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

VQL. XVI.

B. B. JONES EDITOR,

CHICAGO, JULY 4, 1874.

\$5 00 A VRAR, IN ADVANCE:

immortality each warrior brought to the or-

deal, we instantly and instructively give such

THE BEAUTIFUL RIVER.

BY MRS. P O HYSER

There's a beautiful river, a murmuring river, Whose current doth ripple and roll From the Great Heart called the Lafinite Giver, Indweller-and Life of the soul. Our minds and our hearts are the shores that it

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

I've listen'd entraced to the song of this river Since first I awoke in this sphere. And caught from its ripples the glimmer and Of love light through shadow and fear;

And oft, when splifting the tear clouded vi sion,

The God of my faith to implore, I've seen for a moment the hallowed elysian The 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

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 cherish and

Tis never ours while we believe.

Belief is but doubting, and over this river There sweepeth 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

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

The soul finds its infibite rest. Earth's children have marveled how prophet

and martyr Could sing while the flerce flame arose 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

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-

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 foe-That wresteth the poisonous shaft from its

And layeth oppression's hand low. Not yet can I dwell in its kingdom eternal, 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 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

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 tongues 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 effec-tual concealment of murders.

DISCUISED ANGELS. How We Entertain Angels Unawares.

SERMON BY REV ROUGHT COLLYGE AT UNITS CHURCH, CHICAGO, ILL

The following is the text of his discourse Some have entertained angels unawares.

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 measages and singing their carols, or doing their great deeds, I never quarrel with them or refuse 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 may with me, reason or They were there in my childhood when I first began to read my Bible, some were sit sing at the hut door with Abraham, and some were singing to the shepherds out of heaven, and I have made up my mind song 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 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 Mble 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 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 suth 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 byris, the land in which the inner life burned with a fisme 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 sitogether, in our misconception 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 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 argels. Angels, 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, eating 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 Sodom 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 the young child, or as when John saw them 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. Bo the pages of the Bible are strewn thick with these presences of an-gels, but they are men sometimes, visions

wings, and said some word fresh from the beart, or did some deed directly from the hand

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 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 flad them in nature, as we can miss them, but whether we do one or the other they are there. Hugh Miller works in Bootland delving, in the saudstone for days' wages, and there he sees an angel. It is only to the rest of his fellowworkmen 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 pulpit rolls back into the mists of old ages to which his religious teaching is but as yesterday. 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 recelation grows deeper and more di-vine. One by one he turns the pages of the book the angel brought him, and finds 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 glor-ious fulfillment. So Cuvier again, walking on the sea beach in Normandy, meets unawares an angel. He sees a cuttle-fish stranded on the sand, takes it home, dissects it, wonders 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 diaguise of angels ms rudest and most uncouth fashion we can imagine, hidden in a stone quarry, washed up by the tide to our feet. Dead things in them-selves, 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 eloquent 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 country 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 ego 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 Lincoin Park. No man spoke to them; no man prayed with them-there was only some music and the greenery, the fisshing 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 experlence, 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 yoes 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 calinty 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 hall whispered to them. Somehow it

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. gels/but they are men sometimes, visions sometimes, and sometimes things we would call man by other names. If they hold in their nature then and there this divine touch, this seal and superscription of heaven, they are angels to those who witness their advent just as surely as if they came cleaving down through the blue, with great overshading

was no use pouring out their hearts in music

until they got a fitting audience to which they

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

Columbus, as he tells us in his personal nar rative, out at eas with the crew in muliny soout him and with his whole venture on the edge of despair, saw targe small birds of the kind that keep about groves and orchards. Tooy came singing in the merning and then in the evening flow 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 il ght

and then he knew land must be near. Columbus saw that day three angels in disguise, messengers \$1 God, which had come to tel, him land tay over there to the southwest and close at hand as surely and as purely as if turee angels of the snape 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 nim 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 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.

It 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 spider's wen the delicate suggestion of the most perfect suspension bridge that was ever made. Are we to conclude that this was the last time a spider gan 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 Year, 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 sname that a bird should be the braver being. It was but in the mil to as divine a purpose. Sitting the other day with Father Browster 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 tear 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 tueir little cheery gospel of working away and leaving the rest to Thee?" "Tauy do not seem afraid," I said (to the good old man. "No," he answered: 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 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 cat 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 divine 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 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 must be he neither needs them nor wants them, becasue we have hosts of our home-made angels, which truly understood, teach lofties neights of goodness, do deeds of a diviner quality and say words of a purer inspiration than any they hold back in the heavens. For 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 his perfect faith in God and man to be above all other men, the Bavior of the World, that Jesus draws as to him, and wins us to trust and follow him. By if there could be and should be any such interestion of the angels in our life as we dream of this world be their eternal drawback. Exactly as when we read in Milton's mighty battle piece of the havoc made in their shining ranks by the infernal artillery, havoc instantly repaired out of the untouched

fighting a poorer and meaner place in our hearts than that which was done by munitudes of our own men in a nundred battles since '61, who had to bid good bye to the wife and children, to the mother and sweetheart, to the nome and the world that looks so winsomely tuto 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, therefore tust we can touch the jufficst summits of the Mount of G sd, which is set apart for the angels. It is, indeed, true I hear after all questioning that one man in that mill-dam disaster did rides wiftly down the parrow gorge, shouting, "Free for your lives, thee! the! the water is coming," and still be rode and still be shouted, 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 to 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 cathedrai was shaken down on a vast multitude of worshipers including twenty-five pricats, an Englishman reports, in one of the English journais, how he went with many more to see what could be done to pluck any that might be alive out of the ruins. He found a group about one little chapel from which means of pain were coming, and as they stood there, one deep, steady voice rose above the agony, a voice suit 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. Yes, 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 heaven with a shout, with the voice of the arousnget and with the trump of God." Then again there was stience, 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. I was saying it was through our subjection to the pains and pen-alties of humanity that the noblest revelations of angels can reach us. What giorious 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 tneir 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. Goodas reserved some bester 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 gone coming to a sick chamber which could they are to have what cherries they want in see 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 faithiul as some men who fight a pattle through a whole lifetime, ,always besten 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 lust and more than take their place.

So then, friends, in one isst 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 taeir. neaven-burdened word; and when the children 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 taink alone of an angelhood that has nothing to do with earth andtime, 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 numan hands in numan service sweetly and constantly than any celestial messengers I ever heard 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 upper sphere, but what I would love most to do, and to see you do now, is to understand and souch 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; la-our great eagernss to reach and cla 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 And in our hearts we sigh, "For evermore,"

GRATITUDE is the throwing out of our hearts in the light of another's kindness,—Beecker,

Extracts from our Exchanges.

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 medanges, which we are receiving from various parts of the world.

The Farewell Scance of Katle King, the Spirit.

From the beginning of Miss Cook's mediumship, the spirit Katie 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 13th, the visitors present were Mr. William Crookes, F. R. 8; Mrs. Makdougall-Gregory, Miss Douglas, Mr. Henry M. Dunphy, Barrister at-Law; Mrs. Ross-Church, Mr. and Mrs. Jas. Manklewicz, Miss Katherine Poyntz, Mr. and Mrs. Walter Crookes, Mr. 8, C. Hall, F. S. A.; Mrs. F. A. Corner, Mr. G. R. Tapp, and Mr. W. H. Harrison.

At the second seance, held on Saturday evening, May 16th, the observers were Mr.

