power and might; But Christ had his doubts of the fellow, And could not see things in that light. Since that time the Devil and Jesus Have been in all manner of squirms; And there is no hope that they ever Can meet upon good friendly terms.

is now, and consequently must have been many times larger, and being less dense, the sun had less power of attraction over it, and it revolved in an orbit much farther from the sun; and like Jupiter's year now, the Earth's year was about 10 or 12 of its present years. Why should not weeds, ferns, club mosses, and horse-tails grow to gigantic proportions, having 12 years of uninterrupted summer in a tropical climate to grow in. All the different strata which have been laid down since those primeval forests waved their mejestic plumes to the breeze, have contributed to the packing down in a more solid form the matter that composed the earth then.

With all the facts of geology to teach us the process of world making, I would like to ask the nebular hypothesis school how it is possible for a body of a specific gravity one fourth that of the earth, to throw off a body twice as dense, or eight times more dense than itself, as is the case with the sun and Mercury? Just as sure as the infant is the prophecy of the achool boy, and the school boy the prophecy of manhood, and manhood of decrepit old ege-dry, bony and hard; he decaying to furnish material and place for others to follow in the same line; so Neptune is the prophecy of Uranus, and Uranus the prophecy of Sa turn, and Saturn of Jupiter, and Jupiter of Mars, the Earth, Venus and Mercury, the first-born, that is of the family now known to us, however many may have gone the same road before—all destined to one common grave, the sun, there to be evolved, and again sent out in infinitesimal particles like the sunbeams, out in infinitesimal particles like the sunbeams, charged with sufficient positive electricity to carry it to the matrix of creation, there to be conceived and born into young worlds, younger than Neptune, which was younger than Saturn, which was younger than Jupiter, which was younger than Mars, which was younger still than the Earth, and so on. Taking the view of creation (I use this word because the language furnicles we are more

Taking the view of creation (I use this word because the language furnishes me no more appropriate) how nicely everything fits in to the very niche prepared for it, if we accept the hypothesis of the nearest planets to the sun being the oldest. Denton strengthens this fact by his description of the deposits of the different strats. "Beneath some of the tertiary beds lie beds of chalk, hence we dis-cover that the chalk or cretations formation is cover that the chalk or cretatious formation is older then the tertiary. From the materials of which it is composed, we learn that it was deposited at the bottom of the ocean, and from its thickness, being with its accompany-ing beds of clay and green sand nearly two thousand feet thick, some idea' may be formed of the vast period during which it was in process of deposition. Of all the existing animals, not one has been able to accompany us in this tremendous journey. All we find are new; the familiar islands, rivers, and continents are gone, or so strangely altered that we no longer recognize them, and we are indeed strangers in a strange land."

What a remarkable testimony in favor of this theory is the clairvoyant observation of Stewart in N. B. Wolfe's work entitled, "Startling Facts in Modern Spiritualism." Stewart describes the inhabitants of Mars with three fingers and four toes, compared to the fossil human beings now being exhumed on the Connecticut river, examined and reported by Dr. Barrett and Prof. Agassiz, from seven and a half to eleven feet tall. These fossils are found over one hundred feet below the surface of the river, embedded in solid limestone, all having three fingers and four toes, more gross, animal-like, in fact a family of upright walking bears, which might be taken for Darwin's "Missing Link," was it not for the fact that in Borneo, Terre del Fuego, and other parts of South America, an animal man or human animal has been found still living that answers the demand for the "Missing Link," to all intents and purposes, thus furnishing one more fact to stop the mouths of those who oppose Darwin's theory, simply because they can't comprehend it, or have been badly educated into a fictitious story of an imaginary creation. "Electric Centers and Electrical Currents" will be considered in my next, considering as I do that ever-changing electrical currents are the first, last and continual cause of all organized bodies.

than 20 000 or 30 000 miles. Their spectrum is very complicated, especially near their base, which may be explained on the hypothesis of which may be explained on the hypothesis of greater density and naturally greater varieties of composition, as compared with the more elevated portion. We find especially con-spicnous sodium, magnesium, barium, iron, and titanium, while calcium, chronium, man-ganese and sulphur, are often observed. Secoli, therefore names them "metallic prominences." therefore, names them "metallic prominences." They sometimes appear like flames and jets of liquid fire, then again as whirling water-spouts, and continually detach filaments which rise to a great elevation, gradually expanding and growing fainter as they ascend, until the eye can no longer follow them.

When we ask, what force imparts such wondrous velocity to this matter, we have none but speculative answers. Zolhuer attempts to account for the phenomena as mere eruptions, analogous to volcanic eruptions of the earth, but on a solar scale, and this theory has much evidence in its support. Yet, when we con-sider the velocity and great elevation to which this matter attains, and taking into account the resistance of the solar hydrogen or atmosphere, we can scarcely entertain the theory. It must be remembered that 200,000 miles

is nearly one-quarter of the sun's diameter, and as Proctor has shown, even a velocity of 500 miles per second has been recorded in one instance; a velocity one and a quarter times suffi-cient to hurl dense material entirely clear of the sun's attraction and send it flying into space. It is not certain that the sun has a solid surface or shell, but on the contrary, it is next to certain that the sun is mainly gaseous and has no solid surface of sufficient confining power to give this extraordinary velocity to the jected matter.

