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

VOL. XVI

§ S. S. JONES, Editor, | | Further and proprietor.

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THE LADDER OF ANGELS.

BY LUCY LARCOM.

When Jacob slept in Bethel, and there dreamed Of angels ever climbing and descending A ladder, whose last height of splendor seemed With glory of the Ineffable Presence blend-

The place grew sacred to his reverent thought. He said: "Lo! God is here. I knew it not." And wherefore did they fold their wings-of

light, Of swiftness and of strength, those creatures holy.

And up to dawn celestial, through earth's night,
Like mortals, step by step, go toiling slowly?
Was it to teach themselves the painful way
Man's feet must take to their familiar day?

Or was it that the traveler, laid asleep On his stone pillow, with an inward seeing, Should learn how mightiest spirits reach the

And glorious possibilities of being— Not by a visionary flight sublime, But up the foot-worn ladder rounds of time?

Foretold they his descent, the Son of God, Who humbly clothed himself in vestments

And so, encumbered with our weakness, trod
With us the stairway to his Father's portal
To life whose inner secret none can win
Save by surmounting earthliness and sin?

The patriarch's vision—not for him alone Lighted that golden mystery his slumber; Beneath it slept a world of souls unknown. When God sets up a sign, no man may num-

Its meanings infinite. Who runneth reads And finds the interpretation that he needs.

Wherever upward, even the lowest round,
Man by a hand's help lifts his feebler
brother,

There is the house of God and holy ground. other.

When generous act blooms from unselfish thought The Lord is with us, though we know it not.

This ladder is let down in every place Where unto nobler virtues men aspire. Our human lineaments gain angel grace, Leaving behind low aim and base desire. Deserts of earth are changed to Bethel thus.

The vision is for every one of us. -Independent.

#### HUMBUG AND ELECTRICITY.

A Word to Candid Unbelievers in Spiritualism.

BY A. H. DARROW.

What is there about Spiritualism that is new: How are tables moved, stands tipped, lights made in the darkest of nights without the use of any percussion, flints, matches, or anything of the sort? How are persons made to speak the thought of persons unknown to them, to write what they never heard or thought of, and reveal passing and tuture events?

These are strange things. But there must be some solution for them. Such things do not happen by chance. Neither can men or angels do things without being able to tell how they do them. Man's powers in this life are limited to certain acts. He can light a fire with matches, and he can make matches; but he can not set fire to the clouds, nor burn the earth beneath his feet. He can fell trees and burn them, but he can not, by any exercise of his power, make trees and stick them in the ground to grow, as the Jewish Jehovah is represented as doing.

Why is this? Why can not a man do one thing as well as another? Because he is a

thing as well as another? Because he is a creature of law, is governed by laws applicable to his nature, and is surrounded by a universal system of law. When man shapes his efforts in conformity with those laws, he accomplishes his design; but let him act in opposition to those laws, and he is impotent.

All that man does, then, is done by the operations of natural law, and we come to inquire, by what law are spirits governed in their return to earth?

turn to earth? The further the human mind investigates into the arcana of nature, the more it is confounded with the subtle and complex anatomy of the universe. Every mind that has fully explored the fields of nature, and become acquainted with her treasures of knowledge, has become convinced, that behind the outward, visible and tangible matter of the universe, there is a force that is interior, invisible and intangible, but that the visible and the invisi-ble, the tangible and the intangible, are alike subject to inflexible laws that never vary. At the present stage of the world's growth, man-kind have arrived at a knowledge only of the

outward and tangible. It remains to the future, when men shall have attained a higher degree of wisdom and spiritualization, to solve the laws of intangible and imponderable matter. But these laws are known and applied by spiritual scientists far beyond what we of earth are able to comprehend. Man's knowledge in this life is limited to his perceptions. For example: A man falls through the ice into the river, and when taken to his perceptions. For example: A man falls through the ice into the river, and when taken out is so benumbed with cold that he dies. Here common experience tells us that the chill is the cause of the death, and if we examine the structure of the skin and body, the exact lower through the influence, and is the connecting link between mind and matter.

Electricity, you all know, when inducted into the nervous system, has an invigorating and clars jugglers and dishonest imitate the spiritual phenoment. How would this be possible if electricity were

manner and cause of the extinction of life is manner and cause of the extinction of life is apparent. But we observe a man soize hold of an electric battery and killed by the shock; or we see a man struck by lightning, and it is a mystery to us. No sign of the accident is discoverable upon the body; no distortion of the features indicative of pain; no internal displacement; nothing in the appearance of the body that gives a clue to the cause of the death. The ignorant and superstitions view death. The ignorant and superstitious view it with horror, or cry, "It is the vengeance of God—beware!" If the spectator were a Christian, and the sufferer an Infidel, the former would say, "It is God's judgment on the unfaithful." But if the slain man were a Christian, and the looker-on an Infidel, he would exclaim like Newton, Bacon, Harvey and Franklin, "There is a law, a cause there, and that cause I will discover, and in a few weeks or months perhaps, we find him attaching him kite-string to the knob of an electrometer, and drawing lightning from the clouds."

we can easily understand and perceive why rain falls to the earth, but when asked to explain the processes of the formation and accumulation of vapor, and its transformation into rain, we come to a stand-still. And yet, if we but explore for enough into the unseen if we but explore far enough into the unseen and intangible, we would find the same uniform modes of operation, the same immutabil-

ity of law there as elsewhere. Here is a man who sees spirits. How does he see them? He tells you he does not see them with his natural eyes, and at once you laugh at him. You tell him it is ridiculous to suppose any one can see without using his eyes. But stop. Are you an arbiter of that man's conduct? Can you say to that man's nature, "Thus far shalt thou go and no further?" Is any man able to comprehend further?" Is any man able to comprehend himself, his powers and capabilities, much less to declare what is and what is not within the range of the capabilities of another? All men do not possess faculties and capabilities exactly alike, and when you declare this or that to be false or ridiculous simply because it so strikes your mind, you ignore the lesson of the past. Forty years ago the world said electricity was a humbug. It never could be used for any practical purpose, even if such a thing any practical purpose, even if such a thing really existed at all. To-day, this same electricity scorns the barriers of seas and oceans, and unites continent with continent in a near ness that constitutes the telegraphic wire in reality the mouth-piece of a living utterance

Seventy years ago the unlearned would, in hot haste, denounce the steam engine as an invention of the Devil. To day, the steamboat safely rides the billows of the old blue ocean, and bids defiance to her tumultuous anger.

A hundred and fifty years ago, men were ignorant of the fact that the blood circulated throughout the system, and hundreds of re-spectable men denounced the great Harvey for advocating the doctrine of the circulation of the blood.

Less then a century ago, it was confidently announced by the unthinking multitude (and the uneducated world), that phrenology was a humbug, a trick of charlatans and impostors, but to day, the world tells a different total.

but to-day the world tells a different story; it has changed its verdict.

So with the mediumship. To-day, the world may tell us it is a humbug. A century hence it may be chronicled among the discoveries of

Science to-day establishes the fact that electricity is a universal motor; is, in fact, the basic element of all motion. It is that which binds together suns and planets, and regulates the workings of the grand machine of the universe. It is a demonstrable fact that the light which is supposed to come from the sun, has its existence only in the atmosphere around us. Above the atmosphere all is dark. Old school scientists admit that the light is proschool scientists sumit that the light is produced by the friction of some element with the particles composing the atmosphere, yet when asked what that element is, they can not answer. And yet nothing is plainer than that the earth receives at every moment of its existence, a constant flood of electricity from the sum for the electrical conditions of the atmosphere. sun, for the electrical conditions of the atmos-phere vary with the sun's position relative to the earth. And what is the effect on the earth of the reception of this constant flood of electricity? It is to foster the growth of vegeta-tion, to produce by friction that degree of mo-tion of the particles of atmospheric substance which is called light, and to replace those elements of life and growth which are continually being exhausted in the decay and retransformation of the substances comprising plants and animals.

In the millions of ages that our globe has existed, its crust has been thickened from without, and its diameter increased more than twenty miles, by the accumulation of decayed animal and vegetable life. The earth beneath us is a stony sepulcher whose memory is unfailing, for it holds within its embrace all the events that have transpired since the time of original chaos.

And what has been the active agent in the production of these phenomena? Electricity! It is the life of all life, the basic element of all

Most people believe in the existence of such a thing as electricity, but of its qualities and uses they are weefully ignorant. They recog-nize its action and effects in the lightning that rends the giant oak, and scatters death and destruction broadcast, without asking leave of puny man; they have seen or heard of the electric battery and its wonderful effects upon the human system; but they little imagine this subtle element is of world wide existence and influence, and is the connecting link between

a foreign substance, not naturally contained in the system? It is a law of animal physiol-ogy that only those substances which normally enter into the constitution of man's body, can exert a healthy and salutary influence when

exert a healthy and salutary influence when taken into the system.

Electricity, then, is as natural constituent of man's body as it is a natural constituent of all things in existence. It paints the beautiful rainbow and its reflection in the silent waters of the gentle lakes. It gives the majestic outline to the sturdy oak, and conveys to the mind the image of the luxuriant forest, the variegated landscapes, and the bending heavens, far better than the poet's rhyme or the painter's canvas can depict. It is the life of all things, especially man. And how does it enter into the constitution of man?

By subjecting the human system to the test of the electrometer, it is found that every individual is constantly throwing off from the

vidual is constantly throwing off from the fingers and other extremities of the body, a nervous fluid which is substantially the same

as electricity. Sever the nerve that connects a muscle with the brain, and the muscle ceases to move, but apply an electric battery to the sovered nerve and the muscle will contract as in-its normal state. This proves that electricity the motor which moves the muscle, and that the nerves are electric wires which transmit telegraphic dispatches from the mind to the muscles, upon the same principle as the known laws of tele

the same principle as the known laws of telegraphy, the mind being the supreme governor and controller of all the electricity in the system, which electricity is stored in a kind of voltaic battery, called the brain.

The brain is composed of grey and white matter—the grey being the positive, and the white the negative, which are rolled up in folds, thus forming a streak of white here and a streak of dark-grey there, and so on alternately, like the zinc and copper-plates of a voltaic battery. It is also divided internally and externally, the external part being the grey or positive, and the internal the waits or negative. It may be regarded, there as a comnegative. It may be regarded, ther, as a com-plete voltaic battery, constituting a reservoir for all the electricity or nervous, haid of the

Mind acts upon matter, and matter upon mind, but only through the medium of electricity. Nothing can touch mind but electricity; mind can not touch anything but

Though matter should exist eternally, and mind forces float in proximity to it, it could never touch it or exercise the remotest influence upon it without the aid of the intermediate element—electricity. And why? Because such a refused, subtle, intangible and incomprehensible a substance as mind, cannot affiliate with the grosser particles of visible and tangible matter. Sever the nerves leading from the brain to the body and the latter becomes limp and lifeless and inert as a stone of a block of

Electricity, then, is the only medium through which mind acts upon gross substances, and mind is the primary force, that through the medium of electricity moves the body, and produces other outward and tangible phenomena. But the mind (or soul) and the body are not so indissolubly linked together, but that they may be separated; neither is one human soul so chemically different from every other human soul, but that a soul, once fairly divest-ed of its own body might for all practical pur-poses use the body belonging to another soul, provided that body with its nervous fluid and its will power was not disturbed or opposed by that of the owner of the body. In other words, if a human soul could but step aside and cease to exercise its function of controlling the motions of the body, another soul could use that body just the same as though it were

Now, the next question is, can this be brought about? Is it possible to induce a state of the nervous system, in which the mind will cease to possess, or possessing, cease to exercise its natural power over the body?

This question very nearly answers itself. You all know that in many cases of coma, catalepsy, peculiar trance, etc., the body becomes cold and motionless, the general appearance same as in death, and the soul manipearance same as in death, and the soul manifestly devoid of any of its natural power to influence or control the body. Indeed, there have been many cases recorded it your ordinary secular newspapers, of persons being buried while in this trance state, and of others lying in this condition for many hours, sometimes days, and afterward testifying of their complete consciousness during all this time, but of their inability to make the least noise or motion, in fact, to use the physical body at all. Now, if in this case, some other spirit, having no connection with any stoy, could come in contact with this one, and possessed will-power sufficient to enable has to control it, what would be the result? Why, a spiritual manifestation, of course. ual manifestation, of course.

Yes, we've seen them, we have mard them: Oft they enter at our door; is
And the proof that we shall meet them
Face to face on yonder shall distribute them
Gives us hope, and joy, and gladness,
Makes us love our fellow.
While the thought spreads sin id sad

sadness. That the dead ne'er meet

Magic vs. Spiritual BY D. WINDER.

ientous oc se employ s of magi ioms, to he times. most emi-

nent scientists of the world,—such as Prof. Crookes, Wallace and others,—that the socalled spiritual phenomena are real, and can not be accounted for on any other principle than that claimed by Spiritualists, is spreading alarm and consternation among the "ortho-dox" clergy, and putting them upon their brain and muscle to counteract the influence these conclusions are producing among the people. And, as Solomon said, There is noth-ing new under the sun, so the present policy of the clergy, in employing magicians and jug-glers to nullify the influence of spiritual placnomena, is no new thing under the sun, and the clergy, who ought to be well versed in Bible history, certainly know that while many of the tricks of these jugglers closely resemble spiritual phenomens, their own conduct exactly corresponds with that of Pharaoh, King of Egypt, when he employed the magicians to imitate the prodigies of Moses, and Aaron, that their mission to deliver the children of Israel might not be credited. It also seems to me that they ought to know, that their present policy can not fail to have the same effect it had in the case of Pharaoh and his host,—to harden their hearts, embolden them in their opposition to God and his angels, them in their opposition to God and his angels, and lead them on to certain destruction—if not in the "Red Sea," in some other that will certainly overwhelm them in the end.

It is a remarkable fact, that not one of these clergy, who are acting this farce, has ever honestly investigated the claims of Spiritualism; and it is also a fact equally remarkable.

ism; and it is also a fact equally remarkable, that no honest, intelligent clergyman has ever thoroughly investigated the subject without becoming a convert to the theory. And there is yet another fact more remarkable still; no honest convert to Spiritualism has ever been known to renounce it; which cannot be said of any of the sectarian religions. It is true, there are certain "vagabond exorcists," like those of olden time, who once pretended to be mediums; but when they found it would pay better to "expose Spiritualism," (!) they came before the public in their new profession, and by an once confession of their new profession, and by an open confession of their previous hypocricy and rescality, become the admired saviors of the orthodox religion of the times.

And this is the class of foul and lying spirits now making the clergy their tools, to fill their coffers with ill-gotten gain; and this is the class the clergy are using to counteract the influence of Spiritualism !

A specimen of this honorable and dignified class of genus homo, under the imposing cognomen of "Professor (?) Baldwin," has just been reaping a pecuniary harvest from the gullibility of the church-going people of Cincinnati, through the aid and influence of the clergy. He held a private seance one Friday afternoon, to which he invited the clergy, and such re-porters of the press as he could use to his advantage, before whom he gave an exhibition of his tact as a juggler. You will find a report of this seance inclosed, which I cut from the Cincinnati Enquirer of the following morning, -Saturday-announcing that a grand exposure of Spiritualism would be given on Monday

evening in a public hall—fifty cents admission.

Now, this ingenious strategy—treating the clergy and properly selected reporters, to a free seance on Friday—having the newspaper announcements on Saturday—the clerical influence and drumming of Sunday, could not fail to secure for the sagacious juggler a fine invoice of stamps on Manday evening. invoice of stamps on Monday evening!

Now, as it is claimed for this exponent of a

popular delusion, that he was once a "Big Gun among the Spiritualists," perhaps you know something about his history and antecedents; if so, I have no doubt it would be interesting reading. As to the moral character of the man, that is sufficiently advertised by his own confessions.

Oxford, O.

Religious Intolerance.

Bro. S. S. Jones: It may be somewhat in teresting to the many readers of the dear old Journal, should I state some facts which I have come in possession of during my travels the past winter and spring, thinking that many who remain at home (as was the case with myself) are not aware of the vast amount of religious intolerance even in our day. Since the incoming of this year I have traveled and lectured in the States of Missouri, Iowa, Illinois and Indiana, and I am free to admit that there is threefold more bigotry and superstition in our country of boasted freedom than I had dreamed of. I often hear people speak of the intolerance of the past ages, the Blue Laws of Connecticut, etc., as if our day and age was clear from religious intolerance; as if our country was safe, and the old ship of state with hoisted sail was sailing on a smooth sea with fair winds and no breakers shead. I would that such were the case. But to the facts which have come under my notice and which seem to me to be steps towards the impending crisis. I frequently give a course of lectures on a new theory of astronomy which is justifiable in claiming for itself many new advanced ideas. I sometimes get a church to lecture in on astronomy at other times I am baffled in the attempt. I asked a trustee while in Indianapolis for the Methodist Church to give a course of lectures on a new theory of astronomy, and he asked me if my new theory was in harmony with Genesis. I replied it was not, but demolished the Genesis account of creation. I did not get the church. Scientific intoler-

While in Crawfordsville, Ind., I visited Wabash College, one of the first colleges of the West. I called upon the President and asked him for a room in the college building to give a course of lectures on the afore-named subject. I also saked his influence in

getting the students out to hear the new theory. He asked me some questions regarding it, and Genesis loomed up before him, and I was denied the room and failed to get his influence. More ectentific intolerance! While in Burlington, Iowa, I asked the committee for Merion Hall, the room used at present by the county to hold court in. I asked for it to lecture upon astronomy and Spiritualism, but was denied, the chairman of the committee, Mr. Hedge, by the way a good praying man, telling me they did not let pay-lecturers in the

I crossed over into Illinois, gave two courses of lectures, then returned, and soon learned that a Roman Catholic had applied for the hall and got it. His subject: "Why I Became a Catholic; admittance, 50 cents."