At the second scance, held on Saturday exening, May-16th, the observers were Mr. William Crookes, Miss Alice Crookes, M. Gustave de Veh (a friend of Prince Wittgenstein, and one of the leading Spiritualists in Paris), M. E. Boulland, LL D; Mr. Henry Belfield, Mr. Eumore Jones, his sons Rupert and Arthur, 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

The farewell seance was held on Thursday last week, 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 her medium's battles with the public; and, notwithstanding many solicitations, she made but one exception, by inviting Mrs. Florence Maryat Ross Church. The other spectators were Mr. Wm. Crookes, Mrs. Corner, Mr. W. H. Harrison, Mr. G. R. Tapp, Mr. and Mrs. Cook and family, and the servant Mary.

Mr. Crookes, 7 25, conducted Miss Gook into the dark room used as a cabinet abuse she laid herself down upon the flow, with her head resting on a pillow; at 7.28 f. m. Katik first spoke, and at 7 30 f. m. came outside the curtain in full form. She was dressed in pure white, with low neck and short sleeves. She had long hair of a light auburn or golden color, which hung in ringlets down her back and each side of her head, reaching nearly to her waist. She wore a long white veil, 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 Katie was before us, the curtain was drawn back and all could clearly see the sleeping medium, who did not stir from her original position, but lay quite still, ther face being covered with a red shawl to keep light from it. There was a good light during the entire seance.

Katie talked about her approaching departure, and accepted a boquet which Mr. Tapp brought her, also some bunches of lilies from

Mr. Crookes.

All the sitters in the circle clustered closely round her. Katle asked Mr. Tapp to take the bouquet to pieces, and, lay the flowers out before her on the floor; she then sat down, Eastern fashion, and asked all to draw round her, 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 ber 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 immedistely, 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 wished her God speed, and thanked her for the wonderful manifestations she had given. Looking once more earnestly at her friends she let the curtain fall and she was seen no more. She was heard to wake up the medium, who tearfully entreafed 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.

Katic 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 manifestations, and that she was about to rise higher 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 mea-

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

Sir,—As the genuineness of Miss Cook's mediumship 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 scances to bear witness to what I experienced there. These scances took place on the 9th, 13th, and 21st of the present

I will not recapitulate what so many have told of the appearance of the spirit "Katie King," nor of the meant 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 has ever witnessed would be established beyond controversy." Perhaps Serjeant Cox would consider a sight of both medium and

spirit in the same room and at the same time as convincing a proof of stern truth. I have 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 objects 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 slight at doubt that upon that occasion there were present with me two fiving, 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 "Katie 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 public to know "Who's who in 1874," and we she hesitate to turn up the gas incautiously 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 expertiment with me on the 13th, and on that occasion we had the benefit of mutual hight 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 bands inside the loose 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.

Katie 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. penses a moi. May 21st, 1874." I must not forget to relate what, appeared 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 somewhere 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 veil, 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 lean 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 spiritualistic doctrine 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

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.

FLORENCE MARRYAT ROSS CHURCH.

SECOND ACCOUNT.

The last of Katie King-Photographing her by the aid of Electric Light.

BY WILLIAM CROOKES, P. 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 Katic King by the aid of the electric light. I 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 departure 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 bluocular 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 sensitizing 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 fibrary 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 plotures 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 permission to do what I liked, to touch her, and to enter and leave the cabinet almost whenever I 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 medium lying on the floor, Katie and her white robes having instantaneously disappeared.

robes having instantaneously disappeared.

During the last six mouths 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

for any preparation even of a less elaborate character than would be required for enacting 'Katie King." I prepare and arrange my library myself as the dark cabinet, and usually after Miss Cook has been dining and conversing 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 scance; 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 is soon entranced. During the photographic seance Katie muffled 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 occasions actually see the face of the medium because of the shawl, but we saw her hands and feet, we saw her move unexally under the influence of the intense light, and we heard her moan occasionally. I have one photograph of the two together, but Katie is seated 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 rejused 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 established, 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 Katie 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 reproduce 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 experiences of her past life, now smiling 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 she has been illuminated by the electric light, I 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 before me, which she allowed me to cut from her luxuriant treases, having first traced 'it up to the scalp and satisfied myself that it actually grew there, is a rich golden auburn.

On one evening I timed Katie's pulse. It beat steadily at 25, whilst Miss Cook's pulse a little time after, was going at its usual rate of 90. On applying my ear to Katie's chest I could hear a heart beating rythmically inside, 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 I 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 greatest 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 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, I can't, my work is done. God bless you," replied 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. Following 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 tobed Katie had gone. As soon as Miss Cook was sufficiently calmed a light was procured and I led her out of the

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 the for her readiness to assist me in my effectiments. Every test that I have proposed the has at once agreed to submit to with the utmost willingness; she is open and straightforward in speech, and I have never seen anything approaching the alightest 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 foreign to her nature. And to imagine that an innocent school, girl of fifteen should be

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 seance, and should meet with even better 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 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 feeding 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 noteworthies 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's paper on "Liberty in the Use of the Prayer Book," and maintained that "literal conformity to it was impossible," and that "the ckergy should be at liberty to compile special ervices from it for special occasions." It was resolved to hold a congress for the discussion of these and kindred points next autumn, during the sitting of the Episcopal Convention.

This movement takes its cue, of course, from a similar one of long standing in the English 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 Establishment, 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 exasperating 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 well-known hymn, enjoins upon juvenile Christians as respects the dogs, which God made on purpose to do the barking and bit-

Ing.

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 Class at the Carlisle Cathedral. They would humor All Saint's in its candles, Father Ignatius in his distribes 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 ralms 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 presence" 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.

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-tous zeal for God between opposition to dis-establishment and repudiation of Dissenters. In this country the word evangelical has only a doctrinal 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 min-ister, and he and Dean Alford, shortly before the death of the latter, had about made up their minds, or, rather, bodies, to do wo; 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, would Bishop Temple, or Archbishop Tait, to have the canon spiked. So, there is no knewing how soon we may hear of Max Muller's lectures at the reading-deak 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 secession 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 organized 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 cake, but for the sake of all the other elements or schools of thought. "Literal conformity" being no longer attainable, a large forbearance has become indispensable. The Liberal Baptists have organized to guarantee, freedom of action on the communion question, the Liberal Presbyterians are insisting upon flexibility in the interpretation not only of the Westminster Confession, but of Paul on the silence of women, and now the Liberal Episcopalians are making a stand for

"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 Tribune.

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NO IN-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 and interior world. These promptings are superinduced indirectly by the general intelligence 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 individual, or perfected whole in obeyance to the

sovereign power, at the brain center.

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 organism; and within the precincts of 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 feetal organization, greatly improved in its physical organism, and possessing the rudiments of an intellectual organism, better balanced, and in word way supe

The procreative organs, informs of the vegetable kingdom, we analogous in many respects to those of the animal kingdom, but the an imal 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 propagation, by external fructifying organs, in wis dom produced by latent germinal elements, ample provision being made for the convey-ance 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 for its development, as a perfected plantform. Here there appears to be an imperfection in the plant form, as also appears in all organized forms beneath man, and such must ever remain in the same kingdom, 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 those 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 per-fected germ, yet I say then are imperfect; I mean not they are perfect as a form of the species or kingdom to which they belong, owever much these may differ in their generat features or characteristics.

The genus home 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 canine species. How, in west manner, or by what process, the "creation" of man was brought about, is now the query, -the yet unsolved problem; and it is not without further explanations of the interior unfoldings of nature's processes, that I shall attempt a full solution 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, collectively, 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 is herent 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 extra long link in the chain of progressive unfoldment. The human form is not an improvement on an ape, monkey, or any of the superior animala; but a new invention, -a new machine, a new organization, combining principles 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 organized compact of individuals, as relates to the organic constructive processes of each, and their natural tendency and ability to reproduce their kind, and I have more particularly aimed 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

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

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 disorganization, serving as mere vehicles for the conveyance 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 organic "whole," or perfected germ, are dependent 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 degrees of perfected germs, consequently, an atom may be said to contain all forms of matter both organized and unorganized in ex-

Mosherville, Mich.

