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

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GRAND SUN.

The Chief of the Natches RY PANNY GREEN M'D DUGAL.

From the dark cypress valleys, O Father' of Waters,

The race of the Red Man is passing away. We must leave our old woods and the graves of our Fathers To roam in the track of the vanishing day

Yet the Lord of the Forest was noble and stately, Ere the strength had expired in his alacken

He stood like a rock in the moment of danger, With a hand on his hatchet, his face to the

His people, like thaves of the summer wood, numberless, O'er their hunting grounds wandered, the

fair and the free, the Long House toutstretching from sunrise to squset, Threw a shadow unbroken from mountain

The Great Spirit saw the fair home of his children, And blest with a sweet smile the generous

land; He gave us the squash, the corn and the bean And answered our wants with a bountiful

hand From the North to the South, on the wall of the sunrise He hung a cloud curtain to hide us from

And told the bright stars, that were set there to keep it, That the eye of no stranger must ever look through.

And for moons without number, in virginal The land of the Red Man reposed in the deep, And only the Angels that guarded her gate-

Might behold her, or look on her shadowy

The King of the Beavers, long watchful and jealous, his poor

Saw the big rope that held the dark cloud to its mooring.

And swore by his teeth to divide it in twain.

So, hard by the rock in the core of the Crescent.f He gnawed at the hard rope from sunset till

When the Morning Star woke to her watch and her duty, And to her fair couch the young Hesper had gone.

Thus many moons passed, and the Beaver King, tireless, Still tugged at his task till the heavy sweat pearled: But at length the last fiber hung, pensile and

parted, And the cloud-curtain flew from the face of the world.

It flaunted away o'er the gate of the Orient, Refulgent with all the bright beauty of 'morn: Into banners of crimson, and saffron, and

purple, mischievous frolicsome winds it was torn.

Still higher upfurling, the influx of splendor Drove out the deep Shadows, so heavy and

We awoke then, our wondering eyes blinded with glory, For the air and the light were all blazing with gold.

The bright Moraling Star had been lingering in love-dreams, That were tinged, ere she woke, with the coloring fair;
For a youth of Orion had won her, and borne

In his own arms, away through the ambient She awoke half unconscious, and blinded with

splendor She scarcely could see the sad mischief thuswrought: But the brightness and beauty-confusing-

alarming-Inspired her sweet spirit and colored her

She strove to regain and replace the lost Shadow; But, alasi all too far, and too freely, it fled, Then she hid from the face of the angry Great Spirit, And pillowed in darkness her beautiful

Out afar, and afar, flow the crimson cloudcurtain-Away, and away, o'er the fathomless deep, Whild the Big Water watched o'er his sunny Spice Island, That lay on his bosom, all softly asleep.

Then the white stranger looked through far-That cut deep the distance, and lighted the No terror could chain, and no danger disarm

Nor would he a moment be tempted to stay. By his powers of enchantment, courageous and

cunning. Away o'er the unmeasured waters he flew By his magic compelling all spirits to aid him, While evil winds feathered his winged

if e stole from old Heno, his big bursting thun-

der. To unbind and let loose on our wood-sheltered shore. And by its breath blasted, our suffering people Dropped silently down, and were heard of

no more

his slave.

For all the dear rights of home, country and freedom

We poured in red rivers the blood of our braves: But he conquered at last by the cruel fire-water, That roboed us of reason, and made us

The white demon ravaged our beautiful borders.

His tracks were all bloody-a spirit of wrath, He was clothed with a bad strength, and armed with destruction, And the fires of our blazing towns, lighted

his path. All we loved or held sacred-our time honored

tressures. He stru k with some deadly or withering speil,

Till his corn had grown rank with the mold of our people, And at his snarp ax ring our old forests

And now from the long cherished Land of our Fathers

We are driven away, to behold it no more. The darkness around us no dawn light shall brighten: For the day of our pride and our glory, is

Away, then, away-with our perishing people, To lave in the ocams of the far sinking sun; We linger awhile, but to struggle and suffer, Until our last journey is joyfully done

And when the Deep River rolls darkly before And on Life's cold hearth, lie the fast fading

The Angel of Death, on the trail of the rainbow. Shall lead us/away to the Country of Souls.

* The Mississiopi.

* Most of the Northern tribes had a tradition that before the Spiral of the Waite Stranger, there had been a rign of universal peace and brotherbood, when all the nations were unived in one. Thus, in their highly figurative language, they termed the Long House; and they described it as raching from the Atlantic to the Pacific.

* Piercenth Rock. 1 Plymouth Rock

The Eternal Christ and the Man Jesus.

BY O H CROSHY, PASTOR OF THE UNIVERSALIST CHURCH, PULTON, N. Y.

About eighteen hundred and seventy-four years ago, was born in a manger in Bethlehem of Judea, one who by command of a spirit messenger was named "Jesus." As he became an acknowledged teacher, it soon came to pass that by his disciples, he was called

It is not my purpose now, even to name the various theories which men have set forth with regard to his nature; but to indicate what to me seems perfectly accordant with the Scriptures, with reason and the eternal fitness and

First, what is the meaning of the word "Carist?" 8 mply, "The Agointed." Was "Jesus of Nazareth" the only Christ? Nay, for it was a custom of the Hebrews to anoint all their kings and priests as they set them apart to their offices, and some, if not all, of the prophets, were thus anointed. Thus each of them became "Curist;" in the Hebrew, "Messish," i.e. "The Audinted." A few-instances: 1st Sam. 2:10-"And he shall give strength unto his king and exalt the horn of his enounted."—Ex 29: 29-"And the holy garments of Asron shall be bis son's after him, to be anolated therein." Lev. 4:3-"If the priest that is 'anointed' do sin," etc. 8:12-Moses anointed Asron. Num 3:3-The priests were anointed. 1st Sam. 10:1; Samuel said to Saul, "The Lord hath anointed thee to be captain over his inheritance." 12:3-Samuel calls Saul "the Lord's anointed," (i s Christ). 12:3-Bamuel 1st Kings 19: 16-"And Jehu, son of Nimshi, shalt thou anoint to be king over Israel.

Eich of these was "Carist," and Jesus was

also "Christ," but the anointing of the former was said to be with oil. Thus were they consecrated to their offices; while of Jesus it is said, Acts 10:38 that God anointed him with the "Holy Spirit." Taus was he constituted "the Christ." He, himself, also says, (Luke 4:18)—"The spirit of the Lord is upon me, because he hath anointed me to preach the gos-pel to the poor," thus showing that he believ-ed the "Holy Ghost" with which he was an-ointed, to be "the spirit of the Lord."

The anointing or inspiration of the infinite spirit, then, was what constituted the Christ-bood of the mandesus; or, rather, the Infinite Spirit is the Carist, and Jesus was called Christ, because of the remarkable manifest-Christ, because of the remarks ation of that spirit through him.

According to this view, there seems to be no reason for doubt or controversy about the

proper meaning of such language as St. John uses in the opening of his gospel, with regard to the "word," which, both there and in our thoughts, has always been intimately associated with the anointed Jesus.

The anointing or Christ spirit which was manifested in the words, the life and the power of Jesus, was the Infinite Spirit, God, who made all things, who was in the begin-ning, and will be through endless ages. Thus

we have au "Eternal Christ. But though God was thus manifested in the lesh, the earthly life of Jesus, he was not completely embodied and manifested there, more than the sun is all present in a single beam which reveals it. God was still everywhere present, the sustaining energy of all worlds, as the sun gives light to all its dependent worlds, though revealing itself to each eye by

a single beam Thus it appears that the Carist, who was supposed to have been born in a manger, and to have died on the cross, and whose life of wisdom, divine tenderness, holy faith and universal and impartial love, has inspired multitudes with the deepest reverence and sweetest trust, is still here and everywhere, the present compassionate, tender, loving, forgiv ing, helping friend, whose manifestation in Jesus of Nazareth, more than eighteen hun dred years ago, excites the wish in many that they could have lived with him, sat at his feet, felt the warm touch of his hand and the beating of his heart, looked into his loving eyes, and heard the words of divine wisdom and compassion that his lips uttered.

As certainly, as really and fully as the Christ was with Mary and Peter and John, of Judea, has he over been, is now and ever will be, in all hie tenderness and glory, with every hu

man being? Thank God!

If this be so, then what is the mystery of the life of "the man" "Jesus?" Had he a different nature from the of other men, that he manifested such brightness of the Father's glory?. Did the Infinite Spirit pour itself out exclusively on him; or had it different meth-ods with him? Both Reason and the Scriptures answer these questions with an emphatic "No!" "Wherefore in all things it behooved him to be made like unto his brethren." all points tempted like as we are" Expres sions like the following are numerous in the New Testament: "It is not ye that speak. but the Holy Ghost" (Spirit) "Holy Ghost shalt teach you" "They were all filled with the Holy Ghost" "Look out men full of the Holy Ghost." "Know ye not that your body is the temple of the Holy Ghost which is in you" "And there are diversities of operations, but it is the same God which worketh all in "For it is God which worketh in you both to will and to do of his good pleasure. "In him we live and move and have our

There is, then, in various degrees, an in-carnation of God in all his children. Before Jesus was born, the anointing spirit was in the prophets when they sought to know what "the spirit of Christ which was in them did signify." It was in all others, though they did not realize it so as to seek to know either the spirit or themselves. But Jesus was "God giveth "anointed above" his fellows. not the spirit by measure unto him," ie, he gave it abundantly, in a very superior de

gree. But by what method was this done? Was it by arbitrary act of God, so that Jesus had an experience different in kind from all that we have had, or any possible to us, and thus impossible for us to understand or have any ides of it? Is it to us a fathomless mystery? A mystery is something unknown. All the hidden springs of life are mysterious, and the coming and going of the spirit is mysterious; but none of these are arbitrary, but work ac-cording to God's perfect law. "When the beneficent law of hereditary descent" is well understood, that knowledge will prepare the way for understanding anything in man perceptible by man.

I assume here that man has a spiritual na ture, by virtue of which he is the image of God. "God is a spirit" and "there is a spirit in man," or rather man is a spirit, the offspring of the Infinite. God is the native ele-ment of man's spirit. Therefore, man nat-urally yearns after God. There is an inherent attraction which man doss and must ever seek to realize communion with God, just as the flower germ seeks the warmth and light of the sun for its life. Many are not conscious that they are seeking for him—not cognizant of the spirit's needs and life; but all the agony of unrest, and frantic rushing hither and thither of a darkened soul, are sure testimonies of the divine nature of man's spirit, and that it is blindly floundering, like a fish on dry land, not knowing the cause of its pain, nor what it seeks; but in man's case, actually seek-ing conscious communion with its source and only life-God!

