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NOTED TO SPIRITUAL PHILOSOPHY

ROMANCE AND GENERAL REFORM.

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

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ONE YEAR IN ADVANCE: FIVE DOLLARS PER ANNUM.

NO 20.

## A RETROSPECT

BY MARY ELLEN SMITH

Time carries us so swiftly on—  
We change so much upon the way  
I sometimes fear that I'll forget  
In the stern practical to-day.  
Those happy careless joyous days,  
That passed with girlhood's dreams away.  
I sigh that all our brightest dreams  
Must fade with the departing years.  
The laurels that our fancy weaves  
Are watered off by memory's tears,  
And castles fair by fancy wrought,  
Like cherished hopes must come to naught.  
And yet because the years have gone  
And proved my dreams of bliss untrue,  
Those happy days I'd not forget,  
But keep their memory fresh and new  
With loving forms and faces dear,  
That like our hopes have found a bier.  
And often when my heart is sad  
And life seems dark and dull and drear,  
And hardly worth the bitter cares  
And trials that beset us here,  
They come before my mind again,  
The brightest links in memory's chain.  
And putting all the gloom aside  
That comes between my heart and then,  
I find myself a happy child  
With playmates dear in woodland glen.  
Once more we gather, blooming flowers,  
While swiftly pass the joyous hours.  
Time flies, and autumn's glories now  
Are flushing all the forest trees,  
And fluttering leaves are showering down  
As rustled by the fitful breeze,  
We sit and talk of times gone by—  
Two dearly cherished friends and I.  
Of times that will not come again  
And find us all together here,  
For ere the autumn wind and rain  
Has stripped the trees and left them bare,  
One dear companion must depart  
To leave her memory in our hearts.  
But we two cling the closer then  
And love each other dearer yet,  
And many happy hours are past,  
In that sweet spot where last we met,  
And there in spring 'neath leafy bowers,  
We talk of her and twine our flowers.  
And many castles in the air  
On slight foundations there we build,  
And many a picture bright and fair,  
With fancy's magic colors gild;  
But castles fall and pictures fade,  
Like sun's last rays in woodland glade.  
And for a while our paths are smooth  
And lay together bright with flowers,  
But all too soon they part and lead  
Us different ways—those happy hours  
Are but a memory cherished yet  
Of days we would not soon forget.  
And often times we mention them  
In letters that are fondly sent,  
And find anew the loving ties  
That time and space have never rent,  
But all too soon another's hand  
Informs that death has broke the band.  
And now, sad truth, I must return  
To present cares and duties here—  
But long the memory will remain  
Of days long passed with one so dear,  
And when I'm sad those cheering scenes  
Shall throw around me brightest beams.  
And as amid the desert's gloom  
The bright oasis greets the eye,  
Shall childish dreams amid life's cares,  
Come gratefully to memory—  
Till we shall go where dreams shall be  
Fulfilled in blest reality.

## STRANGE PHENOMENA.

Three Days more at the Eddys—Fifteen Spirits of the Departed Return, Materialize and are Recognized by their Friends—Eight Indians and Four White Persons Materialize in One Evening.

BY J. H. RANDALL.

"Ye shall do the things I do, and even greater things shall ye do."  
S. S. JONES—DEAR SIR:—In my former article, I was not prepared to give any opinion, I simply related the facts concerning the remarkable phenomena I had witnessed. I shall adhere to the same plan in this communication; that is, so far as it relates to others, but in so far as it relates to myself, I give my own convictions which are forced upon me by a calm consideration and classification of the facts which have been under my observation.  
Some two weeks before my present visit to the Eddys, I boarded at T. E. Perkins, a staunch old Spiritualist of Barnard, Vermont, and his sister, Mrs. Zilpah Carpenter, 73 years of age, decided to visit the celebrated family with me. She is a practical thinking woman, rather inclined to be skeptical concerning these very wonderful manifestations. We reached the place, where so many in this earth-life feel confident they have seen and communed with their beloved ones before, on June 24th. On that evening we had quite an interesting seance, but the number present was too large for the harmony of all, there being about forty persons in one semi-circle. After singing "Nearer My God to Thee," "Sweet-Bye-and-Bye," "When the Mists Have Cleared Away," the

## INDIAN MAID, BOSTON.

fully materialized, came from the cabinet which I have heretofore described. She held up her hands to show us that they were empty, when suddenly throwing both hands out, she seemed to form before our eyes a shawl; this she did several times, once picking it from the head of our company who went and stood beside her, and another time taking it from the skirt of the lady's dress. She danced very noiselessly and glided about rapidly without producing a perceptible jar.  
Shortly after her disappearance an old lady presented herself to a Mr. L. Crosby, of Columbus, N. Y., he was sitting within four feet of the dark closet. The old lady placed her hand in his, and got down on one knee putting her face in such a position, that all could see her; then she said, "Oh, son! Bless you, bless you," and simultaneously he responded, "Mother, Oh my mother." The light was strong, all could see and hear, and I don't believe there was a person present that doubted the reality of that spirit's reappearance. Immediately after she vanished, Mr. Crosby's wife appeared, fully materialized, and there was another joyful soul-stirring meeting. Several feeble attempts seemed to be made by different spirits to appear. At last a middle-aged man appeared and said, "George, I am here, dear child, I am here." The lady addressed was Miss Georgiana Nash, in company with Miss C. H. Hubbard, both from Rome, N. Y. Miss Nash and her friend recognized her father who had been in the spirit-world some years, and they both informed me that they had not a doubt of his identity, and that it was a sacred reality to them. An uncle to both of these ladies, also a little child, was recognized on the same evening.  
At this seance I met Dr. Felix Bank Baronio, of Santiago De Chile, who has come to the United States on purpose to investigate Spiritualism. He is an

## ITALIAN SCHOLAR

and is now engaged in preparing a book on religious subjects for the benefit of his countrymen; his present address is No. 94, Bleeker street, N. Y. He has been at the Eddys some time, and has seen his brother several times. On this evening he appeared again; the Doctor addressed him in French and confessed to me his perfect satisfaction that it was his dear brother whom he thought forever dead and annihilated.  
On the evening of the 25th our circle was composed of twenty-nine persons. Previous to taking my seat I examined the closet closely; there was nothing in it but a chair for the medium. William Eddy informed our company that any one who wished, could examine the closet, his clothing and his person all they desired, so as to be sure he had no concealed apparatus, masks or costumes about the premises. He took off his coat, unbuttoned his shirt-collar, and permitted a thorough examination. All were satisfied that he had nothing on but a gingham shirt, light cotton pants-coat and shoes. We were informed that it was the night for the Indians. The harmony was complete. We sang our songs as usual and soon there came into our view a large, portly

## INDIAN SPIRIT, WASHINGTON.

we were told, was his name. He was dressed gorgeously in dark and light-colored furs, black feathers, nicely arranged on his head, the double skirt over his tight leggings being trimmed with ermine fur. It was a noble form to look upon. He changed his position several times and bowed to us. I could see the features, snapping black eyes, and coarse black hair, very plainly. Now came a squaw; her name was given as Elicia. She walked up and down the platform in front of the closet, frequently courtesying, stooping and smiling. She disappeared but soon returned with a young robin perched on her thumb that kept shaking itself and chirping its peculiar song. It hopped from one hand to the other and down on the floor, and finally, into the hand of the squaw, when both were suddenly gone. Not a minute passed before Santo, a very tall Indian nicely dressed and trimmed in coon skin, appeared. The closet door is six feet and a half high, and Santo had to stoop in coming out of it. When he straightened up, his head reached above the door casing. He seemed very anxious to have us understand that he was a "Big Injun." Soon came another Indian; this time in a beautiful feather-trimmed costume; then a squaw

## WITH A PAFFOOSER

put in an appearance, and was followed by three others; one was the young squaw May Flower, controlling influence of Horatio Eddy. She was about four feet high and was disposed to prove her identity thoroughly, as independent of all others.  
The remarkable feature about all these Indian appearances consists in the great variation in the size of the different individuals, and the distinctive dresses which were so peculiarly trimmed as to make them take our attention from head to foot.  
On this evening there were four materializations of white persons that were recognized, but they were the same that appeared on the evening before, only they were plainer—each one remaining longer and in a greater amount of light than we had when they first appeared.  
On Friday evening, June 26th, our circle was commenced with the same preliminary privileges to examine and satisfy ourselves whether there was any chance for deception, but nothing of the kind was discovered. Our company was the same as on the previous evening, except a party of three from Springfield, Mass., that arrived during that day. All persons present were in the best of spirits, happy and harmonious. Our music consisted of alternate singing and playing on a violin. An old lady

made her appearance to a party of five from Albany, N. Y. The leading names of the party are Mrs. Chester Packard and E. V. Pritchard, brother and sister. They all recognized the old lady and called her grandma. She crouched down, came up to them, clasped their hands and held her face first squarely, then side-ways, so that they should know her. Following her Mrs. Packard's husband, a denizen of the Spirit-world, appeared, then her son, a nephew and her mother. This party of five were all near these spirit guests, and in conversation with them afterward I ascertained that all of them were well acquainted with each one of the deceased persons who had given to them such tangible evidence of their continued life in spirit, and their power to return and clothe themselves in materiality. Here is the testimony of

FIVE PERSONS  
who saw, and two of them felt the presence of their spirit friends, five in number, at one time. On any criminal charge, their testimony would convict the prisoner. They are all good intelligent, reading and thinking people, and in the investigation of this subject are, without any previous convictions, seeking for light regarding the soul's immortality. Dr. Baronio's brother again appeared with a pleasant salute. A lady with a child in her arms appeared and the child

TURNING ITS HEAD,  
put its arms around the lady's neck, and the lady placed it on the floor, and it took several steps, laughed and was considerably elated. A gentleman from New York whose name I did not yet recognize, recognized the baby as his child, and the lady as his sister who had been dead several years.

Now there was quite an interval before any further materializations occurred, and several attempts were made before there was a success, and the first one that appeared that was fairly and plainly recognized, was the sister of my friend, Mrs. Carpenter. When she first came out she at once beckoned to Mrs. C., who went up to her and grasped her by the hand, when the materially clothed spirit looked her in the eye, kissed her hand and said, "God bless you, my sister." When I asked Mrs. Carpenter if she was certain she had seen her sister, she replied she knew Hannah, and she was sure she looked just as natural then and there as she ever did in her earth-life. The old lady wept for joy, tears that made us all glad.  
I had rather made up my mind that I was not of a sufficiently susceptible nature for my friends to approach me as they did others, and was about concluding I should leave Chittenden with the question, "Why did not some of my household come to me?" I had resolved myself into a condition of indifference the evening before—but what is that—a lady dressed in black, with collar and pin on her neck, short hair, and marble white features, stands before me! I look—she points to me—turns one way then another, with the dark blue eyes fixed upon me! I see—I know

## IT IS MY DEAR LIZZIE,

my wife who passed to the Spirit-world many years ago! She did not speak, but I saw her and her presence was as real as it ever appeared when she was in earth-life. I also shortly after saw a Mr. Eastman, who formerly lived in Clyde, Ohio, and died there over a year ago. I saw him clearly and I feel—I know, that our beloved ones live, are with us, and their life is as real as ours.

Oh! how beautiful, to realize this glorious truth. "With it in us, away goes fear of death; and with it comes newer objects for which to live, and newer incentives to virtue."  
It is no wonder that Spiritualism grows, for it is pouring into the world the practical evidences of spirit-power. Christianity to-day is the lifeless body of materialism, and Spiritualism is the resurrection and the life. It is the light that shineth into the darkness of bigotry, sectarianism and superstition, and they comprehend it not. I thank God for such hope-giving, soul-strengthening knowledge as it has been my privilege to obtain.

There are many coaters and goers at the Eddys, so I offer a word of advice to those intending to visit them. In the first place don't go with any expectation of seeing your friends unless you can stop there at least one week; secondly, if you intend to go, write to Horatio G. Eddy, Chittenden, Vermont, and have an understanding with him when to come, so you can be accommodated with an average chance to see and investigate.

There are many in the vicinity of the Eddys who are

## BITTER ENEMIES

to them, and they are ever ready to fill the ears of strangers with all manner of evil reports concerning them and their manifestations, and some of them are Spiritualists. I have conversed with upward of twenty-five persons who are, I believe, above the average in intelligence and in the use of their senses, and they tell me they have been from one to six weeks at the Eddys, and have seen and communed with, and felt their friends who are numbered with the dead; and I know what I saw, and I am certain of the reality of these appearances.  
All parties whom I have named in this article consented to permit me the use of their names for reference, and any person can address them with the assurance of receiving a courteous reply. The most of them are investigators with unsettled religious convictions; but I tell you these strange phenomena startle people into deeper thinking, and whatever the ultimate, it must be good, for it revives old affections, intensifies our present loves, and we come to regard the human being with a holier reverence than ever.  
Clyde, Ohio.

## AN ATHEISTIC SPIRIT.

He gives a History of God, the Devil and their Concomitants through the Mediumship of J. H. Mendenhall.

BRO. S. S. JONES—As the columns of your JOURNAL are fearless in giving expression to any truth that will aid in freeing the human mind from the shackles of a superstitious bondage, now blinding and making millions of mental slaves, I have concluded to send you for publication, the substance of a communication that I received from an "aged immortal," one evening during the year 1850, and was repeated by the same spirit on the 1st day of May, 1874, which is as follows:  
J. H. Mendenhall, Cerro Gordo, Ind., Ye have heard it said, that "God created man; that he made him in his own image, breathed into his nostrils the breath of life and he became a living soul." Whatever truth there may seemingly be contained in this time honored declaration, remains yet to be demonstrated. All we know of this creating process, declares most emphatically

## THE VERY REVERSE

of this to be true. Man has ever created God in his imagination, fashioned him in his own likeness, and immortalized him by paying him homage from the hour of his imaginary conception down to the present time.  
From the earliest dawn of human thought, when man first peeped out through the windows of his soul, and fixed his gaze upon the forms and the phenomena of moving worlds, he was met with incomprehensible mysteries. Watching their movements, their influence and effects upon surrounding objects, he has ever accounted for the causes as best he could in the glimmering light of his mental unfolding. But not understanding the laws, the natures and relations of things, his conscience has ever warranted him in forming his conclusions to suit the demands of his ever-evolving nature. Beholding the results of certain movements to be congenial to the wants of his senses, while those of others were less palatable, gave birth to a wider range of thought, and man began to fix character to his imagined God. The things that were pleasant to his nature, he naturally loved and called good, while those that were less congenial to his wants, he instinctively repulsed, and for want of a better term, he called evil. Thence the origin of "God and evil."  
As man unfolded in his higher nature, his God unfolded with him, ever keeping even pace with the anthropo-phenomenological developments; and as he (man) could not consistently impute to the character of his object of worship the things he pronounced evil, there was a necessity for another source of action, another creation, when lo!

## THE DEVIL CAME FORTH

from the womb of imagination as the legitimate result of growing demand. For at this stage of human development, man not only perceived the beauty and the necessity of consistency, but the eccentricity of his mental unfoldings, earnestly demanded an equalizing balancing power as a better guide and safeguard against the temptations of his own predominant sensual developments.  
The beauty in the existence of these two personages,

## GOD AND THE DEVIL,

is to be seen in their respective utility, the former inviting and attracting man to the better, and the latter forcing and repelling him from the less good or the things no longer adapted to his then peculiar wants, both forces advancing him onward and upward in the ceaseless rounds of progressive life. This is the economy of the universe, the dual function in the law of life. But the imagined existence of these two fellows, the one the author of good, the other the author of evil, as so defined, necessarily gave rise to new thought, observation and deduction; for if they existed, (which they did in the imagination of man) there must of necessity be an abiding place for them and that, too, most beautifully fitted and adapted to their imputed characters respectively; and as these two guests, God and the Devil, are the offspring of the imagination, begotten by man projecting himself into the distant realms of great old nature, it was natural for him to seek their places of abode in those departments of nature's empire as best represented and corresponded in nature to their imputed characters, individually; and as God was the good man, giving cheerfulness of mind, brightness of hope and sublimity of thought, it was but natural that he should have his domicile in the

## BRIGHT REGIONS ABOVE—

beyond the Sun and blazing stars of night, where winged fancy, culminated all her glories into the divinest grandeur. And when he visited his children of earth, it was generally during the vernal, the Summer and fruitful seasons of the year, because it is then that the bounties and good things of this world are meted out to man.  
But Spooks, the other-fellow, being of bad character and ill omen, his described home would naturally be in the land of darkness, in the gloomiest regions of space, and made his unwelcome visits during the more insipid, gloomy and wintry seasons, when the frost, the piercing cold and general inclemencies proved most disastrous to the comforts and happiness of man.  
These natural phenomena were the only sources from which man could draw and form his conclusions, and they ever was harmony

existing between the state of the human mind and that of the phenomena which fed and developed it. Nay, this harmony of development is universal, existing in all things. Were this not so, then the law of demand and supply would prove a failure, and nature would be untrue to herself.

But now nations become divided and subdivided—emigrating from country to country, thus making of one many nations. The great variety of scenery thus brought before the observation, gave birth to variety of thought, from variety of thought, came variety of ideas, and out of this plurality of ideas sprang a plurality of gods. These gods always harmonized in nature, character and mission with the leading developments of minds and the most wonderful scenery and operations in those departments of nature where dwell the different god creating minds. Hence we have Water gods, the Neptunes, Naiads, and Nereids residing in and presiding over the oceans, gulfs, streams and fountains; the Fire gods presiding over the volcanic regions, lightnings and other igneous realms; and some in the more beautiful localities in the land of stars.