Outside or Inside.

BY W P. G

"Uan the cause of reform he best advanced by planting ourselves outside of Christianity as is done by free religionists, or by taking our osition inside of Christianity, and giving to a higher meaning than it has borne hereto-

The above question, discussed not long since by the Free Taought 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 theories, 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 good ness became totally depraved. Being wholly unable to help himself, or to gain his lost posttion, he remained under an everlasting curse, until through pity, help was extended to him through a mediator, who by the sacrifice of himself-appeared the wrath of affended justice, so that whoseever would have faith in the great and giorious 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 know ledge, you should happen to go where science 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 flue spun theories, going swift to the Devil!

No wonder that demons dire are placed by 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 chap., 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.) 56 we find that all our struggles for reforming, and our efforts for knowledge and scientific facts, are

iseless—yes, 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 ofter; every struggle they make to extricate themselves from their awful condition only sinks them 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 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 op-posed to every fundamental principle on which Christianity is based, and it calls for an entirely different system of culture.

Education of the human soul, as prompted 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—faith—tethers 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 broaks 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 indiciduality. 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 com-mand, the foundation of which is in nature, to subdue the earth, and have control of it. 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 combative nose have reigned, wars and fightings have sent thousands and millions to bloody graves!
Adulativeness, by monopolizing the blessings of life, have caused slavery, wretchedness, want, starvation, misery and death! Alimentiveness, 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 unde-veloped, 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 nature of man, and endeavor, through true culture, to unfold man's higher nature, and thus by unfolding benevolence, bring the reign of 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 -between the mortal and the immortal—the world of matter and the world of mind, or material and spiritual universe.

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DEAR STR.—VOUR POSITIVE AND NEGATIVE POWDERS are creating a great excitement here. It can truly be said, in my own person, that the Billed see, the Lame walk, and the Leeper is cleaneed. I had the Leeper of the truly person in my leys arms, head, and nearly all over my body. After taking your Fostilive Powders about four days I showed up my sleeve to see how my arth looked, and to ray utter astendament the scabe would cleave of easily and leave all amounts had new my beed and body are clean. The Calary's in my head are created in the season would cleave of easily and leave all amounts had new my beed and body are clean. The Calary's in my mackles commenced many years ago, and by degrees at tended all over me, so that I could not raise my right arm to my head, or put on my vest. I can now hold it in my position. My legs I could not raise my right arm to my head, or put on my vest. I can now hold it in my position. My legs I could not raise my right arm to my head, or put on my vest. I can now hold it in my position. My legs I could not raise my right arm to my head, or put on my vest. I can now hold it in my position. My legs I could not raise my right arm to my head, or put on my vest. I can now hold it in my position. My legs I could not it is on it all. The powders have set it all right. Several years up, from overstraining one eye and a hlow on the other i became Hilled, so that I could not know a person in the same room. Now I can read the large words in your Circular, yet I took only two Bioles of Negatives. On Thyreday I called on Mr. Bowles, who had been alch shout two years; and my wife was sick from taking-pralomel. Her I make were swelled to her bedy. She could not do anything or go about the house. I could not prevait on him to ose the Powders. On my way there is net Mr. Wookward, who is acquainted with the Powders having seed haem and seen their good effect. I let him have a Box. He went to Mr. Bowles's that night, and after much persons no taking or post and a her seen yet and he had never for me—n

A. H. KNIGHT.

WHAT DOCTORS SAY.

In the course of a large experience with the Positive and Negative Powders, I have found them calmout infallible is all sente diseases, particularly Fovers of all kinds, such as the Billoue Inflammatory, Typhold, Congestion of the Lungs, Searlet Power, etc. I have also found them infallible in Howel Complaints and Nervous Headache. I have also proved the Ointment recommended to be made of the Positive Powders (according to Rule the tenth) to be magical in its effects on all kinds of Hores and Erystpelas. DH. M. R. JENKS, formerly of North Adams.

now of Amesbury, Mass.
One box of your Positive Powders cared David Will ington of a pain in his stomach of 8 years' standing. Mrs. E. Claffin was cured by the Neg. ative Powders of Numbress, or Palsy, of 11 years duration. The Powders cured Mrs. H. Claffic of Neuralgia. They also cured a lady of Painful Monatruation when given op as past cure. In cases of Parturition (Child birth), I consider them of great valde.

DR. JULIA WILLIAMS, Practical Midwife, Mast Braintree, VL

myself have been afflicted with Hhenmattern and Heart Disease for three years during which time I have not been able to labor. I have taken two boxes and a half of your Positive Powders. My Rheumatism is gone and the Heart Disease much relieved.

DR. A. J. CORBY, Great Send, Pa. I think there is no medicine n the world like the Positive and Negative Powders.

MRS. DR. GARRISON, Newton, N. J. in Ague and Chills I consider them unequal-

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Your Positive and Negative Powders seem to be quite a mystery-no marked action-yet they cure. I have some patients who can't live without them, as nothing class has ever benefited them.

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Jane Worley was cured of Serofula of 15 years standing with 4 Boxes of your Positive Powders, in three weeks, having had five Doctors before. Her ankies were swollen, and in running scree; in fact, it was all over her body.—(Manyis Worner, New Petersburg, Obton.)

over her body.—(Martin Workly, New Petersburg, Ohio.)

For Boses of Positive Powders have cured a little girl of a very had case of Scrofula.—(R. McRea, Poystivelle, N. C.)

The daughter of Henry E. Lepper was afflicted with Scrofulous Sore Eyes for several years. Much of the time she could not bear the light, and had to be shut up in a dark room. Bre she had taken I Boxes of your Positive Powders, her eyes, to all appearance, were well, and have remained so.—(Hokkey Thomas, Ossee, Miss.)

your Positive Powders, her eyes, to all appearance, were well, and have remained so.—(Rokert Thomas, Osseo, Miesa.)

I had rumming Scrofulous mores on me for 1 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. Khymail, Bathai, Ma.)

I have cured Mrs. Asna Wright of Imberited Scrofula with I Boxes of the Positive Powders.—(Khia Parmaila, Beomer Ddm, Wil.)

Mother had the Custarrh in her bead so bad that, when lying down, she could hear it go drip, drip, or a ringing. Your Positive Powders cured her. They have cured my Custarrh in the head also.—(Miss R. M. Bhayara, Burlington, N. J.)

I have 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 Doctors called the Comsumption. They said he could not live long. He is now at work for us, a well man.—(G. W. Hall, New Hassen, Ind.)

Triumphant Victory

Dyspepsia and Indigestion.

A short time since my mother tried your Positive Powders for Byrs peoperies and Indigestion. If she are a piece of apple as large as a hasel-not, she would not sleep a particle all night, but be very weary and nervoes. She is entirely well now.—(A. G. Mowers, Mischies, Misch.)

Four years ago I used half a Box of your Positive Powders, which took all the Dyspepsia out of me, root and branch—(Jose O. Reemanny, Hariland, Wis.) I have been a sufferer frour Byspepsian for near 30 years of my life, and for many years had to restrict myself to the most light course or disting, not having eaten a meal of hig meat, or faything that was seasoned with it, for many years. Three Boxes of the Positive Powders relieved (me of all my symptoms of Dyspepsia. I gow set anything that is common without suffering any fiftenessessine whatever.—(Rav. L. Juliaks, M.D., Branchestie, Ark.)

WHAT WOMEN SAY.