"God is everywhere." Neither on "the wings of the morning," nor in "the utter-most parts of the heaven, nor of the earth"in the highest heaven, nor the lowest hell, can it be truly said, 'He is not there." He lies all around and near to, touching every soul, as the ocean touches every point on its shore. Why, then, do not all manifest a greater fulness of his life?

There are places near the ocean; that are parched and desolate for want of the influence of its waters. Some obstacle prevents their inflow. Ramove this obstacle, and the waters from in, and the waste place blossoms as a garden. So there are obstacles in the conditions and characters of them, that prevent the full inflow of God's life to man's consciousness—the permestion through, and consequent manifestation of the Christ spirit in mess.

These obstacles, though the result, partly of education, but chiefly of hereditary influences, waich are visited on children "even to the third and fourth generations," are hatred, en-vy, violent temper, lusts, all forms of selfish-ness and all that is vicious as opposed to real virtue. Let these be removed, and love en-throned, then every soul would be abundantly anointed with the Holy Spirit. Every one would become conscious of its indwelling, and be able truly to say "the Father who dwelleth in me, he doeth the works." Every one thus coming to Christ, finds rest. Then the moral and spiritual wilderness would blossom, and bear the fruits of the spirit, even as it did in

Jesus. The fact that the man Jesus was conscious of his oneness with God, and that he reflected so effulgently the glory of the Father and of the esernal life, is proof that other, and all other, men may be as he was he being the "first fruits;" and the "Christ" that is in us all, 'the hope of glory," is the prophecy and proof that we shall all become what Jesus was and is; as the germ in the acorn, in the prophecy and proof of the oak, when that germ is foster ed by one who knows how to surround it with the sest influences, and be to it a savior, even as God knows man, and is his husbandman

Taus, the life, the faith, the teachings and example of Jesus, are invested with a glory and power of helpfulness, an inspiration, which no other view of him can give.

But what light has the "law of unheritance" to throw on the mystery of his exaltation? Every age and nation has some marked char-acteristics of its own, a moral, religious, social, political or literary atmosphere, which produces a general likeness in the people of that place and time; and there are epochs in which the character and customs of a people are changed. This is so well understood that I think it undecessary to illustrate it here. It is also a well known fact that some people are more susceptible to the influences by which they are surrounded, than are others; and any marked characteristic of a time, is more per-fectly embodied in them than in others. This is multiplied in its descent from parent to

Consider again that the immediate and strongest mental activities of the expectant mother, are intensely and almost permanently, by psychologic power, wrought into the forming temperament, faculties and disposition of the embryo child, to be manifested in triple power in the activities of its earthly life. Thus Washington was the product of a ple's yearning and struggle for liberty. Born of parents eminently endowed with the virtues. cradled amidst flerce commotions, he was the calmination, the nighest embodiment of the spirit of his people and his time, the representative man. The outgrowth of the spirit of liberty, he was pre-eminently qualified to lead a people in their struggle for hoerty. His administration, too, formed an epoch in the nation's history.

With the earliest development of man's spiritual activities, there must have been a groping and yearning after the great Parent Spirit. As people came to feel more and more their need, the most susceptible persons embodied the emphasis of that feeling, until that spiritual yearning, intensified by the psychologic power of the mother's deep feeling, culminated in one whose spiritual nature was very susceptible to the inspiration of the Holy Spirit, one who could see higher truths, and receive and impart better revelations of God and duty and destiny, and lead people to a higher plane of life. This would be an epochin the history of the people, and would help them till their spiritual growth should cause them to yearn for a "better covenant," when according to provision of the perfectly wise God, the same process would be repeated on a higher place of Mfe. Thus the rule that "the demand brings the supply, holds good in all. things, as we plainly see it in the progress of our civilization and religious ideas and growth.

Thus "we can hear in all religions a group ing of the spirit, a struggle to conceive the inconceivable, to utter the unutterable, a longing after the Infinite, a love of God;" and thus have come into the world, seers, Brahma, Buddha, Moses, David, Confucius, Isaiah, and, anointed far above them all, the culmina tion of the world's longing, of the whole crea-tion graning and travalling in pain together, "the Way, the Truth and the Life," comes Jesus, the Son of Man; not of a man or a nation merely, but of mankind, illustrating in his character the universality of the world's need and of the Father's love. Moses was the medium of the Old Covenant

of the Jews. But soon the people began to look for, and the prophets to prophesy of, another mediator and deliverer, a new light which should shine for all and to all. This longing grew into expectation of his speedy coming A spiritually minded maiden, of the lineage of David, through whom he was expected, meditated on the glorious possibility of being the mother of the long desired and expected prophet. Her susceptible nature was wrought up to the highest spiritual experience possible to her, so that her eyes and ears were open to see and hear the spirit messenger, who told her that she was in reality to be the mother of her that she was in reality to be the mother of the world's savior. Then what heavenly peace, what holy trust, what sweet spiritual com-munion, thrilled her deepest being hourly through the months in which her life was moulding and quickening the germs of a life which was thus prepared to blossom into spiritual beauty and wisdom, and to bear the fruits of sternal life.

How unspeakably glorious are the possibil-

How unspeakably glorious are the sossibilities of motherhood! What harmonious and pure minded children might be born into the

world, and what bondage and struggles and sorrows avoided! Yet when these sublime possibilities are presented, the world sneers and scoffs, as the Jews did at Jesus, both at the ides and the ideal realized, yet Jesus was the proof of such possibilities. Doubtless, adgels and G d breathed their sweetest inspirations into the forming mind, and so will they into every such, conditioned to receive them.

Jeaus was born with every avenue of his nature open to the inflow of the spirit of God. The Hely Ghost came into his soul in un-measured tides. He had conscious commun-ion with angels and God. He intuitively saw eternal truins. The Spirit world was as open to his gaze as this; and the love and wildom of God surged through his spirit, like the heav ing waves of an infinite ocean. Because no selfishness or vice clogged the channels of his nature, therefore the Infinite Spirit flowed unimpeded into his spirit, and thus embodied, it became palpable to wondering worshipers, and impressed itself on the world as the highest

excellence and the purest.joy.
Here then, we have the "Eternal Christ" in all his gushing sympathy, his boundless trust and God-like powers, present to-day with every one. We see the man Jesus, the product of God's will, through the "beneficent law of hereditary descent," naturally and inevitably reflecting great brightness of the Father's glory. We see the sublime possibilities opening before all parameters. ing before all parents and all souls, and the prophecy of universal harmony. "We should so live that truth and love should be sifiuently poured on perception, as light and sound on the senses; and the sublimest thoughts of beauty, virtue, science and Doity, stream into our spirits like sunbeams audid the clouds, bathing them in glory."

\$1.50 pays for this paper one year, to new trial subscribers.

Bible Spiritualism.

BY D WINDER.

TEXT:- The spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him.—1 Samuel, 16:14:

BRO. JONES .- You have no doubt observed the tendency of the human mind in the pres-ent age, to run into extremes, and hastily jump at conclusions, without bestowing that patient investigation and research, and that consistent and logical comparison and ratiocination, which are necessary to establish newly discovered truth on a solid and enduring foundation. This is, perhaps, owing to the rapid strides of progress now making in all the sciences, physical, mental, moral and spiritual. This is emphatically a transition period, an epoch in the history of matter, spirit, and the true philosopher will not be amazed at the ansettled condition of opinions and beliefs, and the uncertainty necessarily attending the investigations of the pioneers of the times. Dogmetism, at all times unbecoming fallible mortals, is doubly so at the present period, when the master minds of the age are held in suspense in reference to the unfoldings. of the times.

I said there is a tendency at present to run into extremed and jump at conclusions. This has been farry illustrated by Spiritualists, in reference to evil spirits. When the popular superstition concerning a personal devil and a literal hell of fire and brimstone became exploded, many Spiritualists hastily adopted the conclusion that the evil spirits of Bible history belonged to the same category; and that if old Beelzebub was a myth, so were his imps and agents. And many elastic minds, uneducated in Biblical literature and the world's progress, reb unded into the wild ex-treme that the G of the Jews and Christians is a myth also. With minds constitutionally unbalanced, and educationally pervented and warped, they were incompetent to separate the wheat from the chaff in the historic records of the Scriptures, or make that allowence which the sensual and materialistic character of the ancients readily suggest to spiritually cultured minds' The existence and active, influence of evil

spirits is one of the conspicuous facts in Biblical history; and apart from their existence and agency, neither Scripture history or the phenomena of Modern Spiritualism can be rationally and consistently explained. But when it is understood that the Spirit world is peopled from this, with all the variety of characters we have here, from the wisest, truest and best to the most ignorant, false and degraded; and tnat they are all subject to the same laws there as here, it seems to me that nothing could be more abourd than the denial of the existence of evil spirits, and their ability to influence those of their own class here.

In conseque ce of the natural repulsion be-

tween the virti ous and victous, the latter are incapable to in: gence the former in the present state; and when the vicious have passed into the Spirit-world, it is impossible for them to approach or influence the good and pure of earth, so long as they maintain their integrity. We have in Saul, King of Israel, a full illustration of this truth. So long as he maintained his integrity, he communed with, and received guidance and instruction from, the celestial world; but when he abandoned his filelity to world; but when he abandoned his filelity to God and truth, then the Lord answered him no more, either by dreams. Urim, or prophets.

"The spirit of the Lord departed from him; and an evil spirit from the Lord troubled him."

Bo soon as he changed his character, he was compelled to change his suclety. The good angels forsook him, as they do all of us when we reject and despise their counsel and guidance; and this, in accordance with a universal

(Continued on 5th page.)

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 enchanges, which we are receiving front Factous parts of the world.

BEWITCHED.

Dishes that Tumble Without Provocation--Aeronautic Eggs and ,Explosive Pies.

(From the Milwaukee (Wis) Sentine).]

A ningular state of excitement existed Saturday and yesterday, at the boarding-house occupled by Mr. and Mrs. Giddings, and owned by the Messrs. Allen, the proprietors of the Wis-consin Leather Company Works, the house being declared to be the scene of spiritual manifestations of such an extraordinary character at to bring to mind the astounding re-ports which used to appear occasionally in the public prints when the practice of Spiritualism first became a matter of investigation by the newspapers in this country.

A Sentinel reporter proceeded to the spot as

soon as the news was relived up-town.

THE BOARDING HOUSE

faces on the alley, across the railroad track, within a stone's throw of the finishing-house of the leather works. It is a plain brick structure, divided into two tenements, one being occupied by Mrs. Mead, widow, and her famiy, as a private residence; and the other, by Mr. Glddings, as a boarding-house for the Messrs. Allen and their leading employes.