## DEVILS, SCORPIONS AND FURIES

kept even pace in numbers with the gods, all of whom received their titles, character, and missions to suit the phenological changes in the minds of their devotees. Astrological phenomena have had much to do in giving rise to, and fashioning the forms and characters to this host of deities of good and evil omen. When men began to observe the regularity of the motions of the planets with the brightness of their glory and their influence upon the mind and surrounding things, they were transformed through the imagination into gods and goddesses. The Sun, the great luminary of the day, from the vastness of his magnitude, the life-giving qualities issuing from the warmth and brightness of his rays, became regarded as the Lord of lords, the Brahma or first God, who was the life and the light of the world, the soul and source from whence all other souls emanated.

Again the great belt or zodiac with its twelve signs, constituted another grand source, auxiliary in giving form, character and capacity to all those dwellers of the delictic realms, the general character and influence of said phenomena at the time of their appearance, being an index to their respective histories. Thus they increased in numbers as the observations of man were extended into the sceneries and operations of nature.  
Here is a sublimity in the thought, that man has ever so closely identified his newly created gods in their nature and mission to the newly discovered principles of life or elements of his own mental nature. For instance, man being himself a constructing being, he accepted the thought, without one moment further philosophizing on the subject, that he, too, must have a constructor, a Creator; and still farther, that he is mentally a compound of many elements, differing in point of nature, attribute, etc.; each of those centers, so to speak, projecting itself into such parts of nature as best reflected its peculiar image, he had as many gods as he had attributes in his own nature.

## GOODS AND THEIR GODDESSES.

Mankind being subjects of marriage, there were in the delictic realms, beautiful nymphs with their courtiers, a Cupid and Hymen to nuptial rites. Man requiring for the continued existence of life, the produce of earth, there was a necessity for a Pluto and a Ceres; and as the produce of earth was the result of industry, an Apis became indispensable. Requiring sleep, a Morpheus was needed to administer the sweets of repose. Possessing the elements of mirth, music and other semi-intellectual qualities, there was need of a Comus, an Orpheus, Erato and Euterpe. If a dance was required, then there must be a Terpsichore for manager; and when too much exhausted, so that rest was required, a Vacuna was present. Possessing a sense of honor, there must be in the realms of the gods a Faidus Dina.  
Man being subject to disease and death, there was need of an Apollo and a Hygiea. Possessing the faculty of intelligence, there was a Minerva to impart lessons of wisdom. Being poetical in nature, there was need of the Parnes; while the faculty of memory created a necessity for the existence of a Mnemosyne; and so it may with all the faculties of mind as well as all the various phenomena in nature. Each had to have its special god or goddess to preside over and give-direction in all the proceedings of men. If the action was one of good in character, the god presiding was one of good omen, but if bad, then of ill omen. On a drunk Bacchus led the van. If a war arose, Mars and Bellona commanded the armies. In case of slighted love, Amors was called to arbitrate the matter; and if too aggravating in its nature, Ate adjusted the case; but if the affair was hell-deserving, the aggressor was handed over to Pluto and Proserpine, who threatened them with a plunge into the waters of Styx, and if that failed to work repentance, they gave him a way-bill over to the land of Tartarus.  
Thus we see the beauty and the harmony existing in the progressive unfoldings in the mind of man, in

FINISHING A GOD  
to answer to all the diversified demands of a growing humanity while passing through the incipient stages of intellectual selfhood, each thought, each idea and conclusion forming one of the stepping-stones to a higher development of mind.  
Finally, man will pass out of babyhood into  
(Continued on 8th page.)

[Continued from our last issue.]

From the London Fortnightly Review, May, 1874.

A DEFENSE OF MODERN SPIRITUALISM.

BY ALFRED H. WALLACE, F. R. S. ETC.

HISTORICAL TEACHINGS OF SPIRITUALISM.

The lessons which Modern Spiritualism teaches may be classed under two heads. In the first place, we find that it gives a rational account of various phenomena in human history which physical science has been unable to explain, and has therefore rejected or ignored; and, in the second, we derive from it some definite information as to man's nature and destiny, and, founded on this, an ethical system of great practical efficacy. The following are some of the more important phenomena of history and of human nature which science can not deal with, but which Spiritualism explains:

1. It is a small thing that the Spiritualist finds himself able to rehabilitate Socrates as a sane man, and his "demon" as an intelligent spiritual being who accompanied him through life—in other words, a guardian spirit. The non-Spiritualist is obliged to look upon one of the greatest men in human history, not only as subject all his life to a mental illusion, but as being so weak, foolish, or superstitious, as never to discover that it was an illusion. He is obliged to disbelieve the fact asserted by contemporaries and Socrates himself, that he forewarned him truly of dangers; and to hold that this noble man, this subtle reasoner, this religious skeptic, who was looked up to with veneration and love by the great men who were his pupils, was imposed upon by his own fancies, and never during a long life found out that they were fancies, and that their supposed oracles were as often wrong as right. It is a positive mental relief not to have to think thus of Socrates.

2. Spiritualism allows us to believe that the "oracles of antiquity were not all impostures; that a whole people, perhaps the most intellectually acute who ever existed, were not all dupes. In discussing the question, "Why the Prophets Perish," I give no answers now from the Oracle in Verse. Plutarch tells us that when kings and states consulted the oracle on weighty matters, the priests do harm if made noble, the replies were couched in enigmatical language; but when private persons asked about their own affairs they got direct answers in the plainest terms, so that some people even complained of their simplicity and directness, as being unworthy of a divine origin. And he adds this positive testimony: "Her answers, though submitted to the severest scrutiny, have never proved false or incorrect. On the contrary, the verification of them has filled the temple with gifts from all parts of Greece and foreign countries." And again, "The answer of Pythones proceeds to the very truth, without any diversion, circuit, fraud, or ambiguity. It has never yet, in a single instance, been convicted of falsehood." Would such statements be made by such a writer if these oracles were all the mere guesses of impostors? The fact that they declined and ultimately failed, is wholly in their favor; for why should imposture cease, as the world became less enlightened and more superstitious? Neither does the fact that the priests could sometimes be bribed to give out false oracles prove anything, against such statements as that of Plutarch and the belief during many generations, supported by ever-recurring experiences, of the greatest men of antiquity. That belief could only have been formed by demonstrative facts; and Modern Spiritualism enables us to understand the nature of those facts.

3. Both the Old and New Testaments are full of Spiritualism, and Spiritualists alone can read the record with an enlightened belief. The hand that wrote upon the wall at Belshazzar's feast, and the three men unborn in Nebuchadnezzar's fiery furnace, are for them actual facts which they need not explain away. St. Paul's language about "spiritual gifts" and "trying the spirits" is to them intelligible language, and the "gift of tongues" a simple fact. When Christ cast out "devils" or evil spirits, he really did so—not merely startle a madman into momentary quiescence; and the water changed into wine, as well as the bread and fishes continually renewed till five thousand men were fed, are credible as extreme manifestations of a power which is still daily at work among us.

4. The miracles of the saints, when well attested, come into the same category. Those of St. Bernard, for instance, were often performed in broad day before thousands of spectators, and were recorded by eye-witnesses. He was himself greatly troubled by them, wondering why this power was bestowed upon him, and fearing lest it should make him less humble. This was not the frame of mind, nor was St. Bernard's the character, of a deluded enthusiast. The Spiritualist need not believe that all this never happened; or that St. Francis d'Assisi and St. Theresa were not raised into the air, as eye-witnesses declared they were.

5. Witchcraft and witchcraft trials have a new interest for the Spiritualist. He is able to detect hundreds of curious and minute coincidences with phenomena he has himself witnessed; he is able to separate the facts from the absurd inferences which people imbued with the frightful superstition of diabolism drew from them, and from which false inferences all the horrors of the witchcraft mania arose. Spiritualism and Spiritualism alone give a rational explanation of witchcraft, and determines how much of it was objective fact, how much subjective illusion.

6. Modern Roman Catholic miracles become intelligible facts. Spirits whose affections and passions are strongly excited in favor of Catholicism, produce those appearances of the Virgin and saints which they know will tend to increased religious fervor. The appearance itself may be an objective reality; while it is only an inference that it is the Virgin Mary—an inference which every intelligent Spiritualist would repudiate as in the highest degree improbable.

7. Second-sight, and many of the so-called superstitions of savages, may be realities. It is well known that mediumistic power is more frequent and more energetic in mountainous countries; and as those are generally inhabited by the less civilized races, the beliefs that are more prevalent there may be due to facts which are more prevalent, and be wrongly imputed to the coincident ignorance. It is known to Spiritualists that the pure dry air of California led to more powerful and more startling manifestations than in any other part of the United States.

8. The recently discussed question of the efficacy of prayer receives a perfect solution by Spiritualism. Prayer may be often answered, though not directly, by the Deity. Nor does the answer depend wholly on the morality or the religion of the petitioner; but as men who are both moral and religious, and are firm believers in a divine response to prayer, will pray more frequently, more earnestly, and more disinterestedly, they will attract toward them a number of spiritual beings who sympathize with them, and who, when the necessary mediumistic power is

present, will be able, as they are often willing, to answer the prayer. A striking case is that of George Mueller, of Bristol, who has now for forty-four years depended wholly for his own support, and that of his wonderful charities, on answer to prayer. His "Narrative of Some of the Lord's Dealings with George Mueller" (6th Ed., 1866), should have been referred to in the late discussion, since it furnishes a better demonstration that prayer is sometimes really answered, than the hospital experiment proposed by Sir Henry Thomson could possibly have done. In this work we have a precise yearly statement of his receipts and expenditures for many years. He never asked any one or allowed any one to be asked, directly or indirectly, for a penny. No subscriptions or collections were ever made, yet from 1830 (when he married, without any income whatever) he has lived, brought up a family, and established institutions which have steadily increased; till now four thousand orphan children are educated and in part supported. It has happened hundreds of times that there has been no food in his house and no money to buy any, or no food, or sugar or milk for the children; yet he never took a loaf or any other article on credit even for a day; and during the thirty years over which his narrative extends, neither he nor the hundreds of children dependent upon him for their daily food have ever been without a regular meal. They have lived, literally, from hand to mouth; and his one and only resource has been secret prayer. Here is a case that has been going on in the midst of us for forty years, and is still going on; it has been published to the world for many years, yet a warm discussion is carried on by eminent men as to the fact of whether prayer is or is not answered, and not one of them exhibits the least knowledge of this most pertinent and illustrative phenomenon! The Spiritualist explains all this as a personal influence. The perfect simplicity, faith, boundless charity and goodness of George Mueller, have enlisted in his cause beings of a like nature; and his mediumistic powers have enabled them to work for him by influencing others to send him money, food, clothes, etc., all arriving, as we should say, just in the nick of time. The numerous letters he received with these gifts, describing the sudden and uncontrollable impulse the donors felt to send him a certain definite sum at a certain fixed time—such being the exact sum he was in want of and had prayed for—strikingly illustrates the nature of the power at work. All this might be explained away, if it were partial and discontinuous; but when it continued to supply the daily wants of a life of unexampled charity, for which no provision in advance was ever made (for that Mueller considered would show want of trust in God), no such explanation can cover the facts.

9. Spiritualism enables us to comprehend and find a place for that long series of disturbances and occult phenomena of various kinds, which occurred previous to what are termed the Modern Spiritual Manifestations. Robert Dale Owen's works give a rather full account of this class of phenomena, which are most accurately recorded and philosophically treated by him. This is not the place to refer to them in detail; but one of them may be mentioned as showing how large an amount of unexplained mystery there was, even in our own country, before the world heard anything of Modern Spiritualism.

In 1841, Major Edward Moor, F. R. S., published a little book called "Bealings Bells," giving an account of mysterious bell-ringing at Great Bealings, Suffolk, and which continued fifty-three days. Every attempt to discover the cause, by himself, friends, and bell-hangers, were fruitless; and by no efforts, however violent, could the same clamorous and rapid ringing be produced. He wrote an account to the newspapers, requesting information bearing on the subject, when in addition to certain wise suggestions—of rats or a monkey as efficient causes—he received fourteen communications, all relating cases of mysterious bell ringing in different parts of England, many of them lasting much longer than Major Moor's and all remaining equally unexplained. One lasted eighteen months; another was in Greenwich Hospital, where neither clerk-of-the-works, bell-hanger, nor men of science could discover the cause. One clergyman wrote of disturbances of a most serious kind continued in his parsonage for nine years, and he was able to trace back their existence in the same house for sixty years. Another case had lasted twenty years, and could be traced back for a century. Some of the details of these cases are most instructive. Trick is absolutely the most incredible of all explanations. Spiritualism furnishes the explanation by means of analogous facts occurring every day, and forming part of the great system of phenomena which demonstrates the spiritual theory. Major Moor's book is very rare; but a good abstract of it is given in Owen's "Debatable Land," pp. 239-258.

MORAL TEACHINGS OF SPIRITUALISM.

We have now to explain the theory of human nature, which is the outcome of the phenomena taken in their entirety, and is also more or less explicitly taught by the communications which purport to come from spirits. It may be briefly outlined as follows:

1. Man is a duality, consisting of an organized spiritual form, evolved coincidentally with and permeating the physical body, and having corresponding organs and developments.

2. Death is the separation of this duality, and effects no change in the spirit, morally or intellectually.

3. Progressive evolution of the intellectual and moral nature is the destiny of individuals; the knowledge, attainments and experience of earth-life forming the basis of spirit-life.

4. Spirits can communicate through properly-endowed mediums. They are attracted to those they love or sympathize with, and strive to warn, protect, and influence them for good, by mental impression when they cannot effect any more direct communication; but, as follows from clause (3), their communications will be fallible, and must be judged and tested just as we do those of our fellow-men.

The foregoing outline propositions will suggest a number of questions and difficulties, for the answers to which readers are referred to the works of R. D. Owen, Hudson Tuttle, Professor Hare, and the records of Spiritualism *passim*. Here I must pass on to explain with some amount of detail, how the theory leads to a pure system of morality with sanctions far more powerful and effective than any which either religious systems or philosophy have put forth.

This part of the subject cannot perhaps be better introduced than by referring to some remarks by Professor Huxley in a letter to the Committee of the Dialectical Society. He says, "But supposing the phenomena to be genuine—they do not interest me. If anybody would endow me with the faculty of listening to the chatter of old women and eunuchs at the nearest cathedral town, I should decline the privilege, having better things to do. And if the folk in the spiritual world do not talk more wisely and sensibly than their friends report them to do, I put them in the same category." This passage, written with the caustic satire in which the kind-hearted Professor occasionally indulges, can hardly mean that if it were proved that men really continued to live after

the death of the body, that fact would not interest him, merely because some of them talked twaddle? Many scientific men deny the spiritual source of the manifestations, on the ground that real, genuine spirits might reasonably be expected not to indulge in the commonplace trivialities which do undoubtedly form the staple of ordinary spiritual communications.

But surely Professor Huxley, as a naturalist and philosopher, would not admit this to be a reasonable expectation. Does he not hold the doctrine that there can be no effect, mental or physical, without an adequate cause; and that mental states, faculties, and idiosyncrasies, that are the result of gradual development and life-long—or even ancestral—habit, cannot be suddenly changed by any known or imaginable cause? And if (as the Professor would probably admit) a very large majority of those who daily depart this life are persons addicted to twaddle, persons who spend much of their time in low or trivial pursuits, persons whose pleasures are sensual rather than intellectual—whence is to come the transforming power which is suddenly, at the mere throwing off the physical body, to change these into beings able to appreciate and delight in high and intellectual pursuits? The thing would be a miracle, the greatest of miracles, and surely Professor Huxley is the last man to contemplate innumerable miracles as part of the order of nature; and all for what? Merely to save these people from the necessary consequences of their misapprehensions. For the essential teaching of Spiritualism is, that we are, all of us, in every act and thought, helping to build up a "mental fabric," which will be and constitute ourselves, more completely after the death of the body than it does now. Just as this fabric is well or ill built, so will our progress and happiness be aided or retarded. Just in proportion as we have developed our higher intellectual and moral nature, or starved it by disuse and by giving undue prominence to those faculties which secure us mere physical or selfish enjoyment, shall we be well or ill fitted for the new life we enter on. The noble teaching of Herbert Spencer, that men are best educated by being left to suffer the natural consequences of their actions, is the teaching of Spiritualism as regards the transition to another phase of life. There will be no imposed rewards or punishments; but every one will suffer the natural and inevitable consequences of a well or ill-spent life. The well-spent life is that in which those faculties which regard our personal physical well-being are subordinated to those which regard our social and intellectual well-being, and the well-being of others; and that inherent feeling—which is so universal and so difficult to account for—that these latter constitute our higher nature, seems also to point to the conclusion that we are intended for a condition in which the former will be almost wholly unnecessary, and will gradually become rudimentary through disuse, while the latter will receive a corresponding development.