My daughter. Martha has been cured of Emppressed Memstruation by the use of the Positive
Powders.—(J. Coorea, St. Johns, Ark.)
Your Positive Powders have cured me of Dropsy
of the Wormb of one year's standing. The tendency to Dropsy was inherited.—(Mas. Emm. Mart,
Brooklyn, N. Y.)
A woman who had four Minesar Finages got a
box of Positive Powders of me, and they took her
through her next Pregnancy all right.—(O. Haray,
Sand Spring, Iowa)
My wife is now all right in her monthly periods. As I
said before, she had suffered a great deal from Irregulitarity and Filo-oding. She had dotered with seven different Doctors for three pears; but
there is nothing as good as your Powders.—(W. H.
Karay, Smith Creek, Mich.)
Your Positive and Negative Powders have cured a
case of Mills. Leg. of 16 years? standing,
also a case of Hheumstima, a case of Palling Sickness or
Fits, and a case of Dysontery.—(Pownil Halloon,
Yorkville, III.)
Miss Lena Austin was taken with Stoppage of
the Periodicals, accompanied by great distress in
the head, and coldness of the limbs. She was treated
with your Positive Powders, and has entirely recovered.
—(Hear L. Grans, Pardeeville, Wia)

No More Headache, Neu-

ralgia, or Rheumatism.

I have been troubled with the Neuralgia for the last 15 years, and at times have been laid up with for six weeks at a time. I have need your Positive Powders for Neuralgia and Sick Headache.—dirars G. Baharry, Waite Hills, Come.)

I have been suffering mearly 40 years with Chronic Headache, and often resorted to Chloroform to get temporary relief; but the paroxysma would return as soon as the effect of the Chloroform wore of. But after using your Positive Powders, I can say with others that they came like an angel of mercy in the night time.—(Mas. M. A. Harley, Huntrelle, Alia)

I had a severe attack of Neuralgia last week, and I stopped) it in 10 minutes with your Powders, I had Splines! Compelsing the Charles of Neuralgia last week, and Splines! Complaint of nearly 30 years standing; also Dishetton; Scintica, Henry mantiam and Experipelsis. I am now well of all. Oh, I do think them the most wonderful medicine ever given to men. While on a visit to my sister in Dover she told me that there had been almost a miracle wrought with her in a terrible case of Neuralgia with the Fostive Powders. She induced me to try them mycelf. I did so, with wonderful success.—(M. Howelle, I did no, with wonderful success.—(M. Howelle, I did no did

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CHICAGO, BATURDAY, JULY 1, 1874.

Mediumship.

There is no subject connected with the Philosophy of Life less understood than mediumship. We know just enough about it w make

the study deeply interesting.

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

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, some time before the Fox family went there to live. Other families before the Fox family had heard the strange noises and fled from the house-left it because they believed it was haunted. Similar reports have prevailed in regard to haunted houses in all past

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

Spiritualism is rapidly developing a Philosophy of Life, which shows that in all such cases 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 so powerfully that it infiltrates every particle of matter in the building where the murder is

This magnetic element is the same that holds the soul and body of man together. When element has been eliminated from the murdered person and infijtrated 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

Spirit photography is now recognized as an established fact. An individual goes in person, or sends his photograph, and site 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 sent 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.

Another of the same class, and promlaing 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, Ohlo.

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 posing is designed.

Thoughds 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 be represented 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 band of Mrs. Blair. The last one came to hand but a few days since. It was executed at the request of our spirit son 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 duties as a journalist in Modern Spiritualism.

It contains an acrostic of their names embodied 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, Gems 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 thee, And our love round thee clinging Vine like to the tree, 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 transpires in different parts of the country by spirit interposition, through the instrumentality of Mrs. Rob inson and other mediums.

But as in the case of the cure of the Reverend 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 wrought 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 diagnoses the discases and prescribes the remedy, which is noted by an amanuensis, who is always in attendance for that purpose. The remedies are

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

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 souls when weighed down with diseases.

In other cases, nothing but materialized hands were seen or felt, manipulating and soothing 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 foreshadowed; and in other cases, nought was realized but a sweet slumber and freedom from all pain, with assurance of speedy and absolute re-

Mrs. C. M. McIlvain, writing from Alma, Kansas, June 8th, 1874. says "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 5th, 1874, says "While wearing the magnittized papers, I feel movements like little tingers 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 she is a humble medium. Healing modiums are being rapidly developed in America and foreign countries; some, doubtless, possess greater mediumistic powers than others, and are used by more skillful spirit-physicians, and yet it is all done under the same general law, and this 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 Under-

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 meamerism. 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 meameric

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

The doctor did not-quite 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.

our seance room, Harry Bastian, medium, but could not speak.

On Saturday evening, June 13th, 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 wisterialize their own hand, and write, as when in the physical form. During the seance 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 usby 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 s large man, 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. Johns. You will pardon
a few errors in the pasts. You remember. Success to you. BAMURL UNDERHILL."

This communication was given under absolute test conditions; such conditions as would admit of no fraud or collusion on the past of any persons present, and not only that but no one present knew of any letters of unpleasantness having been received from him by us.

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 ir famy 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 "success to you, Mr.

To do our whole duty, and then in the end to receive the meed 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 ratiafaction 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. Hisir 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,

LITTLE ROUGUET.

Contents for July, 1874.

Bernard Wilson, by Henry T Child; The Young Mimics (Itlust), by Malcolm Taylor; She Klased 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 Spirit; A Little's One's Prayer; Fruits of Christianity, by J. L. Potter; Home Influences, by Gurta De Force Cluff; Remediable 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. Adams; Anecdotes of Birds; Shew Bread; Do Fishes Think? Childhood in Japan; A Fable; "I Choose that Color;" Editorial Department; What is Force? The Bearing of Children.

This is a most excellent number of this charming magazine. Terms, \$1.50 per year, single number 15 cents. Address LITTLE HOUQUET, Chicago, Illinois.

A New Dodge.

SALT RIVER, ILL., April 18th, 1874. BROTHER JONES.—I write to inquire how it comes that you are clubbing with the Crucible? 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 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 Crucible. Mr. Hull said it was a free paper (the Crucille), 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 and way to raise a few dimes, and have an excuso 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 He once since came and showed himself and slipshods 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 sub-

scribers 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. Petroe, 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 for so 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"-poer, "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 inveresting article on the "Bun," from Prof. Simmons. We have arranged with the Professor for a series of articles on the beautiful science of astronomy which will appear from time to I time during the summer and fall.

Prohibition State Convention and Grand Jubilee!

All persons in the State of Illinois, who oppose 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 Bloomington, on Tuesday, the 30th 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 menths, 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 deepening of the work until we secure 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. DaMBRETT, Secretary. Bloomington, Ill., May 20, 1874.

Mattie 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 Jounn-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 see, consequently, should be kept before large audiences.

She spoke at Milwankee, 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 labors 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 he; home. Address, Mattie Hulet Parry, Beloit, Wis.

A Voice from New York.

E. D. BARRITT Says;- 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 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 where held last year, to commence on Saturday , and hold over Sun day. Refreshments will be furnished on the ground. Invitation is given to all lovers of truth and equal rights to come and have a

Mrs. L. A. Pearsall and others will address

JABEZ ARHLEY, Pres'L. 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 84 o'clock, and continue them on Saturday

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 all others 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.

and Sunday evenings following, and perhaps

RICHARD 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 35 spend ammunition for, it is true!

CAPT. 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 pure fiction. Letters addressed to him at Batavia, III., will reach him.

B. H. NEWCOMB Would like to have a good physical medium visit Westerville, Ohio.

Prof. Carpenter of England, on Spiritualism.

SPIRITUALISM IN DUNKIBE.