THE MANIPESTATIONS

were confined to the yard, the kitchen, and the pantry within the kitchen. The yards of the two houses are divided by a high fence; but a person standing on Mrs. Mead's kitchen doorway can see the actions of any one stand-ing in the Giddings yard. Near the Giddings kitchen door are a number of kitchen buckets.

Alop palls, and such like. At the further end

of the yard is the wood-pile. In the diddingkitchen is a trap-door, next the partition well. between the dining room and kitchen, leading to the cellar. The trap-door is within sight of every part of the kitchen, and could not be raised or touched by any one in the kitchen without being seen.

DESCRIPTION OF THE LUCATION.

Near the rear hall of the kitchen stands the stove, between the yard door and the pantry. The yard door is furthest from the Mead's house, in the rear part of the Giddings kitchen, and has a window looking out equally upon the Giddings and Mead yards. The kitchen table stands against the outer wall, farthest from the Mead house, between the yard door and the dining-room partition wall. The fur-hiture consists of the stove and table aforesaid and a few chairs, and the floor is plain board." The rooms are well lighted, and there is not a nook or cranny that can not be seen by any one standing therein. The whole place is as bare and open as it possibly can be. Mr. Giddings is a very respectable man, and has the confidence of his neighbors and the Messrs. Allen. Mrs. Glddings is a bustling, hardworking lady, whose housewifely duties leave her no spare time between cooking meals and cleaning house. The only help is a young girl, about 14 years of age, named

MARY SPIRGEL,

the daughter of Polish parents. The girl is one of the principal objects of interest in the place, no manifestations having occurred on Saturday except in her presence. She has a timid look, and when spoken to has a painful way of drawing back involuntarily, as from an expected blow. She answers in a hesitat-ing manner and with a low voice, as though

PEARPUL OF CHASTISEMENT.

Her father stands charged with having beaten her reason well nigh out of her. She is peryous, impressionable, startled by the most trivial occurrences; and apparently in a perpetual state of scare. Yesterday when the reporter saw her, her eyes were red, and her cheeks swollen, with weeping; and she trembled violently at the least movement.

A RESPECTABLE CONCLAVE.

, When the reporter arrived on the spot he found that Measrs. Rufus and William R. Allen and G. W. Allen had visited the place, seen several of the manifestations and left word exonerating the girl from all austicion of participating in the mystery, and declaring their personal observation to have proved the manifestations had taken place without human agency. There were still present Dr. Meacham, Dr. N. A. Gray and Mr. William Allen, These gentlemen at once declared to the reporter they had personally satisfied themselves that

NO HUMAN AGENCY

was possible in what had taken place under their own observation. Everything was so plain and paipable to the eyesight that no manipulation of the articles moved could have taken place-by living hands without being instantly detected. A number of instances were related, which will be recorded in order as they occurred, so far as they came within the knowledge or investigation of the party present. After that, the experiences of other persons personally and separately, questioned by

AT 9 IN THE MORNING,

Mrs. Giddings was bustling about her household duties when she heard something, and turning around, saw the tran door opening. She did not pay particular attention, nor remark whether the girl was present or absent, but believes and is pretty sure she was present. The door was shut when her back was turned; but when she was looking in that dimotion again, it onened and shut several times This time, Mrs. Glddings is quite sure the girl was not near the trap door and that there was no one in the cellar, for Mary was washing dishes in the sink the other side of the room, and did not even know what was going on, and Mrs. Glddings at once descended into the cellar, and there was no one there. Nobody could have got away without being seen. There was no means of egress. Mrs. Giddings still thought but little of the occurrence, and bebly would not have gone into the cellar did she not want

A PARTICULAR PAN OF BRANS that was there. In looking for it she sudden-ly thought of the tran-door mystery, and gianced around thoroughly, but there was no glanced around horoughly, but there was no one in hiding. Having closed the trap-door. Mrs. Giddings sat down in the kitchen and began cleaning the beans, when an egg came at her out of the pantry. The eggs are near the pantry window, and any one standing within reach, on the outside, could take aim with one of them at any one within a direct than the first standard with the correct of the cor but Mrs. Giddings was around the corner, and the egg came

SHYING ABOUND ON A CURVED LINE!

Mrs. Giddings got up in slarm, and the gir.'

hysteria, to call the neighbors. Then the pan of beans took a diagonal alide off the table, where it had been placed, and a current ple that Mrs. Giddings had previously made went off on a little expedition of its own, which ended in a smaah up on the part of both. Very much astoniahed, but still more pressed for time, and postponing consideration until her dinner was on a fair way of being got ready, Mrs. Giddings set about making another pie in a tin dish, baked it and set it on the table to cool; and suddenly the ple burst, as if it might be a petroleum shell, and

SCATTERED THE PRUIT

and top crust all over the room. Then the alop-pall out in the yard went pirouetting across the fence, and all the time the girl was in a corner crying and alobbering over work, and not a soul was near any of the articles to cause the disturbance.

By this time events were thickening. The news had spread. Mry Mead and Mrs. Row-land came in and up went an appalling shock. The Allens, already mentioned, were first incredulous, but finally satisfied, witnesses and all of them saw one or another of these manifestations and those that follow. Thereporter selected most of the instances mentioned, and traced them with great care back to the particular persons who had seen them, who testified over and over again that no hu man agency was possible. How this was done is too tedious and lengthy to be described within the limits of a newspaper article, but the facts are established, and it is enough to say so. The other papers seem to be also satisfied.

THE SLOP PAIL

appeared to produce a commotion among the articles in the yard that threatened to transfer the scene of operations from the inside to the outside of the house. It was followed by the washboard, which took a jump without any one being near enough to touch it, against the fence and then fell back, uninjured. A heavy earthen flower-basket buried in the ground, and covered over with earth, suddenly got loose, came to the surface and

over the fence into the next yard, where it alopped over. Whilst this was going on out-side, the manifestations continued inside. Eggs came around corners and hit people out of a direct line of fire. Some sausages took a lourney around the room. Several dishes akased out of the pantry; and a stove coverlifter atruck Mr. G. W. Allen on the leg when

certainly there was nobody near to drive it.
One of the best authenticated cases, after the stove cover-lifter experience of Mr. Allen, was an incident that particularly impressed

who was watching developments with a' calm, unimpassioned interest. He was sharply scru-tinizing the actions of the excited girl, who had been set by Mrs. Giddings to sweep the floor of the debris. He commanded a full view of the pantry and the girl. As he was looking on, a little china dish came sailing out on an even keel, filled with small tickets of some sort or other. He dodged it, and it slid on the floor, spilled the cards, but was not

MRS. MEAD'S STATEMENT .

fully confirmed such of the foregoing as she had seen. Nobody can talk with the lady a moment without being convinced of her perfect veracity. 'She went into Mrs. Giddings' house, when the girl ran in with the story that somehody was throwing eggs at her and that somebody was throwing eggs at her, and that the dishes weste "going every way." When she went in, she saw the broken dishes, the sausages under the stove, the exploded currant ple, the eggs, and so forth. Whilst she was looking on, the kettle on the stove turned over and spilt the water; and there was nobody near it. She ast down with Mrs. Giddings, who commenced telling her all the trouble, when the iron crook of the stove

and then the spider alid off the stove. The spider did not fall, but slid, and lighted on a dish, which it broke. Mary, all this time, was tearfully doing her work, in obedience to Mrs. Giddings' commands. This last experience was enough for Mrs. Mead, and she went home; but stood by the back door, when a heavy stick of wood came over the fence. Mary was in sight, but she was not near the wood plle, and could not have hurled the wood. She looked quite frightened, as though she wanted to run away. A slop-pail full of water then came up over the fence, split some against Mrs. Mead's clothes line, diriving the daying lines, and then went head. drying linen, and then went back. Numbers of other things were also witnessed.

MRS. REYNOLDS

was the next witness examined by the repor-Such of the manifestations as she had seen in company with Mrs. Mead, she gave an account of, and the accounts in all material points agreed. One thing is worth mentioning. Mary was

SET TO PEELING POTATOES.

She had a knife in one hand and a potatoe in the other, and the pan was in her lap. All of a sudden the pan flew up in Mrs. Reynolds' face. The girl had not touched it. Her hands were busily employed, and the force necessary to have jerked it up in the manner indicated could not have been applied without being at once detected.

MR. GIDDINGS

also related some curious occurrences. pitcher suddenly descended from the table and bumped the floor twice and was not broken. Nobody was near. Some of the boarders gave similar testimony, but the account is already long enough to show there is a mystery of some sort at work which nothing at present known can explain.

The reporter TALKED WITH THE GIRL MARY.

Mary complained of being frightened by peo ple who had charged her with having done these things. She denied all knowledge of their authorship, and, in fact, showed the greatest fear of remaining in the house and doing anything. She is a peculiar girl, and gets up sometimes in the night and fights imenemies. Poor creature! she is an object for the tenderest care and solicitude. The mother was present during the reporter's interview, and insisted that the reporter was an officer come to take the girl into custody for witchcraft. She does not speak English and could not be made to understand that the taking of notes was anything else but evidence against her daughter. She scolded the girl all the time, and the little one sat in a chair, trembling and crying, evidently expecting every moment to see the house fly out of the win-

A visit to the premises, yesterday, elicited the fact that, Saturday evening, the girl Mary was fold to go home, as the Giddings had come to the conclusion she was too expensive to harbor. The girl cried and entreated, and, finally, hid herself in the wood-shed, where her father found her; and, by way of mending matters, he began to beat the already terrified and bewildered child. The next that was heard

of her was, a man brought a poor, drippling, shivering creature up to the house that turned out to be Mary. She had jumped into the river, and

TRIED TO COMMIT SUICIDE.

Asked, to-day, the reasons for doing this, she said she was hunted and hounded by everybody and couldn't endure her life. She passed
the night in her parents' house. Yesterday,
Mrs. Giddings sent a supply of victuals to the
Spiegel family, and Mary returned with the
empty dish. No sooner had she entered the
kitchen, and laid the dish on the table, than
the kettle, which up to that time had been
singing peacefully, walked off and smashed to
bits on the floor, right before Mrs. Giddings'
indignant eyes. Mr. Giddings heard of this and
bounced Mary out of the house, with the utmost haste, having grave doubts when this destruction might cease. said she was hunted and bounded by everystruction might cease.

At the time of writing, all is quiet in the Giddings mansion. Can not something be done for this poor girl Mary !

THE OLD "MOHAWK" INTERVIEWED.