I immediately went to the committee for explanation, and was told that the Catholic went in under the ausnices of the Roman Catholic

in under the auspices of the Roman Catholic Church. Sunday Schools are held in that hall. The Young Men's Christian Association meet there, but not open to Spiritualists, though it is used by the county, and Spiritualists, though it is used by the county, and Spiritualist pay their money towards the support of it, though it is used by other religious societies. Is not this religious intolerance! Some of the students of La Grange College, La Grange, Mo., attended a scance one evening, and the Rev. Mr. Cook (Baptist minister, also President of the college) forbid them going again, but the the college) forbid them going again; but the students had had their curiosity aroused, and attended again, whereupon the President told them if they repeated the act, they should be dismissed from college in disgrace. More religious intolérance!

ligious intolerance!

I was informed while at Maquoketa, Iowa, that a spiritual lecturer applied for a church there, and it was granted, provided he would not use certain chapters and passages in the Bible, and he went in thus hampered. That was Bible intolerance! More than once I have been informed that good plous praying so-called Christians would pray to their merciful Father to strike dead all mediums, also all that attended circles. Is such not religious intolerance? By the way, while I was in Crawintolerance? By the way, while I was in Craw-fordsville, Ind., I saw a large building near the college, and on making inquiry in regard to it, I was told that it was an arsenal where guns and ammunitions of war were kept, and that the students were drilled and being taught the art of war, notwithstanding it is a religious insti-tution, its patronsclaiming to be the followers of the meek and lowly Jesus who said, Whosoever shall smite thee on the right cheek, turn to him the other also. Yes, an arsenal car-ried on under the direct supervisions of the Presbyterian Church. A Presbyterian arsenal! What does it mean? Echo asks what? Tell me not that we have no religious intolerance in our day. Tell me not that we are out of danger. Our orthodox friends are doing all that can be done to sour the minds of peo-ple against Spiritualism and to increase their number, even establishing in many places children's prayer meetings. In Sigourney, Iows, a little child at the age of four years, was known to get up and tell what its Jesus was doing for it. Commencing rather young to manufacture Christians! While the enemies of free religion are thus active, the Spiritualists and Free Thinkers are lacking, to a great degree, energy and concert of action. Not more than one live active energetic Spiritualist in five, do I meet. My friends awaken from your slumbers, for a re-ligious war is approaching as rapidly as the wheels of time can bring it.

Let us see how things are shaping. There has been a great degree of discord and jeal-

ousy existing between the different religious denominations, each striving for ascendancy in members, wealth and power, but as Spiritualism makes enroachments upon them, what do they do but meet in Philadelphia, form an Evangelical Alliance, at which time, they agree to tear down the walls between them and unite so as to present a bold front to fight the the enemy of religious freedom. As Spiritualism makes still further enroachment, as the sand still keeps sliding out from under their rotten institution, what next? Listen! hark! What do I hear in the near future? It is but the call of the old Mother Church, with outstretched arms calling to her children to return and unite with her, and they, terror stricken, fly to their mothers' arms and unite their forces to put down religious freedom. Then will come the tug of war. The dark clouds of religious intolerance are gathering faster, thicker and darker, and ere long they will burst forth in a fury unknown by those of the present age. History but repeats itself, and the desire for power that has manifested itself in other nations, will yet manifest itself here. No! say most people; the Protestant Churches will not unite with the mother church. My friends, suffer yourselves not to be thus deceived. There is more sfilnity to-day between the Protestant churches and the day between the Protestant churches and the mother church than there is between the Protestants and Spiritualists, and of the two evils, they will choose the least. Did I not see this in one instance, when I applied for the court room in Burlington, Iowa, when the Spiritual-ist was denied and the Catholic admitted, both traveling lecturers and strangers to said committee? I fear we are alumbering on a nation's ruin, though the storm may be averted the devastations of cruel relentless war may be obviated by the rapid progress of liberal ideas. Then arouse, Spiritualists, Free Thinkers, and don the garb of energetic action? Let us keep an eye open to the future. Let the spark of religious freedom be kept burning until it shall spread over hill and dale, and may the shackles of religious tyranny burst from all people, when may be seen a halo of glory ascending to the angel hosts for their uncessing efforts to spread religious freedom.

A. Allen Nor

#### Extracts from our Exchanges.

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

Mr. Williams and His Mediumship.

· by henry R Rusell.

#### From the Medium and Daybreak.

Mr. Charles Edward Williams is now so well known that he requires no introduction from us, especially to the readers of the Medium and other spiritual publications. Yet to those who have not the pleasure of an intimate acquaintance with the subject of our remarks, and who know little or nothing of the gradual development of mediumistic nower in most of development of mediumistic power in most of those who have become prominent before the world in this age of "Modern Spiritumen," it may not be out of place in the present number to give a slight sketch of his interesting career as a spirit-medium.

Tike most of those who have become re-

Like most of those who have become remarkable for spiritual gifts, or for the faciliticaltheir peculiar organism affords to the spiritworld as means for communicating to humanity at large the fact and wondrous experience of immortality, the childhood of Mr. Wil-liams was not devoid of, to him and his relaliams was not devoid of, to him and his relatives, strange and unaccountable occurrences in his presence. We hear of nothing, however, happening that may attract our special notice until comparatively a few years since. A strong desire for a sea-faring life, evinced in boyhood, was for years most strenuously opposed by his mother. Finding, perhaps, that the desire was so pertinaciously entertained that he would never settle down to any regular employment on shore. Mrs. Williams at length employment on shore, Mrs. Williams at length consented to his making a trial trip abroad. Accordingly, in the month of August, 1868, he was appointed midshipman on board a large East Indiaman, and made two voyages from London to Calcutta. On the last of these voyages, either on the outward or homeward passage, about 1868, occurred the first manifestation of any note, such as raps, and movement of objects. On one of these occasions referred to, he was standing near the capstan, on which was placed some tin pannikins and other things, from which a group of sailors were refreshing themselves, when suddenly to the amazement of Mr. Williams as well as the seamen, the whole of these articles were lifted up by unseen agency and floated overboard. Of course in such a position of affairs, the presence of such an uncanny per-son on board was looked upon with grave suspicion by the superstitious minds of his ship-mates, and his no doubt unenviable feelings tended greatly to wear his inclinations from pursuing further a sea-faring life,
This change of ideas was in a great moasure

trengthened by a renewal of his acquaintance with his friend, since passed away, Joseph Adock, to whom on his return home he mentioned the extraordinary things which had oc-curred, and asked his friend's advice. Mr. Adock had, during his friend's absence from Ringland, become acquainted with Spiritualism through visiting the Spiritual Institution, and no doubt hailed this newly-discovered power in his friend as an acquisition to the ranks of mediums, who were then comparatively few in number. How little perhaps did Joseph Adock then know to what great results he would be the means of aiding the incipient marvels which his friend related to him in their persistent struggles for development!
Mr. Williams at this time agreed to accom-

pany his friend on a few days' excursion into the country, and was then for the first time told of Spiritualism, a subject which he had used to ridicule, or at least, to disbelieve that spirits had power over material matter and could communicate with mortals. Even after his friend had told him of physical manifestations by spirits, he could not for a long time believe that they were otherwise than caused by electricity or animal magnetism. However, on returning to London, he and Mr. Adock agreed to try by themselves a few experiments together.

On the first of these experimental sittings with his friend Mr. Adock, Mr. Williams was entranced, and a spirit by raps on the table spelt out the substance of the following message: "My name is James Achanna. I was born in the reign of James the Second of Scotland. I became master of the King's household. My title was Lord of Glammis, and two of the most prominent names of that period were Crichton and Douglas." Although Mr. Williams at this time did not sit regularly for development, yet he became convinced, through the instrumentality of his friend Adock, who wrote down the communications which took place at these early and desultory sittings, that what had so puzzled himself and others were really the actions of disembodied intelligences. After a few of these meetings in private, Mr. Adock introduced his friend to Mr. Alsop, to whom we not only owe much for our gleanings of the history of Mr. Williams' mediumship, but in reality for much of the development of power which has gradually progressed to the present etage of Mr. Williams' remarkable auccessas a

In reviewing the rapid changes which took place in the gradual yet actonishing development of power in the subject of our remarks, from mere entrancement, raps, and movements of heavy bodies, we pass over many of the incipient details until we come to the month of November, 1870, when his newly-found friend, Mr. Alsop, proposed for the first time n dark seance. This suggestion was at once acted on, and on the first evening the tubes were thrown about the room in all directions, and brought back again to the table by the manifesting spirits. Each sitting from that time continued to show a marked increase in power. Spirit-hands and spirit-forms were seen and felt; lights were also visible, direct spirit writing given, spirit-voices were also heard most distinctly, so as to be recognizable by the members of the circle; then succeeded, in addition to these, the initiatory stage of the well-known manifestations which are now commonly taking place in the presence of Mr.

Williams. Mr. Joseph Adock, the medium's closest friend, had passed away, and again and again had repeatedly returned in materialized form. altting again and again in his old accustomed place at Mr. Alsop's meetings, greeting his old friends with well-remembered voice, and giving many tests of his identity; "James Achanna" also continued to attend these gatherings of Mr. Alsop's family with Mr. Williams almost uninterruptedly until the 25th February, 1871, when we find the now renowned world-wide known "John King," putting in appearance through the mediumship of his friend. The first notice given of his presence was the tearing up of the paper tubes which the other manifesting spirits had been in the habit of using, and speaking in a loud, gruit woice, unaided by such extraneous assistance, he announced his presence in the characteris-tic manner peculiar to his early manifestations.

pect his answer to be,—"To get good, of course, and to do good." On a subsequent occasion, when asked why he was so rough in his manifestations, he gave the pithy rejoinder, which our uni bono inquirers would do well to ponder on, "I love God as well as any of you, and wish to do all the good

I can; but some people will only believe by rough handling."

"Katie King," "John King's" wife, and "Katie," "John's" daughter, soon followed in the many beautiful and varied manifestations which have characterized the career of Mr. Williams' mediumship. To "Katle King" the elder, as the leader of a band of scientific disembodied minds, we say most heartily, God bless her! It was she who discovered the mode of concentrating the spirit-light which is now so well known as "John King's" "spirit-lamp." It was she who taught "John King," in part in the presence of the writer of this article, how to materialize his spirit form so as to manifest in open daylight. It was she who taught the now well-known spirit "Peter" how to gather up the power at sittings, and therefrom to collect the peculiar spirit light for the use of herself and "John King." It was through her untiring agency that the manifestations taking place through the mediumship of the subject of our remarks have attained to their present standard of comparative perfection.

And now it may not be out of place to say a few words on the at present aggravated question of spirit-forms. At Kingston-onl'hames, when Mr. Williams has been shut into an empty cuphoard, hastily extemporised as a cabinet, "Katic King," in the presence of five persons, has pushed open the door and walked out in open daylight, even going down a flight of stairs to the landing below, and returning to us again in the room above. Twice she has manifested herself thus in daylight as she has manifested herself thus in daylight at the same place, so that every portion of her resplendently white muslin robes has been both distinctly seen and their softness felt by touch. She has shaken those present by the hand, and the changes in her beautiful and expressive features have been gazed upon whilst she has held animated conversations on a variety of subjects, especially on the materialization of spirit-forms, and the object of spirit-manifestations, their effect on ourselves and on the ministering spirits. At the medium's room in Lamb's Conduit Street, as well as at the Spirits of Treet, as well as at the Spiritual Institution, many most wondrous seances have been held; but the mejority of those which may be termed exceptionally beautiful and instructive have occurred where a few congenial minds have been assembled in perfect symmethy with any parties. perfect sympathy with one another, with an earnest desire to look beyond the means to the source to which the spirit-world seek to direct our gaze. The many and varied experiences of Mr. and Mrs. Burns and family bear out this most fully; and the delightful social meetings which the privileged enjoy at Mrs. Fitzgerald's, Mrs. Makdougall Grogory's, Mrs. Green's and a host of others in London, strengthen his view of the cut bong of spiritcommunion.

To speak of three materialized apirit-forms of long-departed human beings walking about an ordinary sitting-room, each of whom was not only recognized by voice, by manner, by features, but by every mark of their own individuality, would but serve in most cases to raise a smile on the faces of those who have not had the same or similar evidences of the existence of mind apart from the gross forms of matter palpable to our earthly senses; but, nevertheless, the fact can not be ignored, and the ready solvent to all doubt on the matter is to investigate patiently, and not dictate to the spirits the form of manifestation which human blindness thinks most desirable. The writer of this article has often been visited by Mr. Williams, and on many occasions when sitting with his family round a harmonium, the medium being deeply entranced upon an adjacent couch, and could be distinctly seen by everyone in the room, the writer's father, many years since "passed on before," has drawn up a chair from a remote part of the room and joined the members of the circle, talking with them, singing with them, and selecting pieces them, singing with them, and selecting pieces of music to be played on the instrument. He has knelt down beside the writer's mother as in prayer, has placed portions of his robes around the shoulders of some, and has drawn back their heads so as to lean on his breast, stooped down and kissed each of them before floating up towards the ceiling, wishing them good night, and then dematerializing his form, or rather, apparently, vanished from their sight, at the same time the medium being still extended on the couch. On such occasions several recognized spirits have been walking about and talking at the same time; on one evening "John" asked for and received a most audible kiss from a female spirit to whom he had lent his "lamp" for a short time.

One peculiar and satisfactory phase of Mr. Williams' mediumship is that when harmonious conditions are presented at private seances to which he may be invited, the relatives and friends of the circle are almost certain to make themselves known to those whom they have left in earth-life, and, under favorable circumstances, are able to materialize themselves by the aid of the medium attendant spirits, and illuminate themselves similar to "John King," and speak in the audible voice messages from

the spirit-land. When Mr. Williams once visited the residence of the writer of the present paper he was accompanied by Mrs. Williams and child. During a scance held in the evening "John King' asked to be allowed to take the child in his arms. This was first objected to by the infant's mother, but the spirit said "Don't be afraid, I won't hurt him; see he is pleased to see me. The child will be a greater medium than his father." "John" then passing through a center table round which the persons present were sitting, and, taking the child in his arms, floated across the room until he stood by the side of the sofa. He stood thus for a considerable time talking to the infant, which evinced much delight at "John's" tender caressing manner. He then carefully placed the child on the knee of the writer, and stooped down and kissed him, at the same time "John King's" arms, hands, body, and spirit-clothes were most plainly felt. Then shaking hands heartily with each one present, he wished them all good night whilst he was floating near the ceiling of the room.

Perhaps even these experiences do not prove sufficient to meet the objections at present

sufficient to meet the objections at present raised as to the spirit forms not being other than the pronounced medium or mediumistic persons present; or, as Serjeant Cox would per-haps call it, evidences of "psychism." Bythe by, the world at large—and Spiritualism in particular—have much to thank this sage philosopher and friends för, that, "after a long, laborious, and impartial investigation" of what he has seen and not seen, he should have been able to "explain the facts which are so per-plexing to all reflecting observers." Our learned friend has evidently greatly improved since the publication of his theory of "psychic force," which theory was perhaps slightly disturbed by "Peter's" concise lecture, at which Serjeant Cox was present in December, 1872. Possibly his present more modified theory of "psychism," which he so ably explained in the In answer to the first question put to him by last number of the Medium, may be yet further that although beginning spirit changed when he has found that, although mr. Williams' presence, in obtaining spirit changed when he has found that, although photographs, and in nearly every instance he scriptions.

"psychism," "made such blunders and told such untruths," yet that there are instances where recognized spirit-forms have spoken of things entirely unknown both to the medium and the circle. This has frequently been the experience of the writer of this article, whose father and sisters have spoken of circumstances which occurred many years ago, and which were known only to himself and them.