Although, therefore, the twaddle and triviality of so many of the communications is not one bit more interesting to sensible Spiritualists than it is to Prof. Huxley, and is never voluntarily listened to, yet the fact that such poor stuff is talked (and posing it to come from spirits) is both a fact that might have been anticipated and a lesson of deep import. We must remember, too, the character of the seances at which these common place communications are received. A miscellaneous assemblage of believers of various grades and tastes, but mostly in search of an evening's amusement, and of skeptics who look upon all the others as either fools or knaves, is not likely to attract to itself the more elevated and refined denizens of the higher spheres, who may well be supposed to feel too much interest in their own new and grand intellectual existence to waste their energies on either class. If the fact is proved, that people continue to talk after they are dead with just as little sense as when alive, but that, being in a state which sense, both common and uncommon, is of far greater importance to happiness than it is here (where fools pass very comfortable lives), they suffer the penalty of having neglected to cultivate their minds; and being so much out of their element in a world where all pleasures are mental, the endeavor to recall old times by gossiping with their former associates whenever they can find the means—Prof. Huxley will not fail to see its vast importance as an incentive to that higher education which he is never weary of advocating. He would assuredly be interested in anything having a practical bearing on the present as well as on the future condition of men; and it is evident that even these low and despised phenomena of Spiritualism, "if true," have this bearing, and, combined with its higher teachings, constitute a great moral agency which may yet regenerate the world. For the Spiritualist who, by daily experience, gets absolute knowledge of these facts regarding the future state—who knows that, just in proportion as he indulges in passion, or selfishness, or the exclusive pursuit of wealth, and neglects to cultivate the affections and the varied powers of his mind, so does he inevitably prepare for himself misery in a world in which there are no physical wants to be provided for, no sensual enjoyments except those directly associated with the affections and sympathies, no occupations but those having for their object social and intellectual progress—is impelled toward a pure, sympathetic, and an intellectual life, by motives far stronger than any which either religion or philosophy can supply. He dreads to give way to passion or to falsehood, to selfishness or to a life of luxurious physical enjoyment, because he knows that the natural and inevitable consequences of such habits are future misery, necessitating a long and arduous struggle in order to develop anew the faculties, whose exercise long disuse has rendered painful to him. He will be deterred from crime by the knowledge that its unforeseen consequences may cause him ages of remorse; while the bad passions which it encourages will be a perpetual torment to himself in a state of being in which mental emotions cannot be laid aside or forgotten amid the fierce struggles and sensual pleasures of a physical existence. It must be remembered that these beliefs (unlike those of theology) will have a living efficacy, because they depend on facts occurring again and again in the family circle, constantly reiterating the same truths as the result of personal knowledge, and thus bringing home to the mind, even of the most obtuse, the absolute reality of that future existence in which our degree of happiness or misery will be directly dependent on the "mental fabric" we construct by our daily thoughts and words and actions here.

Contrast this system of nature, and inevitable reward and retribution, dependent wholly on the proportionate development of our higher mental and moral nature, with the arbitrary system of rewards and punishments dependent on stated acts and beliefs only, as set forth by all dogmatic religions, and who can fail to see that the former is in harmony with the whole order of nature—the latter opposed to it. Yes it is actually said that Spiritualism is altogether either imposture or delusion, and all its teachings but the product of "expectant attention" and "unconscious cerebration." If none of the long series of demonstrative facts which have been here sketched out, existed, and its only product were this theory of a fu-

ture state, that alone would negative such a supposition. And when it is considered that mediums of all grades, whether intelligent or ignorant, and having communications given through them in various direct and indirect ways, are absolutely in accord as to the main features of this theory, what becomes of the gross misstatement that nothing is ever given through mediums but what they know and believe themselves? The mediums have, almost all, been brought up in some of the usual Orthodox notions of heaven as never confirmed through them?

In the scores of volumes and pamphlets of spiritual literature I have read, I have found no statement of a spirit describing "winged angels," or "golden harps," or the "throne of God"—to which the humblest orthodox Christian thinks he will be introduced if he goes to heaven at all. There is no more startling and radical opposition to be found between the most diverse religious creeds, than that between the beliefs in which the majority of mediums have been brought up and the doctrines as to a future life that are delivered through them; there is nothing more marvelous in the history of the human mind than the fact that, whether in the backwoods of America or in country towns in England, ignorant men and women having almost all been brought up in the usual sectarian notions of heaven and hell, should, the moment they become seers by the strange power of mediumship, give forth teachings on this subject which are philosophical rather than religious, and which differ wholly from what had been so deeply ingrained into their minds. And this statement is not affected by the fact that communications purport to come from Catholic or Protestant, Mahometan or Hindoo spirits. Because, while such communications maintain special dogmas and doctrines, yet they confirm the very facts which really constitute the spiritual theory, and which in themselves contradict the theory of the sectarian spirits. The Roman Catholic spirit, for instance, does not describe himself as being in either the orthodox purgatory, heaven, or hell; the Evangelical Disabler who died in the firm conviction that he should certainly "go to Jesus," never describes himself as being with Christ, or as ever having seen him, and so on throughout.

Nothing is more common than for religious people at seances to ask questions about God and Christ. In reply they never get more than opinions, or more frequently the statement that they, the spirits, have no more actual knowledge of those subjects than they had while on earth. So that the facts are all harmonious; and the very circumstances of these being sectarian spirits bears witness in two ways to the spiritual theory—it shows that the mind, with its ingrained beliefs, is not suddenly changed by death; and it shows that the communications are not the reflection of the mind of the medium, who is often of the same religion as the communicating spirit, and, because he does not get his own ideas confirmed, is obliged to call in the aid of "Satanic influence" to account for the anomaly.

The doctrine of a future state and of the proper preparation for it as here developed, is to be found in the works of all Spiritualists, in the utterances of all trance-speakers, in the communications through all mediums; and this could be proved did space permit, by copious quotations. But it varies in form and detail in each; and just as the historian arrives at the opinions or beliefs of any age or nation, by collating the individual opinions of its best and most popular writers, so do Spiritualists collate the various statements on the subject. They know well that absolute dependence is to be placed on no individual communications. They know that these are received by a complex physical and mental process, both communicator and recipient influencing the result; and they accept the teachings as to the future state of man only so far as they are repeatedly confirmed in substance (though they may differ in detail) by communications obtained under the most varied circumstances, through mediums of the most different characters and acquirements, at different times and in distant places. Fresh converts are apt to think that once satisfied the communications come from their deceased friends, they may implicitly trust to them, and apply them universally; as if the vast spiritual world was all molded to one pattern, instead of being, as it almost certainly is, a thousand times more varied than human society on the earth is, or ever has been. The fact that the communications do not agree as to the condition, occupations, pleasures, and capacities of individual spirits, so far from being a difficulty, as has been absurdly supposed, is what ought to have been expected; while the agreement on the essential features of what we have stated to be the spiritual theory of a future state of existence, is all the more striking, and tends to establish that theory as a fundamental truth.

The assertion so often made, that Spiritualism is the survival or revival of old superstitions, is so utterly unfounded as to be hardly worthy of notice. A science of human nature which is founded on observed facts; which appeals only to facts and experiment; which takes no beliefs on trust; which facilitates investigation and self-reliance as the first duties of intelligent beings; which teaches that happiness in a future life can be secured by cultivating and developing to the utmost the higher faculties of our intellectual and moral nature, and by no other method—is and must be the natural enemy of all superstition. Spiritualism is an experimental science, and affords the only sure foundation for a true philosophy and a pure religion. It abolishes the terms "supernatural" and "miracle" by an extension of the sphere of law and the realm of nature; and in doing so it takes up and explains whatever is true in the superstitions and so-called miracles of all ages. It, and it alone, is able to harmonize conflicting creeds; and it must ultimately lead to concord among mankind in the matter of religion, which has for so many ages been the source of discord and incalculable evil; and it will be able to do this because it appeals to evidence instead of faith, and substitutes facts for opinions; and is thus able to demonstrate the source of much of the teaching that men so often held to be divine.

It will thus be seen that those who can form no higher conception of the uses of Spiritualism, "even if true," than to detect crime or to name in advance the winner of the Derby, not only prove their own ignorance of the whole subject, but exhibit in a marked degree that partial mental paralysis, the result of a century of materialistic thought, which renders so many men unable seriously to conceive the possibility of a natural continuation of human life after the death of the body. It will be seen also that Spiritualism is no mere "physiological" curiosity, no mere indication of some hitherto unknown "law of nature"; but that it is a science of vast extent, having the widest and the most important, and the most practical issues, and as such should enlist the sympathies alike of moralists, philosophers and politicians, and of all who have at heart the improvement of society and the permanent elevation of human nature.

In concluding this necessarily imperfect though somewhat lengthy account of a subject about which so little is probably known to most of the readers of the *Fortnightly Review*, I would earnestly beg them not to sat-

isfy themselves with a minute criticism of single facts, the evidence for which, in my brief survey, may be imperfect; but to weigh carefully the mass of evidence I have adduced, considering its wide range and various bearings. I would ask them to look rather at the results produced by the evidence than at the evidence itself as imperfectly stated by me; to consider the long roll of men of ability who, commencing the inquiry as skeptics, left it as believers, and to give these men credit for not having overlooked, during years of patient inquiry, difficulties which at once occur to themselves. I would ask them to ponder well on the fact, that no earnest inquirer has ever come to a conclusion adverse to the reality of the phenomena; and that no Spiritualist has ever yet given them up as false. I would ask them, finally, to dwell upon the long series of facts in human history that Spiritualism explains, and on the noble and satisfying theory of a future life that it unfolds. If they will do this, I feel confident that the result I have alone aimed at will be attained; which is, to remove the prejudices and misconceptions with which the whole subject has been surrounded, and to incite to unbiased and persevering examination of the facts. For the cardinal maxim of Spiritualism is, that every one must find out the truth for himself. It makes no claim to be heard on hearsay evidence; but, on the other hand, it demands that it be not rejected without patient, honest and fearless inquiry.

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Spiritual Meeting in Michigan.

S. S. JONES, DEAR BROTHER:—Our quarter ly, or grove meeting at this place, Cooperville, Mich., has come and gone, and if ever there was a boiling, seething cauldron, in the region of human mentality, this community is one today. Allow me to report it for your numerous readers.

ON SATURDAY.

at 10 o'clock, a very respectable audience, as to numbers and character, assembled in the grove, on the old Methodist camp ground, a quarter of a mile north of the village, to listen to addresses by the two speakers employed to conduct the meeting, viz. Bros. Taylor and Wilson. The size of the audience on Saturday morning and afternoon was very gratifying, inasmuch as it was the Fourth of July, and all manner of goings-on were had by the orthodox and other opponents of Spiritualism to detract from our meetings. But two very pleasant and profitable meetings were held on Saturday at 10 A. M. to 12 M., and 2 P. M. to 4 P. M. By resolutions passed, the afternoon meeting was to be devoted to patriotic considerations, and Dr. Taylor, of Chicago, invited to deliver the principal address, which he proceeded to do, and was laying out his work in good order, taking up this idea, "A Fourth of July Oration Spiritualized." After he had spoken about ten or fifteen minutes in taking a deep inspiration, a small, hard, black goat, was inhaled, and striking the sensitive membrane of the epiglottis produced a spasmodic action of the vocal organs and violent coughing, compelling him to discontinue his discourse. Turning to Wilson he said, "Take the stand, I can not control my coughing." As if struck by an electric current, a shudder shook the frail body of Wilson, who went to the front and for an hour poured out such a torrent of historical reminiscences and practical applications, as has ever, or at least very rarely, been listened to by a mortal congregation. If ever a man was divinely inspired, he was on that occasion. It was wonderful to us all. At the close of Wilson's address, Bro. Taylor took the platform again and pleasantly remarked that he had not usually allowed small obstacles to defeat him utterly, and so would resign. For a few moments, the line of the discourse indicated before swallowing the gas. He then proceeded to spiritualize the following points, viz. The departure of our forefathers from abroad to this new world, the acts of the Colonial people in pouring British tea into Boston harbor, the Declaration of Independence, etc., showing that these acts were the gross physical expressions of the spiritual idea of true soul liberty.

ON SUNDAY.

a very large and intelligent audience assembled and were addressed during the day by Messrs. Taylor, Porter, Wilson and Baker. "And Satan came also among them." See Book of Job. When the enemies of Spiritualism learned of our meeting they sent for their champion, the notorious John McQueen, the (would-be) exposé of spiritual phenomena. The several addresses during the day, Saturday and Sunday, were fraught with lightning thoughts, and sent flashing through the brain of the thoughtful. But John McQueen, prompted by the Free Methodists and others, who felt their craft in danger, was foot enough to send a challenge to the meeting for a public discussion. Of course, as he was incensed by the Christians of Cooperville, the challenge was accepted and the arrangements all made for the discussion to come off on Monday, Tuesday, Wednesday and Thursday evenings following our meeting. There was a large number of the Christians (?) at our meeting in the afternoon, and heard Dr. Taylor speak. His address discomfited them very much, because they saw and heard the man that was to meet their champion, and immediately began to take steps to break their engagement with McQueen. They were heard to say, "There is actually no hope for McQueen. He is utterly unable to cope with Taylor, and we must not allow the discussion to come off in

OUR CHURCH.

So they went back on their man; refused him their house after having agreed to let the debate be held in their church. But a brave old outsider, who owned one-fourth of the house, got hold of the key, opened and lighted it, and a good audience, at 25 cents each, filled the sacred place, and listened to the Infidelity (?) so called, of Dr. Taylor; and there is one peculiarity in Bro. Taylor's speaking that I wish to mention, and that is, he is smooth and mild in his manners as a sunbeam, but at times cuts like a razor, yet no one can object to it, because of the manner in which it is done. And the first night he held McQueen under a complete psychological control, and actually made him say more in favor than against Spiritualism. His friends were very much dissatisfied with him and demanded that he must do better or their cause was gone; and the opponents admitted that "Taylor and the Spiritualists had it all their own way." During the evening the key was stolen from out the church door, and the next evening, we found the door locked, bolted and barred, the windows all secured, and a guard of 15 or 20 at the door, armed with clubs, and the Free Methodist preacher among them, to prevent the church being entered. Well, by this time the cauldron boiled like a seething abyss. The opposition was in a dilemma. Dr. Taylor was under no obligation to go elsewhere, and they were afraid that it would be determined that they were defeated by their own quarrel. But they got the Congregational church and asked Bro. Taylor to continue the discussion there; of course he did not stand on technicalities and went on to meet his opponent the second evening. And in the meantime it had been arranged by McQueen and his friends, that the discussion, instead of occupying four evenings, as Dr. Taylor desired, should be closed the second evening, if the Doctor would agree to it, and with exceeding good nature he let them off, so the debate was concluded on Tuesday evening in the Congregational church, at a little after 11 o'clock. It was almost universally conceded that John McQueen succeeded in establishing but one single fact, and that was that "while he was a professed medium for five years, he was a grand rascal, and that he has not got over his rascality yet."

Dr. Taylor sustained the affirmative of the resolution, viz: "Resolved, That departed human spirits do communicate with mortals here," in a clear and sound argument, based on the following facts:

- I. All religions are built on spiritual manifestations.
II. All spiritual manifestations are made from the spiritual, or angel world.
III. The angel communications spoken of in the Bible are identical with departed human spirits, as in the case of Samuel appearing to the medium of Endor, the scene on the Mount of Transfiguration, the appearance of the angel, man, spirit, to John on the Island of Patmos, and then identified modern manifestations as identical with those of ancient times, except in such cases as may be accounted for on the principle of grand progress. It was universally conceded that Dr. Taylor was gentlemanly, dignified, courteous and

high toned, while McQueen's own friends said they were "disgusted with him."

One of the most interesting features of the last evening, was a number of persons in different parts of the audience saw at the same time large luminous, phosphorescent lights, playing around the head of Dr. Taylor and at one time a large, black ball, like a human head, was seen about two feet above the head of McQueen.

One matter must not be overlooked in this report, and that was the presence of Mrs. E. A. Blair the most wonderful spirit artist known to the world, but as Brother Taylor has promised us to write you as to her work, I will only say that her public exhibitions Sabbath afternoon and evening, and in the presence of John McQueen, were never excelled.

Fraternally thine, OSCAR ALLEN.

Coopersville, Mich.

Meeting of Old Friends.

DEAR JOURNAL:—As per engagement I left Chicago, July 31, to attend the two-day grove meeting at Cooperville, Mich. I had seen it announced that Mrs. Blair was to be there and was very pleased to have the prospect of meeting one of our mediums, whose specimens of mediumship I had so often met with in Chicago and elsewhere, in the form of symbolic paintings, representing by flowers, roses, full-blown rose-buds, etc., the different members of your family living in the form, or in spirit-life. These wondrous works of art have been so often described in your paper that I need not take up much of your time or space now in that direction.

Well, I have just been interrupted by this same strange and wonderful medium. I will tell you about it before I close this letter. Friday evening, July 31, I took the steamer at Milwaukee for Grand Haven. It was my first island or outland sea voyage. There had been a very high wind all day, and on reaching the middle of the Lake, 45 miles out, the sea was very rough, but without any indication of sea-sickness, and all safe we reached the harbor of Grand Haven, and took the train for Coopersville, the place of the meeting. On reaching the grove, a lady, apparently about 35 years old, met me and reaching out her hand said, pleasantly, "Well, Brother Taylor, I have seen you before to-day." I looked at her with an eye of inquiry, but said, "You have the advantage of me." But at the same time I observed that the lady had but one arm, and immediately said, "Is this Mrs. Blair, the Spirit Artist?" "Ah! you don't know me then?" she said. "I don't remember ever to have met you before, Mrs. Blair, but I'm more than happy to see you now."

"Yes, you didn't use to preach in the Methodist church, in Montpelier, Vermont, and break the bread and pass the wine to me as one of the flock in that church, did you?"

"Bless your soul! are you the Sister Blair that was a member of my church in Montpelier?"

"Yes, sir, I have heard you preach there many times, and received the sacrament from your hands, and here we meet as spiritual mediums—a lecturer and I as an artist."

Well, the truth is it was a joyful meeting—at least upon my part. But for breaking the rules of common propriety, I could have put both arms round her neck, and given her a "holy kiss" (Apostolic) on the sunny side of her face. Blessed, beautiful, pure spirited, noble woman, yet has, like the rest of us, to bear the infamy of being a Spiritualist, a spiritual medium; and because some lecherous, free-lusting men and women call themselves Spiritualists, such as Mr. and Mrs. Blair, myself and thousands of other true men and women, have to bear the shame of such, and only thank heaven, in the estimation of the ignorant, vile and dishonest Spiritualism has aimed to teach individuality, and to raise the voice of even a suspicion against an intelligent and true Spiritualist, because there are some who claim to be spiritualists that are not what they ought to be, is perfectly vile.

Mr. and Mrs. Blair are true Spiritualists and Mrs. Blair's mediumship has not its equal, to my knowledge, on earth.