Then, what and where is the power? The theory has been entertained by the writer, that the magnetic forces of the solar system, cause all the phenomena of solar eruptions; and it is no longer a subject of doubt, but of absolute certainty, that these eruptions and magnetic storms upon the earth have the most intimate relation.

Our magnetometers respond instantly to paroxysms upon the sun, and the aurora borealis is very sensibly affected by these disturb-ances. Astronomers have noted the peculiar resemblance between the aurora borealis, as witnessed from the northern seas, and the "coronal atmosphere," or glory which encircles the darkened sun during an eclipse; but as we are unable to observe the corons, as yet, only during a total eclipse of the sun, it may require some years to get much evidence of its true composition. We believe, however, that within a few years, perhaps not more than ten, these problems will be solved; at any rate, the field is new and fertile, and is well calculated to yield a rich harvest. Chicago, Illinois.



OXFORD, O.-D. Winder writes.-My raper comes regularly, and I am delighted with its contenta

OTTAWA, ILL.-T. W. Cooper writes.-I am well pleased with the Journan, and expect you can count on me as a life subscriber, if the paper continues as good as at the present, and keeps up to its high standard. Will endeavor to extend its investigation circulation.

PEKIN, ILL.-M. L. Koons writes.-I do not like to have prover so lightly spoken of, as is the case sometimes-two or three papers back for in-stance. I have been a medium all my life; since 1838 more developed than before. I have never seen in print, or heard of any experience, one balf seen in print, or heard of any experience, one half so terrifying as my own. I know the virtue of prayer and believe there is nothing that can fill its ALLEGHANY CITY. - PA. - R. D. Kincald writes. - I am not going to stop reading the Jouras-AL, nol not so long as it lives and I live in this body. All good mediums, who are working for the good of humanity, are invited to give me a call

CHICAGO, ILL.,-Mrs. Dr. M. A. Amphlett writes.-I have been asked many times during the last year if I was a Woodhullite. Strange, in-deed it seems to me to be asked such a question, deed it seems to me to be asked such a question, having been in communion with the Spirit-world for twenty-two years, and receiving un-mistakable evidence of spirit presence daily. I say that I am not now and never shall be a Wood-hullite or free lover. I am a firm believer in the philosophy of pure Spiritualism, and am thankful for the light I have received, and am still receiv-ing from day to day. I have given my time, strength and talent—all I had to the cause that I love, and have been faithful to my highest con-victions of truth, as received from Spirit-life. I believe that free-lovelam has a demoralizing ten-dency in-all its features, and I repudiate it enbelieve that free-toversm has a demonstrating tem-dency in-all its features, and I repudiate it en-tirely. I believe it the duty of all Spiritualists to give an expression of their views on that subject, especially those in the lecture field. I will an-gwer calls to lecture. My permanent address is 15 South Halsted St., Chicago, Ill.