One of our reporters called upon Dr. Herring, the well known magnetic healer and medium at 452 Market Square, and inquired of him whether he could furnish any key to the "grange performances" that had happened on the South Side near G. W. Allen's tannery. The old Doctor did not seem disposed to enter into any controversey about it, but said "They might have it out to suit themselves." The Doctor was then told that Mr. Allen had come out in a morning paper with a theory that the strange feats "were caused by some peculiar condition of the atmosphere;" that 'articles might be so charged that they could dy about of their own volition."

UNDER INFLUENCE.

At this suggestion, the old doctor, apparently against his will, was instantly "swung off" by his old Indian "Mohawk" control, who said in pretty broken English, "Mr. Allen ought to know better than that; he's too intelligent a man to believe such things can be

done through the agency of electricity alone.
Whoever heard of electricity going round
picking up bars of soap and throwing them
at people's noses, or of lifting slop pails over fences? Such things, he knows, could never be done without being connected with some organized intelligence.

A REGULAR TROUPE,

About these performances that look like witch doings, "Mohawk" says "they are done by a band of spirits working through phys-ical mediums. There were three of them in this case—the little Polish girl (the servant) being the chief one, used in connection with Mr. Giddings and another man who was then at the house. The band of spirits belong to a "combination who appear in different parts of the country from time to time, and cut up similar astonishing shines. There are some thirty in the band when all combined, but usually from six to twelve operate together. They are a class of spirits known as 'physical chemists,' not on the high intellectual plane, but very powerful on the physical plane. They are much of their time in search for the proper elements for their work, and when they can find mediumistic persons they devel-op them, and bring them tegether, if neces-This band have been at work some time in developing this Polish girl, and bringing her in connection with these other per sons. They have now got their 'batteries, as it were, at Giddings's house, and they can attach them to the objects and to these mediums, and throw the objects about at will."

CAN'T STOP 'BM.

"The spirits," says Mohawk, "can't be bribed or bought off or driven away from doing these things. They will go on with the same surprising manifestations till the facts of spirit presence and laws of spirit control are as well known as any laws of matter."

He ways further, that if this young Polish girl can be kept in proper condition and not abused by her parents she will develop in other directions and exhibit more wonderful powers. She can be used alone, but more effectually with these other mediums.

MORE OF IT.

Yesterday noon the Polish girl was taken to the house of Mrs. Giddings by Dr. C C. Robinson. The family were at dinner, and in the presence of the doctor, the family and the boarders, the knives and forks flew off the table and a great variety of manifestations were made similar to those already reported.

INVESTIGATION.

But so far as this mysterious girl is con cerned, she has been taken into the family of one of our well known Seventh ward physicans, and scientists are pursuing their investigations. It is certainly a great mystery, and it is to be hoped that some law or force of nature will soon be discovered that will account for such strange phenomena.

The Divining Rod.

[From the London Spiritualist.]

Sir,—Have you, or any of your many readers, a knowledge of this mode of communicating with our invisible friends, as we do not find it noticed in your paper, or the Me-

Several persons of my accquaintance, as well as myself, have tried it, and undoubted-ly find a power controlling the rod that we cannot explain to the satisfaction of our enquiring friends. Some communications (like those given by table rapping) are good, and some bad; they are apparently given by the control of good or bad spirits, and generally in no way under, or from, the action of the minds of the two persons holding the rod, but sometimes it is found to be so influenced by their thoughts. Anyway, this mode of com-munication seems quite as reliable as table rapping, and very much quicker and pleas-anter, as the rod points to the alphabet, when under strong control, as quickly as the words can be written in longhand.

A friend of mine has favored me with an

account of part of a seance he attended last Bunday evening; only three persons were present, and the rod was held by two, the other writing. The controlling intelligence in-structed them to read the 97th, Psalm; this done, it speit out the following very beautiful

"Almighty, eternal and everlasting God, we come unto Thee because we know sud feel that Thou art truly and indeed the God of the living, and not of the dead. We there fore come unto Thee, knowing that we shall ever live and never die, that when we pusson this mortal life, we do not die, but only change our outward bodies. But do thou enable us so to live, while on earth, that when we leave it, we may have so availed ourselves of the many privileges we erjoy, and have every reason to be glad and rejoice at the change. Oh, do Thou be ever with us, and lead us in Thy peace; may we ever try to copy Thy virtue and holiness. Amen."

This truly good prayer my friend thought could not apply to the disembodied spirit;

therefore said, "But you have lost your mate-

rial body!"

Ans. "Yes—but only part"

Ques. "Will you tell me what you mean by only part?" ... "The part by which I saw and felt."

Q. "Then the prayer you have given us does not apply to you now?" "No; it was intended for you."

"Was it you who made the prayer?" "Yes; through you." (Meaning the two holders of the rod.) Q "Do you get instruction from higher spirits to give to us?"

A. "Read and study the Bible." (pointing to the ninety-fifth Psalm in the open Bible

lying on the table)

Q. "Can you give any directions to a person (named) going on a journey?"

A. "Yes. Loye and trust God, and pray

for His help and guldance."

Benediction. "God is great. May He ever watch over you! Good night."

watch over you! Good night."

The controlling spirit, or what ever peoplewill call it, then left, and another, who also
regularly visits this small eircle, then gave
some little good advice, in a very peculiar
style. He had been a Quaker when in earthlife, and still retains his. "Yeas" and "Nays."

After this a bad control, who also regularly comes, and always asks for drink a warning, truly, this to the drunkard.

Now, Sir, who of your numerous readers can offer any explanation? There was cer-tainly no fraud-no deception. Then what were these controls? To us there seems but one conclusion-that there were intelligent beings, invisible to the persons present. I must not encroach upon your space further at present. If you can allow a little space weekly to this subject I can get several other beautiful prayers given by the same control-ling spirit or agent, for publication. If not known, I shall be glad to send you, for the information of your readers, our mode of using the rod. One thing I must say—it should not be used with levity, or bad influences will have the greatest power over it. "Like attracts like" strongly with the rod, or the table or in features. the table, or, in fact, with trance speaking, and, probably, materializations.

Items from California.

Southern California and especially Santa Barbara on the Pacific coast, enjoys the most inviting climate on this continent, so far as we can judge from the publication of scientific records, which can be seen by examining the enclosed "Table of Temperature" kept at one of our hotels by an invalid physician. Thousands are resorting to this sunny coast an-

nually to escape your rigorous winters.

The surface of this country is covered with mountains and lovely valleys, the bottom lands of which are more fertile than those of the Genesce or the Wabash, and held under Mexican grants called ranches, containing from one to eleven square leagues, -formerly of nominal value, they are now in the market at from five to ten dollars per acre. When sold, settled, subdivided and improved by enterprising people, this land will be worth from \$25 to \$100 per acre, and covered with vines and fruit trees, will pay interest on ten times that amount

So far as we know these valleys are the most productive, healthy, and genial in the world. The mercury generally ranges from 60° to 80° throughout the year, and winter is the most charming season. Frost is seldom seen and our gardens are always in bloom. The gentle December showers soften the ground, start the plows, sprout the grass, and wake up mother earth, and the music of the wild canary birds proclaim that the spring time has

The rain fall averages about fourteen inches per annum, just enough for agricultural pur-poses, and not a drop squandered in leaching out the soluble parts of the soil. This is one of the reasons why our vegetation grows so Juxuriantly. The heaviest showers of the sea-son usually follow each other with an interval of from four to six weeks, giv for plowing, pulverizing, and seeding the soil.

Irrigation is required where two crops are to
be raised on the same ground in one season.

The soil is a mixture of sand, clay, and vegetable mould, works basily at the proper time, yields bountifully. and when deeply plowed and properly pulverized, receives, re-tains and raises mointure by capillary attraction to such an extent that it is profitable to plant all hoed crops in May or June, after the last rain, to prevent the germination of weeds, after which they require little or no attention until harvest time. From fifty to one hundred bushels of corn and barley are often harvested, and wheat, rye, oats, beans, squashes, beets, and potatoes, yield accordingly.

The apple, peach and pear grow side by side in our gardens with the orange, lemon, grape, fig. glive, almond, English walnut, guava, loguot, apricot, nectarine and pomegranate. Santa Barbara boasts of the largest grape-vine in the world, more than a foot in diameter, covering a trellis 60x75 feet and yielding annually from four to six tons of choice grapes.

We can ship our produce on the ocean without assistance or tariff of railroads, and offer it at almost nominal expense, in the best sea-port markets of the world. Our beef is slaughtered from the field at all seasons, and stock-raisers never provide a ton of hay except for their work stock and saddle horses.

Many of these charming valleys are admirably adapted to dairy purposes where the cheese and butter-mak desires to prolong the sea-son to ten months by soiling with green corn

fodder, sorghum, beets, and squashes.

These vast ranches often containing upward of forty thousand acres, can only be purchased by colonies or homestead associations, in consequence of the great amount of united capital required for their purchase. A homestead association is now forming in this vicinity for the purpose of purchasing a ranche on time, subdividing the same, and securing homes at reasonable rates for its members.

Earthquakes are few and far between. Lightning-rods and mad-stones are never seen here. The water is excellent, chapge of temperature slow, evaporation slight, and vicinity remarkably healthy. The people, mostly from the Eastern States, are liberal, enterprising, educated and refined.

This country will eventually be noted for the production of the orange, clive, almond, fig. raisin and other semi-tropical fruits, ten acres of which will be a fortune for a poor

Persons seeking homes in a milder climate and desiring further information with regard, to Southern California, can obtain it without charge by addressing their inquiries with a postage stamp to the undersigned. O. L. ABBOTT

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A CARD.

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

Special attention will be given to Cancers & other Tumors.