Now the question arises, as these spirit-forms have been proved to be embodiments of minds establishing the individualities of the persons they profess, by voice, gesture, and conversation, to be; as they are are recogniza-ble by feature, and tangible to our touch; as three and four of these evidences of "psy-chism" have been seen walking about a room, and conversing like ordinary persons, the medium being seen during the time in a recumbent position and entranced;—do these material forms assumed by the spirit for the occasion possess solidity and weight as well as apparent density? That, when the occasion requires, the entire of the spirit-form is thoroughly materialized has been proved in hundreds of instances. In reading some of the notices in back numbers of the *Medium*, ample illustration will be found in which the whole spirit-form has been found to be as substautial as our own. In the writer's experiences he has seen and heard his father strike his foot against the leg of a side table; and whilst sitting in his own room when Mr. Williams has been present, the leg of "Katie King" has been pressed against his foot, whilst she and her daughter have been standing talking in front of him. The solidity of spirit-forms has been shown when Mrs. Burns was present on one occasion, by "Peter" de-materializing a portion of his drapery and showing us a portion of his thigh, "Katie King" has also asked for the loan of a knife, with which she has divided an apple among those present, retaining a peice herself, which she has eaten, and her mastication of it been most distinctly heard. Spirits thus materialized have frequently in the writer's experience been known to eat biscults and fruit, and to drink wine, not a vestige, excepting a few crumbs, being afterwards found. "Katie" has explained this. She has said, "We eat these things just the same as you do, but they are dissipated with the material atoms of our bodies when we de-materialize them." Again, as to the weight of spirit-forms; there is ample evidence of this also, both in the writer's experience as well as that of Mr. W. Burns and others, whose heads and shoulders "Peter" has stood upon. His weight corresponds to his size, and was a most conclusive test of the solidity and perfect materialization of the spirit-form in all its parts, even to the toes. "Peter" has also sat upon the writer's knees, so that the whole of the spirit's body in all its details has been felt and seen to be as solid and as weighty as that of any in the flesh. These evidences are borne out by members of the writer's family, by whom Mr. Williams has ever been welcomed as a kind and valued friend, and whose position and character place their testimony

ievond question.
To see materialized spirit forms floating in a room, and even at will pass through solid objects, has become so common as to deserve out a passing notice. When Mr. Williams was present at the Spiritual Institution one evening, however, "Katie" gave us perhaps one of the most parfect illustrations of the sight which was once seen from the Mount of Oliver that the homes mind could impring Olives that the human mind could imagine. She was standing talking to Mrs. Burns, when she slowly and gracefully floated upwards to the ceiling and talked to us, whilst her raiment

in its beautiful purity shone as white as light.

To enumerate all the writer's experience of solid bodies being passed through walls and floors would exceed the limits of this article. It will be sufficient to glance at the well-known circumstances of Mrs. Guppy being carried from Highbury Park to Mr. Williams' scance at Lamb's Conduit street, and to shells being taken from the writer's house to Mr. Champernowne's at Kingston-on-Thames, and from thence to Ostend, and their being identified on Mrs. Guppy (to whom they were taken) re-turning to London. So much has been said on the direct spirit voice that we merely glance at the facts published in former numbers of the MEDIUM, that neither during rain nor sun-shine, in railway carriage, cab, or omnibus, whilst walking the busy streets of London or lounging in a country lane, has "John King" or "Peter" seemed to find difficulty in joining in conversation, and offering odd remarks on the subjects spoken of, when Mr. Williams has been present. This seems to throw light on conditions offered at some seances, where, perhaps, so much "psychism" is presented that investigators are always ready to say "We must seek better proof than any we pos sess that this further intelligence (if it exists) is that of spirits of the dead. It made such blunders and told such untruths!"

Spirit photographs obtained through the me diumship of Mr. Williams next claim a brief notice. It is erroneously supposed that no photograph of a spirit form had been obtained in England until Mr. Guppy's well-known ex-periments at Mr. Hudson's studio. Yet, several years before that time, a well-defined and clearly-recognized spirit photo was obtained at a local photographer's at Kingston-on-Thames. This, however, en passant. What ever may have been asserted by many who may charitably be said to have been zealously actuated by good intentions, both Mr. Hudson and all concerned have proved a satisfactor exoneration from all that was at one time said in disparagement of genuine spirit photo-graphy. The writer of this paper has had, both at Mr. Hudson's and at his own residence, and by a stringent course of test experiments of his own, more than ample evidence in the result of his observations to prove, in the words of Merrick, "Ye all are right, yet all are wrong." Spirit photographs, like spiritual manifestations in whatever degree, present to different observers different aspects, and chameleon-like, are perhaps only appreciated from the particular mental standpoint of the investigator. Now, even more marked are the results shown in endeavoring to obtain a photograph of a spirit form than are observed in the desire to obtain physical manifestations. It seems, in the writer's experience, that the most delicate and careful manipulation of available forces is necessary on the part of disembodied minds, in order to obtain absolute success in spirit photography. How such manipulation of unseen elements may be marred by an antagonistic mind may be readily understood by those who have met at a public seance even one person who has, per-haps, unconsciously frustrated every endeavor of the spirits to produce manifestations. If therefore, every one who desires spiritual manifestations would leave the spirits them selves to dictate the terms on or under which certain phenomena may occur, there would seldom be that disappointment experienced which is so common at most of our public seances. It is not meant that the investigator should have no voice in the matter, but rather like the student of mathematics, he should work out by the symbols of unknown quantities within his reach that which will lead him to solve the problem of the Infinitely Known. The writer of this article has had much ex-

has obtained recognized portraits of deceased relatives and friends. At his own home "John" and "Katie King" have given beautiful photos of themselves, the cap of the camera in some instances being taken off by invisible agency. One of the most perfect, perhaps taken in England or elsewhere is a portrait of the writer's aunt, very many years passed to spirit-life, and which was obtained at Hud-son's when Mr. Williams was present. This has been recognized by all who knew her in earth-life, and a copy can be seen at the Spiritual Institution.

Another proof of the individuality of mani-festing spirits being retained distinct from the medium is shown in a spirit-photograph sent to the writer on Mr. Williams' return from his late sojourn in Paris. Mr. Williams was the sitter, and M. Buguet the photographer. The spirit there depicted is a correct and recogniznized likeness of the writer's father, who when in earth-life had never visited Paris, nor have ever any of his family. "Jon King" has cor-roborated this by the direct spirit-voice since

Mr. Williams' return home. The present number of the MEDIUM being. as it were, dedicated to a consise history of Mr. Williams' mediumship, and to some of the most remarkable of the manifestations which have taken place in his presence, we do not for a moment consider that we have been merely "writing up" his powers to the dispar-agement of other well-known and equally use-ful mediums. Mediumistic gifts, in whatever degree or phase they may be exemplified in individuals, can not be so classed together as to raise a standard of perfection in any one per-son on whom a spiritual gift is bestowed. It would not be wise nor truthful, therefore, to make invidious distinctions; and whatever claims the subject of our present remarks may have on our notice, we at the same time know that the same power exemplified in different human organisms is shown as various as the individual idiosyncrasies of each of God's liverage of whom each he said to ing humanity, no one of whom can be said to be a counterpart of another. We do not, therefore, make comparisons to the disparagement of even the humblest worker in the great cause of spiritual truth. As well compare D D. Home with Williams, Williams with the equally-renowned Herne, or Herne with Mrs. Fay, or any other medium, however limited his or her popularity. The same Giver of all Good is as much taught by his children of the Eternal Home, through the merest tyro in spiritual development, whatever be the phase of gift he or she may possess, as through the mediumship of Cora L. V. Tappan or Emma Hardinge-Britten. It seems wise, especially in these days of materialism, that there should not only be a variety of spiritual gifts, but that there should also be such a diversity of exemplifications as to be suitable to the requirements and receptivity of each inquirer into spiritual truth. This seems to be fully illustrated by the gradual spread of inquiry into the science of Spiritualism. The Press is not exempt from the inquiry, although it days not yet speak out; yet the masses of the na-Honalities at large are so far keeping pace with progressive thought as to begin to ask of themselves, in modern parlance, the "latest" from the realms of wonder and of truth, and "will not be comforted" because Churches and States declare that these things "are not" to be thought of in a present every-day world of mundane facts. God help those who feel that they are not permitted by their fellow-beings to exercise their own God-given reasoning

Materialization Seances in America.

The Spiritualist of London, Eng., gives the following sensible comments tion seances in America:—

In this number of the Spiritualist there is much of a startling nature about materialization scances in America, and manifestations are recorded far in advance in their nature of any yet witnessed in England. As in the past, so in the future, their reality will probably be brought home to us by their development here, but in the meantime why do not Spiritualists there put their best witness to attest their most advanced manifestations as we do here? A clear unexaggerated description of the Eddy seances, or of the appearance of spirits through the mediumship of Mrs. Andrews, of Moravia, N. Y., from the pen of Mr. Robert Dale Owen, or Mr. Epes Sargent, would be of interest to Spiritualists all over the world. In many of the records of these manifestations, the slipshod composition, the obvious tendency to enthusiastic exaggeration, and the omission of all details of philosophical value, prove that the intellect and ability which ought to be brought to bear upon these important phenomena, have not been exercised to the extent which the importance of the subject deserves.

Further, they should always put on record full details of how the mediumship developed, stating the minutest particulars, for it is only by collecting a vast mass of such observations from different sources, that the laws governing the phenomena can be discovered, and the con-ditions of use or of danger to mediums in course of development be understood. In another way the experiences of one medium may be of use to another; the severe tests Miss Cook has passed through for three years, render the same unnecessary and undesirable in the case of Miss Showers, except for the de-termination of philosophical points. There are, perhaps, materialists who desire them over the question in their minds of "genuine-ness," but the longer they have to wait for the double evidence the better, since they have no business inside the spiritual movement; they should first gain a little religious education by learning that there are such things as moral integrity and spiritual truth in the world, and that there is a state of society they are not yet fit to enter, in which the word of one person to another is sufficient, and stronger in its integrity than any chains or bonds. The fugitive nature of many of the phenomena of Spiritualism, and the mental conditions surrounding them, seem as if specially framed to give men this religious education in a practical way. Nobody can watch for a lengthened period the influence of spiritual manifestations over the minds of the observers, without seeing how efficiently they separate the wheat from the chaff, in bringing, irrespective of clan, or caste, or education, adherents worth having into the inner circles of the spiritual movement. Is this an accidental circumstance, or are the manifestations purposely designed to produce the result? Once take away the influence of mental conditions upon the manifestations, render them precise, and make them matters merely of experimental physics, the religious character of the movement and its reforming powers will be destroyed. As we have said before, a fact in physics, such as the exact length by measurement of an iron crowbar, may be believed in both by a bishop and and a burglar, without establishing any spiritual union between them, or tending to make the world better and happier. It is different with the facts of Spiritualism,

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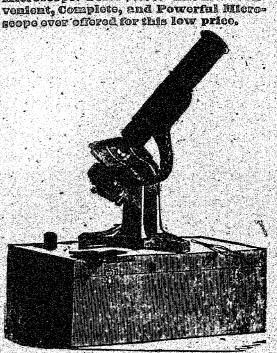
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Letter from Dumont C. Dake, M. D.

CONVINCING SPIRIT TESTS, ETC., LTC.-GREAT FIRE.

Bro. Jones:—Having just returned from the East, I am impressed this morning to give your readers a few items of experience during my sojourn in cosmopolitan New York. Gotham I you are always a mystery. Babel of sounds, and yet a wonderful centre and source of power! On my arrival, not desiring sumptuous gluttonies and gorgeous feasts in her palatial hotels, I went to Miller's Hygienic home.

The morning of my arrival, I was thrilled with horror at the discovery that Chicago was again in flames. What should I do! My wife, was she injured! Was my happy home again destroyed! At such a time, Mr. Editor, I again for the hundredth time learned the value of Spiritualism. What did I do? Not to Bibles did I turn, nor to mumbling priests, nor to catechisms or creeds. No! I turned to the fountain source of living life—to my sainted dear ones, to my beloved media, and santed dear ones, to my beloved media, and they had comfort for my grieved spirit! With gentle hands they pressed my fevered brow and brought peace to my soul.

I hurried around to Dr. Slade's residence: he very soon came in. Requesting a sitting, I wrote on the slate. "Is Della safe?"

The small bit of pencil moved without mortal hands and wrote, "Safe, but very much alarmed and excited." Again, I wrote, "Is our home burned?" The answer came speedy and prompt; "No." Oh; what comfort it brought me, I felt that all was well.

What good is there in Spiritualism! Ah! in this instance, I think I can demonstrate that it has a practical side. Nor is this all. Subsequently physical manifestations took place. Loved ones were seen and heard. They affectionately caressed me. My dear father's voice (C. M. Dake, M. D.) was very distinctly heard. He spoke words of endearment and encouragement. I deeply sensed his presence. It was a glorious a sublime his presence. It was a glorious, a sublime fact to me. I saw, I heard, I felt, and knew them to be present. No humbug about it.

Your work, Bro. Jones, being to spread a knowledge of these things to the world it is indeed important that you do it well. We all know, and admire your indefatigable perseverence. Angels speed thee in the

Next, I hurried to Dr. Mansfield's rooms. Sitting down, I wrote, "What of dear Della and home?" Answer: "All usually well. Della, darling one, is a little frightened at the conflagration; but we think you will escape this time. Do not be uneasy, Della will man-age this time. Your mother, HARRIET CADY DAKE."

The telegrams reported that the fire had swept blocks past our home (244 Wabash avenue) and was still uncontrolled. The spirit was enabled to give me the exact information. My home was indeed safe, but the escape was wonderful.

Then came the following communication—
Bro. Dumont: I do not see that you could do any good to go to Chicago immediately, Della is as brave as a midshipman and will manage all nicely until you feel inclined to return. I think you will get word from her this evening. She is a little brick. Do not fret; ell is as well as it could be.

If is as well as it could de.
Your Bro. Francis.".
"I will endorse every word of the above.
Abraham Dake."

I received this message at 10:80 and at 5 o'clock p. m., I received the following telegram from my wife: "All well, goods moved, building not burned." This corroborated the statements of the spirits, and places it a No. 1 among the thousands of tests that have been time after time given me by my spirit friends.

Returning to Rochester, N. Y., where by appointment I met my wife, we gave ourselves up to enjoyment in the society of numerous friends and relatives; this being my former home we tarried a few days. Spiritualism although organically dead, is in essence permanents. meating every avenue of society and its adherents are multiplying rapidly. Blessed be the greeting of congenial souls; the world is after all full of appreciative spirits. Build up a strong, pure, and self-respecting personality, and it will command and gain the love of humanity. My personal welcome in Rochester, private and public (through the press), was most gratifying, not that I am vain (although a little self-love is well), but I speak specifically as a lover of Spiritualism, advance that and I am satisfied. Giving up as I did in Rochester (several years ago) worldly tastes in Rochester (several years ago), worldly tastes and fortune, for the then despised Spiritualism, undergoing as I did, scornful treatment at the hands of those who should have stood by me, it was a source of great comfort to me to see that Time had produced a change, and that now the clouds were drifting away and the sun was shining so brilliantly. Right and success won the victory.

Mediums, then Mediums, then
Onward trip, tear not, nor falter,
Though at times your way seems dark,
Loving angels close are guarding,
And your earth path oft are turning,
And rich blessings are descending,
From the hand that guides your bark,

Go on in the good work. The angels will co-operate with you.

We visited and enjoyed the society of many

warm friends; among them our great American poet, "The Avon Bard," W. H. C. Hosmer, who likes the Journal and wishes to be remembered to you, and also wants the Jour-MAL sent to his address, Avon Livingston Co.,

Returning home, although accustomed to Chicago fires, I was absolutely shocked at the sight of the ruins. As I write, from my window I can see across of ghashtly rains, where once atood palatial homes, and where barries of palatial homes, and where happiness clustered around divine firesides, now tottering walls and yawning chasms are to be seen. The terrible fire fiend has been on the war path. How thankful I am that this time. thankful I am that this time our home is spared. To the spirits I give thanks for comfort and consolation found at their hands, and desire to give you this brief tribute to them through your valuable Journat.

Chicago, Ill. DUMONT C. DAKE, M. D.

Prophecies of Disease and a Change to Spirit-life.

Years ago, my prophetic mediumship told me that in the years to come, my sister, then Mrs. Everts, would pass on to spirit-life, and that at the time of her change, our mother, then with us, would show me that her disease would be in the chest, and incurable. And in this long-ago trance I saw her pass on. Years rolled by—her husband and a child went. She married after two years of widowhood, and three other children were born, two of which joined the resurrected. After a time our aged mother went also, full of the faith of our angel

ministry; not, however, without numerous prophecies given me of her change and spirit's return to me, which were fulfilled to the letter.

A year ago last May, when mother passed on, sister Wattes began to fail, having a pain in the left side and a dry hacking cough, but the language was forgetten and no the long-ago message was forgotten and no serious fears apprehended, until last winter a

spirit came again, and showed me, in trance, the well at her house, with the ground around it worn out and fallow; then her stepping on it, and a large chain reaching to the bottom, breaking loose, and she go down, as in death, and her husband standing by speak of it as looked for in consequence of this lack of vitality in the system.

In a few moments I was again thrown in trance and the message thus explained: "A well of water represents the woman of the flouse, and we showed you this upon one other occasion. (It had been shown me years ago in the change of another sister ) The chain you the change of another sister) The chain you saw is the connecting between spirit and matter and when it is broken, she must go. Her disease is in the chest and it is caused from a refusal of the system to assimilate food—the food refusing to make animal life,"

Sister continued to sink until very much reduced and not knowing what her disease was

duced, and not knowing what her disease was, she was induced to apply a severe remedy to a very small cankered sore under the tongue, and which prostrated her nervous system, and gave a shock, bringing on hemorrhage of the lungs. When I saw this I knew the chain was broken that held her life, and in a little over an hour I laid my hands on her head while she quietly passed on amid the tears she did not heed.