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 sim of the

"To establish upon a scientific foundation the existence of a God, the immortality of the soul, and the freedom of the will, and to teach self-control, explaining the conditions-Spiritualism, intoxication, and insanity, which tendto destroy it."

The eminent English physiologist has here placed Spiritualism in bad company, nevertheless, his work ought to be read by Spiritualists, and 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 truth 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 conscious memory sometimes express themselves by involuntary muscular movements. For the purpose of making the experiment, a person seats himself in front of a small table, placing upon it both hands, the mind is dominated by a fixed idea, the lifes 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 senortum 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 able moving, a thing that takes place almost daily in hundreds of families throughout nearty 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.

The following circomstance-one which I am permitted to give to the public through your paper-may assist the reader in estimating 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. and continued for quite a long time. length, one of the two gentlemen who with a young lady between them, occupied the oppo-aite 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 bal-anced itself feet up on the heads of those three persons; after remaining there a moment it

came down again gently to its place. There are some persons whose brains are almost preternaturally fertile in the discovery of tricks in all such cases. Such persons reason

"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, disturb the table's graceful flight.

Dr. Carpenter borrows his illustration from a supposed case, here is a real case; will it illustrate 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 alludes to, and I venture the statement that the unconscious thinking of the remaining nine would never cause the table to perform the feat here recorded.

J. T. BLAKENEY. Dunkirk, N. Y.

Mrs. Mand E. Lord.

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

Mrs. Maud E. Lord held a seance 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 veil is lifting." 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 in the house, and given to persons in the circle; one gentleman's neck wassencircled by the spirit arm of a loving sister, and a small vial, similar to the one she 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-Hands of all sizes were felt and shaken; faces Other manifestations were given, proving without 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.

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

THREE-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.

Philadelphia Bepartment

HENRY T CHILD, M. D.

Subscriptions will be received and papers may be obtained, an wholesale or retail, at his Race St., Philadelphia,

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

The language of the Apostle to the Athenans, 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-"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 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 poster of summon ing 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 interval. 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 clapses before the 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 ducation 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 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

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

The time is near at hand when "those familiar 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 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 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 counselors" being gathered together shall see "these men, upon whose bodies the fire had no power, nor was an hair of their head singed."

You shall meet him again in his bodily presence. The spirit of prophecy was "the learned judge" when he uses these words, that "none of us in after days will realize 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.'

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 transformed into an exil spirit.

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 association 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 PROM'THE

[For some time past my spirit friends have been urging me to add to the Philadelphia Department, one in which they may have the opportunity of sending their thoughts to the world. The extended circulation of the Journal furnishes the means of reaching more individuals than any other paper on Spiritualism.

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.

of, had gone before me to the land of spirita. 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 con-ditions which surrounded me. I would like to impress this fact upon all parents, and especially 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 rame 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 entred. For although I had not believed in the creeds of the church, yet I was psychologized with the popular idea

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 plundering 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 panorama 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 triting and insignificant did they appear when compared with the infamous crimes of my adult life, that I was disposed to pass them by, but I could not do this. I was compelled to look upon them until I saw cleary that they were the stepping stones to many f the later deeds which stained my life with the blackest infamy, and which I will refer to 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 afrested in their early

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, best and abused him, robbed him of some little things, a pocket knife and some cake, which I desired to have 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 boylah 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 seep 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. could see the smile of his pleasant face, but have no idea that he knew me, or was in the east trouble about me, and yet I imagined that

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 forgive me, and it was not very long before she was able to bring him to me and thus my mind vas somewhat relieved about this.

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 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 influencing 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 influence 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 companionship of those who like mysels 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.

TO BE CONTINUED.

Communications through Katle B. Robinson of Philadelphia.

RDWIN FORREST.

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 people, and I was convinced of this from my own 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 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 in the form but out of the form.

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 Spiritualism 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 not only help them on the stage, but we will endeavor to impress them with a desire for higher moral conditions.

It always makes my heart ache to see so

EXPERIENCE IN SPIRIT LIFE.

My daughter Katie, for whom I had always felt a warm affection, just as much as my coarse nature and wicked habits would permit

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

ing 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.

Taere 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 reguated theatre, and let them witness a moral drams 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, Davenport and many others that I could name have done much to raise this standard, which I hope to see still more elevat ed, so that all may realize the truth of my

proposition.

There are many things in the theatrical profession that I would like to see reformed. among these I would mention the expensive wardrobes and the drapery and tinsel 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 sorry 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 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 aiready shines, and whose coffers are well filled, but those who are struggling with poverty, even the poor ballet girl who works under very trying conditions, sometimes to support a father or mother or 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 recognized as one who still lives and remembers 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 be 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 with out offending anyone, and the old actors of earth, with many whose lamp never shone there because they lacked opportunity, are 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,

but as we are now.

In conclusion, let me say that Edwin Porrest, 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 present. 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 of that future.

AN IMPROVIBATION 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 careased 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, 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.

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,

Thus the weary night is fading And the morning sunbeams glow, Lighting up the spreading valleys, And the mountains white with snow.

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.

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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 sorrowlor pain. Old Adam and Eve in the garden, Would never have eaten the fruit, If the Devil had not been with them, Or had he snake like, been a mute; But 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 be 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 sun; And his business seems mainly to be Undoing what good folks have done.

Why Goes 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 save 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 brigg 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 soon 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 dreadfal and long.

Why does not God kill the Davil, If he goes about like a lion Frightening the lambs from the Savior, And driving the sheep oil 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 sins 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 pious ones often play smash; Figuring in the salary grabs— Absconding with public cash.

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 feilow 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.

Why does not God kill the Devil? ask this great question once more Or otherwise save him from sinning.

And place him on Canaan'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.

Cosmogony.

Chebanse, Ill., April 26th, 1874.

BY A A. AVERY.

Now let us see what proofs we have to establish the fact of the earth's acceleration or approach to the sun, and here I shall draw up-on McIntosh's Electrical theory. The Hindoo astronomers in their time-tables estimated the true-length of the solar year, at 365 days, 6 ours, 19 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 Chaldeans measuring the solar year at 865 days and 6 hours, this was accepted as the true length until the time of Julius Casar, when the astronomical tables had become so confused that a correction became necessary; but Casar'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 styl 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 toleraole 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,-000, and Uranus 15,600. Let us consider the density of these planets. Taking the Earth as 1, Mercury is twice as dense, Yenus one and a fourth, Mars seven-eighths, Jupiter one-fourth, fourth, Mars seven eighths, Jupiter one fourth, Saiurn que-fiftieth, Uranus not known. The important question arises here, have these planets always maintained the same density? Geology tells us, so far at least as our earth is concerned, it has not, and reasoning from analogy, they being all members of the same parent and subject to the same universal law, the others have undergone the same changes according to their respective ages, for they were not all born at once.

Wm. Denton, in "Our Planet; its Past and Future," pages 136 and 187, in describing those gigantic forests of annual trees, that have contributed so abundantly to the formation of our vast coal fields, seems to ignore the fact that the earth was then not haif as solld as it

is flow, 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 majestic plumes to the brezze, have contributed to) the packing down in a more solid form the matter that

With all the facts of geology to teach us the process of world making. I would like to ask he nebular hypothesis school how it is possi ble 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 the infant is the prophecy of the school by and the school boy the prophecy of manhood, and manhood of decrepit old age-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 firstborn, 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, 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 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 strata. "Beneath some of the tertiary beds lie beds of chalk, hence we dis-cover that the chalk or cretanous 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 accompanying beds of clay and green sand nearly two thousand feet thick, some idea may be form-ediof the vast period during which it was in process of deposition. Of all the existing anmals, 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, it 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 Puego, and other parts of South America, an animal man or human animal has been found still living that answers the demand for the "Sizesing 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 organ ized bodies.