G. D. BEEBE, M. D. 77 CLARK ST., CHICAGO. A few Remarks on Materialization.

BY DR & B BLOEDE

If there is such a thing as wonder, the fact of materialized spirit, which is more and more established and eludidated every day, would certainly deserve that name. But it suits the thinking mind better to believe that this glo-rious prowning piece of the young structure of Modern Spiritualism—materialization, is a part of the providential plan of educating mankind to a higher standard of intelligence and morality in order to teach it, that there is in the whole universe, spiritual as well as material, no such a thing as wonder, but on the contrary every fact from the highest down to the lowest, is based on law. The notion of wonder or miracle would apparently detract from the idea of a supreme lawgiver, whose wisdom would not be absolute, would have its limits, if there were facts, the exist-ence of which would require an exemption from the law governing the rest of this world. True Spiritualism has therefore claimed from beginning, that it is not a science or rather a conglomeration of miracles, but that the laws underlying the so-called spiritual manifest-ations are laws of nature, and that Spiritualism is an integral part of the natural sciences, and must and will be recognized as such in the course of time. Materialization bids fair to become the most powerful means for at-taining this end. For the present we have pre-eminently to deal with facts; they have o be investigated, scrutinized under the most rigid tests, firmly established and harmonized. But the progress we have made in this direction within the last few years, is really astonishing and apt to inspire even the sceptical observer, almost with certainty, that the great goal will be reached ere long. When years ago we first read the brilliant descripuon of the materialized apparition of a female friend, departed many years ago, in Rob-ert Dale Owen's "Debatable Land," most readers may have thought that beautiful account of a promise given on earth and fuililled in heaven, an excellent piece of poetry and romance, without attributing to it any other than personal importance. The same im-pressions may have been left by the extracts in the same work, from the private records of the rich New York banker Livermore, who after years of persistent and laborious operations with Miss Fox, succeeded in communication with the substantialized form of his deceased wife. Then came the "wonders of Moravia" in the Keeler family under the guidance of Mrs. Andrews, wonders which, witnessed by hundreds of believing and unbelieving people and described over and over again, did, no doubt, a great dwaltowards popularizing the idea of a possible intercourse with our departed friends through our outer senses. But even these remarkable events, to which others may be added of a more recent date, did not bring us much nearer to the great fact of the Materialization of Spirit becoming a world stir-ring and revolutionizing event. This was reserved to a man of science, who shielded by his imperturbable love of truth and freedom from prejudice and scientific routine and overbearance against ridicule and persecution, acted on the principle, that facts alleged and believed in by thousands of sound minds, have a right of investigation sgainst flat denial and foreclosure by scientific dogmatism. This is the great merit of Dr. W. Crookes of Lundon, who entered upon the examination of the phenomena called Spiritual as great a sceptic as any other, but who, acknowledging the right of facts, and irresistibly drawn forward from one discovery to the other and assisted by favorable circumstances, succeeded through years of honest and careful toil, in gaining to the greatest spiritual fact, Materialization, a foot-hold on the ground of science, from which to displace it again must henceforth prove an ut-

The merit of this intrepid explorer, though preceded by a few stray pioneers, as our own old and honest Prof. Hare, must appear the greater if we compare it with the position taken under like circumstances and obligations by other men of science with even greater names and resources than his, as Fara-day, Tyndall, Huxley, and others. Now, what has been achieved in England,

can as well be done in this country; yes, even better, because our opportunities for scien-tifically testing the facts may unbesitstingly be declared superior to those in England. The question then arises, What will the scien-tific men of America see fit to do in a cause involving not only the grave interests of mankind, but their own reputation. The times of the befogged Faradays and the befogging Agassiz are gone, we hope forever. A new era of Spiritualism, the scientific, has dawned, and the full light will come either with the scientists or in spite of them! Materialization gives us a great deal to think.
It lifts a small corner of the large and dense
veil which hangs between this, our world of effects and the world of causes; it allows us, as it were, a peep through a hole in the curtain which hides mysteries of Creation from the human eye. It reveals the fact that while the creative power proper, the power "to form out of nothing," remains forever inscrutable to the finite understanding, Providence has endowed the immortal intelligences, who peo-ple the Spirit-world, with a delegated and limited power of procreating terrestrial forms, organic as well as inorganic, whilst men in the flesh has only the faculty of instinctive reproduction of his own species. This faculty, as instinctive, is independent from man's will, and subject to immutable laws of coarse matter whilst in the exercise of the procreative power of the spirits, although amenable to the condition of the available elements, the will-power seems to be sovereign. Here we have three grades: Man, Spirit and God, with the corresponding conceptions of Reproduction acting under the unconscious law of matter.

Procreation by will-power, but dependent upon the existence of elements, and "Creation" the great formative principle, embodiment of supreme and absolute will, whose substrata are forever concealed to the eye created intelligence. telligence. To, come back, however, from the region of metaphysics, to the practical consideration of facts, we beg to add the re-mark, that the great truth of materialization, which we may justly call established beyond doubt, besides furnishing material for investi-gation and speculation we might say for a cengation and speculation we might say for a century to come, wants to be correctly understood, to avoid becoming a new source of error and superstition. The bodily forms of spirits, we see, hear and touch, though the process of Materialization are in our opinion, not the spiritual bodies of the manifesting spirits, but only their coverings, formed of the finest material elements, which the spirits by their more will power, as it seems extract and their mere will power, as it seems, extract and attract from the medium and the surrounding stract from the medium and the surrounding circle, and with which they penetrate, or, so to say, saturate their spiritual bodies. We may, perhaps, compare this process to that of the galvanic battery, by which a metal is secreted in a state of invisible solution at one pole, and thrown down in a tangible form at the other. As spirits can not see man in their physical er. As spirits can not see men in their physical bodies, unless they use the organs of vision of some living human medium, so we can never see their spiritual bodies unless our spiritual eyes be opened, as is the case in trance, walk-ing or sleeping. To make a spiritual form

perceptible to the physical eye of man, it needs must don a material covering. It is ra-tional to believe that the great end of Providence, in allowing the wonderful spirit mani-festation of will power over matter, which we admire in Materialization, is to re establish among men the shattered and almost lost belief in the eternal life and of destiny man, by the incontestible testimony of the outer senses common to every human being, whilst the gift of spiritual sight—though the perceptions of this may be quite as real as those of the senses is comparatively and exceedingly rare one. We may believe any trustworthy man, who asserts that he has been a spirit, a fact attested since the earliest history of mankind, but a materialized spirit strict test condition always supposed—ceases to be an object of belief, becomes a matter of fact, an incontrovertible evidence of our seases, just as well as any other visible, audible or tangible object of the material world!

Brooklyn, N. Y., 287 Schermerhorn St.

TQ MEDIUMS.

HY & W CJOK.

Behold the noble work they do, Whose nature angels bless, While in true love and wisdom too, They live in righteousness.

The proud and great (?) assail them oft With words as black as night, Yet still in faith they look aloft And follow still the right.

While foes without and foes within Their character assail, The persecuted medium To cruel cross they nail.

The ignorant who scarce discern A single law of God, Are ever willing still to burn Or torture with the rod

But Wh! it is a thought most sad . That those who know the right Should persecute with jealous hate A single soul of light

et in all ages of the world The enemies most dire Are those, like viper, secret curled Within your own camp fire.

Then mediums, be ever calm Whatever foes or friends may do, And always pity more than blame Whoe'er would injure you.

For in the stillness of the calm, Or mighty roar of storm, The righteous never will be harmed But wafted pearer home.

Then let the world in folly rail, So ye your duty do, And ever o'er lifes ocean sail In harmony most true.

Bless those who'd tarnish your good name, Whatever they may do, Be ye upright and let your aim Be ever just and true.

In love and windom work for all, And angels will be near Their strength to give that ye ne'er fall, And nobly live while here.

The world of foes and seeming friends Shall thus be put to shame, And humbly try to make amends For slandering your name.

Then ever on in duty press!
Thro' sorrow, grief sed pain
Thro' pleasure too, and happiness
Your harmony maintain.

Tho' all the world combine to curse And crucify your souls, Tho' malice black (and what is worse;) Around your pathway rolls,

Be firm and true ! remember too While journeying along
That angels bright aid with light,
Ard love shall conquer wrong.

Plagtarism.

FRIEND JONES - Au article in the last Jour-NAL headed "C. B. Lucas," opens up again the subject of plagiarism. An experience of mine some years since may throw some light on that question. While I was being developed as a speaking medium, by what pur-ported to be the spirit of Daniel Webster, he gave a lecture through me entitled the "Big-ger Boy, or the Teacher." The plot of the argument was this: "A band of little ones are playing school, and one little youngster a half a head taller than his fellows, enacts the role of teacher; he is the "bigger boy." But at another time he is merged in a company of little fellows of his own size and calibre, with a larger boy as teacher. This line of argument was carried on through his life, and continued in the next ad infinitum. I have the means of knowing, and do know, that no notes were taken at the time, but some months after there was published in the New York Spiritual paper, a lecture purporting to be delivered through the organism of Miss Laurie of Washington, D. C., by Daniel Webster. The lecture as reported was the same almost, if not quite, verbation et literatum as delivered through me by the same Daniel. Miss Laurie undountedly never knew that she had stolen my thunder ; but it was to me s grand test of spirit intercourse.- It seems to me to be perfectly reasonable that itinerant spirits should and do repeat the same lectures

or poems. Why not?

Signor Guernella is successfully operating in this section yet. One of his exploits consisted in the box trick. The box was made by the janitor of the Opera House, a Methodist. I heard him offer in a crowd to be the color. I heard him offer in a crowd to bet his gold watch against ten dollars that the box was without any fixing, by which the ordinary tricksters perform their feats. The box was exhibited open during the day in front of the Opera House to crowds of people, but none could detect any flaw in the box. The Professor was tied at the wrists by the committee. They used a sash cord fifteen feet long, tying him with the middle of the cord with his hands behind him. As he stood in the box with scarcely room to turn himself the ends of the cord were passed through two auger holes and firmly tied on the outside. The door of the box or cabinet was then closed and locked with a padlock on the outside. In three or four minutes at most, after the lights were turned downed, Guernella stood on the stage entirely free, with one of the committee holding the end of the rope, the box, locked and the key held by of the committee.

Newark, N. J. G. C. Stewart.

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E. V. Wilson has of late been lecturing in several localities, where the Moses-Woodhull element was so scarce, that none could be found to favor "Social Freedom," but on the contrary all were outspoken in opposition to it.

Then and there it was that Wilson denounced both Moses Hull and Victoria C. Woodhull, in most extravagant language, accusing Mrs. Woodhull of prostitution of the vileat kind.

But how is it when he found it necessary to cater to that element for support through the Frontier Department of the "Spiritualist at Work ?" He says :

"The Spiritualists are drawing sharp lines, and are deviding on the line Radical and Conservative brought about through the bitter course of the Religio Philosophical Journal. At Minnespolis, Lake City, Winons and St. Paul, the division is broad and it will take some time to heal the breach already made. and it will require careful management indeed to carry out the programme of the annual meeting of the State Association to come off in Lake City this fall. We advise all to be moderate and bear and forbear, and not lose sight of the one great object, unity and har-mony in Spiritualism.

Let us take counsel together, and avoid discord ; let us be wise, and let the bitter spirit go down before the Spirit of love."

Yes, that is just what every Moses-Woodhullite in the land will say. "Let us have love," says Moses Hull-"for my big head demands it." "Let us have love," says the Woodhull, "for my nature demands it." "Let the school girls have love for their natures demand it, and their health will be ruined if the passions are not gratified," say the "Social Free Love" Woodhullites.