BOSTON, MASS.-A. E. Carpenter writes.-You probably see by the BANNER the status of Spiritualism here in Boston, but perhaps I can give you and your readers something in reference to the Boston meetings and Spiritualists that does not appear to the newspaper reporter. I honestly be-lieve that there never was a time when the general interest in the fact of spirit intercourse was as great as at present, but here as everywhere in New England the attempt to keep up societies for regular lectures is hardly a success. The Music Hall meetings went through triumphantly by an extraordinary effort to secure the best talent. Gerald Massey's lectures were the great event of Gerald Massey's lectures were the great event of the season, proving in every way a grand success. Mrs. Floyd goes on in the even tenor of her ways doing a quiet and good work at John A. Andrew's Hall. Her lectures are sustained mainly by pri-vate enterprise; it is an individual rather than a society effort. The meetings which are the 'most successful in point of interest and attendance, are the free public circles of which there are several in different halls of the city each Sunday. These catherings are generally sort of people's meetings. in different halls of the city each Sunday. These gatherings are generally sort of people's meetings, and are usually quite interesting and very well attended. The people seem to be tired of lectur-ing, but they never tire of spirit communion. Their anxiety to hear from the loved ones gone before never ceases, and although but few in these large public circles ever get anything direct from their friends, yet the present of a possible from their friends, yet the prospect of a possible communication, or the pleasure of witnessing the joy of others who do get them, commands their attendance. So Sunday after Sunday these meet-ings are full of earnest seekers after Spiritual light and truth. Boston is flooded with mediums, and wat they all seem to be well parsonized show and yet they all seem to be well patronized, show-ing that thousands of people are seeking in that direction for a knowledge of a future life. I could not make mention of any especial mediums where there are so may excellent ones. Each one is doing his or her work and there is room enough for all. Lectures have been sustained at the Boylston Street Hall, with fair attendance, by the Radical Reformers. Anniversary week was strongly marked by the grand and earnest sermons and lectures against old time errors and in favor of the liberal truths of to-day. At the Free Relig-ious meeting Frothingham and Burtol spoke in high terms of the work that Spiritualism was do-ing. One of the speakers, formerly a Bishop in the Greek Church, said that the building of churches should be discouraged by the state, and church property should be taxed by a heavy license like a saloon, or any place whose existence was detrimental to human progress. He further said that there should be a law preventing church organizations or any sectarian institution from re-ceiving a bequest or gift for perpetuating their Radical Reformers. Anniversary week was strongl ceiving a bequest or gift for perpetuating their dogmas. He went to far as to read a carfully pre-pared form of the statute which would impose such obligations upon sectorianism could not by any possibility be the recipients of such gift or bequests. A good idea it seems to me and a step beyond Abbott's Liberal League. We are going to have a glorious Camp Meeting time this year. Three in this state and all in operation at once. Somehow our Spiritualist friends as well as others seem to take wonderfully to thee out door gather ings, and no doubt they will all be a success, as they have ever been before. I hope that many of our western friends will come and help us have a glorious time this season. I am sure they will meet with a hearty welcome. CINCINNATI, OHIO.—Alex. M. Greenwood writes.—My Grandmother died first, and to the best of my own recollection she had no faith in anything called Spiritualism. My brother died next he was some kind of a Spiritual medium, and be fore he passed away he told my mother if he could come back to her he would. Mysister died in the year 1863, and just before her death she called us all, one by one, to her bed-side, and bid us good-by, saying she was going to heaven to be an angel. My little baby died during its birth. As for myself I have never attended a regular Spiritual meeting since 1858, or thereabouts, that gave ual meeting since 1858, or thereabouts, that gave me any proof of Spiritualism. I had laughed at persons who said it was no humbng, but now see how sudden the unlooked for charge came over me. I was sitting in my father's house, three miles from the city, where all the above died, excepting my baby, and in a room reading by the light of a candle, of our war with Mexico. Was that any thing to make me hear that very night, some one singing, and at the same time the deicate touch of some musical instrument? No matter what I did in my room or elsewhere. for matter what I did in my room or elsewhere, for about a week, at night I could not keep the sound from my ears in any way. One night, I was so sure there was a full band down the road playing, that I got up from my bed, raised the window, and listened, and it was raining all the time I heard the music, and I thought it strange for the band to play so long in the cold rain—it was last rabbeen would be the morning. The was last February—and in the morning. I was as much surprised as one could be, when no one heard the music but myself. Well, in the evening about 9 o'clock no one being in the house but my sunt and my sister's children. I heard these words plainly spoken by a strange voice. "That is Alexander's room." What the rest was I do not know, for I spoken by a strange voice. "That is Alexander's room." What the rest was I do not know, for I was on my feet, and at the door in almost no time, but alasi all was dark and as quiet as though I was the only one in the whole country, but I thought it was some thieves, and for them I was going with an old sword that would not hang fire. My investigations, however, revealed no visible disturbers at the place present. On my return to my room some one said, "Why, Alex!" and not a person was to be seen. Ongoing to bed I could hear some one singing a very pleasant air. I could hear some one singing a very pleasant air, and at the close of every verse was, "We are go-ing to speak to you to night, Alex," and when at length in bed, some one said: "Alex, don't you know me?"

bellef), they must put the Bible under foot, to prove which he quoted from Woodhull & Claftin's Weekly, a copy of which he held in his hand. Mr. Carter granted that his opponent was better authority than himself on Woodhullism, as he seemed to take their paper. But that if he knew enough about Spiritualism to ever make mention of it he knew that all Spiritualists and Spiritual. enough about Spiritualism to even make mathematical of it, he knew that all Spiritualists and Spiritual-istic organs utterly repudiate free loveism. This was received with great approbation by nearly all the audience, as they seemed generally better posted in our Harmonial Philosophy than Mr. Ammons, Mr. Carter maintained that while lunatics could be found whose lunacy could be attrib-ted directly to their religious bellef in all religions, he would give one dollar a piece for every lunatic whose lunacy was caused by his infidel bellef, that Mr. Ammons could produce. In a succeeding session Mr. Ammons stated on the authority of some of his church members that there was once an infidel who went to an orthodox meeting; got converted and became in consequence thereof a honeless maniae. Of accuracy Mr. (arther thereof a converted and became in consequence thereof a hopeless maniae. Of course, Mr. Carter thanked him kindly (as it is an established fact that In-fidels as a class are gentlemanly and polite) for taking his side of the argument, (although not requested so to do) and commented by saying that had he (the Infidel), stayed at home and minded his own business, as he should have done, he probably would not have been injured. The point gained by Mr. Ammons will readily be seen, i. e. that religion would not have injured the man had he let it alone! One of Mr. Ammon's arguments was in what he claimed as the extreme simplicity was in what he claimed as the extreme simplicity and harmoniousness of the Bible. Mr. Carter claimed that the Bible doctrine was unreasonable claimed that the Bible doctrine was unreasonable where it promised salvation for bellef, and claimed that bellef came from evidence and not from "volition of the will, which point Mr. Ammons did not get over and which Mr. Carter well sustained. Mr. Carter called into requisition a little work entitled 144 propositions of the Bible, proven both affirmatively and negatively, also the Biblical tale of God's changeable taste in regard to burnt offerings which latter proposition Mr. Ammons failed to rebut. As straws show the way the wind blows. I write this to show you that way the wind blows, I write this to show you that even this part of the world is moving slowly in the right direction.

JULY 4, 1874.