She is a very wonderful medium as an artist, painting the most exquisite flowers, wreaths, bouquets, fancy sketches, etc., while blindfolded, so as not to be able to see a single ray of solar light, and in a manner that no artist on earth can imitate, and in an incredible short space of time. Let me give you an example or two. On the platform Sunday, at 2 P. M., closely blindfolded by a committee of skeptics, she painted three pieces, one in seven minutes; one in four and a half minutes, and one in about three minutes.

The celebrated "exposé" of Spiritualism, John McQueen, was present and said that "she measured the distance with her left hand, and thus by constant practice had succeeded in painting those pictures." But it so happens that Mrs. Blair has no "left hand;" that arm being off at the elbow. Then again he said, "I defy her to paint in my presence with paper over her eyes." So at the hall, in the evening, her influences said, "Get a newspaper and put it over my medium's eyes." It was done and closely tied under her chin, and the painting went on as usual, though the night was fearfully hot. It was a grand victory. Mrs. B. has no equal—certainly no superior.

Finally, as I sat writing this communication, "Pale Lilly" took control of the medium, and said, "Hello! my medium no get it right." Mrs. B. had just spoken of a lady that stood at my side, with a ring, on which were the initials "T. B. T." and was going on to inquire what lady friend I knew who had my initials. This strange, weird influence, soon set the matter right. The medium wrote bottom side up the name of my first wife, and said that the ring was the "matrimony" ring. And from that she went on, and gave test after test, of the most indubitable character.

The friends that desire to test the truth of Spiritualism, and possess themselves of a beautiful specimen of art, should not fail to give these wonderful mediums a call. Will the friends at Earlville, Mendota, Galesburg and Vermont, write me at Canton, Ill., and I will try and make arrangements with Mr. and Mrs. Blair to visit these points, and give exhibitions of this wondrous power, and bring, thereby, consolation to poor, hungry, starving souls. Fraternally,

T. B. TAYLOR, M. D.

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DEAR SIR—YOUR POSITIVE AND NEGATIVE POWDERS are creating a great excitement here. It can truly be said, in my own person, that the Blind see, the Lame walk, and the Leper is cleansed. I had the Leprosy for thirty years in my legs, arms, head, and nearly all over my body. After taking your Positive Powders about four days I shaved off my beard to see how my arms looked, and to my utter astonishment the scales would flake off easily and leave all smooth, and now my head and body are clean. The Catarrh in my head is arrested. They cured my tongue, that wrenched up with Rheumatism and Gout. The Rheumatism in my muscles commenced many years ago, and by degrees it spread 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 any position. My legs I could only walk with difficulty get off any way. I now travel quite easily. By overdoing last fall, I brought on a Pain about the heart, and it would beat a few beats and then stop and start again. I could not lie on it all. The powders have set it all right. Several years ago from overstraining one eye and a blow on the other I became Blind, so that I could not know a person in the same room. Now I can read the large words in your Circular; yet I look only two Boxes of Negatives. On Thursday I called on Mr. Bowles, who had been sick about two years; he said he was sick from taking quinine. Her limbs were swollen to her body. She could not do anything or go about the house. I could not prevail on him to use the Powders. On my way there I met Mr. Woodward, who is acquainted with the Powders, having used them and seen their good effect. I let him have a Box. He went to Mr. Bowles that night, and after much persuasion got Mr. Bowles to take one of the Powders. Last night my neighbor came in and said he had news for me—namely, that he was at Mr. Bowles's in the morning, and saw Mrs. Bowles out on the piazza at work. He was greatly surprised, on inquiry she said she took one of Bowles's Positive Powders the night before. It eased all her pain, and she slept like a pig. He said he never saw two persons so elated in his life. Please send me Six Dozen more Boxes. Yours truly, A. H. KNIGHT.

WHAT DOCTORS SAY.

In the course of large experience with the Positive and Negative Powders, I have found them almost infallible in all acute diseases, particularly Fevers of all kinds, such as the Billious Inflammatory, Typhoid, Congestion of the Lungs, Scarlet Fever, etc. I have also found them infallible in Neuralgic and Nervous Headaches. I have also proved the Ointment recommended to be made of the Positive Powders (according to Hais the tenth) to be magical in its effects on all kinds of Eczema and Erysipelas. DR. W. H. JENES, formerly of North Adams, now of Amesbury, Mass.

One box of your Positive Powders cured David Willington of a pain in his stomach of 8 years' standing. Mrs. E. Clavin was cured by the Negative Powders of Numbness, or Palsy, of 13 years' duration. The Powders cured Mrs. H. Clavin of Neuralgia. They also cured a lady of Painful Rheumatism when given up as a case of Parturition (Child-birth). I consider them of great value.

DR. JULIA WILLIAMS, Practical Midwife, East Boston, Ft.

I myself have been afflicted with Rheumatism 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.

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Jane Worley was cured of Scrofula of 14 years standing with 4 Boxes of your Positive Powders. In three weeks, having had five Doctors before. Her ankles were swollen, and in running sores; in fact, it was all over her body.—(MRS. WORLEY, New Petersburg, Ohio.)

Four Boxes of Positive Powders have cured a little girl of a very bad case of Scrofula.—(G. MOLLER, Fayetteville, N. C.)

The daughter of Henry R. 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. She also had taken 3 Boxes of your Positive Powders, her eyes, to all appearance, were well, and have remained so.—(ROBERT THOMAS, Orem, Utah.)

I had running Scrofulous sores on me for 3 years, and could get no cure. I tried all the medicines I could get, but no cure or help until I took your Positive Powders. I am now about well.—(JOHN W. KENDALL, Bethel, Me.)

I have cured Mrs. Anna Wright of Inherited Scrofula with 4 Boxes of the Positive Powders.—(REMA FRANKEL, Beaver Dam, Wis.)

Mother had the Catarrh in her head so bad that, when lying down, she could hear it drip, drip, or a ringing. Your Positive Powders cured her. They have cured my Catarrh in the head also.—(MISS E. R. BRAYNE, Burlington, N. J.)

I have raised one man from the dead with two Boxes of your Positive Powders. It is J. W. Rattle of this place, who had what the Doctors called the Grip Consumption. They said he could not live long. He is now as well as a well man.—(G. W. HALL, New Haven, Conn.)

Triumphant Victory OVER DYSPEPSIA AND INDIGESTION.

A short time since my mother tried your Positive Powders for Dyspepsia and Indigestion. If she ate a piece of Apple as large as a baseball, she would not sleep a particle all night, but be very weary and nervous. She is entirely well now.—(A. G. MOWBRAY, Hamilton, Ohio.)

Four years ago I had half a Box of your Positive Powders, which took all the Dyspepsia out of me, root and branch.—(JAMES H. HARRISON, Harrison, Wis.)

I have been a sufferer from Dyspepsia for near 30 years of my life, and for many years had to restrict myself to the most light course of dieting, and having eaten a meal of long years, or anything that was seasoned with it, for many years. Three Boxes of the Positive Powders relieved me of all my symptoms of Dyspepsia. I now eat anything that is common without suffering any inconvenience whatever.—(GEO. L. JOLIAN, M.D., Providence, R.I.)

WHAT WOMEN SAY.

My daughter, Martha, has been cured of Suppressed Menstruation by the use of the Positive Powders.—(J. COONRICK, St. Johns, Ark.)

Your Positive Powders have cured me of Dropsy of the Womb of one year's standing. The tendency to Dropsy was induced.—(MRS. BECKA MUMFORD, Brooklyn, N. Y.)

A woman who had four Miscarriages got a box of Positive Powders of me, and they took her out of her next Pregnancy all right.—(G. HENRY, Sand Spring, Iowa.)

My wife is now all right in her monthly periods. As I said before, she had suffered a great deal from irregularity and Erysipelas. I can say with confidence that seven different Doctors for three years; but there is nothing as good as your Powders.—(W. H. KEMP, Smith Creek, Mich.)

Your Positive and Negative Powders have cured a case of Milk Leg of 16 years' standing, also a case of Rheumatism, a case of Falling Sickness of the Feet, and a case of Dysentery.—(J. W. HALLGREN, Yorkville, Ill.)

Miss Lou Austin was taken with Stopping 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.—(ROSA L. GRACE, Parkersville, W. Va.)

No More Headache, Neuralgia, or Rheumatism.

I have been troubled with the Neuralgia for the last 15 years, and at times have been laid up with it for six weeks at a time. I have used your Positive Powders for Neuralgia and Sick Headache.—(LESLIE G. BARRETT, White Hills, Conn.)

I have been suffering nearly 40 years with Chronic Headache, and often resorted to Chloroform to get temporary relief; but the paroxysms would return as soon as the effect of the Chloroform wore off. Finally using your Positive Powders, I can say with others that they came like an angel of mercy in the night time.—(MRS. M. A. HARTLEY, Danville, Ala.)

I had a severe attack of Neuralgia last week, and it stopped in 10 minutes with your Positive Powders.—(JAMES B. RYAN, Bow-Ship, Ohio.)

When I commenced taking your Powders, I had Spinal Complaints of nearly 30 years' standing; also Dyspepsia, Stenosis, Rheumatism and Erysipelas. I am now as well as a well man.—(JAMES B. RYAN, Bow-Ship, Ohio.)

When I commenced taking your Powders, I had Spinal Complaints of nearly 30 years' standing; also Dyspepsia, Stenosis, Rheumatism and Erysipelas. I am now as well as a well man.—(JAMES B. RYAN, Bow-Ship, Ohio.)

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The Last Ditch.

"The Church needs to put on her whole armor" to defend herself against the "new trials." "The Christian's faith is becoming subjected to new trials."

Yes, "her Lord" is in danger of being exposed as a myth by the dazzling light of Modern Spiritualism. The monstrous doctrine of "an offended Deity" — "original sin" — a vicarious atonement through the blood of Christ — man or God, is a fallacy so apparent that all but the most stupid will see it, in the "dazzling" light of Spiritualism—the Philosophy of Life.

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SPIRITUALISM.

A glance at a journal devoted to this subject opens a new world to an old fashioned believer in Christianity. He sees long lists of lecturers, male and female, described as "trance speakers," "inspirational," "semitrance and inspirational," elaborate discourses, inspired by the spirits of the dead, are spread out before him; he meets with advertisements of "Soul Reading, or Psychometrical Delineations of Character," of the "Spiritual Science of Healing," of the "Mental Magnetic Cure," of the "Urim and Thummim elaborated upon Divine Guidance," or the "Odic Pocket Battery and Dynamic Amulet, a Sacred Disease-destroying Talisman against unlucky omens, malevolent influences, and Spirits of Evil," and of a "Spirit Art Gallery," containing photographs of pre-historic, ancient, and middle-age spirits, such as "Vermah, Chief of the Achantians, sixteen thousand years ago," "Adhel, Hindoo necromancer, eight thousand years ago," "Arbaces, Egyptian Philosopher in the time of Moses, etc. We read of phenomena of the most astounding character, such as the "Materialization of Spirits, or their appearance in forms which can not only be seen, but handled, and the production of flowers and fruits in closed rooms, fresh and covered with a fine cold dew." Mediums play with fire without being burned, move through the air without being injured, pass through closed doors (if we remember right), write without hands, and produce music without touching the instrument.

All this in a century which boasts of being the most enlightened and scientific of the ages, and which, thirty years ago, thought itself rid of the superstitions of medieval times; and not amongst the ignorant only, but amongst thoroughly educated and disciplined men, lawyers, and judges, and mathematicians, and scientists of no mean note in the scientific world. Nor in one country only, but in many, in England, and France, and Spain, and Germany, as well as in America. Without a quarter of a century, Spiritualism, in the form which it has now assumed, has swept like a pestilence over large regions, of the civilized world, and claims to have millions of followers; and though there is, doubtless, much exaggeration in these estimates, there can be no doubt that great multitudes are enthusiastic believers in its pretensions, and under subjection to its influences.

And what is the moral and spiritual character of this movement—remarkable, whether we look upon it as a mere hallucination, or as having a basis of reality under its alleged phenomena? How does it stand toward Christianity, the one great supernatural work of God in the world, by which all other works are to be tested? How does it speak of Him, whose Incarnation, Death, and Resurrection, are the most wonderful events of history, bringing the invisible God into communion with man; and opening the door for endless manifestations of His power and glory in the invisible world? Spiritualism rejects Christianity, and blasphemes Christ. It denies the inspiration of the Holy Scriptures, it ridicules the mysteries of the Trinity and the Incarnation, it scoffs at the doctrine of forgiveness through the blood of the Lamb of God, it makes light of sin, and of death the penalty of sin, and it promises the regeneration of man and of society, not as the fruit of Redemption, but as the natural result of the strivings of humanity.

Standing thus in direct antagonism to the revelations of God to man from the beginning of the world, and especially to the great revelation made of Himself in His Son Jesus Christ, God and Man, how are we to look upon it? Admitting its phenomena to be real, and neither fancies nor impostures, what shall we say of them? That their origin is evil, and that we are to turn from them with abhorrence. The Church has always believed in two spiritual realms,—one over which God

presides, and in which His Holy Spirit and the holy angels carry out His will in supernatural ways, when it so pleased Him; another in which Satan and his angels are permitted to work, often with supernatural power, in their stragglings to thwart His purpose of redemption. And the true tests by which to disguise the Divine from the Satanic, are not physical, but moral and spiritual; not power, but truth and holiness. "Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world. Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh, is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God; and this is that Spirit wherof ye have heard that it should come." Not merely by the mightier signs and wonders that He should do, but by His testimony to the great fact that the Son of God had become the Seed of the Woman, should the Holy Spirit be disguised from all evil spirits; for He comes to take the things of Christ and show them unto the Church, and the first and fundamental truth concerning Him is that He had laid hold of our ruined humanity by being born of the blessed Virgin, and so become "God manifest in the flesh."

It does not matter at all what splendor of miracles Spiritualism may truly boast of; it is enough for us to know that it denies the coming of the Son of God into the true nature of man, and His work of holy obedience, and of expiatory sacrifice therein, to brand it as the work of the great Enemy. There is reason to believe, as the early Fathers taught, that Satan will be permitted to put forth great power before his final overthrow from the seduction of men from the faith of Christ. The words of St. Paul are full of warning in regard to it: "And then shall that Wicked be revealed, whom the Lord shall consume with the Spirit of His mouth, and destroy with the brightness of His coming; even him whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness; because they receive not the love of the truth that they might be saved." Spells of awful fascination will be thrown over those who do not love the truth as it is in Jesus, who refuse the redemption purchased by His blood, and make man his own redeemer; and they will find reasons to justify them in their rejection of the Incarnate Son of God, in the startling and inexplicable wonders (inexplicable on any principles of Natural Philosophy), which, as a Divine judgment on man's unbelief, will be suffered to overflow the world.

It is of the greatest importance for the Church clearly to understand that it is the doctrine which proves the miracle to be from God, and not the miracle the doctrine; otherwise, we are at the mercy even of jugglers whose tricks we are not able to see into. Three times does St. Paul, in the passage already quoted from, speak of belief of the truth as indispensably to deliverance from the snares of Antichrist. Over against all array of dazzling phenomena, which Spiritualism may present, the Church should lift up her witness for her Lord. He is the Revealer of God. He is the redeemer of man. In Him the invisible and the visible worlds are brought into harmony. Whatever He has not disclosed of the Unseen, it is not lawful for us to know; and the attempt to find out its secrets can only bring men into temptations and delusions. It is too evident that the Christian Faith is becoming subjected to new trials, and that the Church needs to put on her whole armor that she may stand in the conflict. "Having your loins girt about with truth," was the first direction to those who had to wrestle not against flesh and blood, but against principalities, against the rulers of the darkness of this world, against spiritual wickedness in high places; and without this everything else must fall. There is no possibility of carrying on the warfare except by cleaving to Faith and to all who are quietly resting in it, the claims of Spiritualism, if they were tenfold more wonderful than they are, would be harmless. The true way of dealing with them is to show their antagonism to Christianity, and to present the Church as the only true sphere of spiritual light and power. She is the Temple of the Holy Ghost, and whatever of Divine Illumination or of mighty works of love, Christ the Lord may see to be needful for her, He will give by His own Spirit, and through His own ordinances, and in harmony with the teachings of His infallible Word. A movement, which dishonors Him, and despises and hates His Church, and tramples the Bible under its feet, deserves no treatment but instant and utter rejection.

REMARKS.

The above is really one of the most intensely interesting articles in opposition to Spiritualism that we have had the privilege of reading for a long time—interesting on account of its correct assertions in reference to the unparalleled growth of Spiritualism—interesting because it makes such exceedingly silly statements about its teachings, etc., developing the consummate ignorance of the writer. Having heard of Spiritualism, and its wonderful growth and development, he launches forth against it with his mind well loaded with slime and deep invectives. He forgets that the reason why Spiritualism is not what it should be in all respects, is because so many church members have gravitated to its folds, and who would dishonor it to the same extent that they did their own society, and he shows his great weakness when he compares the unparalleled progress of Spiritualism, to a sweeping, "pestilence." Supposing Rev. John Selby Watson, who, though seventy years of age, murdered his wife in England, had become a Spiritualist just before committing that heinous crime—would Spiritualism have suffered more in reputation than the church did? And again look at the foolishness of that pious old dotard, Asahel Mix, of Bristol, Connecticut, who in the year 1843, climbed a pine tree in his ascension robes, preparatory to "going up" higher.

The world, however, moved on perfectly serene as if no religious fervor was animating the plastic bosom of Mr. Mix, and after impatiently waiting for a winged angel direct from the "Courts of Heaven" to come with open arms to receive him, the pious devotee "came down," as did the patriot Crockett's game, before the gun was fired. This remarkable incident happened in 1843. Now, thirty-one years later, at the age of eighty years, finding that the world "does move," his wife having been dead four months, Mr. Mix concluded to get married; and as the buds of the fruit trees were swelling almost to blossom, he selected a bright-eyed damsel of fourteen and a half years—or, to be more precise, sixty-five years and six months younger than himself—and led her to the altar.