Now let us see just what Wilson means. He says the Spiritualists are drawing sharp lines, and are dividing on the line Radical and Conservative, brought about by the bitter course of the RELIGIO PHILOSOPHICAL JOUR

Thank you, Mr. Wilson. For this, you are at war with us, and have used a foul tongue and pen, trying to make the people believe that we were in practice what you call a Radical.

That sharp line you spoke of is just the line to be maintained, and that sharp line you wish to obliterate. You are pleased to call the advocates of promiscuous sexual indulgence, "Radical," and the opposers of that infamous doctrine you call "Conservatives. Your nomenclature is borrowed from Mrs Woodhull. No one but Moses Woodhullites call. true Spiritualists conservative. They are independent, outspoken reformers of the most tiberal stamp, but not advocates of licentiousness

Wilson, you have got so in the habit of presenting false colors to catch the unwary, that you do not give the reader credit for common sense.

There is no one so obtuse as not to see that your whole effort in the paragraph quoted is to cater to the element that you call " Radical," which is the Moses-Woodhull element. You would like to heal the breach, and

bring back upon Spiritualism that infamy which free love has clothed it with, for years.

You are right when you say "Spiritualists are drawing sharp lines," and that it, has been brought about by the "course of the Religio-PHILOSOPHICAL JOURNAL." And we say further to the Spiritualists through the world, never allow the lines to be any less sharply drawn than now. The man who would have you surrender the ground so thoroughly conquered, is an enemy to true Spiritualism and an emissary of the common foe-the "Social Freedom-

But for that fact E. V. would have held his place as a department editor in this paper up to this time.

We did our very best to extricate him from the infamy. He at one time promised us to. go with them no more, and published an arti, cle defining his position against them, but soon thereafter, to wit, at the Elgin and Chicago meetings, he was found fighting heartily in the ranks of "Freelovers." Yes, it was at those 'meetings, surrounded by the most outspoken advocates of "Social Freedom," got there by his own procurement, for the very purpose of getting resolutions of its endorsement by the Northern Illinois Association of Spiritualists, that the turned square around against his own declarations made but a few days before, and decided that "social freedom" was germane to Spiritualism, and now we find him again humbly imploring Spiritualists to return as he did to the "Social Freedom" vomit.

No, never ! The kind of love that the "Gentle Wilson" would wish Spiritualists to feast upon, is quite too common and too stale for their use. It seems to suit his palate. The sharp lines which draw Spiritualists from the worshipers at the shrine of the "Woodhulls," are now well defined, and the "Gentle" may rest assured it will never be less so.

And a million of voices will be beard inquiring why, if Wilson is not a Woodhullite, does he wish to have that "sharp list" oblitera-ted? Is it not of more importante than all other things to keep that line well defined, if "Social Freedom" in theory and in practice is wrong, as the RELIGIO-PHILOSOPHICAL JOUR-NAL says it ist

\$1.50 pays for this paper one year, to new trial subscribers. .

A Question of Moment-A Case Well Put.

It is well for the readers of the RELIGIO-PHI-LOSOPHICAL JOURNAL, scattered broadcast over the world, to know that we most utterly abhor snobbishness, false pretensions and impositions of every kind.

Our ancesters, amidst perils and anxieties which tried their great souls as men were never before tried, shook off the yoke of Monarchy and established a Republican form of government which is now our birthright. As heirs to so magnificent a legacy, we, as patriotic citizens-sovereigns, should never in the least degree play the part of snobs to the representatives of any power under heaven, and more cepecially not to cater in a humiliating manner to an individual who may be beir to the title of "Lord," under a government that does not recognize that all power rests in the governed, and that one citizen is as much a lord as an-The Governor General of Canada, called

Lord Dufferin, is now sojourning a few days in Chicago. A most corrupt City Government is using the people's money to entertain him. The Times makes the following sensible and well advised remarks upon the subject, which we approve and publish for the consideration of our readers, hoping it will in some degree help to elevate the sentiment of the American people to a degree of nobleness of character, that will frown down the official snobs that use the people's earnings for individual gratification, while poverty-stricken and ruined men and women, by reason of the recent fires in our city, can be counted by thousands.

The spectacle which the common council of Chicago presents in connection with Lord Dufferin, the governor-general of Canada, is more pitiful than any which has been witnessed since the carnival of toadyism which was created here by the son of the ftussian rufflan, the Grand Duke Alexis.

The Sunday Times begs that this article may give no offence to the gentleman who happens to be governor-general of Canada. It will inflict no wound upon him if he is a gentleman; it is polite and just to assume that he is , and therefore he is greater than governor-general of Canada.

For the mayor and common council of the city of Chicago to display themselves like a flock of lacqueys before a titled dignitary of a foreign chuntry, at the expense of the people who pay taxes in Chicago, and who do not believe that flundeyism is a characteristic of a wellbred city any more than of a well-bred man, is pitiful and disgusting. Lord Dufferin should have been permitted to moor bis steam yacht at a Chicago wharf in whatsoever manner his lordship graciously pleased; and he should have been enabled to enter the democratic city of Chicago in the sole capacity in which the city of Chicago can recognize him-that of a private gentleman. It can not be affirmed that his official rank entitles him to municipal distinction. We have nothing to do with his official rank. Even is we had, he does not come in his official rank. In the exercise of his rights as a private individual, having laid aside the dignity and care of official eminence, he is galivanting about the country for his own and his comrades' pleasure. We have no more to do, as a municipality, with his official rank, than if he came here to buy a boat load of beans. If he be a booby and a snob, he will be pleased with the obeisances of the toads and snobs of the council who will croak in his amused ears and smirk and scrape before his astonished eyes; who will outrage his sensi-bilities by English which is German, and by congratulations to an English 107d from Irish tongues which only yesterday were prating of English tyranny and yefting for Home Rule. Of what gross material is the average Ameri-can legislator made, that he can turn him-self into liquid mud so promptly whenever a foreign lord wants something to tread upon?

If these willing flunkeys had no manhood to eeter them from seeking humiliation and derision they should have had some conscience about the use of public money. The city of Chicago has no contingent fund for the entertainment of lords who come here sjunketing. The city of Chicago must pay its debts, enrich its poor, and auction its self-respect to the pawnbrokers, before it can provide such a fund. The worthy poor, whom business stagnation has made temporarily penniless, besiege the official headquarters every day of the week, asking relief in a candid, manly way, and are told that there is no fund from which money may, be legally taken to help them. But a rich titled tourist steps this way, with his steam yacht and his silken suite, and the irritating insignia of foreign domination over an Ameri can people flying on his pennant, and, presto; the aldermen—American, German and Iriah are seen leaping from thirty barouches hired by public money, bowing like man-servants before the "Lord," and crying, like the clowns in the play, "This way, your most gracious royal highness! This way, your awful condescension! This way to the gorgeous quarters we have provided for you out of the public money at the Grand Pacific! This way, your beautiful Lordship!" Why did not the aldermen put on white aprons, and beg the privilege of changing his lordship a plates at table, of mixing his toddy, and blacking his boots?

Alss! That such shame should be put upon a proud city that a few pennies might find their way into the pocket of one man! Who did it? Ald. Schaffner. He keeps the digar and news stand in the Grand Pacific hotel. Business is dull with him; business in the hotel is dull. The moment Mayor Colvin's communication was read in the council, announcing the minvited coming of Lord Dufferin, Ald. Schaffner drew from his pocket his string of resolutions, providing for the public entertainment of the visitor at the public expense. for the benefit of Ald. Schaffner's cigar and news stand. No alderman had the plucknot even an Irishman-to repudiate a scheme publicly so disgraceful, privately so mean.

Now Lord Dufferin is made aware of the distinguished and disinterested source to which he is indebted for his "public welcome." If he is a gentleman, he will decline the insult. If he is a snob, he will accept it. It is merely a question of manners.

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Spiritual Pic-nic.

The friends of Mantue and vicinity will hold their yearly Gilbert's pic-nic in Maple Grove, near Mantue Station, Ohio, on the first Saturday of September, 1874. Prof. O. P. Kallogg and other good speakers will be present. All are invited. D. M. King will canvass for the

Wilson still astraddle the Fence, with an Enormous Jug of Water on each Shoulder.

In the last number of The Spiritualist at Work

"The Spiritualists are drawing sharp lines, and are dividing on the line R dical and Conservative, brought about through the bitter course of the Religio-Philosophical Jour-NAL. At Minneapolis, Lake City, Winona and St. Paul, the division is broad and it will take some time to heal the breach already made, and it will require careful management indeed to carry out the programme of the annual meeting of the State Association, to come off in Lake City this fall. We advise all to be moderate and to bear and forbear, and not to lose sight of the one great object, union and harmony in Spiritualism. Let us take counsel together, and avoid dis-

cord, let us be wise, and let the bitter spirit go down before the spirit of love."

Yes, he would have the Spiritualists resolve that " Moses Woodhullism is germain to Spiritualism," but if any Moses-Woodhullites get to understand the infamy of that doctrine and abandon it, he calls them "whipped curs." In his manifesto, he says

"Randolph, Fairfield and Randall were fully committed to the Woodhull dogmas in allowing their names to appear in the call of the Woodhull and Claffin's Weekly for speakers who fully endorsed her views, and every one who gave their names to the world in that list of Reformatory Lecturers (there were fifty five of them) were committed to Mrs. Woodhull's platform of Social Freedom: And now, like whipped curs, these three are begging at the feet of S. S. Jones to restore them to 'Pure

The above parsgraph is E. V. Wilson's own writing. When among true Spiritualists, he professes to be opposed to Woodhullism. If he is honest, why does he abuse those who have abandoned Woodhullism, the the reader bear these facts in mind when they hear Wilson complaining of this paper and-its

But who is the whipped cur' It will be remembered that we copied in number twentyone, volume sixteen-three weeks ago-a letter from Ben. Todd, which he published in his editorial department of Our Age, giving his views of the "Great Egotist." The wholesome truths which he told of Wilson, made him so obsequious, that well may Ben. again reiterate, "yon, and not Fairfield, Randylph and Randall, are the whipped cur, for no one but a whipped cur would say of me, after the castigation I gave you, what you do say, in such a patronizing manner, as follows

"We met Brother B. M Todd, of Ypeilarti, Mich., at Battle Creek. Brother T , like ourself. is growing old-ripening for the Summerland, and soon will be counted among those who minister to us as spirits, but our brother knows that he liveth always. He has been an earnest worker, and given the best days of his life to the cause of Spiritualism; may his re-ward be great. Our Age, Lois Waisbrooker's paper, is published here. We did not see Lois. Brother Todd is one of its editors. Our age takes the extreme radical view of the social question. We wish ber and her paper success.