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Attention. Onlym. Eaters 1

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 nacessary antidote for curing the appetite for tobacco, and the proper ingredients for restoring hair to all hald heads, no matter of how long standing.

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Why does not God kill the Devil? I ask this great question once more-Or otherwise save him from sinning, And place him on Cansan's bright shore. The glorious Millennium can never, On this wicked planet begin, Until God has killed off the Devil,

Or converted him from his sin. Then we would be perfectly happy, (No evil-one here to deceive.) And everything that is unholy, Along with the Devil would leave.

Chobance, Ill., April 26th, 1874.

Cosmogony.

BY A. A. AVERY,

Now let us see what proofs we have to es tablish the fact of the earth's acceleration or approach to the sun, and here I shall draw upon McIntosh's Electrical theory. The Hindoo astronomers in their time-tables estimated the true-length of the solar year, at 365 days, 6 hours, 12 minutes and 86 seconds, and of 5 of the nations of Eastern Asia, none of them ever got the year less than 365 days, 6 hours, 12 minutes and 30 seconds. Until the conquest of Alexander when the Greeks found the Of Atexander when the offers found the Chaldeans measuring the solar year at 365 days and 6 hours, this was accepted as the true length until the time of Julius Cresar, when the astronomical tables had become so confused that a correction became necessary; but Cresar's astronomers, probably by some mis-takes in their tables, did not improve the same only to set the time forward, still continuing the length of the solar year at 365 days, 6 hours. But about 650 years afterward, Pope Gregory took the correction of the calendar in hand, and he found that 12 days too much time had accumulated, and he set the true length of the year at 365 days, 5 hours, 48 minutes and 45 seconds; and one Mitchell still found this too long by about 4 minutes. If all these descrepancies varied back and forth, I should have no argument; but the variations always being on one side, amounts to tolera-ble good proof that the year is shortening, and if so, it is either running in a smaller circle or its speed is accelerated.

Now let us see: Mercury moves in its orbit 109,757 miles an hour; Venus 80,000; Earth 68,-288; Mars 55,000; Jupiter 30,000; Saturn 22,-600, and Uranus 15,600. Let us consider the density of these planets. Taking the Earth as

4

Florence, Ala.

The Sun.

BY A. M. SIMMONS.

The mean distance of the sun from the earth. has, according to recent observations by some of our most celebrated astronomers, been calculated at 91,700,000 miles, or more than 3, 000.000 of miles less than former calculations. This distance is now very generally accepted by astronomers, in their calculations, and is not far from correct.

The sun's diameter is about 850,000 miles, and the period of rotation on its axis, 25 days and 8 hours.

The transit of Venus, in December next, and again in 1882, will, it is agreed among astronomers, settle the important question of the sun's distance, the determination of which, has ever been considered the grandest of astronomical problems, for the reason, mainly, that upon its solution, rests the measurement of every other measure known in astronomy, with the exception of the measurement from the earth to the moon. The dimensions of the sun, the planets and their satellites, and of every fixed star, whose parallaxes are known, cannot be determined without first knowing our distance from the sun.

The rapid strides of scientific research have. however, within the last few years brought to our aid some wonderful instruments; and these are every day giving us more light on the mys-teries above us; and notwithstanding the erroneous, and I may well add incomprehensible distance the sun is removed from us, we have obtained by their aid, absolute knowledge respecting its chemical and physical constitution.

Spectrum annlysis with the aid of photo-graphy to record its discoveries, can scarcely be overestimated; combined they are destined to work some important changes in the system of physical astronomy.

The eclipse of 1860 was successfully observed by numerous parties skilled in the use of the pectroscope and photograph manipulation, which at that time was first being applied to astronomical research. During this eclipse, the phenomena of the corona and numerous The phenomena of the corona and numerous
288: Mars 55,000; Logiter 30,000; Eattn 65;
600, and Uranus 15,600. Let us consider the brack disc of the Moon, attracted the greatest attention amongst astronomers. These of the server intervence, and the black disc of the Moon, attracted the protuberances, or red flames as they proved to be reached in some instances the enormous is supported to be reached in some instances the enormous attracted the planets always maintained the same density?
Geology tells us, so far at least as our earth is concerned, it has not, and reasoning from the surface of the same phenomena, as also did Lock, while the surface and subject to the same universal law, the others have undergons the same changes the scending to their respective ages, for they were not all form at once.
Win: Denton, in "Our Planet, its Past and Future," pages 186 and 187, in describing to one suble of a scending to their respective ages. for they were not all form at once.
Win: Denton, in "Our Planet, its Past and the traces thater composed chiefly of hydrogen. The eruption prominences consist usually of the formation of composed chiefly of hydrogen. The eruption prominences consist usually of the the formation of composed chiefly of hydrogen. The eruption prominences consist usually of the the formation of the same brane phenomenal set of the same phenomenals of the same consist usually of the the formation of the formation of the same brane phenomenals as the same of the same consist usually of the the formation of the same phenomenals of the same of the same phenomenals as the same of the same phenomenals as the same of the same phenomenals as the same of the same phenomena to be supported to the mother, and the would have the sole trace of the same phenomenals as also did Lock. The set of the same phenomenals as the same of the same phenomenals, as also did lock the same sole the same phenomenals as the same of the same phenomenals as the same of the same phe bright red protuberances, projecting beyond the black disc of the Moon, attracted the