Supposing a Spiritualist should climb a tree, in coon fashion, dress himself in an ascension robe, and expect a winged angel to take him to the "golden paved streets of heaven," we wonder if it would reflect any more to the discredit of Spiritualism than it did to the church?

Then there was a Baptist preacher in Virginia, who according to the Richmond Inquirer, was a singular genius. At one time the old parson was preaching very earnestly about the certainty and terrible nature and degree of the miseries of the damned, and when he had succeeded in working up himself and his awestruck audience into a high degree of excitement, and the latter into terrified admiration of his harrowing detail of horrors, he capped the climax after this fashion: "My friends, you all know Major Clarke's furnace; you have seen it often, how the white hot coals just melt up iron thrown into it as if it was snow. Well, if you took a sinner out of hell and threw him into Major Clarke's furnace, he'd have an ague fit in two minutes."

Supposing a spiritual lecturer should make as equally an absurd statement, which we believe to be impossible, would our cause suffer therefrom any more than the church did, or would the offense be greater?

Again, there is that pious enthusiast, Joseph Mullenger, of Cincinnati, who was found in Saint Francis Church, on Liberty street, standing on his head with his body leaning against a bench, with a prayer-book clasped in his hands. Upon being asked why he went at it in this manner, he answered that he was a great sinner, and the Lord wanted him to pray on his head.

We do not believe that Spiritualism could be injured to any greater extent than the Saint Francis Church was, if a damphool of a Spiritualist, under the direction of some crack-brained spirit, should turn himself 'other end up, and deliver a sermon on moral ethics. Such a case has never happened, however, among Spiritualists.

Next comes the exceedingly eccentric divine, Rev. Alexander Burrows, of Owego, N. Y., who recently married a lady fifteen years old, but they fell out about a week afterwards. Mr. Burrows endeavoring to rub boiled potatoes into her hair, and sometimes choking her to make her talk. This was wild conduct, for potatoes do not promote the growth of hair, nor do ordinary husbands have to choke their wives to keep their tongues in good running order. The court therefore fined the reverend gentleman \$150, with the option of being sent to the Albany penitentiary.

No Spiritualist was ever simpleton enough, or so deeply affected with hallucination as to imagine that potatoes made a good pomade. Supposing one had, would the act produce any more injury to Spiritualism than it did to the church? Is Spiritualism or Christianity sweeping like a "pestilence" over the country?

Then again, how was it with the Reverend Denton of Saybrook, Ill. Some time ago his wife went on a visit to her friends, and was gone some time. The reverend, believing that it was not good for man to be alone, took in a young grass widow as housekeeper while his wife was gone. For these little irregularities he was arraigned at the last quarterly meeting, and suspended for one year from preaching. It would be just to say that his excuse for keeping the widow was that he did it as an act of charity, believing that he was obeying the commandment to "Visit the widow and the fatherless in their afflictions"—she was a grass widow, and has a fatherless boy—"and keep them spotted from the world."

Supposing some Spiritualist should take to his heart a grass widow, we do not think Spiritualism would suffer more edium than the church did.

The Churchman says, "Admitting its phenomena to be real, and neither fancies nor impostures, what shall we say of them? That their origin is evil, and that we are to turn from them with abhorrence." The admission that its phenomena are real, is enough to attract the attention of mankind, and emanating from a source over which we have no control, how are we to "turn away" from Spiritualism if we desire to do so? As well turn away from the air we breathe, the water we drink, or food we eat. The question of evil, is one of effects, and as its influence, as we have shown, is far superior to that of Christianity, should we not, of two evils, choose the least, admitting that Spiritualism is an evil, which we are not prepared to do, but that it is, on the contrary, a great blessing.

It is true that some Spiritualists inculcate very absurd doctrines, but they are not on a par with the erroneous teachings of the church. Spiritualists believe that all must suffer for their misdeeds, and that forgiveness will not enable them to escape the bad effects thereof. They know that repentance and baptism are vile nostrums, so far as removing the effects of transgression is concerned, and while they regard Christ as a great and good man, they do not believe he has the power to assume the follies of others. We regret that we have not space to examine in detail each statement of the Churchman, and thereby show the superiority of Spiritualism over all orthodox creeds.

Oh! the beauty of true Spiritualism! Its teachings are grand, pure, ennobling! It inculcates the sentiment that charity towards all, kindness towards the erring and unfortunate, and strict integrity and honesty in business transactions, elevates one in the scale of existence, allies him with the angels, while sensualism and wrong-doing, sinks one down deeper and deeper in the filth of degradation, making the chasm between them greater and greater each day. The moral ethics it promulgates rise forth like a cloud with a silver lining, casting over the pathway of all a glorious halo of light, and beckoning them upward towards the higher spheres.

Its ideas of God rise far above a sulphurous hell, a cloven-footed devil, vicarious atonement, and all those foolish vagaries that have caused so much evil in the world. The church is founded on blood, hence a bloody trail has ever followed in its wake, while the widow's moan and orphan's sigh, still continue to sound forth in distressing wails on the pages of history. Spiritualism inculcates peace; its philanthropy is as broad as the universe, and its religion embraces all that is good. The Churchman will learn by-and-by that Spiritualism is destined to supplant all the churches, its work now consisting of removing the rubbish which has accumulated in its ranks through the instrumentality of the different religious societies.

Mrs. Cora L. V. Tappan.

This eloquent speaker has been holding forth in Liverpool, Eng., lately. The Mercury, published in that city, gives quite an interesting account of one of her lectures.

It appears from the statements given by the Mercury, that Dr. Hitchman presided, and before the lecture commenced gave on his own account "ten reasons" for the truth of Spiritualism. Then followed some music of rather a solemn kind, after which the chairman asked the meeting to select a committee of five gentlemen who would at once take upon themselves the task of selecting three subjects for Mrs. Tappan to discourse upon that evening. Mr. Lamont said that it was only fair to the audience that four of the five persons selected should be non-Spiritualists. A committee was appointed, and retired to consider their "subjects." After a short delay a paper was handed to the chairman intimating that the following subjects had been chosen: "The cause and cure of hydrophobia." "What is the practical utility of Spiritualism?" "Can the speaker prove that Spiritualism is not a Satanic agency?" A vote was taken, when the chairman declared that the majority had selected as the subject of the discourse "What is the practical utility of Spiritualism?" although a good many voted for the subject of the cause and cure of hydrophobia being discussed. Mrs. Tappan then stepped forward and was greeted with much cheering. She was again elegantly and tastefully dressed, and with choice flowers wreathed among her fair, clustering curls, certainly looked a most charming lecturer. She again faced her audience with the utmost self-possession, and spoke fluently and ably on the subject selected, and in some of the more poetic passages of the discourse her delivery was marked with an elocutionary grace seldom found among public speakers. She frankly stated at the outset that the subject selected offered no test of the impromptu nature of her address (a candid confession to make if she spoke in trance state); but it would undoubtedly afford some information to the audience. After explaining the utility of Spiritualism in a religious and philosophic sense, she said that if Spiritualism did nothing else the fact that it overcame the fear of death was a primal fact for which it claimed utility in the world. She went on at considerable length to speak of the utility of Spiritualism, and at one part of the argument some persons in the audience hissed the lecturer; but she soon silenced the objectors by quietly and sarcastically remarking, "Hisses are the arguments of geese and serpents." At the conclusion of the lecture Mrs. Tappan invited the audience to put any questions bearing upon the subject. She was subjected to a most severe and searching cross-examination upon the subject of Spiritualism. One of the questions asked (and the tone in which it was put showed that the questioner thought it was a poser) was, "Whose spirit is guiding the meeting?" Mrs. Tappan replied that it was not necessary that the name should be known; but she would give the name as a matter of courtesy—not upon the demand of the person who made it. Edin Augustus Bellew was the spirit-guide of the medium. Another question was "Do spirits tell lies?" Mrs. Tappan: Do human beings tell lies? The spirit-world is made of such persons as go out of your midst every day. In answer to another question, she said that the organization and physical constitution of a person must be adapted to spirit influence. Some persons were more susceptible of spiritual influences than others. In reply to another remark, she said that Mrs. Tappan was not speaking to them; it was her voice and organism, but the mind was not her own. The audience were invited to select the subject for an impromptu poem to be delivered by Mrs. Tappan, and among the subjects suggested were "Heaven," "Earth," "Faith, Hope, and Charity," "The Death of Christ," and "Love." A gentleman in the gallery said it was stated that Napoleon III. believed in Spiritualism. Would the medium give a poem upon Napoleon's mistake? Mrs. Tappan: What mistake? His political mistakes? Gentleman: His mistake at Sedan. Mrs. Tappan: Yes, if the meeting so decides. Ultimately, after much altercation, it was decided that the subject should be the "Death of Marshal Concha;" and upon this theme Mrs. Tappan delivered a really beautiful poem, in which she spoke of liberty, and the struggles made to win it, in thrilling language.

Mrs. N. D. Miller.

This estimable lady is still at the seance rooms of the RELIGIO-PHILOSOPHICAL JOURNAL. The manifestations given through her mediumship are very fine, and continue to attract great attention. She is one of the very best mediums now before the public. Her feats of mind reading are unparalleled, and the rapidly which spirits operate through her mediumship, is truly marvelous. Those who fail to visit her seances, will miss a rare treat.

R. T. NONGRAYS at 188 Twentieth Street, is an excellent magnetic healer.

A Clergyman and his Wife Killed by a Thunderbolt while at Worship.

A Falls Church (Va.) correspondent of the Washington Star gives an account of the death of Rev. Richard Shreve and wife while at prayer. It appears from the correspondence that Richard S. Shreve was the Methodist preacher of the Botetourt Circuit, and the Rev. John Shreve was the Methodist preacher on an adjoining circuit. Some time ago these brothers, with the wife of the first named, had been visiting a friend and returned to the house of the first-named near night. The evening meal had been prepared, and before partaking of it, family prayer was proposed. Mr. R. Shreve has several children, the eldest of whom is seven. The youngest of them being fretful, the mother directed the eldest to take all of them into an adjoining room and quiet them during worship. The adult persons then seated themselves for family worship; Mr. John Shreve one side of the window, Mrs. Richard Shreve sat opposite him. Mr. Richard Shreve seated himself in front of the window, and the servant girl was seated near a table in the center of the room. The Bible had but just been passed to John Shreve to commence the service, when the death-dealing electric stroke came. The heavens were overcast with a dark, angry cloud, and a few large, scattering drops of water had fallen as the only premonitions, or precursors of that awful electric stroke. The eldest of the children came into the room immediately after the report, and surveyed the scene, and gave the only intelligible account. Her father and mother were prostrate on the floor. John Shreve was staggering about the room, uttering some incoherent words, and soon fell to the floor. The servant girl was paralyzed with terror. The little girl thought to place her hand over her father's heart, and it was still beating. The nearest neighbor was half a mile distant. The servant girl was unacquainted with the road, and finally the eldest girl, leaving the other children in that house of death, piloted the servant girl through the storm to the nearest neighbor for aid. The Rev. John Shreve recovered, but the electric bolt did its perfect work with Richard S. Shreve and his wife.

When the lightning struck a building at Atchison, Kan., where liberal lectures were held, the Rev. Hammond, the noted revivalist, stated that it was an evidence of the displeasure of God! If in that case, why not in this? If Hammond is correct in his statement, prayer is wrong, and he who indulges in it, is committing an offense against heaven. Henceforth, family prayer may be regarded as unsafe, and those who indulge in it, do so at their peril, for a thunderbolt is liable to strike them at any moment. Never pray in a storm.

Rayner the Imposter.

Last week we exposed that arrant humbug, Charles E. Rayner, who was detected carrying a bag of false whiskers, white powder, white wax, wig, etc., in the seat of his pants to deceive the people into a belief that he is a spirit medium. In both Sunday's Times and Tribune, E. V. Wilson like, gets an endorsement from real or mythological simpletons, testifying that they found him to be a genuine medium.

While we admire the new born zeal of our city contemporaries, we can not ignore the fact that like most other young coverts, they jump at conclusions—take things upon the simple assertion of dopes or knaves, quite like Tilton did when he put his foot in, by writing and publishing the biography of Victoria C. Woodhull, at her dictation. A word of caution to our neighbors may save them from a repetition of a similar indiscretion.

Now we emphatically assert that Mr. Rayner is an arrant humbug and imposter; his endorsers are no better when they attempt to deceive the investigating public into a belief that he is a genuine medium for spirit materialization. We put him under test conditions twice, and got no manifestations whatsoever; when not under test conditions we saw that he simply disguised his own face with false whiskers, wigs and white powder.

The evidence is affirmative and positive that he was detected in the very act of imposing upon honest investigators with all the traps above enumerated about his person. When detected, a pair of false whiskers lay on the floor, his pants were unbuttoned and he commenced cramming his traps into his bag between his thighs, and crying out, "O don't kill me! don't kill me!" etc., etc. Amidst the most severe upbraiding from the lips of those he was attempting to deceive he left the house, as fast as his legs would carry him.

Now if this statement is not true it is libelous, and there is a good chance for Mr. Rayner and his endorsers to place us upon a justification of our statement in a court of justice.

The JOURNAL is a friend to true mediums, but upholds impostors of any and every character, nor their endorsers, never.

William Crookes, F. R. S.

This gentleman, a resident of London, is one of the most careful investigators of Spiritualism. He accepts nothing as true until rigidly tested. He is now engaged in investigating the character of Miss Showers' mediumship, and the care that he manifests, is exhibited in these statements which he makes:

"April 14th, 1874. I have had two experimental seances with Miss Showers, and have obtained certain results, but not enough to enable me to form a definite opinion. I must have more evidence. I have only had four seances altogether with her, and that is quite an insufficient number. I had between thirty and forty seances with Miss Cook, before I felt justified in coming to a positive

opinion. I notice that with every new medium one or two seances only leave suspicion on the mind. It was so in the case of Home, Williams, Herne, Miss Fox, Miss Cook, and Miss Showers. In all instances where a great number of seances have been available, this suspicion has been replaced by belief; so it is not fair to attach too much importance to the unfavorable impression given by the first few seances with Miss Showers.

"April 20th. I cannot make up my mind about Miss Showers. 'Katie' refuses to say anything about her or 'Florence.' But Miss Showers genuine or not, I am satisfied that Miss Cook is true and honest. I have had too many seances with her, and have tried too many tests like those you suggest, to leave any doubt on my mind."

"April 25th. The tests which Miss Cook stood well, Miss Showers failed to stand. But knowing how misled I was in Miss Cook's case at first, with even stronger grounds for suspicion than I have with Miss Showers, I wish to reserve judgment till I have more opportunities of experimenting. The evidence in her favor is very strong. I know five or six people who declare they have seen Miss Showers and the spirit of Florence at the same time.—Mr. Dunphy, Mrs. Corner, Mr. Tapp, Mr. Luxmore, and Miss Cook,—and these on separate occasions. I have been in the cabinet all the time, near but not touching Miss Showers, while the 'spirit' was 'materializing,' and then saw it open the curtain and take my hand. I could not see Miss Showers, as it was dark, but the risk of detection was too great for an impostor to venture on."

There are so many tricksters traveling around the country, palming themselves off as genuine mediums, that great care is needed to prevent deception. The best way to secure these impostors, is to use the needle and thread. Hopes are no obstacles in their way.

True Statement.

The Belleville (Ill.) Advocate says that "there is a sort of universal Christian sentiment that the spirits of the departed are around us, and influence our lives; and yet when a so-called Spiritualist proclaims that the spirits are around us; and that they do something carry us knowledge or intelligence, then the whole world is thrown into amazement, and the Spiritualist is forthwith declared a lunatic. Humanity is indeed made of strange material."

We are glad to see a secular paper bold enough to give expression to such a liberal sentiment. The world is moving grandly forward, and editors are beginning to realize the fact that Spiritualism is a power in the land, and that they had better inaugurate measures at once to place themselves in favorable relations to it, before it is too late. The press of Chicago is beginning to treat Spiritualism with respectful consideration.

Spiritual Meeting.

Pursuant to a call, the Spiritualists of Benton Co., Ind., met in the Town Hall, on Saturday, July 11th, at 3 o'clock p. m., and selected Sept. 18th and 19th '74, as the time to hold their annual two days' meeting, in the town of Oxford, Benton Co., situated upon Lafayette, Nuncie and Bloomington R. R. Good speakers and mediums will be present. Ample arrangements will be made to accommodate all who may come, free, as far as it is possible to do so. All friends of humanity and progress who desire to listen to the truths of the Harmonical Philosophy are cordially invited to attend.

WM. C. THOMAS, Cor. Sec'y.

Oxford, Ind.

Annual Meeting.

The Spiritualists and Liberals of Central New York, will hold their Thirteenth Annual Meeting at Burnett Grove, Phoenix, on Sunday July 26th, 1874.

Dr. H. P. Fairfield, of New Jersey, one of the most popular and eloquent speakers now in the field, will address the people on that occasion. Friends from a distance, via Syracuse, should be at the latter place at 8 o'clock A. M., as steamers will start for the grove precisely at that hour. Everything is being done to make the meeting interesting and profitable.

A Fraternal Call.

Sister Mattie Hulet Parry gave us a call on the 17th inst., while enroute for Milwaukee, where she goes to lecture next Sunday.

Mrs. Parry is in good health and fine spirits. She is thoroughly disgusted with the whole Woodhull tribe of freelovers, and ignores their doctrine as pernicious in the extreme. She is a most able speaker, and our friends should give her constant employment. Her lectures command the admiration of all listeners.

We are pleased to learn that Messrs. Bastian and Taylor arrived safely at Glasgow, Scotland, July 2nd. They are both splendid mediums, and we take great pleasure in recommending them to the Spiritualists of Great Britain and Europe, hoping they will receive a cordial greeting wherever they may go.