Lois a paper that he prays for the success of, is the vehicle of the quintessence of Moses-Woodbullism. Ben. closed his flagellation article, which brought Wilson down upon his knees, in the above quoted fulsome praise of Todd, in the following language

"Why, it was I, E. V. Wilson, the egotist, the great mogul, the god almighty of Spirit-

"Do not I run S. S. Jones and the R P. Journal, and the Northern Illinois Association of Spiritualists F I am displeased. I am all and in all, hence when I am displeased, all

are displeased."
"Again, 'Yet I am your friend.'" We would take occasion to tell Wilson, that is too patronizing to suit us. We are not aware of anything that he has ever done for us yet, that shows any great amount of friendship. We feel fully competent to take care of our-self without your aid. We want not the aid of one who is astride the fence, and you know not on which side he is going to fall.

"Your corporosity is very large, if not as large as Jones represented it, and you have undertaken to sit on two stools at the same time, and we think that you will not find yourself an exception to the old adage. Should you happen to fall. Oh, my! what a fall!
Again, so long as you whine as you do, in

B. Randolph and H. P. Fairfield as whipped curs, because they, 'like the dog, have returned to their vomit, or like the sow to her wallowing in the mire.' They look mean enough to all high-mined people, but what better are you? They undoubtedly had an ax to grind, or they never would have done so. "We are sure that the advocates of "Social

Freedom" will not complain when such excres-cences slough cft of their own accord. Now, one word of advice, and we are done. If you wish your paper to be a success, keep the products of your pen out of it. Your egotism and self-laudation is enough to damn any paper
BENJAMIN.

Let the reader bear in mind that this "Benjamin" is none other than Ben. Todd, a department editor of Lois Walsbrooker's paper, who gave E. V. Wilson the flagellation above quoted, as an editorial in his department.

It is an old saw, that the kettle should not call the pot black. If Wilson is looking for whipped curs, he will see one by looking into his mirror, and if he is honest when he says he is pot a Woodhullite, he will not contend that Moses Woodhullism is germain to Spiritualism, nor will he aduse, by calling those "whipped curs," who recant from the social freedom infamy.

· Cremation.

In England the bishop of Lincoln and the bishop of Manchester are quarreling over the cremation question. The bishop of Lincoln maintains that bodies that are burned can, never hope to raise again, nor those who occu! py them to enjoy immortality. The blahop of Manchester then inquires what has become of the martyrs who were burned at the stake, and saw their ashes scattered to the winds of heaven. The bishop of Lincoln is studying the ceiling with a view of finding a reply.

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Philadelphia Bepartment

HENRY T CHILD, M. D.

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

The Devil of Morzine.

CONTINUED FROM LAST WERE]

We do not dwell on the various hallucinations that beset some even of those who were not convulsed among the villagers. There were women who were constantly haunted by a black dog, and a girl declared that she saw a man change into a bird and fly away. Even among bystanders, not otherwise sil-cted, there were strange illusions. We do not doubt the good faith with which they aver that the possessed hung on the leaves of trees, and passed from branch to branch like birds. We even believe that they did see these wonder, so powerful is the imagination. We doubt not, that in their case, as in so many others, belief mastered their senses, and their idea became in carnate to their obedient perceptions. Strange power of the mind, that, in certain circumstances of great exaltation, can produce the impression, sights and sounds and touches and smells that have no material existence! But, confining ourselves to the narratives of physicians inclined to find a natural cause for the Morzine disease, there remain enough strange phenomens to explain the terror of the people, and the action taken in the first instance by the Cure and his assistants, and by even the civil authorities of the commune. We cannot be surprised that the villagers desired, and that their spiritual pastors allowed, the use of exorcisms. Pilgrimages to neighboring shrines were also tried, and it is said that these remedies were in some cases successful. It is certain that medicine was powerless, and there is curious evidence of incressed pain and convulsions when the simplest scdatives were employed. The people turned eagerly to the best means, as they supposed, of cure for the evil that had beset them. They demanded the rites of exorcism, not only for the "possess" ed," but for their cattle, their mules, and even their poultry, that fell sick There is a story of a pig that could not, by fairer foul means. be got to cross the village bridge, until the priest came and began the ceremony of exor-cism. The stole was laid as directed, on the animal, which immediately became as decile as his owner wished. Persons at Morzine, worthy of credit and not believers in demon iacal possession, assert that some cows would not give their milk to women who were affected by the epidemic, while to other hands they yielded plentifully. It is easy to imagine how such incidents, trifling as they seem, added to the public ferment. We have no very detailed account of the progress of the disorder during the languid end of the Sardinian swsy in The exorcisms practiced by the Oure, were forbidden by Monseigneur Rendu, the bishop of the diocese, a name known to Alpine explorers as that of the first intelligent observer of glacier motion . But the bishop fell ill, the doctors of the neighborhood confessed their powerlessness, and the Turin Government was deaf to any demand for med-ical inquiry. The public of Morzine, left to their own devices, determined on having a general exorcism. It was attempted with all the usual ceremonies. The adjurations, sufficiently fearful at any time, were being fervently repeated, when a terrible explosion inter-rupted the exorcists. The officiating clergy were assailed by blasphemies and invectives, and a scene of convulsions equal to any recorded during the middle ages followed.

As might have been feared, the epidemic increased rapidly after this attempt to stay it. The unfortunate people fell into a state of extreme depression, and the few visitors who tried to rouse them from their fear, were hooted as "rogues" or unbelievers. Convinced that the state of their wives and daughters resulted from the spells of sorcerers, even the olders of the parish began to wish the punishment of certain persons whom they suspected of pacts with Satan. Four or five men tad-been denounced by the "possessed," and at last public opinion ran so high, that the life of one of the supposed wizards was in continual danger. He was a fat, elderly shoemaker, Jean Berger by name, and by no means repre-sented the ideal sorcerer. However, on one occasion be was haunted for three hours by a mob armed with scythes and axes, and with great difficulty escaped from their fury. A miller was also suspected of malefice, and he was obliged to shut up his mill. Even the most sensible men in the village did not scruple to tell strangers that Morzine would have

no peace until two or three magicians were

burned on the fair green.

The chief object of dislike was, however, a certain disfrocked priest, who was born at Morzine, and had earned there the worst possible reputation. He was readily fixed on as the chief and instigator of the local sorcerers. It was remembered that on the occasion of an attempt to return to Morzine, sometime before the "porsession" began, he had been refused admission to the parish. He had retreated to Montriond, the next village, and had there be-gun to build a little chapel by the side of a mountain Take, but he had left it unfinished, and had gone to live near Geneva, where he made a suspicious livelihood by selling herbs and minerals from the Savoy mountains. He had been heard to say, on leaving Morzine, "I leave them a thorn in their side, which they will not be rid of easily." His death was re-solved on by the Morzinois; for, once rid of him, they hoped to turn at its source the flood of evil that had come upon them. To effect their end, they tried a spell of counter sorgery that sounds strangely in our modern ears. They disemboweled a dog in the middle of the dis-frocked abbe's ruined chapel, and taking out its liver, they cut it in seventeen places with a sword. They then buried it with solemn maledictions. In seventeen days they expected that their enemy would be dead, and they would be free from this legion of devils; but, on the contrary, in seventeen days fresh cases of convulsions broke out with increased violence. lence, and one woman declared that the soul of the abbe had entered into her stomach, and

there tormented her with grievous clawing. Meantime, France had annexed Savoy, and the great nation, as we know, interested her-self in her new province. Dr. Arthand, a distinguished Lyons physician, skilled in mental disease, was commissioned to inquire into the causes and symptoms of the Morzine epidemic. In a very interesting report, he recapitulated the events which we have rapidly sketched, and noted as chiefly remarkable and as certain-

The abnormal development of muscular

force.

The intellectual excitament producing marvelous lucidity of thought and correctness of

The cries, blasphemies and imprecations that increased at the approach of a priest, or at church, or during exorcisms. The impressions produced at great distances on the senses.

The designations of persons who were said to cause the disease by touch or glance. The prediction of the sick of the time of

Their various hallucinations and demoniacal delirium

The personation of the evil spirits, who spoke of themselves in the third person always. Dr Arthaud examined and analyzed cases and tried medicines in valu. He went away, leaving no greater consolation to the efficied souls, than that they were a prey to epidemic hystero-demonopathy.

But what is demonopathy? the Morzinois might reasonably have asked. What was it that had come to their valley? Healthy and plous mothers, some with child, some nursing. uttered blasphemies and used language which Wapping would stare at. Respectable girls

blasphemed all they believed most sacred. Persons notorious for devotion found that their lips refused to pray, and that through some mysterious influence communion was impossible. Children grew strangely and irrepressibly insolent. A general moral disorganiration had changed all the habits of the village. Why had this happened at Morzine? The people of the neighboring parish were entirely exempt, though its chalets were within a stone's throw of houses that had been visited by this spiritual plague. After Dr Arthaud's unavailing visit, the attention of all who interest themselves in the marvelous was aroused Believers in "Spiritism," of whom there are more among all classes in France, than we in England imagine, began to make Morzine a theme for their discourses. Men of science were interested in the facts. Writers of history who have to explain the demonology of the past, caught at this reproduction of its phenomena, and the anxious souls who seem to think that Christianity needs fresh proofs, were eager to twist the events at Morzine each after his fashion.