ST. GEORGE, UTAH.-W. E. Dodge writes.-The papers I sent for on trial for McL_____ and H____; they dare not take them out of the post office; they are poor superstitious Mormons. You can guess what a time I have. But I have sown

IRVINGTON, IIL.-J. G. Munselle, M. D., writes.-I am 37 years of age, and have been a Spiritualist ever since reading the report of the investigating committee, who met at the residence of the Rev. Mr. Griswold, New York City, and investigated the Spiritual phenomena, as por-trayed through the mediumship of the Fox Girls; so long ago I can not give the date, but I was quite young then. Subsequently I was driven-from the fold (but not from the faitb) by free-love, with which the world confounded all Spiritualists with which the world confounded all Spiritualists. But the JOURNAL brings me tidings of great joy line of demarcation is drawn, and I may now proclaim my faith without being deemed a disciple of the great nympho-maniac who has done so much to disgrace Spiritualism.

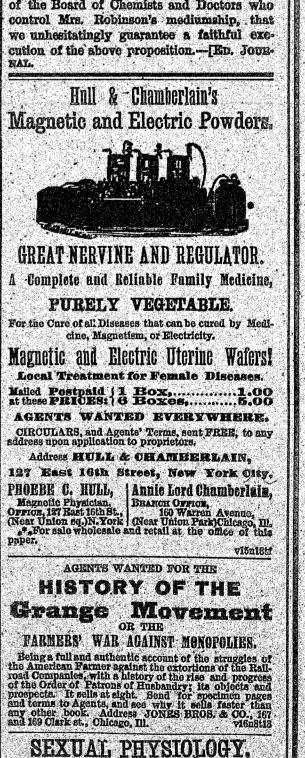
STAFFORD, CONN.-N. Frank White writes.-My engagement in Washington, D. C., through April, and in New Haven Conn, just closed, were successful; and, indeed my whole season has been uncommonly cheering. I have had large audi-ences, no leisure time at all, and never once had to "take a back seat," as was threatened, because I did not endorse the Woodhull movement. Will you please to inform your readers that I still live, and in a vigorous condition, and am now ready to receive applications from societies East, West, receive applications from societies East, West, North or South, with the next season commenc-ing with October 1st. It will be well to address me soon, if my services are desired, as I shall at once commence to arrange my route according to applications. My address through June is Staf-ford, Conn., where I am now speaking, and through July, New Haven, Conn., where I return for that month. for that month.

ALLIANCE, OHIO. --Lewis Kirk writes. --Space has no limits; it is limitless in all directions, and filled with inhabitable globes. Nothing less would be infinite or God-worthy. To every given amount of space there is a limited amount of matter; and the process of manfacturing human souls, indi-ridged infollionees here where an other works vidual intelligences, has been going on through-out all space for all past time. There is no other logical conclusion. As each given amount of space has a limited amount of matter, and it takes matter, however refined, to make a human soul, and this process of soul making has been going on *ad infinitum*, which is sufficient time to have used up all matter in existence; how is it then that we yet see so much matter not used or made into souls, when the weight of one grain of sand used for any particular purpose once in each: million of years, would have long ago consumed all matter for that purpose? Allowing, of course, that this use is being made in an infinite number of places, as souls are being made on an infinite number of planets. Answer this, savants, and all who hoot at pre-existence.

DE KALB, ILL .- M. Melita Barber writes.-

- "Who are you?"
- "Why, I am your brother!" "Brother who? what is your name?" "Why, M. G."
- "Why, M. G?" "M. is it possible that it is yon?" "Oh! yes, Alex., it is me, and your slater and grandmother and a young lady, whom you knew." Then I asked; "What baby is that that I hear?" "Why, it is yours that died at Carthage, Mo." Well, how long I was talking to them I know wet but with works meaning. not, but until nearly morning.

ASHERVILLE, KAN. - W. O. Smith writes.-While sending the names of some trial subscribers, I take liberty to mention to you a public discus-sion attended by me, held at Beloit, Kansas. It was of three days' duration. Subject the "Divine origin of the Bible." Rev. Mr. Ammons, a Chris-the Disciple tables the selent the selent Ms. tinn or Disciple, taking the affirmative, and Mr. Samuel Carter, a well posted Materialist of this place, taking the negative. It was units generally acknowledged by our best thinking minds, includ-ing Spiritualists, Materialists, Universalists, Pres-byterians, etc., that Mr. Carter came out decided with back in the comment. One of Mr. Amounty byterians, etc., that Mr. Carter came out decided-ly the best in the argument. One of Mr. Ammons' propositions to sustain his position was what he claimed as the rapid and unparalleled growth and spread of the Christian religion. Mr. Carter claimed that if he proved snything by this, he would prove altogether too much, and defied him to show any religion or belief of any age or coun-try, which had grown and spread with such aston-ishing rapidity as Spiritualism, in which position Mr. Carter was not disputed. Mr. Ammons stated that Spiritualists conceded that before they can do away with all laws regulating the mariage sys-tem, and establish a reign of free-love and-confu-sion (representing this as the main Spiritualistic



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ply. Hereafter, all charity applications, to insure a re-ply, must contain one dollar, to defray the expenses of reporter, amanuensis, and postage. N.B.-Mins. Rommson will kereafter give no pricase 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.