Good audiences greeted J. H. Randall in the East, at every point he lectured, and he was urgently solicited to return to the same field at an early day. Bro. Randall is prepared to make engagements for Fall and Winter, both for Sundays and evenings, and to attend funerals. Permanent address, Clyde, O.

The Spiritualists of Brunswick, Ohio, will hold their Annual Grove Meeting on Saturday and Sunday, August 1st and 2nd, 1874, at Bennett's Corners. Mr. N. Kellogg and other good speakers will be present. A cordial invitation is extended to all.

John H. Morr, the medium for physical manifestations, is now at Memphis, Mo., and is prepared to hold seances there. He has the reputation of being a first-class medium.

Mrs. A. A. BYRNES of Massachusetts lectured to a fine audience at Oneida, N. Y., July 5th.

Philadelphia Department

Subscriptions will be received and papers may be obtained, at wholesale or retail, at 534 Race St., Philadelphia.

A New Holiday for the Spiritualists.

In the year 1867, our old friend, James Lawrence, of Cleveland, read a communication which he had received from his spirit guides, in which the following words were used: "Do you imagine that God or nature intended that man should lose sight of that beneficence which has been manifested, in the efforts of the angel-world to raise him from the condition in which he was prior to the advent of Modern Spiritualism, wherein has been shown such infinite wisdom and love toward humanity as should call forth, from each individual, songs of praise and thanksgiving for the beautiful influences which coming angels are bringing to men and women of the present era. Surely some acknowledgment should be made for this glorious change, and the advent celebrated in a manner worthy of such an event, by the multitudes of Spiritualists throughout this land?" The meeting unanimously resolved to recommend to all spiritual societies to make the time of the first intelligent communication by the rappings at Hydeville, New York, the 31st day of March, an Anniversary day.

The success which has crowned this, both on this continent and in the old world, has been highly gratifying to the spirits and their friends on this plane of life. That such a general recognition of one day is calculated to strengthen the bond of union between the Spiritualists all over the world, there can be no doubt. In the communication from our friend, Sir Henry Morgan, usually known as John King, published last week, a proposition was made for a new holiday, in commemoration of the successful experiments of Franklin in proving that lightning and electricity were the same. In pursuance of this object, we have searched diligently many of the writings of Franklin and his contemporaries, and have found very good authority to prove that the event occurred in the month of June, 1752, in the city of Philadelphia; and further, that it occurred between the first and thirteenth of that month, as notice of it appears on the latter day, but so far we have found no record of the exact day.

Under these circumstances, we asked John King, when he came to us, and also when he appeared in a materialized and visible form in the cabinet, if he could not give us the precise date. He replied, I will see Franklin and report to you. Subsequently he spelled out by the raps, that it was the ninth day of June, 1752. On consulting the almanac for that year, we find that the ninth day was Tuesday. We examined the newspapers of that month, hoping to find a record of the weather in this city, but have not succeeded.

From all that we can gather, we are inclined to accept this statement, at the same time we desire to have all the corroborative testimony in regard to this date, and we shall be glad to receive any information that can be obtained on this point, either from the record or from the spirits. The event—one of the grandest in history, and which did much to immortalize Franklin, should most certainly be commemorated by the friends of progress everywhere, and we trust that next June, and every year thereafter, we shall have such reunions and celebrations, as shall show to the world that we have an appreciative sense of the grand event which occurred on this day, and which is so appropriately alluded to by our friend, John King.

We shall call attention to this subject again.

THE BARNES WILL CASE

We learn from a private letter from Ernest Dale Owens addressed to his father, that this case, in which he is one of the counsel, was brought up for a hearing on the twenty-second of June, and, on his motion, it was postponed until the twenty-fourth of September. This is a very important case for the Spiritualists, not only of Indiana, but of America, and the world. The suit involves nearly three-quarters of a million of dollars, and there can be no question that the testator, Robert Barnes, designed this money to be used for the establishment of a school for children whose parents were not members of any religious society, and that it was to be instituted and maintained by the Trustees of the Indiana State Society of Spiritualists.

We are glad to know that the worthy son of our friend, Robert Dale Owen had been retained by the Trustees as one of their counsel. We collected some funds to assist in paying the expenses of the former trial, and shall be glad to receive any contributions from our friends for this, which seems more likely to be a successful one. Funds sent to our care will be forwarded to the Trustees.

The Spirit World.

A DEPARTMENT FOR COMMUNICATIONS FROM THE INNER LIFE.

[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 affords 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 may report as given through other mediums, whose names will be given with their communications. H. T. C.]

PASSING AWAY.

BY N. J. T. BRIGHAM.

Oh everything around us, in the night and in the day, There is written this expression: "All this life must pass away." Yet it dieth not, but changes—changes through its joy or strife, And through all its many changes, gains a higher phase of life. Life is passing, 'tis not dying! It is born for nobler spheres, Where the angels sweet replying, drieth all the stream of tears.

AN IMPROVIZATION IN ANSWER TO THE QUESTION "WHAT IS POETRY?"

BY NELLIE J. T. BRIGHAM.

'Tis not merely sound like singing, in the rhyming of the words; 'Tis the power that stirs the spirit, as the morning wakes the birds. All the sound that swells the ocean, and the music of the breeze, And the spirit's deep emotion, like the swaying of the trees; All the fragrance of the flowers, and the life of bird and bee, Are but fragments nature gives us, of her perfect poetry.

'Tis the joy of life's best feeling, singing at the dawn or even; 'Tis the soul of hope revealing, through the cloud, the gate of heaven, And life's music that is deepest, and must even be unspoken. For to give it full expression all the harpstrings would be broken. So within the life of mortals silence hath its poetry, Waiting till the life immortal gives it angel minstrelsy.

A NARRATIVE

Of the Life of Annie Morgan, usually known as Katie King, given through Henry T. Child, M. D.

CHAPTER II

EXPERIENCES IN EARTH LIFE.

I was born in London, England, on the 12th day of May, old style, 1660, at eight o'clock in the morning. If I were to consult my own feelings, I should say very little about my earth life and surroundings; but my advance and happiness in spirit life depends in a measure upon the performance of this duty, and my father and mother request me to do it. I especially desire, here in advance, to state that in making these avowals, I judge not nor condemn either of my parents, or indeed any one else. My father, my mother and myself, have been loving companions throughout our peculiar labors in spirit life.

My father was a man so passionate, so irritable and intemperate in his habits, that at times it was dangerous for any one to be with him. My earliest recollection, when I was about three and a half years old, is of a scene in which he terribly abused my mother; indeed he almost killed her. I was dreadfully alarmed, and screamed until the neighbors rushed in to see what the matter was. The shock of that scene seriously injured my health, and aggravated the nervous and irritable condition which I inherited. I have told you from the cabinet window, in my materialized form, that I was in London when St. Paul's church was burned; that was at the great fire in 1666. Though I was then but six years old, I distinctly recollect that fearful conflagration. It was another shock which jarred my nervous system.

Father had gone to the West Indies and Panama, leaving mother and me in very destitute circumstances. Mother was a weak woman, physically and mentally, though she had many excellent traits of character, and had but the circumstances of her life been different, she would have been respected and esteemed by those who knew her. Our poverty made it necessary for her to perform the most ordinary labor; and as I was able, I assisted her in this. I had comparatively but little education, there being then no schools in London that were accessible to people in our condition, nor was there much inclination on my part to study. My time was engrossed in doing what I could to help make our scanty living, for we heard nothing from father, nor received from him any aid whatever, till I was about ten years of age. Then he returned to London, bringing with him many presents and the means of making us quite comfortable. Those only who have experienced such a change as this from abject poverty to a condition in which we had all our desires, can realize what our enjoyment was at this time.

Father, like many men under evil influences, resolved that he would amend, and for a short time, alas, too brief! we were a happy family. His dissipated habits, however, returned, and when he had squandered the means which he had brought home, he renewed his abuse of mother and me. We suffered more severely than if we had not found this little oasis in the desert of our lives.

It is terribly grievous now to recall those scenes. It was about this time that, in a fit of intoxication, my father struck mother in the face, breaking her nose, and so disfiguring her that during the remainder of her life, it amounted to a serious deformity; and this shows itself to this day, whenever she is materialized, seeing that she is obliged to come just as she was when she passed out of your world. This constant record of rebuke to father has caused him very great pain.

Soon after this, father departed again for the West Indies, whence he never returned to us, and we seldom heard from him. I saw him there after I passed over to spirit life.

Mother's deformity added to our poverty, rendered it more difficult than before to find her wanted employment, and it was only by the most menial labor on both our parts, that we procured the means of subsistence. Thus we dragged out a miserable existence, until at last, when about eighteen years of age, the angel of death released me from the prison-house of the body.

One incident connected with the terrible history of my earth-life, remains to be told. It is with deep grief that I recall it; but do not, on that account, let any mistaken sentiment of pity induce you to suppress it. There are laws from which none of us can escape, according to which spirits recur, through long ages, to past transgressions, until they have opportunity, through public confession, or otherwise, to expiate the past. I shall be released from afflicting memories when you shall give to your world the incident to which I have referred. It is this:

At the age of seventeen, despite rough labor and sordid surroundings, I was attractive in face and person. With the advantage of such appliances toward physical development as wealth and culture command, I should have been reputed beautiful. I was but little past that age, when I was seduced under promise of marriage, by a man whom I thought I loved, and who abandoned me soon after he discovered my situation. When, amid shame, degradation and abject penury, my daughter was born, we both passed to a better world; nor did I see my babe till I found her here.

It is ended! Here in Heaven there is no concealment of act or thought. The soul, in loving freedom, acts up to its highest and noblest impulses, and the result is endless progression with peace and joy forevermore.

Until now to you, as father confessor, I have never been able to give these facts in a connected narrative, though they have been known to others. I furnish them now, not for my own sake alone. The lesson they teach may be a blessing to others, as it has been to myself.

Communications through Katie B. Robinson, of Philadelphia.

FRANK MURDOCK HITCHCOCK.

I was too young to die. I was looking forward to future prosperity, and a time when my work would be appreciated. I realized an influence about me that I now perceive was that of departed spirits, under whose influences I wrote many things, and had I remained in the physical body, I should have written spiritual plays. I mean that there are spirits whom I have met here, who would have given me dramas to present to the people; such, too, as would have been appreciated, and would have tended much to the progress of the race, but

in the midst of my labors, I was summoned to this beautiful world.

My dear wife and mother felt sadly on account of my departure, and it seemed as if a dark veil had fallen between us, and they could not be comforted. I rejoice that I have been able to send them a few words of cheer from my new home, to assure them that I still live and remember them with the same love that bound us on earth. I thank God that the veil has been lifted and they have seen some light, which has come as healing balm to their souls. I want them to know that I will help them all along life's journey.

It seems to me that I have a good deal to say to some in my profession, yet I loved the drama, in life, and love it still, and hope to gather up elements here and bring them to earth and finish my work. I know that through the drama, many truths may be introduced to the world, and although new truths have always been crushed in the beginning, and many noble individuals have had to suffer for the avowal of their belief in them, yet in the end they have triumphed.

I am working in spirit life for my dear ones. Say to my wife and my mother, I am often with them. I found our dear good Father Hitchcock here. He loved spiritual truths when in earth life, and he is still going around here speaking to many darkened minds, telling them of truths that will bless them. I should like to send a communication to Uncle James. I should be very happy to give him something that would prove that I still live. I owe much to him, and I am often with him, and I sometimes feel as if he ought to see and recognize my presence. The work he has done is appreciated in spirit life, and when he comes here he will take his place as one of the founders of certain dramatical conditions that are appreciated and understood better here than on earth. With Edwin Forrest and others, I am laboring to bring the stage to a plane on which it will be recognized by all as a great moral elevator and educator of the people.

RUSSEL ELLIS.

I was a firm believer in the philosophy of Spiritualism, and had for many years the evidence that spirits do return, not only to cheer their friends in the path of life, but to improve their minds to do good, to shed the light of the better land over the homes of the people. I was a great admirer of Emma Hardinge; she was to me one of the noblest pioneers. When I listened to the words of eloquence that fell from her lips, it seemed as if my soul was filled with love for all mankind. Since I passed to spirit-land, I find that the little differences and discussions which exist among Spiritualists are often an outgrowth of different spirit influences that gather around mediums and circles where people hold spiritual debates. This is the cause of much of the diversity, and even unkind feeling which exists among mediums. I see, however, that if there was something on the part of the mediums to encourage such feelings of jealousy and unkindness, the spirits could not do near so much as they now do in this direction. I received many things through various mediums, while in the form, and they were of great advantage to me there and here. I want you to say to the people that father Ellis still lives, and that I love Spiritualism, even more now than I did when in the body.

I would like to say a few words to my dear companion. I still love her as one who was faithful and true. Since I have passed away I have often returned to aid her in regard to home matters, and the conditions that have surrounded her. I have perceived the accidents and troubles that have surrounded her, and in her sufferings I have sat in spirit by her, and have tried in every way to impress her. I wish to do for her now as she did for me when I was in the form with her. She was always faithful, kind and tender. God bless her, and may she know that I return to watch over her and love her. It will not be long before we will stand side by side, with the dear children that love us. Our home in spirit life will be one of love and peace. I want to send love to all my friends.

Why not give the Devil the Praise for His Good Deeds.

Mrs. A. H. ROBINSON, 180 Adams Street Chicago.—This being the tenth day since your last letter was received I hasten to answer. You were right when you said in your last that your patient was better than when she commenced the treatment, and I further add that she is steadily gaining, and is now able to do part of her household duties. She has not drawn a bucket of water from the well since last October, until this last week, not being able to do so, and was under medical treatment from that time (October) until I wrote to you, which I think was in April last, and at that time (April) I did not expect she would be on earth at this time, therefore I must still tender you, and your spirit guides our heartfelt thanks for the good you have done in my family, hoping for your success in a permanent cure in this and all other cases that are entrusted to, or in your charge.

I remain yours in truth, HARRIET VINNY. Blue Springs, Neb., July 12th, 1874. P. S. This case is anxiously watched by the men of black cloth and their devotees, they claim it is the work of the Devil; I suppose then I must return to him (the Devil) my sincere thanks. H. V., Jr.

Mrs. Robinson was holding this letter in her hand, in the presence of Mrs. Miller, the renowned medium, who is now giving seances at the seance rooms of the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, when an Indian spirit took a pencil and wrote independent of any hand but his own (as they often do in her presence), as follows:

SQUAW ROBINSON.—If it is de devil dat is doing such good work, and healing de sick, me thinks he mighty good Devil. If me was here and suffering wid pain, and the Devil was to come and cure me, me would like him good. Me thinks he better dan God, dat dey pretend to worship. Me thinks de ministers had better turn in and worship de Devil instead of God, if he is doing all the work. RED FACE. One of the controlling spirits of the medium Mrs. N. D. Miller.

A CARD.

Having been engaged for seventeen years in the general practice of surgery, I was compelled by the Great Fire of 1871 to give personal attention to some other interests. Relieved of these duties I shall again devote my attention to consultations in my office and to the performance of the more difficult surgical operations which may require my attention in any part of the country. Letters will be promptly answered. Special attention will be given to

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G. D. BEEBE, M. D.

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A Card to the Public.

As I am receiving numerous letters from people at a distance, making inquiry concerning their powers for development, I am compelled to resort to this method to inform them, that it is necessary to include a lock of hair for examination, either for medical treatment or medicament development. All letters including \$2 and two three cent stamps will receive prompt attention. I am giving private sittings during the day for development of those who wish my services, and address me at 180 Warren av. DR. CYRUS LORD. v16n0204

INCIDENTS IN MY LIFE.

BY D. D. HOME.

"Instead of being a superstition itself, as they may be disposed to think it, they would find it the explanation and the extinguisher of all superstition."—Dr. E. Gleason.

All Spiritualists and Investigators will hail with delight, another volume from Mr. Home. Although a continuation of the first series issued some years since it is complete in itself. In his Preface he says:

"About nine years since I presented to the public a volume entitled 'Incidents in My Life,' the first edition of which was speedily exhausted, and a second was issued in 1863. During the years that have since elapsed, although many attacks have been made upon me, and upon the truths of Spiritualism, its opponents have not succeeded in producing one word of evidence to discredit the truth of my statements, which have remained uncontradicted. Meantime the truths of Spiritualism have become more widely known, and the subject has been forced upon public attention in a remarkable manner. This was especially the case in the years 1867 and 1868, in consequence of the edit 'Lyon de Home,' which most probably was the indirect cause of the examination into Spiritualism by the Committee of the Ethical Society, whose report has recently been published. Coincidentally with and subsequent to their examination, a series of investigations was carried on in my presence, by Lord Adey, now Earl of Denbigh, an account of which has been previously printed: an examination, especially scientific in its character, was also conducted by Prof. Crookes, who has published his conclusions in the 'Journal of Science.' I now present the public with the second volume of 'Incidents in My Life,' which continues my narrative to the period of the commencement of the Chancery suit."

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Our Solar System.

BY A. M. FIMMONS.

On every side we see a growing interest manifested in scientific matters, especially in this case respecting the great science of astronomy.

No expense is heeded in the construction of mammoth telescopes, and the perfection of other instruments, used in solving the celestial mysteries, besides every means which the most enthusiastic astronomer would wish for, are freely extended by all civilized governments of the world to aid this science.

Hypotheticals, the most popular, are giving way or being strengthened by daily discoveries, until speculative philosophy has scarcely time to wear its theories before truth overtakes it. The writer would always prefer to deal with facts, but there is a tendency toward the abstract, so to speak, which seems irresistible, and the relation between theories and facts is so intimate, speculation being the pioneer of astronomical truths, that we often find ourselves indulging in the most ethereal fancies. The human mind seems so organized that it attaches itself with more obstinacy and perseverance to the solution of those questions which are impossible, than to those which are more accessible and possible.