Her disease was supposed to be consumption. and I presume it was. But is consumption a refusal of the food to assimilate to flesh? It evidently was in her case. She had had the disease for four years or more. The morning of her death, I was told that "senna" taken in time would have cured her. I have no doubt but I could, and would have been told this in time but it would not have availed, for wedded to orthodoxy, she would not have heeded it.

"O, Jerusalem, Jerusalem, how often would I have gathered you together as a hen gathereth her brood under her wings, but ye would not! Your house is left to you desolate." How true is this inspiration when it comes to the practical benefits of mediumship.

LYDIA H. BAKER. Lancaster, Texas.

A Suggestion or Two.

Meetings lasting over one day, so common this time of year, call together many from distances that preclude a return home during the tances that precides a retain home during the time, and for such, entertainment is generally provided, and my suggestion was to do with the manner of proffering this hospitality. To say that this should be offered in such a manner as not to wound any one's sensibilities, would be to repeat what would meet with everybody's assent; but is this requirement met when we ask those unprovided for to stand up or come forward in open meeting, or to gather on or near the platform at the close of the session till the committee have time to go among them. In very large gather-ings this may be the most feasible plan, but in even such cases I think if the committees were named and made known to the audiences, most persons would prefer the more quiet method of reaching the committee which would be thus offered.

But generally I think a little thoughtfulness and energy in seeking out those in need of entertainment would accomplish the purpose in the most acceptable manner and without hurt to the susceptibilities of any one. This matter of hospitality is a sacred thing, and should be treated in the most delicate manner

I think a word in reference to conferences at these two and three days, meetings, would also be timely. Much of the usefulness and interest of these meetings often attaches to conferences, and in my opinion a mistake is often made in not giving them sufficient prominence. The tear that unacceptable ideas will be advanced, or that inextinguishable ranters will abuse the privileges, ought not to out weigh the positive advantages of such a dis-position of the time, for the first objection is trifling, and the second can generally be cured or rendered more tolerable by a rule allowing noone to speak the second time, till all others wishing to speak have had opportunity. On some occasions where the desire to hear some popular or "new" speaker is uppermost, or when the time thus devoted is likely to go unimproved for want of speakers, the conference would of course be altogether omitted

or have secondary considerations, but usually the audience is better pleased with the greater variety which a conference calls out, and the speakers at conferences are certainly better pleased when having a word say, to be afforded the opportunity.

Then, too, this practice tends to develop speaking talent, and ofttimes calls out valuable thoughts and interesting personal experiences which it were a loss not to hear.

New York. A. C. WOODRUFE.

J. L. Potter's Report for July.

BROTHER JONES:—My report for July is as follows: Places visited—Vernon Center, Garden City, Mankato, Janesville, Aurora and Medford, giving sixteen lectures; adding fif-teen new names to the Association as members, receiving in collections and yearly dues, \$30.75; expenses, \$2.90. July and August are busy months with the farmers of Minnesota. They use up all of their time and money in the harvest field, so we can not do as well during the harvest months as at other seasons of the year. They do not forget their Spiritual ism even, though the grain is golden and calls for reapers. They demand good machinery and faithful hands in the harvest field, and the employer is the one to say whether the work hands or machinery suit or not. But lecturers will set their own price upon their labor (which is perfectly right), but then demand that the employers have nothing to say as to the kind of work they perform in public, or whether they do any or not. Why have they not as much right to say that these lectures do not fill the bill, as they have to say to the machine agent, "your reaper does not do my work as I wish to have it done." Why ought Spiritualism to put up with so much poor material and then try to excuse it by saying, "We are no worse than others." Does that lessen my guilt even though my neighbor is guilty of the same of-fense? I do not see it in that light.

Spiritualists of Minnesota, your annual convention will be held in the city of Minneapolis in September. Look for the call. It will be out soon. After reading it make up your minds to come and help raise the standard of true Spiritualism higher in Minnesota than it has ever been raised before. Let'us make this the best convention of any that has ever been held by this Association. Come ready to work. Bring all of the good feelings you can gather up in your section of the country. Come prepared to show by your works that Spiritualism has no fellowship with lust and prostitution, but its great aim is, and ever has been, to make better men and women of us all.

Respectfully, J. L. Porter.

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OHUCAGO, SATURDAY, AUGUST 22, 1874.

The Blood of Jesus.

We rejoice to know that this is decidedly to progressive age. The man who grafted the caudal appendage of a dead rat on to the body of a live one, and had the satisfaction of secing the same wag with respectable animation, no doubt, astonished himself. In remote age: of the world, in the absence of steam engines, magnetic telegraphs, electric machines, modern cooking stoves and bake ovens, the people became enamored with the idea that blood, the blood of Jesus, was an antidote for the cine of the world. They ascribed to it certain oaving qualities when applied to the sins of mortals. While his blood was shed through the treachery and insidious wiles of Judas, he, poor fellow, was consigned to infamy, while Jesus became the Savior of the world! Now, this was intolerably stupid on the part of humanity, and shows to a remarkable degree the extreme obtuseness of the people at that

oge. If necessary to have the blood of Jesus phed. poor Judas, the instrument to accomplish that desired end, should have been made coequal with Jesus; but instead of that, he was disgraced.

Blood, an is well known, is the principal stock-in-trade of the various churches. Without the blood of Jesus, and the saving qualities ascribed to it by them, they would be barren of interest, and would be compelled to suspend business, as they have no other method of saving souls.

Now, had an accurate chemical analysis of the blood of Jesus been obtained and transmitted to this generation, and if any one could be found with blood precisely like his in essendal particulars, we see no good reason why he abould not be sacrificed, that a fresh supply for the remission of sine might be obtained. But I each other in the Redeemer, ordaining a way Jesus never became angry, and therefore his blood was purer than that possessed by the mortals of to-day, for occasionally everybody to inclined to let their angry passions riseeven a distinguished New York Divine once declaring that it was d-d hot. We are inclined to believe, however, that the blood of the present generation, is in essential particulars similar to that which coursed so serenely in the views of Jesus, hence all are Saviors.

When the blood is critically examined there is nothing very mystical about it. It is a peculing liquid, consisting of innumerable corpuscles. The liquid in which they float, the dealguation of plasma has been given. The corpuccles give the blood its peculiar color; in the systemic arteries it is crimson; in the veins of a deep blue. It is a strange fact, but true, that the blood of the male sex is heavier than that of the female.

When Jesus was crucified the people were not sufficiently advanced to comprehend the circulation of the blood, as discovered by Haryey two hundred years ago, and had they known that the veins had valves, as first noticed by Fabricus ab Aquapendente, they would have been too wise to secribe saving qualities to the blood of Jesus. But unfortunate for the world, ignorance, the corner-stone of superstition, triumphed and the world was naturally forced into a system of religious dogmas which has ever been a curse to humanity. Now, if the blood of Jesus has saving qualities, why not the simple ingredients of which it is composed? Iron enters largely in its composition; so does phosphorus. There is also sulphur in it, enough perhaps, in one human being to make a thousand or more matches. Utilized, the blood can be made a saving agent. It caused a dead rat's tail to wag with respectable animation, and we are now happy to announce that it is being rendered servicable in a great variety of ways. Instead, however, of being made the superstructure of religion, it is made the corner atone of medical science. where the lungs of consumptives can be rendered strong; the nervous and debilitated healthy: the irritable, mean, truculent character transformed into a useful citizen. In fact, the blood in this, the nineteenth century, is being utilized. It is the element of life, the grand dispenser of bone, nerve, muscle, etc., I wrote him a most urgent letter to be there to I unions, though but temporarily closed, as I Grand Pacific.

to various parts of the body. The cells or cor- | help carry the convention for Woodhullism. puscles of which it is composed, are exceedingly small, and are perfected in growth in a very short space of time. Of this the followers of Jesus were ignorant too. At each beat of the pulse, one million or more of those cells cease to exist, while another million is perfected in growth. In those cells are stored the elements of life, which fisch their vitality to every part of the system each moment. They are indeed fairy creatures, so quickly are they perfected in growth and accomplish their mission. Now, in certain conditions of the system, those cells are not fully developed. A child that is sick never grows, nor can those cells be perfected with vital life elements when the system is weakened with disease. Such was the condition of the blood of Christ when he was cruci-

fled. He was so weak he could hardly stand; his countenance was very pale, and all of his sayings and actions indicate that his blood was impoyerished. Such kind of blood is not suitsble to build a religious creed upon, for it is poisonous as the facts prove. Ever since it was introduced into the churches, innocent blood has been shed, heretics have been hung, murdered, and persecuted in every conceivable way. It has become an ulcer now; a seething, poleonous, dirty ulcer that the world should get rid of. It has caused at least a thousand hogs heads of innocent blood to be shed—it has been the curse of the world through all eges, engendered ware, too numerous to mention.

Something Novel-A Universal, Perpetual, Union Prayer Meeting.

Practical men, those who aim to demonstrate the existence of a Deity who carefully watches the sparrows and numbers the hairs of our heads, are beginning to manifest a little uneasinges at the manner in which the orthodox God superintends the works of creation. One ingenious chap, who resides at Danby, Ill., suffering intensely from nervous irritation arising from his peculiar conception of the universe, concludes to write a letter, like other great men, and address it to the whole world, hoping thereby to solve a very knotty problem. From the grave tenor of his communication, we judge that he is solemnly in earnest, and desiring to assist him in his deep researches and investigations of mysterious ways, we give publicity to it, leaving our readers to act upon it as they may deem proper :

"Having been engaged in preparing a petition to the commissioners of highways in our town to have a piece of road laid or opened and fences and obstructions removed, being one of the main thoroughfares through our village. it occurred to us that this manner of united rayer would be lawful and right as regards the

prayer would be lawful and right as regards the highway to life and liberty, and so we have written an imperfect form. Every Christian knows the value of the united prayer of faith. "Signatures with address sent by mail from any point to J. McChesney, P. o. box 51, Danby, Dupage County, Illinois, U.S. A., by those who will heartily join in the following prayer, they shall be recorded in a book provided for that purpose and kept for the benefit of such subscribers. Try it, "one by one," regardless of all sectional distinctions, and should this effort succeed, it is designed to report progress effort succeed, it is designed to report progress and correspond at stated periods with every one thus uniting as far as Providence shall open the way. But the opposite course of that noted woman, Rev. 17—that carries the golden cup in her hand, is to be taken without regard to result in this case, as well as the undue importance given to money and worldly treasures at other points.

PETITION. "We the undersigned legal heirs of the Kingdom and patience of Jesus Christ, or desiring heartily so to be, do humbly pray Almighty God, the Great Creator and Preserver of men, inasmuch as "mercy and truth have met," righteousness and peace have embraced for the most helpless through this world to that point hereafter defined. The old path, "The good way" traveled by many for ages past (successfully), through all difficulty, death and danger. "The" path which no fowl knoweth and the vulture's eye hath not seen. The lion's whelps have not trodden in it nor the flerce lion passed by it, "and although a narrow way," yet a Highway of itself so simple and plain that the wayfaring man although a fool need not err in it.

"We, therefore, the legal subjects of a promised kingdom or eternal inheritance, or having declared our intentions so to be, do humbly and heartily beseech the great Maker of all worlds, that He would cause to be removed obstructions or stumbling blocks from it, or fences built across it by interested parties in untold numbers, so that travelers are often obliged to turn corners, travel by-roads, and at many points have to go far out of the way, requiring much effort, cost and time before they can regain the true, plain, simple path that only leads in the right direction, and as this road has been ordained by the Most High, we pray it may be opened and cleared of all obstructions, in every clime, from the center to the ends of the earth, according to law, so that there shall be straight paths for our feet, and the lame no longer turned out of the way, but rather be healed.

The present owners who claim the territory through which it must needs pass, are the World, the Flesh, and the Devil, beginning at the united points at Discord, Death and Darkness, passing through the possessions of formality, carnal ordinances (arrogance, pomp, pride, self-righteousness and popular displays, solemn mockery, false philosophy, presumptions titles have risk intermediate. tuous titles, hypocrisy, intemperance, and in-numerable others, as well as infidelity, atheism, idolatry, barbarism; also abominations in every fashion and form, and the possession of Anti Christ which is very extensive in this direction, ending as promised in triumph through the blood of the Lamb in immortality and eternal life. Pledging ourselves as travelers in this way to use this world or such things as we may need, yet abusing none of

#### The Secret Ont.

To some it was marvelously strange that all of the old Woodhullites and practical "free-lovers" should have been massed at the Elgin and Chicago meetings of the Illinois Association of Spiritualists, which were run by Mrs. Severance. Wilson and Howard.

Ben. Todd, in the article we published from Our Age, two weeks ago, lets the "cat out of the bag." He informs the public that Howard

Wilson, as every one knows, runs Dr. Howard, the nominal President, while Mrs. Severance dictates to both Wilson and Howard.

It was at those conventions that Wilson so emphatically contended that "Moses-Woodhullism" is germain to Spiritualism.

As the free-lovers fall out the trickery that was resorted to for the purpose of selecting every officer of that convention from the ranks of free-lovers, and carrying resolutions in favor of social freedom, becomes apparent. Howard wrote them to be sure to attend, while Wilson guaranteed that promiscuity should be held to be "germain to Spiritualism," and that the association should be run in their interest. Under these guarantees, Jamieson, Mrs. Severance, Stewart, Cophas B. Lynn, and all the other old "free-love" stagers of . Northern Illinois, Wisconsin and Western Michigan, congregated at the Elgin and Chicago meetings, and conducted them in the especial in. terest of the "social freedom" infamy.

The very name of this "Northern Illinois Association of Spiritualists" is so offensive to the true Spiritualists of the North-west, that no one will, for a moment, give the least encouragement for it to assemble at any place outside of Chicago. In large cities the slums are always open for anything to ventilate itself, no matter how vile.

Lois Waisbrooker Sticks to Wilson, and leaves Todd out in the Cold.—War in the Woodhull Camp.

Lois Waisbrooker, the senior editor of Our Age, of which Ben. Todd is a junior, has come to the conclusion that, in consideration of old scores, she will stick to Wilson if Bon goes to the docs.

Four weeks ago, Todd pealed into Wilson with an carnestness that bespeaks his determination to tall the truth of him, even at the expense of a serious-break in the "social-freedom" camp.

Although Lois is captain of Our Age, Ban. would have his say, or break things. To zoothe the "Gentle Wilson's" feelings, Lois, in the next issue, paresinto the Religio-Peulosophical Journal, sleaves up and broomstick in hand. She argues that the "gentle" had a perfect right to use our mail list to send all the free love balderdash he pleased to our subscribers; and yet she concludes with a reservation to the effect, that his attempt to stand astraddle of the fence, on the freelove question, don't make a lovely figure for him in a cartoon.

But, doubtless, the old lady, for the sake of "old langesyne," remembers how earnestly he urged the people at the Belviders convention, to subscribe for her paper, assuring them that her principles were "germane to Spiritualism."

Gratitude is a virtue in Loss that Ben. can not appreciate, and even Wilson in his manifesto, went so far as to deny that he had seen Lois, much less been in her secrets, for a long time, when the truth was, he espoused the cause of her paper, and lauded her most vociferously at the Belvidere convention. Why, as between the two, should she not stick to Wilson and let Ben. go to the dogs?

#### Spiritual Poetry.

Spiritualism is beginning to manifest itself to a great extent in magazines as well as political papers. This is evident that it is gradually becoming popular with a class that has heretofore avoided it-they observe the moving tide, and have concluded to fall in with it. The following has a Spiritualistic feeling permeating. It appears in Scribner's Monthly:

SOMEWHERE.

How can I cease to pray for thea? Some-In God's great universe thou art to-day. Can He not reach thee with his tender care? Can He not hear me when for thee I pray?

What matters it to Him who holds within The hollow of His hand all world, all space. That thou art done with earthly pain and sin? Somewhere within His ken thou hast a

place. Somewhere thou livest; and hast no need of Him; Somewhere thy soul cass higher heights to

climb: And somewhere still there may be valleys dim That thou must pass to reach the hills sublime.

Then all the more, because thou canst not Poor human words of blessing, will I pray.

O true brave heart. God bless thee, whereso'er

In his great universe thou art to-day. The Catholic Unions in Berlin (Germany), Temporarily Closed.

(Translated from the German.) In accordance with the ordinance to prevent the abuse of the right of assembling together, jeopardizing all true freedom and order, passed the 11th of March, 1850, the following unions are herewith temporarily closed, by order of the undersigned police president:

1. The Catholic Journeyman's Union of this city, together with the following unions belonging to it: 1. The Academy of the Journeymen's

Union. 2. St. Cunigius—Union of young masters of trade.

3. St. Edward's Møsters' Union. Aprentices' Union—all of this city. II. The St. Boniface Union of this city, to gether with the following unions appertaining

1. The St. Boniface Union of Students. The St. Boniface Union of Catholics.

The Union in Honor of the Holy Family -all of this city.