A Good Head of Hair Restored by a Spirit Pre-

scription.

ADIXON JOURNAL:-For the benefit a my friends and the world, I desire to make this brief statement. I have been almost entirely bald for about six years. Had tried almost everything that I could hear recom-mended, and firmly believed that nething could restore my hair. One year ago this month I wrote Mrs. A. H. Robinson, the healing medium, 148 Fourth avenue, Chicago, as a last resort-or, rather, to please my wife. Mirs. R. immediately prescribed for me. I did not get all the ingredients for the Restorative until some time in June, 1871. I then commenced using it as directed, and was encouraged, because it was the first application that had been felt upon the scalp,-di causing a smarting sen-sation. I continued the use of this preparation about three months, when I could see the hair starting in spots all over my head, and I now have a very confortable head of hair, which money cannot buy. I am asked almost every day how it is, and what I had used to bring my hair back, all agreeing that it is unaccountably strange, etc., etc. And here let me state, that not one of all the eminent physicians I had consulted had given any encouragement, but, on the contrary, had told mo-tions in the state and of hair. I can fully substantiate the forme

Springfield, Mo.

Hr. Smith inclosed a lock of his hair along with the above letter. It is about one inch in imgth, and of a dark brown color, soft and flively as that of a young man of twenty.

Mrs. Robinson disguoses the case and furnishes the Restorative complete (sent by express or by mail) onreceipt of a'letter in the handwriting jor the applicant or a lock of hair. She diagnoses sach case, and compounds the Hajr Restorative to suit the temperament of each person whose hair is to be restored.

The Restorative mover fails to reproduce a good head of hair in less then one year, no matter how long the applicant may have been bald. Address Mrs. A. H. Robinson, comer Adams street

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A story translated from Jules Verne, the celebrated author of "Twenty Thousand Leagues under the Sea," is the first article, and is freely illustrated. set of mortals, was that recorded of Mr. Leo Miller, in Emma Hardinge's "History of American Spiritualism." Mr. Miller was one of the most eloquent of all the opponents of Spiritualism, and one night was in the full tide LIFE AND PUBLIC SERVICES OF CHARLES SUMmany of our country people might spend a few days or weeks even in New York, for the • v10n16t3 NEE, By C. Edwards Lester, Author of "Glory and Shame of England," etc. Svor, pg-2596. New York: United States Publishing Company. change to the sea air where they can take salt-Medium's Column. water sails, visit parks, bathing places, etc., is often a grand means of restoring health and changing old imperfect conditions of liver and PASSAGES FROM THE LIFE OF CHARLES KNIGHT, 12mo., pp. 480. New York: G. F. Putof his oratory before a fine assembly of clergymen and bitter opponents of our cause, when, all of a sudden, the spirits seized him, ennam's Sons. THE July number of American Homes will DE. SLADE, located now et NO. 25 HANT TWENTY-FIRST, New York, will give special ottention to the treatment of disease. Vidable CHAPTERS ON ANIMALS. B. Philip Gilbert Hamil-ton. Beston: Roberts Bros., Publishers. stomach. contain a finely illustrated article entitled "From Hub to Mine"—illustrating a trip from tranced him, and made him enlarge upon the glories of the spiritual philosophy which he Dr. D. P. Kayner. Boston to the Reading coal mines. Zusiness Notices. hed hitherto assailed, and show its triumph-SAMUEL MAXWELL, M. D., ant success in the world. He went to his room This gentleman attended the Sturgis meet-Press Comments on Liberal Publica-E. 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BARRY, please give your post-office adand psychomist, whom I shall call Dr. H., has just paid me a visit and narrated some very D. P. KAYNER, H. D., of St. Charles, Ill., will examine patients clairvoyantly and sand prescription for \$3. Send small lock of hair handled only by the patients with full name and age. Michigan, for a time was a sort of hot-bed Chicago, Ill. dress, and will then comply with your wishes. It is written in a free, bluff, off-hand way, by one who is evidently no bigfor "social freedom." Not fifty Spiritualists pleasant incidents in his healing experience. THE GODS AND OTHER LECTURES, by R. G. His stories I believe to be genuine, as he was can now be found in the State, who counte-Ingersoll. Just as we go to press the publishv16n2nance the infamous doctrine of promiscuity. er sends us word that this book will be ready

His stories I believe to be genuine, as he was introduced to me as a true physician. I will mention one or two incidents. One time he was in the office of a physician who spant a long time in trying to diagnose the case of a lady in the adjoining room. Dr. H. merely may the lady as she was passing through the room. When they were alone, the physician turned to Dr. H. exclaiming, "Do you know what alls that lady?"

"Gertainly, all about it." "Well, I would give anything, if you would tell how I could gain the power you possess, for I have been asking her questions for the last half hour and now I don't know anything about her case. All I could do was to give her

About her case. All I could do was to give her come simple harmless pills, and let her go." A gentleman happening in just about that time, said he had pretty much concluded to let his wife go to Chicago and be treated by a magnetic physician, other methods having failed. The physician, turning to Dr. H., re-marked, "Here is a magnetist that would probably treat her as successfully as any ofprobably treat her as successfully as any of

"Can you disgnose my wife's case," said the gentleman to Dr. H.