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 astrono-mers, 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 er-roneous, 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 constitu-

Spectrum annlysis with the aid of photography 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 spectroscope and photograph manipulation, which at that time was first being applied to astronomical research. During this eclipse, the phenomena of the corona and numerous bright red protuberances, projecting beyond the black disc of the Moon, attracted the greatest attention amongst astronomers. These protuberances, or red flames as they proved to e, reached in some instances the enormous elevation of 200,000 miles, shooting out from the surface of the sun in what resembled sheets of scarlet fire covering a distance of 50,000 miles in width, with a velocity which at first exceeded 200 miles per second. Janssen ob served the same phenomens, as also did Lockyer, not only during the eclipse but in full sun-light, and subsequent observations, based upon light, and subsequent observations, based upon their great discovery, have demonstrated the fact beyond question, that the flaming prominences are enormous masses of highly-heated gaseous matter composed chiefly of hydrogen.

The eruption prominences consist usually of brilliant "spikes or jets," which change in form and brightness very rapidly. For the most part they attain altitudes of not more

than 20 000 or 30 000 miles. Their spectrum is very complicated, especially near their base, 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-spicuous sedium, magnesium, barium, iron, and titanium, while calcium, chronium, manganese and sulphur, are often observed. Secebi, therefore, names them "metallic prominences They sometimes appear like fismes 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. Zolbuck 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 consider the velocity and great elevation to which this matter attains, and taking into account the resistance of the solar hydrogen or atmos-

phere, 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 in stance; a velocity one and a quarter times sufficient 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 phenomens 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 paro xysms upon the sun, and the surora borealis is very sensibly affected by these disturb-ances. Astronomers have noted the peculiar resemblance between the aurors boreslis, 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.

Poices from the People.

OX FORD, O.-D. Winder writes.-My paper comes regularly, and I am delighted with its con-

OTTAWA, ILL.-T. W. Cooper writes.-I am well pleased with the Journal, 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 circulation

PEKIN, ILL -M. L. Koops writes -1 do not like to have prayer so lightly spoken of, as is the case sometimes—two or three papers back for instance. 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 half so terrifying as my own. I know the virtue of prayer and believe there is nothing that can fill its

ST GEORGE, UTAH.—W. E. Dooge
The papers I sent for on trial for McL.— and
II—, they dare not take them out of the post
You office; they are poor superstitious Mormons. You can guess what a time I have. But, I have sown the seed and there is a large crop coming on,-more than fifty Mormone reading the papers and

IRVINGTON, II.L.-J. G. Munselle, M. D. writes.-I am 37 years of age, and have been spiritualist ever since reading the report of the investigating committee, who met at the residence of the Rev. Mr. Griswold, New York City, and investigating the Spiritual phenomena, as porinvestigated the Spiritual phenomena, as pur-trayed through the mediamship of the Fox Girls; so long ago I can not give the date, but I was quite young these Subsequently I was driven from the fold (but not from the faith) 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 seasonshas been uncommonly cheering. I have had large audiuncommonly cheering. I have had large audiences, no lessure time at all, and never once had to "take a back sest," 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, North or South, with the next season confinence 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.

ALLIANCE, OHIO. - Lewis Kirk writes. - Space has no limits; it is limitiess in all directions, and filled with inhabitable globes. Nothing less would 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, individual 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 al infinium, which is sufficient time to have used up all matter in existence; how is it then that we have not read or made. that we yet see so much matter not used or made ouls, when the weight of one grain of sand used for any particular purpose once in each mil-lion 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 pure visitore. who hoot at pre-existence.

DE KALB, ILLa-M, Mellta Barber writes. Thinking you might not be favored with one of E. V. Wilson's Manifesto Circulars, I send you mine. V. Wilson's Manifesto Circulars, I send you mine. I pray you be not alarmed; every true Spiritualist will stand by you. I was at the McHenry Convention run by Wilson and Mrs. Severance, and heard free lovelam discussed. The question was asked Mrs. Severance, "To whom would the children belong if marriage laws were obolished?" "To their mothers," she replied. "Fature had given them to the mother, and she would have the sole right to them." Yes, if them were fifteen, she would have the supreme fellerly of washing, combing, dressing, and feeding those fifteen buds of promise every day. Mrs. Severance did not say where the clothes and food was coming from. While the fifteen different fathers were walking up and down seeking other affinities, and preaching the beauties of "social freedom." I don't see how the mother is to earn food and clothing, for how the mother is to earn food and clothing, for it would take her from morning until noon to wash, comb, dress and feed those fifteen children, and from noon until night to undo her forenoon's work, and put them all to bed sgalh.

ALLEGHANY CITY - PA. - R. D Klocald writes. - I am not going to stop reading the Journs-AL, no! 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

CHICAGO, ILL.-Mrs. Dr. M. A. Amphlett writes .- I have been asked many times during the last year if I was a Woodhullite. Strange, deed it seems to me to be asked, such a question having been is communion with the Spirit-world for twenty-two years, and receiving unmistakable evidence of spirit presence daily, 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 receiving from day to day. I have given my time, atrength and talent—all I had to the cause that I love, and have been faithful to my highest controlled. victions of truth, as received from Spirit-life. believe that free lovelsm has a demoralizing ten-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 answer calls to lecture. My permanent address is 15 South Helsted St., Chicago, Ill.

BOSTON, M#SS.—A. E. Carpenter writes.—You probably see by the Bannen the status of Spiritualism herein Boston, but perhaps I can give you and your readers something in reference to the Soston meetings and Spiritualists that does not appear to the newspaper reporter. I honestly believe 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, or accurate the heat talent. extraordinary effort to secure the best talent. Gerald Massey's lectures were the great event of the season, proving in every way a great event of Mrs. Floyd goes on in the 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 privale enterprise; it is an individual rather than a
society effort. The meetings which are the most
successful in regint of interest and stignishers, are the free public circles of which there are several in different halls of the city each Sunday. These in different halfs of the city each Sunday. These gatherings are generally sort of people's meetings, and are usually suite interesting and very well attended. The people seem to be tired of lecturing, but they never tire of spirit communion. Their anxiety to hear from the leved ones gone before never ceases, and although but few in these large public circles ever get anything direct from their friends, set the prospect of a possible ommunication, or the pleasure of witnessing the attendance. So Sunday after Sunday these meet-ings are full of carnest seekers after Spiritual light and truth. Boston is flooded with mediums, and yet they all seem to be well patronized, show ing that thousands of people are seeking in that 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 for all. Lectures have been sustained at the Roylston Street Hall, with fair attendance, by the Radical Reformers. Anniversary week was strongly parked by the grand and carnest sermons and lectures against old time errors and in favor of the liberal truths of to-day. At the Free Relig-ious meeting Fretbingham and Burtol spoke in high terms of the work that Spiritualism was doing. 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 organizations or sectarian institution from re-ceiving a bequest or gift for perpetuating their dogmas. He went so for as to read a carfully prepared form of the statute which would imposs such obligations upon sectarianism could not by any possibility be the recipients of such giftor bequests. A good ides it seems to me and a step beyond Abbott's Liberal League. We are going to have a giorious 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 that out door gather-logs, 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 glurious 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 kest of my own recollection she had no faith in any-thing 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. My alster 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 breating she was going to heaven to be an angel. sy little baby died during its birth. As an angel. for myself I have never attended a regular Spirit-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 resding 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 dedicate touch of some musical instrument? No matter what I did in my room or elsewhere, for about a week, at night I could not keep the sound from my cars 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 '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 aunt and my sister's children, I heard these words plainly spoken by a strange voice. "That is Alexander room." What the rest was I do not know, for was on my feet, and at the door in almost no time, but slas! all was dark and as quiet as though I was the only one in the whole country; but I thoughtit was some thieves, and for them I was my with an old sword that would not hang My investigations, however, revealed no visible disturbers at the place present. On my country to my country and "Why Alex" 'Alex, don't you know me*" "Who are you!"

return to my room some one said, "Why, Alex!" and not a person was to be seen. On going to bed and at the close of every verse was, "We are going to speak to you to night, Alex," and when at length in bed, some one said: "Why, I am your brother!"
"Brother who! what is your name!"
"Why, M. G."
"M. is it possible that it is you!"