III. The Plus Union of this city. This is to publicly notify all persons that any person taking part in any of the aforesaid

members thereof will be fined no less than five and no more than fifty thalers, or imprisonment of no less than eight days and no more than three months.

[S. K., 21. c.] Berlin, the 21st of July, 1874. Royal Police President,

BARON VON HERTZEERG. [Signed.]

Social Freedom Illustrated.

In No. 21, Vol. 16 of the JOURNAL, we published an account of a new spirit painting, illustrative of "social freedom," promiscuous, sëxual licentiousness.

The following letter from the medium will give further intimations of some of the peculiar characteristics of the painting. But to be fully appreciated, it must be seen. It is on exhibition in our Art Gallery, and free to all LETTER FROM THE SPIRIT ARTIST.

BRO. S. S. JONES:—From statements made to me by J. Calkins, I learned you wished to see some of my work. I have been impelled to draw this, which I this day forward by ex-press to you. The lesson designed is the vile free-lust idea. The large head lying crossways, links innocence and lust together. You see that it is one of those massive brains, the back part of which largely predominates. You elso notice of what vile stuff such combination is composed. Examine this picture closely; put it to the severest tests you please, and if you come to the conclusion I am a humbug and a cheat, denounce me as such. Give credit only to whom it is due. Place me a free-lover; free to love all good and laudable acts and wherever found; then free to despise lust and ovil of like nature. The marriage system as it now exists, may have some disadvantages, but taken as whole and for the whole, it is probably the best. Give promiscuity free swing, and there would not be on earth a remnant of the race of man to preach its cause one hun-

dred years to come. My wife wishes me to say that with true Spiritualism she has no sort of contention only the free-lust part which she totally ab-

I am yours, B. S. Gifford.

Leslie, Mich

Rev. J. M. Peebles in New York.

The Secretary of the Society of Progressive Spiritualists of New York, writes to us as

Bro. J. M. Peebles has finished his engagement with us for the month of July, and most profitable has it been to us all. By his great benevolent heart he has endeared himself to all. We shall miss his generous sympathy, for he is not one of those with whom familiarity breeds contempt, but he carries so much of the angelic world with him, that we seek to be near him and feel that we are better by so do-

Brother Peebles will never rust out; he will die in the harness and at his post. He was most indefatigable in his labors while here. The Children's Progressive Lyceum received a large share of his assiduous attention and generous bounty. The lectures were very fully attended, especially considering the warm

It was a common remark: "Brother Peebles brings them out." One great secret of his suc-cess is, that he does not consider his work with the Society done when he has delivered his lecture and got his money in his hand; he looks beyond the pecuniary compensation for labors, and will get it, for already his name is engraven on our hearts never to be obliterated. A rich reward lies in store for him, greater than we can hope to bestow. We are still marching on in harmony. The Society is prosperous and the Lyceum is more flourishing than for years. We are determined that the Lyceum shall live and grow and the Society in its progress improve and enlarge its boundaries and become useful and beneficial to all.

#### The Locust—Grasshoppers.

S. S. Jones, Esq.—Having lost about \$500 worth of plants and grapes within four days I am anxious to save the fruit elsewhere, and, would say that I discovered that a little smoke not a large fire, but smoke, will drive the locusts away. As your Journal has an extensive circulation, some of your readers may read this before the locusts reach them, and by making a small fire to "raise a smoke," they may save their fruit. I saved my seedling A. M. BURNS. raspberry in that way. Manhattan, Kansas, August 3d, 1874.

We with pleasure publish the foregoing at

the earliest moment. We hope that the people in those sections of

country that are liable to be infested with the horde of grasshoppers, will try the experiment when they see them coming in such clouds as to almost eclipse the sub.

Might not a few pounds of pitch burned on each farm keep them from lighting? The people will do well to try the experiment.

ville, Macon, Hannibal, Louisians, and other towns of any note. Until September 1st, letters of inquiry should be addressed to Mr. T. W. Miller, Quincy, Ill. We take pleasure in recommending them to the favorable consideration of the Spiritualists wherever they may go. Both are splendid mediums.

State Camp Meeting at Iowa Falls, from the 9th to the 18th inst.

In our last week's issue we spoke of the Camp Meeting which is to be holden at Iowa Falls as if it was to be holden at Fort Dodge. That was a mistake. It is to be holden at Iowa Falls, and we hope that there will be such a gathering of true Spiritualists as never before congregated in the West. . . .

On Monday night, August 17th, in Brown's Hall, Rockford, Ill., Mrs. John W. Cochran will deliver her lecture on "Rays of Truth and Light." The lecture is full of Spiritualism and has a word to say for Thomas Paine.

J. W. Parish, a prominent Spiritualist from Washington, is in the City and stopping at the

BROTHER ALFRED DEAN of Waverly, Iowa, writes: The speakers at our Grove Meeting, the first Saturday and Sunday in September, will be Mrs. Morse, of this. State, and Mattie H. Parry of Beloit, Wis., and probably one or two others. A nice grove near the central part of the city, and a large gathering and good time is expected. All are invited.

THERE will be a Spiritual meeting held at Geneva, III., East Side of village; Bro. T. B. Taylor speaker. Bro. Cowdry who notifies us of the fact, fails to give date of meeting.

#### Whipped Curs.

BROTHER S. S. JONES:-Through your bonevolence, I am a weekly reader of your inde-pendent spiritual Journay. I could not get along well in the path of progress without its light and wisdom, but now and then I see some things not so bright and wise coming from E. V. Wilson and Benjamin Todd. Twice I have been called by these men a whipped cur, for what purpose is best known to themselves. I have never deviated from the path of Spiritualism, or tried to hide my princiles. I am no free love dog, and have no free love vomit or ax to grind; have never attended a freelove meeting or convention, and have never been whipped since leaving my mother's arms. I am an earnest, sincere, active, Spiritualist; have never been rejected as a speaker by any of our spiritual societies to my knowledge.

I never was, and am not now, a Woodhull-ite, nor a Christianite. I am a Fairfieldite was born so, and have grown to fair proportion as an individual. Spiritualism is all and in all of virtue and purity to me. It is not a commixture of goodness and badness, of lust and love, of temperance and intemperance, of God and Devil, raising hell and heaven at the

I am not a double-headed man; never tried to sit on two stools, or serve two masters astride the fence. I would be consistent and live in harmony with the lofty principles, the sublime precepts and divine requirements of Spiritualism. What I have said and written, and what I may say and write in the future, will be for the benefit of humanity—to enlighten and mould the human mind into the image of its Maker, and to assimilate man to the moral purity of his God. This shall ever be the grand object of my mediumistic life and

I am now engaged to speak at Lake Pleasant Camp Meeting, Sunday, Aug. 16th, and in Springfield, Mass., at Liberty Hall, during September; in Rutnam, Conn., during Octo-ber; in Salem, Mass., during March, 1875. I would make engagements in the Middle and Western States for November, December and January. Address Dr. H.P. Fairfield, Greenwich, Massachusetts.

#### A. J. Fishbáck.

John Chaney writes from Osceola, Iowa: —I take this method of informing the brother-hood of the whereabouts of Bro. A. J. Fishback, and of his grand success in lecturing in Iowa. Bro. Fishback has just closed a series of seven lectures delivered to large and attentive audiences in this place, which have done much good, and in the language of many persons who heard him, have done more to remove the scales from the eyes of the pecple than anything ever here before. Brother Fishback is now at Afton, where he will deliver six lectures. He will remain in Iowa during the fall, and probably during the win-Those desiring his services, can address me at this place, and I will make the necessary ar-

I will say that Brother Fishback has arranged for a ten day's discussion with the Rev. F. W. Evans, the orthodox champion of the West, to commence at this place on the eighteenth of November next. The following are the propositions to be discussed:

#### FIRST PROPOSITION.

The physical and psychological phenomena and teachings of Modern Spiritualism emanate from, and are produced by, departed human spirits, and are calculated in their tendency and influence to secure man's greatest good here and hereafter.

A. J. Fishback, Affirms, F. W. Evans, Denies.

SECOND PROPOSITION.

The phenomena, teachings and effects of Modern Spiritualism are in conflict with the Bible, and are mentally, physically and morally injurious to man, individually and collectively.

F. W. Evans, Affirms. A. J. FISHBACK, Denies.

July 31st, 1874.

Different Opinions of Heaven.

The study of the various beliefs entertained by the inhabitants of different nations as to what is to constitute their future home when they have "shuffled off their mortal coil," shows that such beliefs are the result of imagination, and not of reason. Persons in variably picture their heaven in accordance with the creed or belief in which they have been trained. Thus we find that the Indian been trained. Thus we find that the Indian thinks that his heaven will be an "everlasting hunting ground," where he will have unlimited sport in chasing wild animals. This certainly would be healthier exercise and a more pleasant occupation than that suggested by the Chicago, Burlington and Quincy fixed Mr. C. H. Spurgeon. According to him, and hold seances. They will then the companies may devote thousands of years in river into Missouri, at Quincy, and visit Kirks that his heaven will be an "everlasting hunting ground," where he will have unlimited sport in chasing wild animals. This certainly would be healthier exercise and a more pleasant occupation. According to him, the companies of the principal places on the principal places on pleasant occupation. The purpose of the principal places on pleasant occupation. Crucifixion. Not a very dignified occupation. The African supposes heaven to be a locality where he can have plenty of food, a comforta-ble home, and a happy circle of friends. Such a place as this would be a heaven indeed to many unfortunate creatures in this country who are strangers to the comforts and enjoyments of life. Another race, the Asiatic, entertains the pleasant idea that heaven is to be remarkable for the presence of blooming young ladies. Such a residence as this would be more entertaining than the Christian's heaven, which, we are told, is the abode of the standard than the base of the standard than the base of the standard than the base has been placed. the "souls of those who had been slain," and a kind of receptacle for all sorts of characters, including criminals and oppressors, men who were considered too corrupt to live on earth, but regarded as proper candidates for heaven. If the New Testament be true, the brave, the noble, and the patriotic are of times excluded from the portals of the celestial city. The passports required for admission there are faith, submission, and contentment. Men who have resisted the tyrant king, who have struggled for liberty sgainst the powers that be, who have won freedom of thought, are not deemed worthy of the crown of glory. A permanent acjourn in a place which rejects. the purest and best of our race, cannot be desired by any but moral invalids and intellectual mendicants.—Charles Watts, in National Reformer.

# Philadelphia Pepartment

...... HENRY T. CHILD. M. D

Subscriptions will be received and papers may be obtained at wholesale or retail, at 634 Race St., Philadelphia.

#### Personelle.

Having been overtaxed with multitudinous labors, we were compelled to lay saids all, and go away for a week. Our good friend Katie King said it ought to be two months, but we could not do that.

A trip to Niagara Falls, and two lectures at Waverly, N. Y., on our return, was all we could get, but that has given us new life.

Mr. and Mrs. Holmes have left Philadelphia

for a few weeks' recreation in the country. The interest in their seances, and especially in Katie King, is increasing daily. We lectured upon her in the morning at Wayerly and at home twice, to large and appreciative audiences, and we anticipate great things in the cutumn when the friends return and resume their seances.

Since coming back we find a page of Mr. Owen's lecture, the conclusion of the report contained in No. 21, Aug 8th. As it is quite important to the ''learned Professor," we give it here; it was the close of the first part of his

Last evening—I am sorry to tell you this— a young professor of this city, whom I shall not name, was present at the scance. This young fellow had so little respect for the occasion that he threw his handkerchief at the materialized spirit just as she stepped out into the room. With a single glance at the missive, the quietly returned to the cabinet, and not a single manifestation was had afterwards.

As the young man stooped for his handkerchief, and turned to go, I could not refrain from saying, "We have you to thank for it, sir, that we have no further manifestations to Without reply he hastily left the

I might have asked him what he would think of anyone who attending a church and dissenting from the sentiments expressed by the clergyman, should throw a hendkerchief at his head. Do you think the preacher, un-der such circumstances, would have had much heart to continue his sermon?

If we do not enter these circles with similar feelings of reverence to those with which the best Christian enters his church, we had better stay outside.

#### The Dark Side.

Some of our prominent mediums and writers have persistently declared that evil or undeveloped apirits, could not exercise much, if any, influence on human beings. We have long known that there were influences from the other side that have caused us pain and sickness, and we say to everyone that mediumship is not a matter to be trifled with; it involves not only a fearful responsibility, but frequently very intense suffering, mental and physical; at the same time it gives the power of realizing the highest happiness that it is possible for mortals to enjoy. Having passed through these extremes, we do not hesitate to eay that we accept it all with satisfaction; we rejoice in mediumship, with its pains and pen-alties, as well as its grand realizations and re-

Is is indeed the key to the grandest lessons of wisdom and knowledge that has ever come to any age of the world; through it we may not only drink from fountains of everlasting draught to earth's teeming millions.

Spiritualism is the key that is to unlock and explain the mysteries of the past, the present and the future. It has come to us in a manner which inspires us to ask questions in all directions, and also gives us the means of solving many or the mysteries that have baffled human skill and intelligence.

In the following account of the Devils of Morzine, the thoughtful reader will find much instruction. The most important point is that while Spiritualism has had nothing to do with introducing these dark and repulsive scenes, which are the result of natural laws belonging to the condition of these people, it furnishes the only means by which they may be understood, and to a great extent avoided.

To know the causes and their modus operandi, is half the dure, and we must thank Spiritualism and the onlightening influences.

ualism and the enlightening influences which it brings for the means of removing or preventing these terrible conditions. Let us all be earnest and faithful in working to this end, and our labors shall be crowned with success. The article in question is taken from the Cornhill Magazine:

#### THE DEVIL OF MORZINE.

Most of our readers have probably spent pleasant hours by the brilliant shores of Lake Leman, and know by experience that every refinement of our latest civilization, with few of its drawbacks, meets the crowd that loiters along the waterside from Geneva to Mon-

Society breakfasts, reads the paper, dresses, dines and gossips, as well under the shadow of Mont Blanc as in London or Paris, with the

added charm of mountain air and scenery. The very comfort, however, of his modern curroundings may set the traveler thinking of the time not so very long ago when the dark mountain district of the Chablais that rises abruptly before him on the Savoy side of the Lake was accounted, by those learned in such matters, the fatherland of wizards, from whence they descended in swarms to devas-

whence they descended in swarms to devas-tate the plains of France and Germany.

"This is our sorcery!" the modern traveler will say triumphantly as the express dashes by the waterside, drawing its white pennant of steam athwart the sombre slopes of the Jura. If he have in his hours of idleness made acquaintance with any of the Middle Age trials for witchcraft, he may summon the thought of Bognet, that terrible enemy of sorcerers, who labored to cleanse the Jura range from loupgarons and wizards by flames worse than those of their lord Satan. Three hundred thousand sworn soldiers of the Devil he declared to exist in France, bound to the enemy by infernal spells and facts. Yet how small a force that would be to meet our modern magicians! How that instrument of bygone superstition would, we think, have recoiled before the marvels of our science! We may have cholera and influenzs, but surely we may hope the epidemic demonopathy of the fifteenth, sixteenth and seventeenth centuries has disap-

peared before civilization. Our readers will be startled to hear, never-theless, that what our ancestors believed to be true demoniscal possession still exists; nor are its phenomens yet explained by science. In face of the classic ground where Gibbon and Rousseau lived, there is a mountain valley about nine hours walk from the lake side, where "possession" has existed for the last eight hundred years in an epidem-

course of the river Dranse, a good walker reaches in five hours the ruins of the Abbey d' Aulph, founded in 1107, and until the last century a prosperous Cistercian community. Legends says that St. Columba formed the first Christian settlement in the valley, and there stemmed the Burgundian heathendom. Two hours further of rough char road, the parish of Morzine opens in the form of a shell, round which rise high mountains, thickly wooded, that close in the village to the south. Except that it is out of the way of travelers, there is little difference in the circumstances of Morzine to those of the other Savoyard val-leys. The life and customs of its inhabitants are those of similarly isolated districts. Its people are even counted rich in contrast with the people of other communes in the Haute Savole. The parish numbers over two thousand souls, who are chiefly occupied in herding cattle, and are almost nomad in their habits, moving from pasture to pasture with their flocks as summer tide ebbs and flows. The principal hamlet is about three thousand feet above sea-level; not so high as Chamouni, but the climate is more severe, for the valley opens to the north, and admits chiefly the "bise," a wind that acts chiefly on the nervous system whenever it prevails. South winds and heat bring clouds that hang sluggishly about the pine forests and limestone crags, and keep the valley chill, so that no fruit-trees and few vegetables thrive there; yet the health of the people is not deteriorated. Hardly any fevers orevail; there is no cretinism, and the goitre never assumes large dimensions. Though marriages within degrees prohibited by the Roman Catholic Church are in large proportion, there are hardly any deaf and dumb, or blind, or deformed persons. The villagers are intelligent, and their honest, frank and religious character strike strangers who come among them.