By a like curiosity, we attempt to recount the course of time, and to picture to ourselves the beginning or origin of things. We almost know the actual present state of our little solar system; I say little because it is but a speck in the great strong vault. But thus knowing the present, or effect of the past, we may arrive at some correct theories regarding the beginning of our system, and with a knowledge of these abstract laws, may predict the future condition of the celestial bodies belonging to the solar system.

Now let us turn back and examine a few pages which this planet has written of its own history, and here we learn that at its beginning it was in a fluid state; formed from an immense agglomeration of gaseous matter, endowed with an excessive temperature, condensed at its center; that this mass slowly cooled, then formed a liquid shell enveloped with a high and thick atmosphere. Then in consequence of the gradual loss of heat, the superfluous strata by degrees solidified, until a certain state of general equilibrium has given it the dimensions and form which it now possesses.

Is the earth then, the only planet of the solar system to which we must assign such an origin? Here analogy must answer, and the evidence is strong in many particulars. The fact of a similar flattening at the poles, which is certain in Mars, Jupiter, and Saturn, may not be proof positive of a like origin, but it leads us to a fair conclusion, however, that they did so originate. Then we may turn back in thought to the beginning of our solar universe, when the matter which now forms our Sun and planets was in a gaseous state, or in the form of an immense nebula, widely diffused, even to the remote limits of the solar latitude. We may gain some idea of the immensity of such nebulae even if we confine its limits to the orbit of Neptune. We would then behold a nebula 5,000,000,000 miles in diameter.

In such a condition the molecules of the nebulae were so distant, one from the other, that the repulsive force with which they are endowed, entirely annulled the attractive force, by virtue of which gravitating one around the other, they would naturally tend to form groups. But centuries elapsed; the nebulae by degrees cooled by incessant radiation, the action of the repulsive force diminished, and attraction was more and more exercised; it condensed and formed one or more centers in various parts of the nebula.

But the entire mass was endowed with a movement of rotation, which forced in the same direction, either the molecules of the nucleus, or those of the nebulae. At a given moment, the limits of this latter depended upon the distance at which the centrifugal force due to rotation was in harmony, or equilibrium with the central force of gravitation. These limits changed, owing to the mass of the nebula slowly cooling and contracting. Hence the abandonment of a zone of condensed vapor at the equatorial limits of the original surface.

The mass then presented an appearance, we may imagine, precisely as does the planet Saturn, having a diameter equal to 3,200,000,000 miles, encircled with a ring about the equator, 9,000,000 miles from its surface.

By degrees the solar atmosphere abandoned a series of zones or rings, nearer and nearer the center, all being nearly in the plane of the equator, and these are the zones which have successively given birth to the planets or groups of Planetoids.

The imperfect equilibrium existing between the various groups of molecules composing the ring, made it impossible to continue concentric with the central mass or Sun; and it divided, the most considerable debris attaching, and incorporating the rest, again formed centers or nebulous nuclei.

When the Sun had cast off Neptune he was revolving on his axis once in 60,126 days and when contracted to the orbit of Uranus, 30,682 days were required to make one revolution, and when at Saturn 10,760 Jupiter 4,332, the Planetoid about 1,600, Mars 687, Earth 365, Venus 225, Mercury 88, and now we see the Sun revolving on his axis in about 25 days. We have here an inverted pyramid of figures representing days, and we find by comparing these figures at the various epochs of contraction with the distance contracted, from Neptune to Mercury, there exists an almost exact proportion.

By Bode's law we find the relative distances of the planets, that is to say, if we write down the following series of numbers: 0, 3, 6, 12, 24, 48, 96, 192, 384, and add 4 to each of them, we have an other series: 4, 7, 10, 16, 28, 52, 100, 196, 396. There is no law, however, yet known by which we can trace any proportion in planetary magnitude.

Prof. Proctor has advanced a beautiful theory in "Other Worlds than Ours," by which he accounts with much reason for planetary magnitude, axial rotation, etc. He says "that the solar system resulted from meteoric aggregation rather than (directly) from the condensation of a gaseous mass."

The future state of our solar family may be of little interest to us, when we are assured that thousands of centuries must elapse before any change sufficient to materially effect us will take place. We are, however, slowly approaching the end. We have seen from the past, infinite to our conception, that great changes have taken place, and those are constantly going on; heat in our solar system is gradually diminishing. In our Earth, for instance, we mark even in our own history a gradual dying out of volcanic fires, and at the end of this line of cooling, or when this internal fire shall have disappeared entirely, we will then have a body like our Moon, dead and sterile. How long before this period in our Earth's progression will the human family cease to exist, is a question as impossible of solution as to determine how long the race has existed on this planet. It is not altogether reasonable to conclude, as Lockyer has done, that mankind will first disappear from the face

of the earth; for we find in our most frigid latitude human beings, who live where animals have ceased to exist, excepting those of an amphibious nature, and where vegetation has long been extinct. The race will be driven from latitude to latitude, until the most equatorial regions will no longer shelter it from the eternal frosts. And here our speculations end.

Such theorizing is profitable, partly because it aids us in making out the limits of our present knowledge, suggests to us new paths of investigation, and by uniting masses of different ideas, helps the mind to handle more easily the facts and conceptions with which it has to deal.

Therefore, let us not, as students of nature, say "this is only speculation," and give no heed to theories, wild and foolish though they may seem.

From the Banner of Light, Jan. 25th, 1873.

Photographing a Spirit.

Messrs. Editors:—The latter part of September last, while Mrs. W. H. Mumler, of 170 West Springfield street, in your city, was under trance condition, treating for disease one of her patients, she suddenly stopped, and remarked to me that, when my photograph should be taken by Mr. Mumler, there would appear upon the plate with me the figure of an anxious wife, holding in her hand an anchor composed of flowers, who was seeking to impress her husband of her existence; that she had sought for a channel to reach him, but now believed through me she could do so. Mrs. Mumler added, "There will appear on the plate, visible only with the aid of a glass, the letters, 'R. Bonner.'" I asked if it was Robert Bonner, and got no reply.

When I did proceed to sit for my picture, I was, as never before, overcome by a trance, and resisted Mr. Mumler's efforts to place me in position. He could not induce me to sit up and use the iron rest. Therefore, I was taken in the condition he will exhibit to you, and the female figure, with the anchor and the letters composed of flower buds, appeared as promised; but I knew no person named "Bonner" who could be the one wanted.

Returning to the city, I mentioned the above facts to several. One lady said to me that she lately accidentally met a Mr. Bonner from Georgia, and wished a picture to show to him. Two weeks after, she sent for me to call at her house; and soon after, a gentleman—a Mr. Robert Bonner—entered, and said the picture was that of his wife. He had seen it in the lady's possession, and the image was perfect. No one here disputes the perfection of the likeness to a photograph Mr. Bonner has taken two years before her death. But this is not all.

On first seeing my photograph referred to, Mr. Bonner wrote a letter of inquiry to his wife, and, securing it against being opened, sent it by the mail to Doctor Flint, in this city. Next day came back the letter, unopened, and with it a reply of seven pages. In it, Mrs. Bonner gives her name—Ella—and says she did ask permission to appear on my plate, and did so appear. She says Mr. Bonner's brothers, William and Hamilton, are with her, and also his old friend, rough but good, Sam Craig; that she will, before long, write, through Dr. Flint, a letter to her little son, Hammie, of whom she said Mr. B. was taking good care; also, she begged him to go to Boston, to the spirit artist, she would go with him, and appear on the plate with him, holding in one hand a wreath of flowers, on her head another wreath, and with one hand pointing upwards. I read this in her letter; and Mr. Bonner added, "To-morrow I go to Boston; and, reaching there, I shall give no clue to my name for any one." Four days later, Mr. B. made his appearance at my house. He had been to Boston, mentioned his name to no person, but had procured the promised photograph, with the promised "wife" upon it, all as stated.

Any inquirer can see these photographs at Mr. Mumler's, in Boston, or by applying to me, in New York. Here is an admirable combination of circumstances which vouch for the truth of spirit communion, and, at the same time, that both Mr. and Mrs. Mumler of your city, and Dr. Flint of this city, are the true prophets and mouth-pieces of the spirits. Mr. Bonner says that he, himself, is widely known in Georgia and Alabama.

Any person who knows me, knows I have nothing to gain or to ask for by presenting this statement to the public, and I vouch for its correctness. They who prefer to shut their eyes to what goes on in the world can hug to their hearts the cherished hope (?) that, after this life, comes ignorance, or endless sleep, or roasting or broiling, or what they will; but he who has the mind of a "little child," willing to learn, can learn in this day, as in the past, what the spirit-land says to earth-people.

BROOKLYN MURRAY, 238 West 53d Street, New York City, Jan. 7th, 1873.

Is the Bible an Unequaled Book?

MR. EDITOR.—The Bible, it is said, is unlike any other book. All the wit and wisdom of modern times, we are told, could not produce a work like the Bible. And a book of this character, the like of which could not be produced by the combined genius and learning of this age, since it appeared thousands of years ago, among a rude, uncultivated people, must have had, it is claimed, a superhuman source.

Of course, the Bible has its own peculiarities stamped upon it by the people among whom, and the ages in which, it appeared. It would not be possible, therefore, for any man or number of men now to write a work, just like the Bible. To produce such a work, the writers would have to be Jews, transported back thousands of years, with the experiences, surroundings and circumstances, never to be repeated, by which its authors, centuries ago, were influenced to write their thoughts and imaginings; their hopes and fears, their prayers, their curses, their hymns of victory, and their songs of love.

The Old Testament is the literature of a people, a singular as well as an ancient people. It appeared during stages of their development through which they can never pass again. It has not only the marks of the national characteristics, but the impress of all the influences incident to the changes and vicissitudes which that people experienced.

No modern people, no other ancient people, could give to the world such a literature. The same is true of Greek literature. Only a Greek, and a Greek of the Homeric age, could have written the Iliad. There is then clearly no reason for inferring the superhuman origin of the Bible, from the fact that no one man, no thousand men, of to-day, could write such a work.

But it is frequently said: It is impossible to produce a book equal to the Bible. Equal in what respect? Surely the historical portions of the Bible are not of a high order. No one will say that in style, arrangement, or literary excellence, they will compare with Gibbon, Macaulay, Grote or Prescott, or even with Herodotus, Thucydides, Xenophon or Tacitus. Indeed, the historical parts of the Bible do not deserve the name of history. If such "history" were written by any person to-day, it

would be considered beneath criticism. The scientific portions of the Bible are of a character that they have been a source of much perplexity and mortification to the more intelligent Bible worshippers. We can safely put Lyell, Agassiz, Haeckel and Huxley against Moses as a scientist. "The poetry of the Bible is a good deal better than its history and science, which are really about as bad as they can be. Portions of Job, Psalms and Isaiah, are very fine. But excellent poetry appears among comparatively unenlightened people. Imagination precedes science," says Lewes. "Poetry precedes prose, ornament precedes comfort." There is no poetry in the Bible, however, that any literary critic, not under the influence of theology, will declare beyond the powers of the unassisted human mind. There is none, probably, that is equal in excellence to the finest flights of Shakespeare, Goethe or Byron. The legal portions of the Bible are certainly inferior to most other codes. They are narrow in conception and cruel in spirit. The larger portion of the law of Moses consists in foolish, childish observations, thoroughly priestly in character. Surely no sane man will say that the laws of Moses are comparable with the great legal codes of England, Germany and France. Indeed, they ought not to be spoken of in the same breath, or mentioned in the same sentence. Origen, one of the earliest Christian advocates of the allegorical interpretation, said that "were it necessary to attach ourselves to the letter, and to interpret the law after the manner of the Jews, or of the populace, I should blush to say aloud that it is a God who has given us such laws. I should find even more grandeur and reason in human codes, such as those of the Athenians, Lacedaemonians and Romans."

The Bible has, morally, great merits and great defects. It is undeniable that scattered through the book is a vast amount of moral wisdom, but while it has no moral principles beyond the power of the human mind to discover, and none that were not known and taught by the ancient Pagans, there is much in both the Old and the New Testament plainly in conflict with the highest ethical teachings of to-day. Portions of the book are offensive to common decency, surpassing in obscenity Don Juan or La Pucelle. The old Jewish rabbi advised their young people not to read the Song of Solomon until they were thirty years old. Some of the proverbs of the Bible are indeed replete with simplicity and moral beauty, but certainly not superior to an equal number of modern proverbs that could be collected from the literature of any of the great nations of modern times.

The New Testament, the Christian declares, contains a moral code that the wisdom of man never equaled, and which admits of no improvement. But this is mere assertion. Many of the New Testament precepts—those requiring men to take no thought for the morrow, those which pronounce poverty a blessing and riches a curse, those which require women to be in subjection to their husbands, those which demand non-resistance to evil and unconditional submission to "the powers that be, form no part of a perfect moral system.

The New Testament, it is true, contains few atrocities like those of the Old Testament; at the same time the Jewish scriptures are vastly superior in the amount of good practical sense and moral wisdom that can be gleaned from their pages. As John Stewart will remark: "To extract from it (the New Testament) a body of ethical doctrine, has never been possible without eking it out from the Old Testament, that is from a system elaborate indeed, but in many respects barbarous, and intended only for a barbarous people. St. Paul, a declared enemy to this Judaical mode of interpreting the doctrine and filling up the scheme of his master, equally assumes a pre-existing morality, namely, that of the Greeks and Romans; and his advice to the Christians is in a great measure a system of accommodation to that, even to the extent of giving an apparent sanction to slavery."

"It is ideal (that of Christian morality) is negative, rather than positive; passive, rather than active; innocent, rather than nobleness; abstinence from evil, rather than energetic pursuit of good; in its precepts (as has been well said) 'thou shalt not' predominates unduly over 'thou shalt.' It holds out the hope of heaven, and the threat of hell, as the appointed and appropriate motives to a virtuous life; in this falling far below the best of the ancients and doing what lies in it to give to human morality an essentially selfish character, by disconnecting each man's feeling of duty from the interests of his fellow creatures, except so far as a self-interested inducement is offered to him for consulting them. It is essentially a doctrine of passive obedience; it inculcates submission to all authorities found established, who are indeed not to be actively obeyed when they command what religion forbids, but who are not to be resisted, far less rebelled against for any amount of wrong to ourselves. And while, in morality of the best Pagan nations, duty to the State holds even a disproportionate place, infringing on the just liberty of the individual, in purely Christian ethics that grand department of duty is scarcely noticed or acknowledged. It is in the Koran, not in the New Testament, that we read the maxim 'A ruler who appoints any man to an office, when there is in his dominion another man better qualified for it, sins against God and against the State.'

"What little recognition the idea of obligation to the public obtains in modern morality, is derived from Greek and Roman sources, not from Christian; as even in the morality of private life, whatever exists of magnanimity, high-mindedness, personal dignity, even the sense of honor, is derived from the purely human, not the religious part of our education, and never could have grown out of a standard of ethics in which the only worth professedly recognized, is that of obedience."—(Mill on Liberty, p. 94-97.)

"If we open our eyes," says Strauss, (The Old Faith and the New), and are honest enough to avow what they show us, we must acknowledge that the entire activity and aspiration of the civilized nations of our time is based on views of life which run directly counter to those entertained by Christ."—[p. 96.]

The statement then that a work equal to the Bible could not be produced to-day, seems to me to be without foundation. The Bible, as before remarked, is the literature of a nation. The man must be insane, or at least blinded by bigotry, who declares that a volume of the same size and equal to it in excellence, could not be collected from the literature of Germany, England, France, or even "Young America." Respectfully, B. F. UNDERWOOD.

Facts, Etc.

MR. EDITOR.—I enclose a letter which insinuates you and I are mistaken, and unless I quit writing such stuff, I will have Spiritualism more than 100 can do good. I think Mr. Hall is mistaken in supposing Spiritualism so easily routed, or that I am such a powerful fellow for evil, or for good either. If your readers agree with Mr. Hall in this matter, and also that Christ could be contemporary with Caesar 44 years before he, Christ, was born; to which add at least 25 years, the age assigned historically for the beginning of his teachings to be amenable to Caesar's gov-

ernment, and the New Testament from such statement does not appear to be 70 years behind time to admit Christ's actions to occur during Caesar's lifetime, then "good bye to Spiritualism," as Mr. Hall says, and to common sense, I say.

Another letter says, "others were called Caesar," and "fears I have made a great mistake." The New Testament mentions Claudius Caesar by name who did not begin to reign until A. D. 44, or after Christ's death. Augustus Caesar was the son and successor of Julius Caesar, dying A. D. 14, and Tiberius Caesar died, A. D. 16 to which add the 10 or 12 years before Christ's teachings caused the Roman government to call him to answer, making the scriptures so much behind time, or else all history is!

That history is the most reliable, all the world may know, for, 1st, the art of printing was unknown when the Book of Job was supposed to have been written; printing was not brought into use until A. D. 1450. 2d, in the Book of Job, chap. x. x. and 231 verse, it expressly says, "Oh, that my words were printed in a book"—and this over a thousand years before it was invented.

From the above, the evidence is conclusive to common sense and reason, that this verse at least has been inserted since A. D. 1540. A vast amount of evidence equally conclusive might be adduced, but it would avail nothing with those completely blinded, or think Bible writers made no erroneous statements.

Those who read my work, "Vivid Truths," shall be well paid if they can detect such vital errors as Mr. Hall alludes to; and in a work I am preparing to be called, "The Thrilling Echo," \$1000 will be offered to refute three or four items. Respectfully,

Columbus, Ind. A. B. CHURCH.

Voices from the People.

DECATUR, ILL.—M. A. Stewart writes.—I like your style of conducting a Spiritual paper, and I think that any decent person has no ground to complain of the position you take.

NORWICH, N. Y.—T. S. Baker writes.—I am much pleased with your paper and am doing what I can to increase its circulation in this community.

NEDERLAND, COL.—N. B. Greer writes.—E. V. Wilson's Manifesto has confirmed me that there is no Woodhullism in your paper, or in the Spiritualism, as you set forth. I can not do without your paper.