"Oh! yes, Alex., It is me, and your sister and andmother and a young lady, whom you knew."
Then I seked, "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 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 discussion attended by me, held at Beloit, Kansas. It was of three days' duration. Subject the "Divine origin of the Bible." Rev. Mr. Ammons, a Chrisorigin of the Bible." Rev. Mr. Ammons, a Cara-tian or Disciple, taking the affilmative, and Mr. Samuel Carter, a well posted Materialist of this place, taking the negative. It was quite generally acknowledged by our best thinking minds, includ-ing Spiritualists, Materialists, Universalists, Pres-byterians, etc., that Mr. Carter came out decidedbyterians, etc., that Mr. Carter came out decidedly 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 anything by this would prove altogether too much, and defied him to show any religion or belief of any age or country, which had grown and spread with such astonishing 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 marriage sysdo away with all laws regulating the marriage sys-tem, and establish a reign of free-love and confu-sion (representing this as the main Spiritualistic.

belief), they must put the Bible under foot, to prove which he quoted from Woodbull & Claffin's Weekly, a copy of which he held in his hand. Mr. Carter granted that his opponent was better authority than himself on Woodbullism, as he seemed to take their paper. But that if he knew enough about Spiritusiism to ever make mention of it, he knew that all Spiritualists and Spiritualistic organs utterly repudiate free lovelsm. This was received with great approbation by nearly all the audience, as they seemed generally better posted in our Harmonial Rhilosophy than Mr. Ammons. Mr. Carter maintained that while innathe could be found whose lunary could be attrib-ted directly to their religious belief in all religions, he would give one dollar a piece for every lunatic whose lunacy was caused by his infidel belief, 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 orthodex meeting, got converted and became in consequence thereat a converted and became in consequence thereof a hopeless manisc. Of course, Mr. Carter thanked him kindly (as it is an established fact that in-fidels as a class are gentiemanly and polite) for taking his side of the argument, (although not requested so to dol and commented by saying that had he (the infidel), stayed at home and include had he (the Infidel), stared at home and unisded 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. c. that religion would not have injured the man had be let it alone! One of Mr. Ammon's arguments was in what he claimed as the extreme and harmoniousness of the Bible. claimed that the Bible doctrine was unreasonable where it promised salvation for belief, and claimed that belief 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 effirmatively and negatively, also the Biblical tale of God's changeable taste in regard to burnt offerings which latter proposition Mr. Ammons falled to rebut. As straws show the way the wind blows, I write this to show you that even this part of the world is moving slowly in the right direction.

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

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my hair.

One year ago this mouth I wrote Mrs. A. H. Hobinson,
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Mrs. R. immediately prescribed for me. I did not get
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was encouraged, because it was the first application that
had been felt upon the scalp,—it causing a smarting sonsation. 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 comfortable
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 embeant physicians I had consided had given
any encouragement, but, on the contrary, had told me
that I never would get a head of hair.

I can fully substantiate the foregoing by 10,000 witnesses, if necessary, and will answer correspondents if

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Who Shall Triumph, Mortals or Spirits?

In a far seeing grasp of things or in all matters of wit and wisdom the spirits can outdo us mortals every day in the week and every hour in the day. They live on a higher mount of vision, and take in both the visible and in visible. Besides this, they have all the old, highly developed spirits, to whom they can appeal for wisdom, while we are but creatures of a day. By saying this I do not mean to assert that we must fall down and worship them, and forget our own manhood and wemanhood, for the higher spirits themselves would forbid this, and will allow the diakka at times to deceive us egregiously, so that we may depend on our own reason.

One of the most cunning tricks I ever knew the-epirits to play off on a self-satisfied, deluded 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 of his oratory before a fine assembly of clergymen and bitter opponents of our cause, when, all of a sudden, the spirits seized him, en-tranced him, and made him enlarge upon the glories of the spiritual philosophy which he had hitherto assailed, and show its triumphant success in the world. He went to his room confounded and dismayed, even as his audience was, and there received those further overwhelming tests of spirit-power and presence which made him a convert to the cause and afterwards a lecturer in its behalf. A gentleman from the west, a clairvoyant

and psychomist, whom I shall call Dr. H., has just paid me a visit and narrated some very pleasant incidents in his healing experience. 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 spent a long time in trying to diagnose the case of a lady in the adjoining room. Dr. H. merely the lady as she was passing through the room. When they were alone, the physician turned to Dr. H. exclaimed, "De you know what alls that lady!"

"Certainly, 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 some 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 of

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

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

Dr. H. went there, diagnosed her case all through, while the husband and wife looked on in silence. Among other things, Dr. If-remarked, "Here at her side she has had a violent pain for a long time, and now I have removed it."

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 gentleman whose wife he had treated, had been inquiring for him. "Dr. H." said he, 'is 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 in her side which she had had for years."

The result was that Dr. H. was employed to 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 It seems that when the man found his wife entranced he declared he would cast the Davil

out of her and wouldn't have such doings.
"A good idea," said the controlling spirit.
"You would do well to undertake it imme-

Bo 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 dose 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

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 shead!" quietly answered the spirit controlling. The husband poured the poisonous drug down his wife's throat.

"Now," said the controlling influence, "we shall proceed to throw it up," and thereupon she commenced vomiting until it was all excluded from her stomach. Of course, the man gave up beaten, as he had been outwitted at every 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-

session of her for her own good, and that in order that they might the better cure hea 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."

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 briskly engaged in household duties, and ascertained that she came out of

duties, and ascertained that she came out of the trance at the very minute he paid the bill 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 awhile and the dying man, whose limbs had been stiff, began to throw his legs up and down with ease, and looking up brightly, said, "There! that's the way to treat a man!" As he began repidly to recover the clergyman wept and taking Dr. H. into the other room said, "I admit that you have received superhuman aid in raising up this man, but I must think it's from the Devil."

The clergyman couldn't believe it was done

ward he cured his own wife of a violent fever, and told the doctor enthusiastically of what he had done. Dr. H said that the "clergyman must have healed through the spirit of God, but he by the ald of devils "

How singular that the one who healed through devils had to teach the one who was guided by God's spirit. Dear, blessed deviis! How faithful they are in assisting us who are magnetists to heal the sick, bring juy to the suffering, and teach us these higher and holier laws of life which shall yet redeem the world! Who would not love such devilat

THE NEW YORK LYCEUM,

held at half past 2 P. M., at Robinson Hall, is greatly increasing in numbers and interest. They have been making arrangements for a fine library.

THE NEW YORK LECTURES.

Mr. Wm. Bronton is lecturing at Robinson Hall, mehis city, forenoons and evenings with great displance. He is well stocked with facts and speaks with animation.

Mr. Peebles is to speak here during July,

and it is a grand good thing to have as pop-ular a speaker, for the month, at best, is a dull one in the great cities. While speaking of the great cities let me remark that I think many of our country people might spend a few days or weeks even in New York, for the change to the sea air where they can take salt water sails, visit parks, bathing places, etc., is often a grand means of restoring health and changing old imperfect conditions of liver and stomach.