There was little then in the circumstances of the place or people except the dominance of religious ideas, to account for the events that startled the medical and religious world of France. The parish priest, though he may have had some old fashioned notions, had proved himself for many years a good and respectable pastor. Since 1707 there had been no talk of sorcery. Tradition reported that in that year, Morzine had been afflicted by spells, but that was an idea of the past. Year after year the young men emigrated to the plains in search of work, and brought back to their homes a fair share of money and new lights. The elders fed their flocks and cultivated their coarse and scanty oats and rye; the woman bore many children; the parish was quiet and noted for the intelligence and sober piety of its community. The worst said of the people was, that they loved law-suits, and were obstinate in their quarrels

In the spring of 1857, the village being in its usual quietude, Peronne Tavernier, a child ten years old, was engaged in eager preparation for her first communion. She was exceedingly intelligent and sweet-tempered, and a sort of favor had been made in admitting her sooner than her comrades of the same age, to the mystery of the Eucharist. Religious thoughts occupied her, she says, night and day, and she could speak of little but her joy in the prospect of the event that was at hand. One day, it was the 14th of March, as she came out of church after confession, she saw a little girl fall into the river, and felt strange fright and uneasiness at the sight. A few hours afterwards, as she sat at school, she sudddenly sank down on the bench and had to be carried home, where she remained as one dead for some hours. Three or four days later the same thing happened to her in church, and afterwards the attacks recurred frequently wherever she might be. Again in April, as she and another child, Marie Plagnat, kept their goats on the hill-side, they were both They were carried home, and after an hour, Peronne awoke and asked for bread, which however, she could not est. After that, the seizures became frequent, and both children were attacked five or six times a day. Symptoms that strangely impressed the by standers began to manifest themselves. The little girls in their trance used to raise their eyes to heaven; they sometimes stretched out their hands and appeared to receive a letter. By turns it appeared to give pleasure and to excite horror. Then they made as if they refolded the let-ter, and returned it to the invisible-messenger. On awakening they declared that they had heard from the Blessed Virgin, who had shown them a beautiful Paradise. When the missive, as they sometimes averred, came from hell, Peronne used to complain with terror of serpents that were twisted round her hat. Day by day the attacks became more remarkable. The children began to gesticulate, to speak in-coherently, to utter oaths, and blaspheme all they had been taught to revere. Their limbs were convulsed, so that three men could not hold Peronne in her fits. In their trances they accused men in the village of having bewitched them. Among other predictions they announced that two other girls and Peronne's father would be seized as they were, and that he would die. Their predictions were fulfilled.

The next remarkable case was that of Julienne Plagnat, a girl of fifteen. One day, as she was out, she felt a sudden pain in her right leg above the knee; she looked for the cause and found a severe cut across the thigh. A convulsion followed, and from that day she was constantly attacked; she declared herself to be possessed of seven devils, and told their names, which corresponded with the names of men who had died in the neighborhood. She foretold that there would be many afflicted in the village. Her father relates that, having asked her during one of her attacks how she had out her leg, a devil snawered:
"I out it with my hatchet." "Who—you?"

"Yes, I, the woodman." For twelve days many remedles were tried to heal the sore, but none succeeded, till at last the devil spoke again.

"Too many things have been done for the

girl; do nothing more, and in forty-eight hours the wound will heal." After the time given, there was no traces of the wound.

In the beginning of June, Joseph Tavernier, brother of the first child attacked, fell ill. He was a healthy intelligent boy of twelve, and the premonitory symptoms of pain, loss of ap-petite, restlessness, that frequently warned others, did not show themselves before he was seized. One day he suddenly seemed scared as one astonished; he took a stick, and going into the middle of a stream close by, he beat the water and turned over the stones for a quarter of an hour. He allowed himself to be quarter of an nour. He allowed nimself to be led home afterwards without resistance. Another day, returning from his father's funeral, whose death our readers will remember had been predicted by one of the "possessed," the boy had an attack of the nameless disorder that was rapidly becoming epidemic. Under its influence he ran up a nine tree about eighty obstruct demoniacal possession still exists; or are its phenomena yet explained by scinice. In face of the classic ground where libbon and Rousseau lived, there is a mountain valley about nine hours walk from the ake side, where "possession" has existed of the last eight hundred years in an epidem-cortal form.

Starting from Thonow, and following the recommenced, the boy seemed to lose fear, the same time that these unions are productive of very important results, which can downwards, singing and gesticulating. Suddenly he recovered his usual consciousness, and terrifled at his position, cried out for help. His elder brother called out, "Devil, enter again quickly into this child, that he may be able to come down." At once the attack recommenced, the boy seemed to lose fear, the same time that these unions are productive of very important results, which can downwards, singing and gesticulating. Suddenly he recovered his usual consciousness, and terrifled at his position, cried out for help. His elder brother called out, "Devil, enter again quickly into this child, that he may be able to come down." At once the attack recommenced, the boy seemed to lose fear,

and came down head foremost as a squirrel might do. We have said that his father's death, and that he should die by the malefice of a sorcerer, had been foretold. Tavernier, however, had no fit of actual convulsions. He became melancholy, and complained that when he was hungry and tried to eat, the devil prevented him from lifting food to his mouth. He closed his teeth when others tried to feed him. After three months he became like a skeleton, and died.

One by one fresh cases appeared, more or less different in their phenomena, but tending further to representation of demoniacal possession as it is described in the ritual of the Roman Catholic Church. In eight months, twenty-seven persons were under the influence of a disease that the local doctors reported to be abnormal and unaccountable. A physician who went to Morzine and observed some of the cases that had appeared at this epoch, relates thus an interview that he had with one of the "possessed." We omit some details of his narrative, which are repetitions of Doctor Constant observations quoted further on.

The patient was about thirty years old. She was married, and the mother of a family. She was dark in complexion, and of a nervous temperament; her health was good. At the time of my visit she was making preparations to go to Sallenches, a town at some distance, where she was to be sequestered. When I went into her room she was leaning over her baggage. I spoke to her, but she did not reply soon after her head and upper members became convulsed, and she began to speak in a jerking way. I pinched and pricked her una-wares, with a large needle, as she leaned against the table, but she gave no signs of pain. Presently she threw herself on the ground and rolled about and struck at the furniture and floor with extraordinary violence. Her face was red, he throat swelled; she seemed suffo-cated. I tried again if she were sensitive to pain, but with the same result as before. She

continued to struggle and cry out:
"I am from Abondance" (a neighboring parish), said the devil by her mouth. "I was cast into eternal fire for eating meat on Friday. Yes, I am damned," he continued, "Mortuus est damnatus. I must torment the woman, I must drag her with me." Then, leaping up with one bound, the woman, or rather the devil, fried out, "I died by drowning; the woman must die that way." She rushed out to throw herself into the river, where once before she had nearly succeeded in destroying herself. Three strong men could hardly hold her back, though in her struggles she seemed to avoid hurting them. At last she desisted, and leaning against the table she recommenced her abuse, "Ah, hearded wretch of a doctor," she said, "you want to drive us out of the woman; we fear you not with your medicines. Come, we defy you. See you, wicked unbeliever, what is wanted are prayers, and priests, and pious exercises. We are five in this woman. Now there are only two who speak, but it will be very different when she passes into the country where her forefathers are buried, near the church where she knelt innocent. Ob, there it is that we will torment her." The fit left her suddenly, as with the other women I had seen and without any other woman I had seen, and without any pause of transition. She passed her hand through her hair, asked her shusband to give her water, and drank a bowl of it. Her replies to my questions were simple and natural She remembered nothing of what had taken

It is curious that every Friday she went to the maitre and asked him for bacon, which she ate eagerly and sometimes raw. Our readers will remember that the devil who possessed her had declared himself damned for having eaten meat on Friday.

TO BE CONTINUED.

#### 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 furnishes the means of reaching more individuals than any other paper on Spiritualism.

Spirits have expressed a desire that I should not only send forth the communications which they are able from time to time to give through my organism, but select some that I may report as given through other mediums, whose names will be given with their communications.

H. T. C.1 H. T. C.

#### A NARRATIVE

Of the Spirits of Sir Henry Morgan and his Daughter Annie, usually known as John and Katie King, given-by H. T. Child, M. D.

CHAPTER XI

THE PHILOSOPHY OF SPIRITUAL CIRCLES. Having been engaged for nearly two hundred years in connection with various circles in earth and spirit-life, often as executive officers of these, we desire to present to you our views of the philosophy of these.

All power is spiritual and invisible, and it is invariably dual. Our Shaker brethren have reached the plane of thought on which they realize that God is dual, consisting of the male and female principles which they call Father and Mother God. And those systems of religion which recognize only a male God are exceedingly deficient and imperfect, and have done much to retard the progress of

The same dual, positive and negative, or male and female principles are found acting in every department of the universe, material and spiritual, and hence they form the basis upon which all successful circles must be formed. The functions of reproduction furnish an illustration of this important fact. In proportion as the circles, either in spirit-life or with you, conform to this law will be their success. They range in numbers from two to several hundred, but they are most frequently in twos, threes, sevens, twelves and twenty-fours, in the order named.

The first, or a union of two, a male and female, both onearth and in the spheres, are the most numerous. The object of such unions on earth are two often confined to mere sensual enjoyment, and selfish pursuits. The real object both here and with you should be mutual self-development, which can be more efficiently accomplished in this way than any other, where there is a beautiful interblending of the physical, mental and spiritual natures, which also produces the most favorable condition for the investigation of all branches of knowledge, a condition in which the labor is divided and the enjoyments are multiplied in the most satisfactory manner. The princi-ples which draw individuals together properly are mutual adaptation on all the planes of

must be brought into action, the first essential for an efficent circle is this blended and harmonious action of the different elements which

compose it.

In spirit-life, and especially in the higher conditions there is such a perfect appreciation of this, that spirits are drawn together by their interior feelings, and hence circles are formed spontaneously, and are strongly attracted to certain specific objects, and this is one of the means by which they are held together.

· TO BE CONTINUED.

#### Annual Meeting.

Our first Annual Meeting will be held the first Saturday and Sunday in September, at Hughe's Grove, near Mifflin, Iowa County, Wis. Mrs. Mattie Hulett Parry will be the principal speaker, assisted by home talent. A cordial invitation is extended to all.

J. W. VANORMAN, Sec'y.

The Clock Struck Three.

This admirable work, just issued from this Publishing House, ably sustains the reputation of the author. The Clock Struck One and The Clock Struck Two were well received by the people, and were read with intense interest. The Clock Struck Three sounds forth with an additional stroke, the beauty, excellence and superiority of Spiritualism. It will command attention and respect wherever Spiritualism has gained a foothold. We shall have occasion to allude to it again soon.

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Floodwood.

BY J L POTTER,

Bro, Jones:—The history of Floodwood dates back at least six thousand years. To follow said lines in all their windings, is not only curious to the beholder, but equally instructive. The late flooding of the lower Mississippi has revealed to officers in command one of the most novel theories by which past drift periods in geological history can be unraveled. They say, "For miles were seen logs, driftwood and patches of turf and soil floating out into the gulf, filled with live animals, which clung to their frail barks with the tenscity of shipwrecked mariners. Among the animals were seen rats, raccoons, opossums, rabbits, alligators and moccasin snakes in uncounted numbers, all brought down from the swamps and marshes," etc.

The rise of Spiritualism like the overflowing of the banks of the lower Mississippi, has brought to the surface what stand out in bold relief, some of the worst characters that ever blotted the page of history—such as libertines, prostitutes, liars, adulterers, and those that say that there is no such thing as wrong. Such is the professed teachings of some of the would be leaders of the new departure. But like the Mill River disaster, when the water was sweeping on in deadly fury, carrying down to a watery grave old and young, innocent and guilty, there was but one that dared to bid defined to the sweeping tide, and sound the alarm of danger to the people be-low, so among all of the spiritual papers published, there was but one that took a bold stand against the pernicious doctrines of free-

RELIGIO PHILOSOPHICAL JOURNAL. "

lust, and that was the

If the man had not sounded the alarm at Williamsburg, who can tell how many would have joined the one hundred and forty-five that bid farewell to earth in the full flush of health? So in Spiritualism had not the Journal. kept the ideas before the people, many would have been wallowing in sensualism and prostitution. It would be, at best, a Yankee guess. Let us, however, review some of the sayings and doings of some of the leaders and learn of them what they would like to do, and where they would like to have us follow them. Turn to Banner of Light, of June 6th, 1874, and read Dr. H. F. Gardner's speech in favor of dissolving the Massachusetts State Spiritual Association. He says, "The protests against the great body of Spiritualists of Massachusetts being bound by the action, as in this instance, of two local societies, Boston and Haverhill." That is all well if we thought that Dr. Gardner meant what he says. We turn to Woodhull & Claffin's Weekly, of Angust 30th, 1872, and read what Dr. Gardner said and did at the Silves Labo Camp marine. the Silver Lake Camp-meeting. Dr. Gardner introduced the following resolutions:

Recolved, That anything that is inherently right can not be made wrong by any legal enactment.

Resolved, That anything that is inherently wrong, can not be made right by any legal en-

After the passage of the above resolutions, Dr. Gardner said. "What becomes of marriage under the ruling? If it be right for the sexes to cohabit, any law can not make it WYOUG.

Those resolutions relate to horse stealing, highway robbery, or the back pay steal, just as much as they do to marriage, and the Spirit-ualists of Massachusetts are just as much in favor of horse stealing, because the resolu-tions passed, as they are to Mrs. Woodhull's social theories. Hear her remarks upon the passage of said resolutions: "Spiritualists of Massachusetts, by the adoption of these resolutions, place themselves squarely on the platform of social freedom," and Dr. Gardner responded "Amen." Now he does not want two local societies to vote for the great body of Spiritualists, but in '72, he was willing to have free-lovers from all over the country vote at the Silver Lake Camp-meeting, and saddle Mrs. Woodhull's social theories upon the Spiritualists of Massachusetts. Consist-

ency is a jewel, truly. But let us ask what her theory is: "My theory permits any two persons to contract sexually, but does not permit them to make exhibitions of themselves to unwilling specta-tors; nor to insult public decency in places that belong in common to all."—Toledo Index,

of March 9th, 1872.

Spiritualists of Massachusetts, are you will-ing to admit to the world that the passage of those resolutions forces you to acknowledge her theory as true, when there was not one out of every hundred of the Spiritualists of Massachusetts, that had a voice in the passage of the same. Ask yourselves who voted for those resolutions, and learn that the voters came from ten or twelve different States of this Union, and they vote for the Spiritualists of Massachusetts. The world moves truly. Many of our reform speakers scout the idea that the church has ever taught us that man is a free agent, and, with the next breath, say, "All love is free." Hear T. B. Taylor in JOURNAY, of April 25th, 1874, define his posi-tion upon free-love: "All love is free; that is, not forced, not compulsory. No one can be compelled or forced to love another. Can a young gentleman or lady love where there is nothing lovable? One can not love what is not lovable, nor can he help loving that which is loyable if he has the ability to appreciate the loyable." I fail to see where the freedom comes in in such statements as the above. Our love is just as much the result of law, as our being is. We are either free agents through and through, or else we are creatures of circumstances and subjects of law. Let spiritual speakers take one horn of the dilemms and stand to the ruling in all public efforts, then the world will know where to find us, and what we do believe and teach.

convention that we may oppose the Universal Association of Spiritualists: Brother Kates says in Banker of June 20th, that he will not be able to attend such convention, but you go ahead and oppose them. What for? Because the time has come when spiritual societies must affiliate with the Universal Association of Free-love Spiritualists or else oppose it. I would like to ask Bro. Kates what more Spiritualists can do in a national convention, than State and local societies all over the land have. by resolving against all such practices, and refusing to employ speakers that advocate such doctrine. Let Bro. Kates and others perfect their State and local societies first, then we can have a national association that will be an honor to the cause we love. Grow the baby into a man is the teachings of nature. We now arrive at the point where the problem of death is solved. Mrs. Woodhull in her great speech at Chicago, said, "When perfect sexual relations are formed, we can not be sick." This is what she means. She says on page 18, "Those who have any near approach to them can not be sick; and those who shall have them perfected, can not die." How do you get these truths? "Spirits, who have never deceived me, have informed and shown me why it must be so," etc. She has never reached anything

But we now come to the call for a national

so brittle that it is liable to map at any moment." But in 1st Kings, 11th chap., 81 verse, we have another example of social freedom. And he had seven hundred wives, princesses and three hundred concubines, etc., still Solo-mon did not get the sexual relation perfected, for surely he died.

When two as noted physicians as Solomon and Mrs. Woodhull prescribe for our sexual ills, and die taking the medicine, that is to cure the whole world, how can we, poor fellows, that have not had half the experience with themselves in testing the heavenly potions keep back the doubts that crowd themselves upon us as we see the infallible remedies fail in time of need.

It appears that the world has always had so cial freedom advocates. The Bible informed me of a class that practiced its teachings years me of a class that practiced its teachings years sgo. Allow me to refer you to chapter and verse. Turn to Isaish, 57 chap., 8 verse; also to Jeremiah. 2d chap., 20 verse, and Ezekiel, 16th chap., 25 to 42 verse, and you can get quite an idea of their teachings. Right here let me say that all labor to get the two factions of Spiritualists together with this bane of sexual promiscuity, the corner-stone of the one wing, are not only doing the cause great harm, but covering themselves with shame and disgrace.