ALGONA, IA.—J. Danton writes.—We have lately had a course of lectures from Dr. Sanford, State Missionary, which have awakened much inquiry among the people, and more thinking part of the community. His lectures were of the highest order, and did not consist of any Moses Woodhullism, which will not be received in these parts.

ANNONIA, TEX.—Lucian M. McNaughton writes.—Your valuable paper, dedicated to the interest of the true philosophy of Spiritualism, which, purged of all the grossisms, such as Woodhullism, free-lovelism, promiscuousism, which like vampires have been sucking its life blood, will burst forth with new beauty and life.

W. SALEM, WIS.—L. E. Hebbard writes.—It is with pleasure I wish to express my appreciation of your valuable paper. May it live and flourish, according to the generous prophecy of the angels, and may this great brotherhood of Spiritualists never receive the sad intelligence that the proprietor has gone after the "Frontier Department," and broken allegiance with his best friends. May peace come to the soul, and no spirit or desire to harm each other be seen here, but a plain firm establishment of the truth is justifiable. By the by, where is J. O. Barrett. Is he true, or traitor to the trust reposed in him? If true, I wish he would sometime speak in meeting and make his mark.

REPLY.—J. O. B. is a full-blooded Moses-Woodhullite.

JOLIET, ILL.—Charles Wells, No. 7722, I. S. P. writes.—Perhaps you may think this an intrusion on your valuable time by my writing these lines to you, but allow me to assure you that I do so under the idea of gaining more light and knowledge of that beautiful doctrine called Spiritualism. I am nothing but a convict, seeking light and endeavoring to find out that which is good, true and beautiful, so that I may walk therein. I have through the kindness of one of my comrades obtained one or two of your truly valuable papers, and have found much to make me thirst for a more complete knowledge of Spiritualism. I have got no money and will not have any for some time to come; but I do want to know more in regard to Spiritualism. If you have at any time an odd copy of your paper on hand left over, and are willing to give it away to a man who really can not purchase it, why, please forward to Chas. Wells, No. 7722, I. S. P., Joliet, Ill.

Yes, Brother, we will visit you weekly while you remain in prison. May angels be with you in your lonely home, and may philanthropists be inspired to work for prison reform, and the enlightenment of the minds of the felon.—Ed. JOURNAL.

SAVANNAH, MO.—Wm. Frodsham writes.—It was our good fortune to receive a visit from Mrs. Henderson, of Aubry, Kansas, who remained with us about two weeks, speaking and working for that heaven-born truth that shall make us free. Mrs. Henderson is an effective worker, a fluent speaker, and a clear reasoner. She gave two lectures at our Court House, and was listened to by good audiences. She also held a Grove Meeting on Sunday, some six miles west of Savannah, and spoke morning and evening to appreciative audiences. She also gave a private lecture to the ladies in Savannah, which is very highly spoken of by all who heard her. In connection with the above I would say that Mr. L. W. Devere of the church of the New Jerusalem, is a citizen of this place, and devotes a part of his time to the lecture field. Mr. Devere has also favored us with two lectures both of which were very good, and were taken as indications of progress. Mr. Devere is yet young in the lecture field, but will make his mark in the pages of the history of progress. If a real good debater would happen along here just now, he would be well sustained by the Spiritualists, and the cause of truth would be advanced.

HEYWORTH, ILL.—French Hollinshead writes.—It is with pleasure that I to-day send you twenty-five cents from a friend, asking for the JOURNAL for three months. There are many around here, who, although intelligent people, have never come to any definite conclusions regarding the future world. That they have reasoning powers is certain, for when they look at the so-called divine revelation with a critical eye, the idea that they should be punished eternally for anything in the way of vice which this world affords, was simply absurd. As I sat last night in church, listening to the reports of the "Woman's Missionary Society," these thoughts were suggested. Why could not Spiritual meetings be held in a similar manner? Why could not we, too, send missionaries to the heathen? By the aid of spirits, I'm sure it would be a success. Why can't we, too, build halls? Even in this little town of Heyworth, there are four churches and some two thousand inhabitants, one-half of which, I know, have no faith in religion, as taught by modern saints. And believe it to be a fact, that nine-tenths of America's citizens entertain the greatest doubts regarding the divine inspiration of the Bible. Your JOURNAL is a splendid paper, and is doing a great work; but there are those who have not yet heard of Spiritualism, and there are many who can not hear of it till brought to their very doors. When a mere boy, I asked myself the question, "Does God answer prayer?" But after careful investigation I said "Impossible." Looking ahead, death seems sweet; no bitter, scalding tears when we know that we must soon lay this body in the earth. Even should we, as a mourner

to the world, follow a friend to the grave, we are consoled. We know that there is life at once and no dormant faculties till the fabled day of resurrection. I am but a boy, but I see the need of pushing on this glorious cause, and ere three months pass by I think I can add many new names to your list.

TISKILWA.—Mrs. Eliza A. Miller writes.—When reading your paper this morning, the spirit friends said, "Write to Bro. Jones and tell him some of the doings at our house." In reading an account of the seance of Mrs. Julia M. Carpenter, at the house of Mr. Swain, in Lynn, Mass., I spoke of the "controlling spirit," Dr. Brown, and remarked that I thought it the same Dr. Brown that frequently comes here and communicates. The Doctor said, "You need not tell of it." I said, "We find you out Doctor." I have had several real good visits with him, and these are intellectual feasts for us, I assure you. They are always willing to impart knowledge to earth children, all of them, old and young. Our spirit physician that administers medicines to different members of our family is Dr. Zouave, a French physician, assisted by Dr. Zembuque, and numerous others. Mr. Miller is my husband and has been in spirit-life fourteen years. Dr. Underhill is one of our daily visitors and has been for the last eight months, sometimes spending hours at a time. We are in daily communication with spirit friends, as common as with our neighbors, and they tell us of the everyday affairs up there—some of their work as individuals, their pleasures, and amusements, their lycams, lectures, speakers, etc. The 4th of July was a great day with them up there as well as on earth. This medium, Lucy May Bailey, is one of those machines that the spirits can play on like a musical instrument. It is amusing to hear them, young or old, carry on conversation, right along as though they were of the earth. Her everyday control or guide are two girls nearly her own age, named Jennie Lampton and Verena Hofman. Right here a little negro girl asks, "What are you going to say to Mr. Jones, about me?" I will have to say she is a nice little girl and her name is Hattie Covert, from Tennessee, aged three and a half years. We have to deal a great deal with children and youth, and very many solid lessons we learn by daily contact with them. I forgot to tell you how our physician, Dr. Zouave, gives us medicine. He requests the medium to get a little water in a tumbler, and hold it still, while he puts medicine in from a vial he has setting in the cupboard.

WESTFIELD, N. Y.—J. Timney writes.—All beings and conditions of being, whether visible or invisible, are constituent parts of one universal being in whom the sexes are equally represented, and from these elementary principles all forms of existence are derived, whether worlds or their products. That the visible and invisible are convertible into each other we know; that there is any exception to the rule, we have no evidence, and do not believe. All higher beings, and powers of being, are combinations of and derived from the lower, and while the higher invariably control the lower, all their powers are derived from what they control, the governing powers of the Universe not excepted. On these principles our government is based, not administered, and on them must stand or fall, any and all aims to the contrary notwithstanding. The opaque and transparent, or material and spirit worlds are constituent parts of each other, each equally as necessary to the existence of the other, the production and evolution of species, as the male and female in their outgrowth, and all this fact is undoubted and obeyed all efforts to solve the problem of existence in the future, as in the past, must prove a failure. A balance of powers, a Supreme Power, is the coming thought, and if it requires twenty years more to induce Spiritualists or Materialists to accept or refute it; if they can, our efforts will not be wanting, whether we are on this or the other shore, till the question is settled on its merits.

Special Notices.

Attention Opium Eaters!

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

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

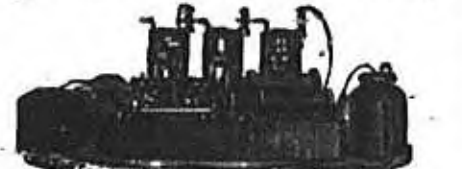
The remedy is harmless, and not unpalatable.

She makes this generous offer for the double purpose of introducing the remedy, and for bringing the cure within the reach of the poorest people who use the pernicious drug. The expense of a perfect remedy will not exceed the cost of the drug for continuing the deleterious habit one month!

Address Mrs. A. H. Robinson, Adams St. and Fifth Avenue, Chicago, Ill.

We have so much confidence in the ability of the Board of Chemists and Doctors who control Mrs. Robinson's mediumship, that we unhesitatingly guarantee a faithful execution of the above proposition.—[Ed. JOURNAL.]

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(Continued from first page.)

youthful, thence to manhood; and as the natural child develops from the infantile to the plane of physical maturity...

NEED OF HIS GODS

and the fear of devils; for, it is but childhood that fears painted devils.

Already, he is outgrowing the shadows of the past. The more man learns of himself, the less he knows of the gods.

INFLUENCE OF GODS

devils or hells, and he will be enabled to see his error in mistaking effects for causes.

THAT THE INDWELLING SPIRIT

of each human being is the Supreme, and the only God that will ever survive the mythical ages and live a life parallel with human reason and immortality.

INCOMPREHENSIBLE SELFHOOD

a God than which there are none greater, and a proper knowledge of which is worth more to mankind than all the other gods from Brahma down.

IS THERE NOT A GOD,

who is self-existing from philosophical necessity, who, according to the deep counseling of his own will and wisdom, purposes, plans and directs the movements of the universe of mind and visible matter?

THERE IS THE MOST OF GOD.

As for making or creating, there never was anything made or created in the commonly accepted meaning of the term.

CHANGE

is the only element in a proper idea of the term create; and this is innate in all things.

As for the term self-existing, it adds nothing to the character of God, since everything is self-existing.

SUPERIORITY OF A GOD

over nature or any part of her domain. Besides this, there can be no philosophical necessity for a self-existing, creating cause beyond or underlying the existence of nature, as upon the same basis of reasoning, that cause would necessarily require another similar cause to create it.

IN AND OF THE THINGS

that are, that move and are changed. Why place the cause clear out of our reach or our ability to know, or learn anything of its existence, nature or character.

Since, then, we find in the realms of great nature, all principle, life and unfolding, which is ample means to solve the great problem of our existence, let us content ourselves in knowing that we have enough, and cease to abuse our powers by straining and overtaxing them to obtain a knowledge of that which has no existence, which we could not apply to our benefit, even if it did exist.

SELF EXISTING BEING

why this innate sense of a great central cause, a self-moving force, and yet, around it every thing else revolves? Why this principle of reverence, which prompts mankind the world over, to love and adore that which to us is the supreme, the fountain and source of all our joys and comforts of life?

Grave and worthy, indeed, are these interrogatories, and let us appeal to the reason within us for a reasonable solution. First, then, man ever feels the truth of a self-existing being, for the reason that he himself is just such a being; nay, that very being, having neither beginning nor ending, being immortal both in substance and nature.

Selfhood is the centralization of all things. It is, when applied to man, the spirit-germ, and being infinite in capacity of unfolding, it ever looks out from the depths of its own eternal nature, far in advance of its own present plane of practicality, and from the lofty heights of its towering flight, reflects itself in the image of a supreme

a God than which there are none greater, and a proper knowledge of which is worth more to mankind than all the other gods from Brahma down. But you tell me this is Atheism. Well, I can't help that. I did not make it. I only found it at the bottom of things. It is a truism. That should suffice; and he or she only who follows its teachings are exempt from the mythological halls of a creed-bound world.

J. H. MENDENHALL, Certe Gordo, Indiana.

Recent Publications.

PETERS MUSICAL MONTHLY for July, contains 21 pages of choice sheet music and songs set to music; price, 30 cents, or \$3 00 per year. J. L. Peters, publisher, 599 Broadway, N. Y.

PSYCHIC STUDIES for June, is received and fully maintains the interest of preceding numbers. To our German friends and those who can read German, this magazine must possess great interest. E. Steiger, 24 Frankfort street, N. Y., American publisher.

A DEFENSE OF MODERN SPIRITUALISM, by Alfred R. Wallace, F. R. S. Boston: Colby & Rich. Chicago: For sale by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE. Price, 25 cents; postage, 3 cents.

This little pamphlet contains the same matter that is being printed in the RELIGIO-PHILOSOPHICAL JOURNAL, and possessing as it does, permanent value coming from so distinguished a scientist and writer, thousands will want to preserve it in more compact shape than the columns of a newspaper afford, and will welcome this pamphlet edition.

THE PRAYING BAND, designed by Joseph John; stenographed by J. Howard Collier. Price, \$1 00. R. H. Curran & Co., publishers, Boston, Mass. This picture is designed to illustrate the late temperance crusade.

The Gods and Other Lectures, by Col. E. G. Ingersoll.

A handsome volume, and those who admire the writer's scathing and withering treatment of what he believes to be the folly of all follies—the Orthodox Church,—will find a rich treat in the perusal of the volume. While there are myriads of people who would find no single point upon which they could agree with Colonel Ingersoll, there are few probably who would doubt the thorough honesty of his convictions, or could help admiring the bold independence with which he asserts his antagonism against the Christian Church.

That the work is vigorously written; that its language is clear, ornate, and concise; that its figures are pointed and severe, and that the writer is terribly in earnest, no one can deny. —From the Inter Ocean, July 11th, 1874.

Day, Colchester's Fund.

All money donated to the above-named fund is to aid Bro. Lester Day for his loss in paying Bro. Charles Colchester's fine for not procuring a license as a Medium. Bro. Colchester is now deceased, and Bro. Day is an old man, in destitute circumstances. Send him anywhere from a dime to such a number of dollars as your ability and judgment dictate, and angels will bless you for it. Direct to Lester Day, 305 Main St., second floor, room 1, Buffalo, N. Y.

Bro. WARREN WOOLSON lectures regularly at Bensenville; he has also been favoring the people of Burhamville, N. Y., with lectures. He is one of our most reliable speakers.

Business Notices.

In April last we received \$5.00 from I. Tomlinson, but no Post Office given.

Miss S. MOORE, please give your Post Office address, and we will comply with your wishes.

A. K. DAGGETT sends five subscribers, but fails to give name of state. Please do so.

REMOVAL.—A. B. Severance, M. D. whose card has been in our advertising columns for years, has just moved to more convenient quarters at No. 417 Milwaukee St., Milwaukee, where he is in better shape than ever to entertain his patients.

A Troy, N. Y., correspondent whose name we can not make out, inquires for Swing's sermons. We can supply those published in book form—price \$1 70. His sermons are not regularly printed. We have a little work by Gerald Massey, entitled "Concentrating Spiritualism," containing 120 pages, price 40 cents, cloth bound, gilt edges.

PHOTOGRAPH OF THE MATERIALIZED SPIRIT, KATIE KING.—This photograph is a copy of the original taken in London, by the aid of the magnesium light, and represents the full length form of a spirit whom our readers, no doubt, feel a curiosity to see. Cabinet size, price 50 cts. Address the office of this paper.

GRAND PICNIC.—Our readers in and about New York City will be interested in the advertisement headed, "Grand Picnic."

"OUR FIRESIDE FRIEND" was not burned out as reported, and Messrs. Waters & Co. tell us their loss is trifling, and will not interfere at all with the prosecution of their immense business.

HOME INSURANCE COMPANY OF N. Y. The forty-second semi-annual report of this old and reliable Fire Company may be found in another column, and will prove interesting reading to all, and especially to our city readers who are somewhat sensitive on the subject of fire loss just now.

BABBITT'S HEALTH GUIDE now ready and for sale at the office of this paper. Price, \$1 00.

Send for a copy of Edwin Drood complete, paper cover \$1.00.

THREE-MONTHS 25 CENT TRIAL SUBSCRIPTIONS 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.

BANNER OF LIGHT for sale at the office of this paper.

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

TWENTY-FIVE CENTS pays for the RELIGIO-PHILOSOPHICAL JOURNAL for three months, for new trial subscribers. Please send in the subscriptions.

MOSES WOODHULLISM IN A NUT SHELL, with an Appendix—49 page pamphlet for ten cents, by mail. Everybody should read it. Address RELIGIO-PHIL. PUB. HOUSE, Chicago, Ill.

For Moth Patches, Freckles AND TAN, ask your Druggist for Perry's Moth and Freckle Lotion. Which is harmless and in every case infallible. Also, for his improved COMEDONE and PIMPLE REMEDY, the great SKIN MEDICINE for Pimples, Black Heads or Fleah-worms, or consult B. C. PERRY, the noted Skin Doctor, 49 Bond St., New York. v16n1913

HOME INSURANCE COMPANY OF NEW YORK. ABSTRACT OF THE 42d Semi-Annual Statement, Showing the condition of the Company on the First day of July, 1874.

Table with 2 columns: Description and Amount. Includes Cash Capital, Reserve for reinsurance, Reserve for unpaid losses and dividends, Net Surplus, Total Assets.

SUMMARY OF ASSETS.

Table with 2 columns: Description and Amount. Includes Cash in Bank, Bonds and Mortgage, real estate, United States Bonds, State and City Bonds, Bank Stocks, Loans on stocks, Interest due on 1st July, 1874, Balance in hand of agents, Bills receivable, Premiums due and uncollected on policies, Issued at this office.

LIABILITIES.

Table with 2 columns: Description and Amount. Includes Claims for Losses outstanding on 1st July, 1874, Dividends unpaid.

DUCAT & LYON, Agents for Chicago, and Managers of Western Department. Office, 155 La Salle Street, Chicago.

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Cash Assets, - - \$13,584,982.47 Agencies in all Principal Cities. CHAS. H. CASE, (Manager for Northwestern States.) CHICAGO, ILL.

Loss by the Chicago Fire of July 14th, 1874, will not exceed \$55,000.

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