"I can not of myself," was the answer, "bat I am guided by those higher powers who can." " You can't make me believe any such stuff," caid the gentleman, or rather, the would-be gentleman, "but you may come and try it and give a hingle treatment."

Dr. H. went there, diagnosed her case all through, while the husband and wife looked on in silence. Among other things, Dr. H. remarked, "Here at her side she has had a

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July Magazines.

ot, no fool, no knave, and, if a dupe, a sincere-ly-honest one. And yet we rather like him the better for it. There is no disguise of the real man, and we feel the more confident that we can trust him while his lively colloquial communications maintain the interest where greater dignity and polish would very likely fail. The narration is exclusively of the author's personal experience in the investigation of the phenomena of Spiritualism. It is abundantly supported by undeniable authority, and is certainly extraordinary and impres-sive. * * * The most striking feature of the phenomena described is the materialization of spirit forms and faces,--we use the current phrase for the spectacle. There may be nothing new in these marvels of those familiar with the physical demonstrations "startling facts." They have been witnessed by too many sound and sober minds for their occurrence to be doubted. The only question is: Are they material or Spiritual? Thus far it has been useless for science to prosecute the inquiry. It is bafiled by the mystery, and the skeptical world asks: Cui bono? But there are multitudes of yearning souls to whom it would be as a realization of heaven itself if one of their dead could come back and prove that there is a life beyond the grave.—*Ohicago* Tribuns.

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MRS. M. A. MERCER,

MAGNETIC PHYSICIAN, AND DEVEL-

OPING MEDIUM.

violent pain for a long time, and now I have removed it."

Not a word did they utter and Dr. H. went Not a word did they utter and Dr. H. went to his home. Four or five days afterward, happening to call in at a store, he was told that the gentleman whose wife he had treated, had been inquiring for him. "Dr. H." said he, "in the most wonderful man I ever saw, for he came to my house, diagnosed my wife's case better than we could do it, and removed a pain im her side which she had had for years." "The result was that Dr. H. was employed to swatcher more fully. One day the husband

treat her more fully. One day the husband met him and was in great agitation because his wife had been put into a trance. He would rather bury his wife than have her go into trances and become a medium.

"That is neither for you nor me to control," said Dr. H.; "wiser powers are directing in this matter."

It seems that when the man found his wife ontranced he declared he would cast the Devil out of her and wouldn't have such doings.

"A good idea," said the controlling spirit. "You would do well to undertake it immediately.

So the man tossed her about and rubbed and slapped her, and puffed over his hard work. "You're doing finely. Keep on," said the tantalizing spirit.

He kept on until he got tired and then said indignantly, "I know what I can do! I've a does of medicine I got from the old school doctor, which will put an end to the trance business in a hurry."

"It's a deadly poison," said the spirit, "and I would advise you not to give it to her." "I'm bound to stop this business!" said the

enraged man. "Well, if you've determined on it, then go chead!" quietly answered the spirit controlling. The husband poured the poisonous drug down his wife's throat.

"Now," said the controlling influence, "we nhall proceed to throw it up," and thereupon abe commenced vomiting until it was all ex-cluded from her stomach. Of course, the man gave up beaten, as he had been outwitted at overy point. On the next morning he found his wife still entranced, and asked the spirits

how long they were going to hold her. They answered that they had "taken pos-recision of her for her own good, and that in order that they might the better cure her, and that they should hold her entranced until he paid Dr. H.'s bill. At the very moment this is done, she will come into her normal state, look up at the clock and after dressing herself, will go about her duties."

go about her duties." The gentleman immediately went to Dr. H., handed him \$20, and told him he did it as a test, and looking at his watch found it to be just 8 o'clock. When he went home he found his wife well and brickly engaged in household duties, and ascertained that she came out of the trance at the very minute he paid the bill and in just the way predicted

and in just the way predicted. At another place, Dr. H. was called to see a dying man. The clergyman and a room full of mourning friends were standing around the bed waiting for his spirit to depart. He treated him switche and the drive man where limbs him awhile and the dying man, whose limbs had been stiff, began to throw his legs up and new oven shill, began to know his legs up and down with case, and looking up brightly, said, "There! that's the way to treat a man!" As he began rapidly to recover the clergyman wept and taking Dr. H. into the other room said, "I admit that you have received super-human aid in raising up this man, but I must think it's from the Devil " think it's from the Devil.

The clergyman couldn't believe it was done

ECLEOFIC MAGAZINE.—The July number of the *Eclectic* begins a new volume and offers a favorable chance for new subscriptions to one of the most instructive and entertaining of American periodicals. No magazine succeeds better than the *Eclectic* in combining matters of current interest with genuine ³⁴ food for thought;" and none is better adapted to elevate the standard of family reading, which is so often deplorably and hurtfully low. The present number contains a portrait and blographical sketch of Charles O'Conor, the famous lawyer. Published by E. R. Pelton, 108 Fulton street, New York. Terms, \$5 a year; two copies \$9. Single numbers, 45 cents.