What Constitutes Spiritualism?

BY DR. H. P. DAIRFIELD.

In this enlightened age of progressive thought and freedom of speech in which mortals and angels take a part, I am moved to say that the universe of mind and matter in all its relations of life, constitutes the alpha and omega of Spiritualism. It is the all and in all of life, wisdom and love to educate and free humanity

from the wrongs and evils of ignorance and error which prevail in society.

Among all the perplexities, intricacies and confusions, in the moral, social and political apheres, it comes in with its earthly and heav-enly powers of wisdom and love to remove the cause of irritation and suffering. Therefore, love constitutes one of the primary principles of Spiritualism, and if there is any class of people on earth, who ought to cultivate for each other the spirit of fraternal love, it is those who have learned through nature and revelation that God is love, and universal in his manifestations of it. Every one who be-lieves this grand spiritual sentiment, ought to cherish a tender, loving regard for his brother

This is the inference of the great apostle John, "Beloved, if God so loved us, we ought also to love one another."—(4: 11).

We all love life freely and the good things which appertain to it. The cultivation of this principle promotes human enjoyment and prosperity. It is the strong bond which holds ociety together. It will never break up a family relation, nor destroy a nation. It is the love of life and truth which inspires our departed friends to leave for a moment their shining abodes and teach us the blessed leseons of our immortal, progressive nature. They have an inexhaustible source of ways and means whereby to convince the world of their presence and power, and those ways and means are employed in accordance with the dictates of love and wisdom, which constitutes the main spring of action. Freedom, also is one of the fundamental principles of Spirit-

We are free to live, move and have our happy progressive being, but this life must be educated, and our movements justly restricted, so that we may not trespass upon others. Free love also should be educated to its proper sphere in freedom, then it will become very useful, working no ill to its neighbor, but without this care and attention it may with other faculties of the human mind, overleap its rightful bounds of freedom, and play sad havoc in society. Water which is indispensable and free as love, when it, from any cause, breaks away or overflows its natural channel of freedom, confusion, suffering and death

mark its wild passage: Fire which is so essential to life and comfort, unless guarded and protected, becomes an element of sorrow and destruction. It is so with nearly overything in the universe, and the only protection humanity has, is to let the enlightened faculty of reason bear absolute and irresistible sway over all its inferior faculties and blind consciousness.

It is right and proper for every person to be free and independent in a very exalted and important sense, but in order to become so, they must submit to the authority of reason. This is the presiding genius of the soul, bear-ing on its nature the eternal likeness of the divinity, teaching the perplexed and care-worn pilgrim in the journey of life.

Of the Passage in Tacitus.

BY A. B. CHURCH.

According to history, the eye of man never saw it previous to A. D. 1468. It was probably inserted to give Christianity an historical basis from the pen of Tacitus, as attempted in

Josephus and other ways, for 1400 years.

The facts are, that in A. D. 680, at Constantinople, a Church Council was held, and a decision ratified by Pope Adrian the first, that "instead of Christ being represented in the form of a crucified lamb, the crucifixion should represent a crucified man "thus to establish a belief in an incarnate God," who had performed so many miracles, and was crucified for asserting he was divine "and was the lamb of God that taketh away the sin of the world," God being worshiped for ages in the form of a lamb up to 680, and after that time, in the form of a man.

Miracles are the attested proofs of Christ's divinity, but what shall be thought of the assertion in Rev. xvi: 14, says that "the spirits of devils work miracles," or Rev. xiii: 14. in 'deceiving all by means of those miracles," much stress is put on prophecy, as foretelling Christ's coming, and yet Hosea ix: 7 says, "a prophet is a fool," and Jeremiah xiv:14, that "prophets prophesy lies," and xxiii: 16, advises "hearken not unto a prophet, "for Rev xx:10, says "they shall be tormented day and night forever," for their iniquity we must suppose. Jeremiah v.31, says "they prophety falsely, and the priests bear rule by their means," hence the allusion to Christ in the history of Tacitus to help perpetuate it by having his history to refer to. It has had its day, but is

The above is for my critics, or any one to pick flaws in if they can, to which I add for the especial benefit of those who think I refer to the wrong Cœsar, that I will reward any one to point out one more correct from among the 110 of that hame in the work of Tacitus, having that work before me now as a basis at the start. I will also reward any one that will point out errors in my work, Vivid Truths, excepting a typographical error. Faithfully for truth, progress, and full investigation.

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# Poices from the People.

HINGHAM, WIS,—Mrs. M. A. Potter writes.— That bright angels will guard you safely through earth life, is my sincere wish.

GIRARD, ILL.—Daniel White writes.—If you know of any good physical medium passing through here, I would like to have them stop with me and stir up the dry bones here.

MERIDIAN, MISS.-W. G. Stevenson writes .-I like your paper first rate in a general way, even if you do give some pretty tough Spiritual yarns in

E. RANDOLPH, VT.—T. S. Merrill writes.—I think my fifty cents has tried your paper long enough to know that it is the best that is printed in the United States, for it is not afraid to publish to the world the truth, and put down free-lovelsm.

ROCK ISLAND, ILL. J. M. Norris writes. I can not well be without the Journal. I shall try and take it as long as it advocates truth as I understand it. May the good angels bless you in combating error. WESTON, W.VA.—S. E. Barrett writes.—Every

number of your Journal received here seems to increase the interest felt in the Spiritual Philosophy, and I believe that great good can be done here if we could have a good test medium to visit Weston. CALIFORNIA, MICH.—Mrs. I. Balley writes.— How sorry I feel for the homeless, made so by the

Chicago fire. You, too, have been a sufferer. Especially do I pity those who have been reared in luxury, who have been so suddenly brought down to penury and want.

MARENGO, IA.—N. P. Drown writes.—I take great pleasure in extending the circulation of your valuable Journal, believing that its pure philosophy is the present savior of the world. It comes to me with its sweet incense of life and light, lifting up the soul to purity. COLUMBUS, IND.—A. B. Church writes.—Will you allow space to inquire of friend Tinney if he truly believes his spirit will have no "supremacy" over the body after the life leaves it? He says "his effort shall not be wanting to settle questions on their merits," hence I ask for yes or no to my question, without circumlocution.

NORFOLK, VA.—C. P. Cardozo writes.—I gave those copies of the Journal to an old and intimate friend, a physician of North Carolina, on last Saturday, and I received a letter from him toddy in which he said, "The papers you gave me, have very deeply interested me." So you can see wherever the Journal goes, it acts like a charm

RIENZI, MISS.—J. M. Martin writes.—I have experienced much pleasure by reading the Jouan-AL, and I hope some benefit also. There are but few professed Spiritualists in this part of the country. Your position on the free-love question will be fully endorsed in this part of the country. by all, whether sympathizer with you otherwise or

PIEDMONT, MO.—J. C. Morris writes.—Judging from the number of copies of your paper received weekly at our small village post office, there are many believers in your philosophy in our vi-cinity, the most notable one of them with whose views I have made myself somewhat acquainted, is Dr. G. W. McCord, of Piedmont, who claims that through the aid of spirits he can cure all discrease that he is called man to teach eases that he is called upon to treat.

PADUCAH, KY.—Nellie Miles writes.—I have long thought I would tell you what a welcome visitor your paper has become to me. Spiritualism has many opponents here. Many believers will not declare themselves such because so many people profess to think that all Spiritualists are free-lovers. That has hurt our cause ever so much, and I honor you for the stand you have

DENVER, COL.—Orson Brooks writes.—I have observed in my Religio-Philosophical Journal of 25th instant, that you are again a sufferer in the late fearful scorching that poor dear Chicago has again experienced, and as my subscription expires Aug. 8th, 1874, Lenclose P. O. order for a year's renewal of the paper I can't think of doing without! Your course, in all that interests us here and hereafter, I believe is correct, and in which for one, I sustain you in my feeble way.

Thanks, Brother! Our property that was destroyed was a fource of a handsome monthly rental revenue, besides being a basis for raising money at any time when necessity required. We have not yet received a cent's insurance, but we hope to eventually. Our monthly rents being cut off, together with the hard times, makes it hard for us to meet current expenses. Our subscription list being very large, our expenses are proportionally great. Hence we are compelled to ask our subscribers to remember our necessities, and to deal generously with us by remitting honest dues for the past and to renew as speedily as possible.—Ed. Journal.

GREEN HILL, GA.—W. F. Moulder writes.—
My wife is a missionary Baptist, but she likes the
JOURNAL as well as I do, and always takes that to
read first, out of five papers we are taking. I have
been taking the "Star in the West," but that is
not progressive enough for me. I hope your doctrine may be true; nothing short of that or something as good will ever satisfy reasonable men and
women. I am in a section where there are but
few investigating men. especially on religious few investigating men, especially on religious

SWEDE'S FOREST, MINN.—Peter Swenson, P. M., writes.—I have read the five chapters headed M., writes.—I have read the five chapters headed "A narrative—the experience of John King," and that of Katle King, in your good paper, with much interest, and am anxiously waiting for the other chapters to appear. I wish I was able to have the same translated and printed in the Scaudinavian language, in pamphlet form. It advertised it would sell well. It would cause our liberal minded man and wowen to think of the hearafter in a men and women to think of the hearafter in a different way than they do now. We have many liberal minded men and women among us, and they should have the right kind of reading

GRASS VALLEY, NEV.—Benj. Blokford writes. —I have been reading your paper of late, and I find it creates within me a desire to return to the fold. About 1853 I commenced investigating Spiritual ism, and soon began to develop as a medium, and became a good healing medium in the course of three years. I could cure any curable disease; the disease would be drawn from the afflicted to me, and when they were entirely free it left me. I could find the identical tooth if one were sching, or any pain in a person's body, even if miles from me. About 1868, I began to get careless—in fact almost reckless, and that power left me. If I had but one week to live, I had rather be under the influence of some high intelligent spirit, than ten years without it. years without it.

years without it.

SAVANNA, MO.—Theodore F. Price writes.—It has been some time since you have had a line from me, but as I am now in the field again, it is my intention to communicate with you frequently. I delivered a lecture at Wichita, Kansas, on the evening of June 30th, to a fine audience, in which I was assisted by my wife. Hattle E. Price, who after a prelude of music, recited a beautiful inspirational poem, with which the audience were highly pleased. Since that time we have been isboring in Missouri, having delivered two lectures on the evenings of July 22d and 23d, at the flourishing town of Trenton, on the Chicago & R. I. R. R. We were the first to speak on liberal subjects in that place. We were also she first liberals to speak on Spiritualism, at the city of Plattsburgh, where we appeared on the evenings of July 25th and 26th. Spiritualism is getting a strong foothold at the latter place, where an interesting circle has been formed by Geo. Preitie, medlum, Chas. Lively, Mr. Foiree and others. On the evening of July 28th, we lectured at St. Joseph, Mo., at the hall of the "Liberal League," We are now engaged to lecture there for one mante.—We are now engaged to deliver a course of 4 lectures at Savanna, Mo. We opened last night to a crowded hall in the Court House.

NORTH WEST, O.—J. Haughey writes.—The Journal is the only medium through which I have an opportunity of learning snything about the philosophy of Spiritualism. The wonderful mediums through whom Spiritualism is said to be proved, are like the good little children we read of in the Sunday School papers, a great way off. I would like to visit/some good medium, or have them visit this vicinity, but in either case there is quite an expense which we are not all prepared to meet, as money appears to be at the root of all good as well as all evil. I attended the yearly meeting of the First Religio-Philosophical Society of Hillsdale Co., Mich., on the 20th and 21st of June. The meeting was well attended and the speakers talked "very pretty," but they were not of that class that true Spiritualists endorse—Todd, Waisbroker and others.

COLDBROOK SPRING, MASS.—Mrs. E. G. NORTH WEST, O .- J. Haughey writes .- The

COLDBROOK SPRING, MASS.—Mrs. E. G. Matthews writes.—I am glad we have one so hold and fearless in our ranks, who dares publish the truth unmindful of consequences. I am glad, too, that you do not forget the good there is in mankind and womankind too; surely there is much in this beautiful world that is Christlike and commondeble. Many true and noble souls like in this mendable. Many true and noble souls live in this our age. It is truly refreshing to read of good deeds done one to another in the midst of the tumult and strife which are witnessed in the daily routine of this checkered life. If people who are capable of writing articles for publication would send their best thoughts abroad and encourage high and holy aspirations and every noble endeavor, and discard all that is low and sensual, and try and cultivate a love for the refined and beautiful, the world would soon witness the happy result; that such may be the case is my most earnest wish.

CLEAR LAKE, IOWA.—M. P. Rosecrans writes.—This place is becoming popular as a watering place, and during the warm season is visited by many strangers of both sexes. Last year the Methodists held a Camp Meeting here near the lake, but the love of God and the fear of the Devil were lost sight of, and sporting, boating, fishing, with other fieshly pleasures were sought after, and Christ and him crucified were only secondary matters; the meeting ended in two or three law suits among the pea-nut venders and the trustees of the church, the latter coming out contrustees of the church, the latter coming out con-querors—result, no souls saved, Christ below par, and the Devil highly pleased; and the maxim that '!all things tend to the glory of God' proved un-true. This season the ministers are in force with their tents and are having a great good time true. This season the ministers are in force while their tents and are having a grand good time, while their poor laymen are broiling in the hot sun in the harvest field earning money to pay the expenses of their spiritual guides. Verily the service of God is all that lazy men can ask for; is much easier than binding grain, or raising wheat or corn. I am inclined to believe that if God were to corn. make us a visit at this time, he would be disgusted with his ministers, and I know his ministers would be with him.

ELY, VT.—Lillie Diamond, a little girl, writes:

—What is Home without a Mother? Home with a mother is the dearest place we can possess; all is joy and cheerfulness. We see no sad hearts in a home that has a mother to protect and guard against all evil. While on the opposite a home without a mother is the most sad place you can pass; everything looks deserted. In days of yore you used to see a sweet and motherly face there, looking out from among the vine-clad porch; as you used to see a sweet and motherly face there, looking out from among the vine-clad porch; as we pass by now we'see no more those loving eyes that used to great the we'ary traveler on his long and thesome journey. What is a mother? She is the hope and light that guides her little family along the abrupt paths of this unhappy world. If any one of her little ones have the misfortune of getting into any trouble, they will find consolation. How grateful we should be—how many times we should thank God for giving us a guide so kind and true, to lead us in the paths of virtue and purity; to watch over us in our youthful days when we ity; to watch over us in our youthful days when we most need soothing words and a sheltering hand to protect us in our rambles through our childleh days. Those who have the happiness of having a mother, should try and do all that is pleasing to her, bear all the little chastleements that she may see fit to impose upon you; bear all your trouble without ever murmuring against her, waiting for reward in the spirit-land.

DALLAS, TEXAS.—W. T. Clasbey writes.—For the benefit of all whom it may concern you will please publish the following: After canvassing the State of Texas for about six weeks past; in view of selecting a locality for our Spiritual colony, referred to sometime since in my "circular." I have made a selection of country on the Texas and Pacific Railroad, sixteen miles east of Dallas, in Dallas County. My selection is based on the following statements, to wit: Lands can be bought at five dollars per acre, that will compare with any in Illinois, Iowa, or Missouri, located on the above railroad, and distance only sixteen miles from the county site; wood-land convenient at five dollars per acre; good well water can be had by digging from sixteen to twenty feet; some few springs on the land; good yellow pine lumber can be furnished on the ground for \$18 to \$20; rock for building purposes on the line of said road only a short distance. These lands are in close proximity to curtivated lands, showing it to be in a fine agriculturation. These lands are in close proximity to culal district. Products of the country are corn, wheat, oats, barley, Irish and sweet potatoes, cotton, castor beans and tobacco; in fact, any thing that grows in the more northern states. Good locality for fruit of all kinds; vegetables also do well. Let all good Spiritualists that want a new home and a co-operative industry, who are willing to lend their aid in building up a good town and neighborhood in a good climate, will find that there is no speculation in this, only for the whole colony. All interested in the enterprise will at the earliest convenience advise us of their intention to join the colony and the amount they wish to invest, so as to enable us to secure the lands as soon as possible. For further information please address W. T. Clasbey, Savannah, Mo.; Franklin Griffeth, Dallas, Texas, or Judge E. Myers, Rosen-

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Alexander Smyth, Medium,

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#### Nork Department.

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

Subscriptions and Advertisements for this paper re-ceived at the New York Magnetic Cure, 437 Fourth Avenue, by Dr. Babbitt.

#### IDA MANNING AND HER LOYERS, (Concluded.)

A few months after the logical contest between Boothroyd and Muuson, Ida playfully fluig herself into her fathera's lap, exclaiming, "Papa, what think you of my two lovers? Which one shall I take?"

This she did to draw her father out, especially as both her admirers were becoming more and mays interested in her, and save un-

more and more interested in her, and gave unmistakable signs of being in earnest to gain both her hand and heart.

"Which one shall you take, did you say, my daughter? So far as I have seen them, I am half inclined to think that you'd better take them both."