Dr. D. P. Kayner,

This gentleman attended the Sturgis meeting, and sends us \$23.50 as the fruits of his labors for new trial subscribers. Thanks. doctor. All such subscribers will bless you for calling their attention to the exponent of the true Philosophy of Life.

Michigan, for a time was a sort of het bed for "social freedom." Not fifty Spiritualists can now be found in the State, who countenance the infamous doctsine of promiscuity.

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The JOURNAL will for the next six months contain gems of thought in the spiritual philosophy, far surpassing anything ever before given to the world. Now is the time, emphatically so, for trial-subscriptions.

July Magazines.

ECLEOTIC 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 "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 biographical sketch of Charles O'Conor, the famous law yer. 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 contains 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 carnest. 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 Professor 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, resources and enterprise.

ST. NICHOELS 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 engravngs.

POPULAR SCIENCE MONTHLY for July contains "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 Psychology; "The Field Telegraph," by A. Hilliard Atteridge, illustrated; "Hints on the Steroscope," by Franklin C. Hill, illustrated; "The Chain of Species," by Hon. Lawrence Johnson; "Climate and Development," by Herbert Spencer: "The Hydranlies of Great Flyers." 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,

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

THE ATLANTIC MONTHLY, a new volume begun with a "A Foregone Conclusion." A delightful novel by W. D. Howells, author of "Their Wedding Journey," "A Chance Acquaintance." To be continued the rest of the year. Bret Harte's great poem, "For the year. Bret Harte's great poem, "For the King." (Northern Mexico, 1640.) "A Rebel's King." (Northern Mexico, 1640.) "A Rebel's Repollections of the Men who made the Army," 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. "Scottish Banking." A timely article by Wm. Wood. "An Earnest Sowing of Wild Oats." A most interesting chapter of Robert Dale Owen's autobiography. All departments are especially well filled.

CHURCH'S MUSICAL VISITOR for June comes 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-

THE GALAXY for July contains contributions from Justin McCarthy, General Custer, Olive Logan, Junius Henri Brown, and other popular writers. Perhaps the most noticeable article is a historical sketch of Poland and her oppressed people, once the profidest nation of Europe and for many centuries admitted to excel all nations in refinement, taste, and culture. Another which will attract attention is a sketch of Henri Rochefort, from the graphic pen of Junius Henri Brown. There is also a sketch of Voltaire, the philosopher, statesman and poet; but in this sketch only the romantio side of his life is discussed, and it is a curious

HARPER'S MAGAZINE for July contains over One Hundred Illustrations, and a bewildering variety of the most interesting reading matter. A marked feature of the number is the proportion of space devoted to American subjects.

Frank Leslie's Illustrated Newspaper for the week ending June 27th contains a series of illustrations, showing the process of transport-ing grain from the West to the Atlantic, showing Chicago elevators and numerous other cuts of interest.

AMERICAN Homes for June has come to hand, and is improving under its new man, agers, Henry L Shepherd & Co., the well-known Boston publishers. A story translated from Jules Verne, the celebrated author-of Twenty Thousand Leagues under the Sea," is the first article, and is freely illustrated.

Tas July number of American Homes will contain a finely illustrated article entitled From Hub to Mine"-illustrating a trip from Boston to the Reading coal mines.

Press Comments on Liberal Publications.

BY N. B. Wolf, M. D. For sale by the RELIGIO-PHILOSOPHICAL JOYESAL PUBLISHED HOUSE, Chicago, Ill.

It is written in a free, bluft, off-hand way, by one who is evidently no bigot, no fool, no knave, and, if a dupe, a sincerely-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 collequial 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 phenomens of Spiritualism. abundantly supported by undeniable authority, and is certainly extraordinary and impressive. The most striking feature of the phenomena described is the materialization of spirit forms and faces,—we use the current phrase for the spectaste. There may be nothing new in these marvels of those familiar with the physical demonstrations of Spiritualism, but they are none the less "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? it has been useless for science to prosecute the inquiry. It is beilled 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.—Chicago

BABBITT'S HEALTH GUIDE -For sale by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago, Ill.

We have received the above work and regard 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 psychometric 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 abovenamed Publishing House which also deals inall the Spiritual and Reform books published. - The People, Belleville, Ill.

THE MYSTERY OF EDWIN, DROOD; complete. T. P. James, Publisher, Brattleboro Vt. RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chi-

This purports to be a completion of Charles Dickens' unfinished work, by means of a spirit 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 influence, we will say, that the foregoing is a very cleverly written work, and closely resembles 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, Cal.

SEXUAL PHYSIOLOGY, by R. T. Trail, M. D., 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 PATTENTS, or Hints on getting well and keeping well, by Mrs. R. B. Gleason, A. D., N. Y. Wood & Holprook. Chicago: For sale by RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE. price \$1.50; postage 16 cents.

Mrs. Glesson 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.—Harper's Magazine.

The Little Bouquet Orphan's Fund.

This fund we propose to use for sending the little gem of beauty to orphans in as many different families as the donations will pay

Who will next be inspired to a similar deed of noble charity. We shall report.

THE PROGRESSIVE LYCEUM OF CHICAGO holds its sessions in Good Templar's Hall, corner of Washington and Desplains, etc., every Sunday at 12:30 p.m. All are invited.

Books Received for Motice.

KINDERGARTEN TOYS, AND HOW TO USE THEM A practical explanation of the first six gifts of Frubel' K'nderwaten. By Heinrich Hoffman. New York; E Steiger, Publisher

AMERICAN PIONEERS AND PATRIOTS David Crockett: Ills Life and Adventores, by John S.C. Abbott 12mo, pp., 350. New York; Dodd & Mead. WONDROUS STRANGE: A Novel. By Mrs. C. J. N. w. by, Aither of "Kate Kennedy," ctc., etc. Paper. Philadelphia: T. B. Peterson & Bros.

HISTORY OF THE CONQUEST OF PERU. With Preliminary View of the Civilization of the Incas. By Wm. H. Prescott. New and Revised Edition. Edited by John Proter Kirk. In Two Volumes; Vol. 11, 12 no., pp. 580. Philadelphia: J. B. Lippincott & Co.

A TREATISE ON THE CONSTITUTIONAL LIMIT ATIONS WHICH REST ON THE LEGISLATIVE POWER OF THE STATES OF THE AMERICAN UNION. By Thumas M Cooley LL.D., one of the Justices of the Supreme Court of Michigan, and Jay-Professor of Law in the University of Michigan. Third Edition, with Considerable Additions, Girling the Results of the Recent Cases. Syo., pp. SFT. Boston: Little, Brown & Co.

A TREATISE ON THE LAW OF THE DOMESTIC RWLATIONS: Embracing Husband and Wife, Parent ang-Child, Guardian and Ward, Infancy, and Matter and bervant. Br. James Schooler, Author of "A Treatise on the Law of Personal Property." Sec-ond Edition. Sec., pp. 719 Boston: Little, Brown & Co.

LIFE AND PUBLIC SERVICES OF CHARLES SUM NER. By C. Edwards Lester, Author of "Giory and Sname of England, 'etc. 8vo., pp. 596. New York: United States Publishing Company.

PASSAGES PROM THE LIFE OF CHARLES KNIGHT, 12mo, pp. 480, New York, G. P. Put-

CHAPTERS ON ANIMALS. B. Philip Gilbert Hamilton Boston: Roberts Bros., Publishers.

Business Motices.

E. BRECKETT, please give your post-office address, and we will then give proper credit. FRANK H. METCALP, please give your postoffice address, and will then send Journal.

d. BARRY, please give your post-office address, and will then comply with your wishes.

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