THE PHRENOLOGICAL JOURNAL for July con-tains a list of topics, which it would be diffi-cult to improve, for the entertainment and instruction of its many readers. The matter is at once fresh, reasonable, crisp, and earnest. Price, 30 cents; \$3 a year. Address, S. R. Wells, 389 Broadway, New York.

SCRIBNER'S MONTHLY for July contains some notable features, not the least of which is Pronotable features, not the least of which is Fro-fessor Hart's carefully prepared article on "The Shakespeare Death-Mask," with a number of cuts giving views of this and other alleged like-nesses of the poet. The opening article of the number is one of the Great South illustrated series by Edward King; Missouri is here des-cribed with considerable detail as to its history, recourses and enterprise resources and enterprise.

ST. NICHOLAS for July is unusually brilliant. There is a story by Bret Harte, and the whole magazine is made up of most entertaining and curious reading, illustrated by capital engravings.

POPULAR SCHENCE MONTHLY for July con-tains "Telescopic Research on the Nebula of tains "Telescopic Research on the Nebula of Orion," by Edward S. Holden, illustrated; "The Genesis of Woman," by Ely Van De Walker; "The Humming Birds," by James H. Partridge; "The Development of Psycho-logy;" "The Field Telegraph," by A. Hilliard Atteridge, illustrated; "Hints on the Steros-cope," by Franklin C. Hill, illustrated; "The Chain of Species," by Hon. Lawrence John-son; "Climate and Development," by Herbert Spencer; "The Hydraulics of Great Rivers;" "Animals Extinct in the Historic Period," by Emile Blanchard; "The Moquis Indians of Arizona," by Dr. Oscar Loew, illustrated; "Mental Evolution and Necessary Truths," by Herbert Spencer; "Sketch of Dr. Thomas Young, portrait. Young, portrait.

Editor's Table:—Who are the Propagators of Atheism?—The Social Science Association —The Principles of Sociology—War and Education.

THE ATLANTIC MONTHLY, & new volume begun with a "A Foregone Conclusion." A delightful novel by W. D. Howells, author of "Their Wedding Journey," "A Chance Ac-quaintance." To be continued the rest of the year. Bret Harte's great poem, "For the King." (Northern Mexico, 1640.) "A Rebel's Recollections of the Men who made the Ar-my," by George Cary Eggleston. "The Ship in the Desert," Joaquin Miller's latest and best poem, "Journalism and Journalists," by F. B. Sanborn, of the Springfield Republican. B. Sanborn, of the Springfield Republican, "Scottish Banking," A timely article by Wm. Wood, "An Earnest Sowing of Wild Osts." A most interesting chapter of Robert Dale Owen's autobiography. All departments are especially well filled.

CHURCH'S MUSICAL VISITOR for June comes late but not the less welcome. Measure, Church The clergyman couldn't believe it was done in the same way Jesus and the Apostles wrought their cures. Dr. H. told him he had some of the power to heal, himself. Some time after-

gard it as one of the best works on the subject that has been issued during the present year. Its author, E. D. Babbitt, M. D., has spent a lifetime in the study of magnetic and psycho-metric influences, on the health of the mind and body and gives the result of his labors in this little volume. It is for sale by the above-named Publishing House which also deals in all the Spiritual and Reform books published. -The People, Belleville, Ill.

THE MYSTERY OF EDWIN DROOD; com-plete. T. P. James, Publisher, Brattleboro, Vt. RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago, Ill.

This purports to be a completion of Charles Dickens' unfinished work, by means of a spir-it medium. It also embraces that part of the work published prior to the author's death. While we do not profess to believe in spirit while we do not protess to believe in spirit influence, we will say, that the foregoing is a very cleverly written work, and closely re-sembles Dickens' style and manner of writing. It is a literary curiosity, and is well worth the attention of the reader. It is a handsomely bound and printed volume, of 500 octavo pages, and will be sent by mail, postage paid, upon the receipt of \$2 by the publishers.-Our Fireside Friend, Chicago.

The novel appears to have emanated from a single brain, so entirely are the marked char-acteristics of Boz's style preserved.—Golden Era, San Francisco, Oal.

SEXUAL PHYSIOLOGY, by R. T. Trall, M. D., N. Y. Wood & Holbrook. Chicago: For sale by the Religio-Philosophical Publishing House, Price \$2.00, postage 20 cts.

The great interest now being felt in all subjects relating to human development, will make the book of interest to every one. Besides the information obtained by its perusal, the practical bearing of the various subjects treated in improving and giving a higher di-rection and value to human life, can not be overestimated. The work contains the latest and most important discoveries in the Anatomy and Physiology of the sexes. Explains the Origin of Human Life. It is high-toned, and should be read by every family.-Herald of Health, New York.

TALKS TO MY PATIENTS, or Hints on getting well and keeping well, by Mrs. R. B. Gleason, M. D., N. Y. Wood & Holbrook. Chicago: For sale by Relieto-Philosophical FUBLISHING HOUSE, price \$1.50; postage 16 cents.

Mrs. Gleason is able to say something to wives and to mothers which no man could say. There can be no difference of opinion about the value of the practical suggestions she affords, which are characterized by sound philosophy and clear, good, sterling common sense. We wish the chapter, "Confidential to Mothers," might be published as a tract and sent to every mother in the land.—Hurper's Magazine.

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