"And what shall I do with both?"
"Throw them overboard, just as you have

all the rest." "Why papa, how cruel," said she laughing.
"My Sunnyface, you know it is against my principles to give orders as to what persons a child of mine shall love or not love, and I have determined that you shall be queen of your own heart, and yet if you wish my opinion, which may not be as good as your own, it seems to me that Munson, though a very pleasing young man, is of smaller pattern than my daughter, while Boothroyd, though sensible is somewhat verdant, and being a mere laborer can scarcely afford the style of life which you

"Why, my dear old man," said she putting her arms around her father's neck "you're the best papa I ever had, so far, and you are ever so wise, but I am quite inclined to think that you've missed it this time. Do von know that for once I am almost awestruck with a certain something that is very profound and mysterious in the character of Boothroyd.

"I've often known young ladies in love to be awe struck with their lovers," said her

father playfully.

"Look here, papa, did you ever know me to run wild after a mere feolish impulse? Is that the way you have reared me?"

"No, darling. Go on with your narrative."
"The truth of it is, that Boothroyd cannot be a commonplace laborer, or if he is, he has one of the keenest intellects I ever knew, and it is broad, progressive and open to all truth whether popular or unpopular. Papa, if I ever marry I am going to marry a man not whether popular or unpopular. Fapa, if I ever marry, I am going to marry a man, not money, or fashion, or fame. If a man has these, all right, but these without the man would be but superficial playthings that I should soon tire of. I can measure and weigh such a person as Lemendein about five minutes and can sound Mr. Manson five minutes, and can sound Mr. Munson in a single hour, but the more I see of Boothroyd the more he grows upon me like some large object in nature, as I approach it. He goes beyond me, and I feel that he is deeper and broader than myself. Mun-son at first looked with a kind of contempt on him, but never has a subject come; where knowledge and thought were displayed but that Munson has proved only a babe in com-parison, and now when any difference of opinion occurs, he gives up heat before they fairly commence. If you had heard him as much as I have you would agree with me. I want to tell you of a singular circumstance. Papa, you remember the case in which the lawyer J. B. Arlington so elequently and nobly defended a widow woman in New York against a clique of dishonest speculators even when

there was no hope of reward."
"Yes, a splendid fellow truly. I should like to become acquainted with him." "Well, all three of us were sitting together st one time and I remarked as I took up the paper, Mr. 'Munson, will' you please to read these thrilling passages of Mr. J. B. Arlington's speech in defense of the right?'

"Certainly," said he, "for he must be a capital man from what I've heard of him."

"Mr. Munson then read the passage in quite a glowing style, remarking that it was one of the best things he had seen anywhere. But a singular coincidence occurred right here which throws some light on Mr. Boothroyd's character. Mr. Munson made a statement about the case which Boothroyd differed from, and proved to be incorrect. After Boothroyd

had proved his point he then remarked: 🗢 I will now mention a little circumstance, which you may be surprised at, and that is I heard Mr. Arlington admit my side of the question himself, and more than that, I have to inform you that Mr. Arlington is what some people would call my boss, that is I work for him and live with him in his pleasant home on Staten Island. Sometimes I mow a little, sometimes cultivate the flowers, and sometimes improve the design of the park and frequently go to his office in New York where I render him what assistance I can. He very kindly gives me every privilege that I wish, and tells me to make it my home with him for my natural life."

"He must be a dear good man, said I; I should be delighted to meet him."
"Then I'll tell him so when I go home, shall I?" he remarked.

"No, you must not." I replied. "Is he married" said I jocosely.
"No, and really I don't know but he would fall in love with a young lady just about the character and style of Miss Ida

Manning. I think I'll tell him about you."
"Don't you for the world!" I exclaimed.
"Now, Papa, wasn't it funny how we got caught praising up his employer so strongly, and especially how I got thus caught?" "Yes? Why didn't you tell me of it be-

fore ?" "I forgot it, Paps. And then I was so sur-prised to see Mr. Boothroyd's learning. At one time he translated some Latin for me, and at another time he quoted some verses from Tasso in the Italian, while in matters of high art he seems to have an exquisite taste. Isn't

he a perfect riddle?"

"My daughter is really in love."

"Well, Papa," said she archly, as she placed her hand over her heart, "I think there is something that goes pit-a-pat down here."

"My pet is very womanly after all, and is bound to love. At one time it did seem as though she was to be an old maid, as no ganthough she was to be an old maid, as no gen-

tleman stood any chance with her." "Papa, did you think I wasn't going to love? Then you made a great mistake. I can love ever so hard. It's as natural for me to love as it is for the sun to shine and I am

not sahamed of it either." "Bless your heart, my dear girl, I should be ashamed of you if you were such a lump of wood that you couldn't love. Only see to it

that you love wisely and well, my girl, and I shall never complain, you may be sure."

Thus confidentially and with the simplicity of nature, did father the daughter pour out their hearts to each other. As the good-night kiss was given, Ida looked affectionately into her father's face and said,

Papa, you are my first accepted lover, and i shall always return your love, whoever else may claim me." .

A few days after this Mr. Munson proposed to Ida, and was rejected as the reader may well surmise. Mr. James Boothroyd seeing a clear field, approached Ida on the subject. He informed her that he had possessed for some time back a deep and absorbing love for her, and if this love could be returned he should be most happy to commence the journey of

life by her side.

Ids admitted that she admired him very much for his keen intellect, his love of truth, and his largeness of idea, and yet how little had she seen of him; how little did she know of his parents, his associations, or his antecedents excepting through the beloved friend who gave him the letter of introduc-

tion to her.
"True," said Boothroyd, "Nevertheless I desire an answer now. I think I read you well by my psychometrical power and I be-lieve you read the essential elements of my character in the same way. Your intuitions are quick and penetrating. Miss Ida, can you love me for myself alone aside from all associations, saide from outside appearance, with ciations, aside from outside appearance, without thinking of money or fame or worldly
standing? From other styles of mind I
would not ask an immediate answer, but from
your quick and keen perceptions, longer time
would be useless. As dearly, as I love you if
by this time there are no answering cords of
love in your heart it is best that I depart immediately, and for the last time. Please speak
your feelings boldly." your feelings boldly."

Ids saw now that there was a being before her as independent and decided with reference to her asshe had been with reference to the lovers she had heretofore dealt with, a royal soul, who could not be trifled with, and whose perceptions came straight and swift to the point like a stroke of lightning. A slow feeble nature that did not understand its own feeling, could only receive the pity of such a character. Ida perceived that there was great harmony of soul between them, and yet sufficient diversity of temperament to give physical harmony. She had always noticed that although his appearance was not so spruce and tasty as she would like, yet there was a magnetic and soul atmosphere about him that was delightful, and his every touch gave her sensitive nature a pleasant thrill. Turning her carnest brilliant eyes upward to him with a smile and a tear in them at the same time, she exclaimed:

"Dear Mr. Boothroyd, I do love you! God grant I may walk worthily by your side!" "Dearest of women!" he exclaimed, "before high heaven I here yow that you shall never regret the words you have spoken if I can help it!"

Mr. Boothroyd then called upon Ida's father for his consent.

Mr. Manning remarked that "he was something of a stranger, and that he did not know whether he would be in circumstances to afford her a home in case they became married and had a family; and yet he would not op-pose Ida's decision, as she was a good judge of human nature, and she must decide in what so intensely concerns her own happiness."

so intensely concerns her own happiness."

"Mr. Manning," said Mr. Boothroyd, "your solicitude with reference to your daughter is both natural and proper, and in anticipation of this Mr. Arlington who has always been very kind to me says, 'Ask Mr. Manning and his family to come over to Staten Island and pay me a visit. We will have a pleasant social time,' said he, 'then I will state what help I intend to bestow upon Mr. James Boothroyd.' I told him I would try and prevail upon Mr. told him I would try and prevail upon Mr. Manning to come to-day and spend the night

"Do so,' said he, 'and I will send my carringe down to the Brighton landing for you So you see everything will be ready for us if you will go this afternoon."

Mr. Manning consulted with Ida, who was only too happy to make the visit immediately. That evening saw them all at the Brighton landing where an elegant carriage and noble span of horses were waiting for them. Soon they were rolling off through the wooded avenues and among the stately manaions of the beautiful Staten Island. They wound around the heights and through groves and approached

an ornamented gate house.
"This," said Boothroyd, "is the entrance to Mr. Arlington's grounds and the place where I am employed a part of the time." "Beautiful!" exclaimed Ida.

As they rode through the private park the fine residence of Mr. Arlington, with its noble stone tower overlooking rivers, bays, landscapes, vast cities, and even a portion of the ocean itself, loomed up on their gaze. At the door of the mansion they were received by Mr. Arlington, the owner of the estate and the father of J. B. Arlington the lawyer. Boothroyd begged to be excused a few minutes and he would go and find Mr. J. B. Arlington. Meantime the old gentleman welcomed them to his home and entertained them most pleasantly. In about fifteen minutes a graceful pleasing gentleman made his appearance and was introduced to them as Mr. J. B. Arlington. His dress was simple and elegant, his heir flowed in easy wavy forms, his forehead was high, white and expansive, and his eye most genial but keen. In short he was a polished gentleman and had that richness of voice and ease of manners that held all persons with a charm. He had talked but a few moments when Ida screamed, sprang from her seat and clasping both his hands, exclaimed, "It's Mr. Boothroyd!"

"Yes," said he, "my name is James Booth-royd Arlington, or J. B. Arlington, as you gen-erally speak it."

Ida sank into her chair and for several minutes her alternate smiles and tears and overpowering emotions prevented her from saying a word.

Mr. Manning was astounded, and for a moment sat in blank amezement before he could realize the situation, then bursting into a hearty laugh, he clapsed Arllington in both hands, exclaiming, "Splendidly done! You have outmaneuvered us all! J. B. Arlington, I already know and love most sincerely, and now how know and love most sincerely, and now how proud I am to yield up this dear girl, the idol of my heart, into such hands. Take her," said he putting her hand in his "and may you both work out a noble destiny together."

By this time the elder Mr. Arlington be-coming enthusiastic took Mr. Manning by the hand and exclaimed, "Mr. Manning, as you have kindly yielded up your daughter to my son so do I yield up my son to your daughter, for I hear capital reports of her and believe her to be quite worthy of him. My son, seal the engagement with a kiss."

"Certainly, I always obey father," said he as he stooped and drew the nectar from Ida's

"Now please explain your strategy immediately," said Ids, looking up into his face with

a smile. "My dear girl, will you forgive my decep-tions before I commence?"

"I forgive you, proceed."

It's too bad truly to thus deceive such good people, but it was an innocent little trick and has produced noble results without harming anybody. This was my motive: Seeing how much of sham there is in society, how much worship of money, and display and reputation of family standing, I determined never to marry at all unless I could find one who could will Banker of Lieur please copy?

appreciate something nobler. If I ever married I made up my mind that my favorite lady must possess at least two things; 1st, sufficient acumen to perceive the real characteristics of my intellect and manhood in spite of my dress or money or outside appearance; 2ndly, she must possess such a high toned character as to be attracted to what is true and good in me so strongly, that it shall even overbalance some drawbacks in the way of appearance. I stated no falsehood to you. I signified that I labored for my livelihood, which is true, though the most of this labor is mental. I spoke of mowing sometimes, working in the park, etc. That is true and such labor is most useful, honorable, and strengthening to the body when not overdone, and strengthening to the body
when not overdone, and good for the whole
man. I said I worked for J. B. Arlington,
that he was my boss, etc. That is true, for I
am my own master so long as I can control
appetite and impulse, and this I think I have
learned to do. As the result of this, I have come out triumphant, have won the best girl on the footstool, and this is the happiest day of my life."

It was the proudest day of Ida's life also and she declared that she was satisfied, though she blushed and hid her face a little as she reshe blushed and hid her race a little as she remarked. "Only think, paps, how I was glorifying J. B. Arlington right to his face and having his language read and enlarged upon without knowing to whom I was talking."

At this they all had a good laugh, especially the elder Arlington, who was proud of his son.

"It was one of my best triumphs," said the

son, "thus to receive a compliment from one I loved, knowing it was so sincere and not

given as flattery."

"I wish to say a little about my son," said Mr. Arlington. "I brought him up to be self-reliant and told him from the first that I would give him a good education, paying his college and law-school expenses, and then he must be sufficiently manly to strike out for himself. Those that have money are apt to ruin their children, and I thought it quite unnecessary to have my boy grow up in idleness and dissipation, and so I required him to work in the garden or park and thus build up physical power as well as do good and help balance his strong mental efforts. Well, he has proved that he can go alone; has built up a good paying law-practice already and cained a fair reming law-practice already and gained a fair reputation, and I told him when he got married, I would deed him a number of acres of land and hand him \$10,000 towards a handsome residence. He must understand, however, that I do this in case the residence is here on my estate as I wish to retain my son and my new

daughter near me."
"It would be difficult to find a more beautiful spot," said Ida.
"So I think," said Mr. J. B. Arlington.
We've commenced harmonizing already, have

we not?" "I wish, too, to say a word about my daughter," said Mr. Manning. "I have reared her on much the same principles that you have your son. Her mother has made her skillful in domestic duties, and although it has never been necessary for her to work, she can cook an exquisite meal or scrub the ceilings if

an exquisite meat or scrub the ceilings if necessary. She can wield the bread-board as skillfully as she can the piano."

"Perhaps better, papa," she added.

"The evening passed pleasantly with rambles in the park and genial conversation, and a delightful but hygienic dinner. Mr. and Mrs. Arlington both welcomed Ida warmly truet. Arlington both welcomed Ida warmly, trusting the acquaintance was the beginning of many years of affectionate intercourse between them

A few months later the legal union of the happy lovers took place, and we leave the bride and bridegroom superintending the building of a tasty and cozy cottage home on the Ar-lington estate. May their honey moon never wane and may their love and truth increase evermore, extending into the celestial as well as through the terrestrial life.

#### Books Acceived.

REVIVALS, THEIR CAUSE AND CURE. By Hudson Tuttle. Boston: Colby & Rich, Publisher. This is a critical and comprehensive examination of this question. Mr. Tuttle presents a clear solution of the subject. The cause of these wild tumultuous excitements that have assumed the name of revivals, is presented to the world in a concise manner, in an eight page pamphlet. It is well worthy of persual.

HALF-HOUR RECREATIONS IN NATURAL HIS-TORY-Insects of the Plant House. By A. S. Packard, Jr. Boston: Estes & Laurist, publishers For sale by Emerson & Scott, 239 West Madison St. Chicago. This pamphlet of 35 pages is fresh with facts

and illustrations bearing on the habits and nature of insects. This is a choice number, and will be read with pleasure and profit. ARMSTRONG PRIORY. By L. N. Comyn, author of "Ellics, a Tale." Boston: Estes & Lauriat Publishers. For sale by Emerson & Scott, 239 West Madison St.

This is a novel of deep and thrilling interest. The author exhibits rare talents in carrying forward the chain of events.

IN MEMORIAM. Captain Joseph Fry, the Cuban Mar-tyr. By Jeanie Mort Walker. Published for the ben-efit of the widows and orphans.

### Married.

In Rutland, Vt., Aug. 4th, by Rev. C. Woodhouse, Mr. Enward Brown and Miss Della M. Endy, both of Chit-tenden, Vt.

In Rutland, Vt., July 21st, by Rev.C. Woodhouse, Dati W. Eddy, of Chittenden, to Miss Eva L. Heusted, of Ridge Mills, N. Y.

# Passell to Spirit Life.

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

Passed to spirit-life, from Ogden, Utah, July 23, 1872, little Rodent, youngest child of Thomas and Rebecca Staynor, aged 2 years and 1 month. Funeral services preformed by the writer, Mrs. P. W. Stephens.

OLIVE C. Someoderipassed to spirit-life, June 30th, 1874, aged 47 years. Disease, dropsy.

She was one of the oldest mediums and advocates of Modern Spiritualism. She was one of Nature's ladies, lived an exemplary life, and was instrumental in adding many proselytes to the cause she embraced.

Passed to spirit-life, on the 10th of July, 1674, after an earth-life of 5 years, 9 months and 22 days, FREDDID M., son of Charles M. and Sarah C. Sweetser.

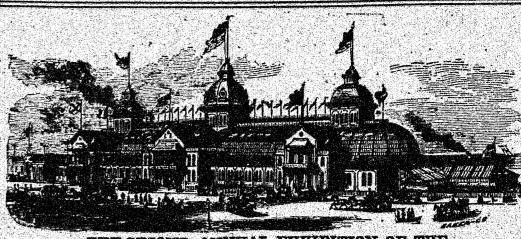
Father! is it wrong to murmur? Let us weep a little while! Bye and bye the pain will soften, Bye and bye the sad lips smile,

Little FREDDIE! Did some angel, White-robed, tender eyed and fair, Pause a moment at the portal, Smile, and becken him up there?

Think how safe, and white and pleasant,
All the isddie's path will be!
Think how painful mertal life is—
Be content; the child is free.

Passed to spirit-life, from Delano, Minn., July 80th, 1874, Cona A., daughter of Mr. and Mrs. Teas, aged 5 months and 13 days.

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