France resolved to throw fresh floods of Parisian light on the mountain valley without delay On the 26 h of April, 1861. Dr Con-stans, inspector general of lunatics, arrived at More he, determined to restore the due order

of a davoyard commune. He found a bundred and twenty cases of possession." Immediately he applied himseif to observe scientifically sixty four of them. His account is detailed and interesting, and successfully disposes of some marvelous stories firmly believed by the people. He does not, however, we think, sufficiently account for what he himself admits by the physical cauges he assigns. He gives us a table of the ages and circumstances of the sixty-four "possedces," that came under his observation. Of them, three were children, sixteen were married, and two were widows Thirty were of various ages, from twenty five to fifty eight. He puts in a different category four men who were atfore, had little to do with the sezures, nor does it appear that any physical circumstances specially determined or alleviated the corpulaive attacks. In some cases they were, it is true, preceded by internal pain, by loss of appetite and digestive disturbance; but the sick imagination of the "possessed," probably produced sensations that could not be otherwise explained in the excellent state of their physical health. We find a spoonful of water producing "atrocious pain." A woman who imagined herself bewitched by wine given her by one of the suspected sorcerers, for a year afterwards daily vomited what she declared to be the same wine, nor could she get rid of its taste. The "possession" appears to have caused impressions peculiar to other disorders, but we can not find that any known disorder determined the "possession." Dr. Constans notes among other phenomena that, if ques-tioned, the diseased persons replied to the thoughts which they attributed to the questions, and to the objections that they foresaw he would make, but their sayings were always in reference to their dominant idea. The spirits whom they supposed spoke by their mouth seem generally to have once tenanted human beings, and sometimes related what they used

in hell, etc. Dr. Constans describes as maryelous their acrobatic feats; he says: "They turn over and over in one bound, and sometimes leaping like a steel-spring let go, they fling themselves back, so that head and feet touch the floor

to do on earth, and what they had since done

together." "The attack lasts," he continues, "from ten minutes to half an hour; the pulse is not quickened, but rather becomes slow and weak, and the extremities grow cold, notwithstanding the violent blows which they strike." The extreme regard to decency of the women, and the absence of the sepsual ideas which were so general in the witch Sabbaths and sorceries of eather times, is remarkable.

CONCLUSION NEXT WEEK

(Continued from first page.)

law of nature, threw open the door of access to

the evil spirits. These evil spirits had their media, as they have now; and Saul knew the channels through which they communicated. There existed a class of persons then as now, who were mediums for low, debased, and eyil spirits. were designated as "wizards," and as having "familiar spirits," familiar because easy of access, regardless of the character of those who sought counsel from them, or the charac-ter of their communication. Then as now, their communications were not reliable sometimes true, but generally false—never worthy of confidence, any more than the idle and malicious gossip of the same class in the

The Israelites, who had prophets and seem under celestial control, were forbidden to consult these; and Saul, before his apostasy, had caused them all, so far as they could be found, to be put to death. His cruel proceeding was in harmony with the spirit of the age -a spirit not yet entirely extinct in the religlous world. But Saul, now having the channels of celestial communication closed against him on account of his apostasy, and seized with fear and trembling at the peril surround ing the army of I-rael, as a last resort, sought and found at Endor a woman who had a fa-miliar spirit. This policy, after his cruel or-der, in connection with the disguise he prac-ticed to conceal his identity, sufficiently advertise the depth of moral depravity into which he had fallen. In his embarrament his mind reverted back to the happy days when, in the purity of his heart, he consulted the good old prophet, Samuel; but Samuel was dead, and the only hope left him was that Samuel would respond to him in his extremity through this interdicted channel. The alarm of the medi-um, ("when she saw Samuel she cried with a loud voice,") and the protest of Samuel, ("Why hast thou disquieted me, wherefore doet thou ask of me, seeing the Lord has departed from thee?") clearly show that both the medium and Samuel were out of their natural spheres in this transaction; as much so as was Balaam's ass when forbidding the madness of that old apos-

It is said in my text that the evil spirit that It is said in my text that the evil spirit that troubled Saul was "from the Lord." This idea is in harmony with the universal sentiment inculcated in the Scriptures, as well as true philisophy in reference to the immutable laws of nature. The Jewish nation regarded every visitation of evil as a dispensation of Divine providence, sent as a consequence and

A STATE OF THE STA

punishment for their moral dereliction. "Is there evil in the city, and the Lord hath not "Shall we receive good at the hand of the Lord, and not evil?" These interroga-tives indicate the prevailing sentiment of the Bible. God is not limited in his agencies to the pure and good of either this or the Spiritworld. If he can cause the "wrath of man to praise (vindicate) him," and make "servants of flames of fire," he can also use the evil spirits of both earth and bedes to execute his When no other messenger was at hand, he could send a raven to feed Elijah; and in the absence of all other mediums, he could make one of Balaam's ass. And my readers will remember that Jesus said to the Jews, when reshould hold their peace, the stones would cry

Jesus recognized the existence of evil spirits, and their power to influence and control human beings in the flesh. I need not cite any of the numerous cases recorded in his history, as a prominent feature of his mission was to "cast out devils." And when he commissioned and sent out his Apostles, one of his charges to them was, "cast out devils." And we are informed that the evil spirits which Christ and the Apostles cast out spoke in audible voices through the mediums they possessed or oc cupied, just as spirits now speak through mod-ern mediums. Here is what some of the evilern mediums. Here is well mediums, when spirits said through their mediums, when Jesus was about casting them out "We know thee, who thou art." "thou art Christ, the Bon of God.'

It would seem that some of these ancient evil spirits had more faith and knowledge than many Modern Spiritualists, for many of them deny this principal claim of Jesus of Nazareth And this confession of the evil spirits is fatal to the Orthodox doctrine of salvation by "Taith alone." We read of "certain women who had been healed of evil spirits " and of "Mary, called Magdalene, out of whom went seven demons." Then we have a remarkable account of a case in the country of the Gadarenes. There Jesus met a man infested with evil spirits to such an extent that he became a lunatic, were no clothes, and dwell among the tombs. When he saw Jesus he fell down before him, and cried with a loud voice, "What have I to do with thee, Jeaus, thou Son of God? I beseech thee, tor ment me not." Jesus asked him for his name. the spirits who occupied this medium and made him a lunatic, replied, "Legion, because we are many." Jesus commanded them to come out of the man. Here followed a scene which perhaps has no parallel in the history of the world. The spirits besought Jesus to permit them to enter into a herd of awine feeding in the vicinity, and the whole herd ran down a steep bill into the sea, and were We shall know more about this wonderful phenomena as we advance in the school of Spiritual Philosophy. To me it seems mysterious now, but not more so, or less credible than many other phenomena of ancient and modern times. It may foreshadow the extinction of the awine species, as well as expulsion of evil spirits from our world; events certain to transpire in the future. That the consumption of swint's flesh as a human diet is inconsistent with the highest development of our race, is admitted by all true philosophers and scientists, and that the presence and influence of evil spirits in our world will cease when the "New Jerusalem comes down from heaven," will be admitted by all true Spiritual philosophers. There can be no heaven without harmony, and there can be no harmony without the expulsion of evil spirits. or at least their separation from the society of the pure and good. Here, in the present state of society, the intermingling of the good and evil is unavoidable; but the time must come

when we shall appreciate the meaning of that "great gulf" of which Jesus speaks.

Music, harmony, peace, love, and good will, are the elements and characteristics of the true Spiritual Philosophy. Every true Spiritualist appreciates the policy adopted by the friends of Saul, when the "evil spirit from the Lord troubled him." They sent for David, son of Jesse, who was a skillful player on the harp; who, by the soft and harmonious melody produced, vanquished for the time being the evil spirits. Spiritualists have partially learned this important lesson, and know that soft musical harmony dispels all evil feelings and is fluences, and facilitates intercourse with pure celestial measengers. The angels recognized this philosophic principle, and accompanied the announcement of the birth of Jesus, the Son of God, by a concert of heaven-ly music. They sang, "Glory to God in the highest, peace on earth, and good will to man. Like the Lord's prayer, the sentiments of their song furnish a pattern worthy of our fmitation. Instrumental music alone, per-formed with appreciation and taste, never fails to have a good effect; but when accompanied by sincere expressions of plety, love and good will, the influence, in producing the requisite barmony of feeling, and susceptibility to Spiritual impressions, is very greatly increased. The Spiritual character of a band or circle is always indicated by the sense and style of its vocal and instrumental music, and attracts only kindred spirits. Nothing sould be more re-pulsive to pure and refused spirits, whether in the bodyeor out of R, than the discordant sounds and noise of horns, bells, tamborines, etc, and the communications received under such circumstances, and the phenomena attending them, are all of a character corres-ponding. And to my mind it is clear, that a large preponderance of Modern Spiritual phenomena emanates from what the Bible terms "familiar spirita." But this is no disparagement to truth, but confirms the Spiritualistic theory, and enables us to explain many difficulties and apparent discrepancies of both ancient and modern history, and harmonize all with both the Bible and Modern Spiritualism. And the time is not far distant, when the line will be again drawn, and the distinction again be made clear between the angels of God and "familiar spirits."

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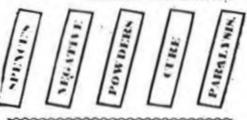


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ADDRESS.

Delivered by Samuel Storer, before the Centralia, Ill., Philosophical Soclety, Sanday, July 12th, 1874.

SUBJECT:- There is no death, and man under natural law, is not only progressive, but is an eternal living individual.

The declaration that there is no death, we find written upon every page of the book of nature. Look in whatever direction we will, the mind's eye beholds the life principle in all the material and physical universe—the earth on which we tread, the air we breath, the sun and all the innumerable planets in their constant and hever ending movements, declare its truth, which as a law, is unalterable and eternal. Matter or material by a chemical law established in nature, may change in form, but not diminish in quality, nor lose its life principle; though invisible, yet life is ever resent and round about us.

. We find a power in nature that is incom-prehensible. Reflect for one moment, the tremendous weight of this earth on which we live, and that it revolves in space; that it makes one complete revolution every twenty four hours, traveling on an elliptic circle around the sun, numbering the days of the year in perfect time, marking the seasons with an accuracy that astoniahes us with wonder and admiration. And as we pass step by step, we behold the great eternal infinite mind—s mind that calculates, that superintends and controls the vast machinery of the universe; that superintends every movement, establishes every law, and stamping upon everything in nature an eter-

nal living principle.

Advancing still further we find the law of development which opens to our vision nature's divine law of progression, unfolding one degree of life after another, demonstrating the eternity of things visible and invisible; material matter changing from an inferior to a higher degree of development, the last reyealing what was to follow, and so we find the law of progression in the formation of the earth and the material universe,—thought pre-ceded action, then followed the result. In all the various creations from the lowest to the highest, the inflaite mind has planned and directed, and stamped upon all the material and physical universe his wisdom and power. Go to the great forests, examine the sturdy

oak, and you can count backward with a mathematical certainty the year it sprang from the acorn; planted in wisdom and reaxed te power, showing not only a living principle in nature, but a design on the part of the infinite mind, counting the ages in all the value development and progression in creation. Where once stood the mighty deep, to-day we find the dry land, having taken ages to build one formation after another, and as time advanced, each succeeding development pro-ducing a higher degree of progression than the preceding degree, up to man, the image and imitator of the infinite mind.

We find the life principle everywhere throughout the vast illimitable universe; in every grain of sand, in all the mineral and vegetable kingdoms, in the trees of the forest; in all the rivers, lakes, and the migty deep; in the lowest depths of the earth; in the air we breath; in every thing in the sea and upon the land; in all the elements and forces of nature; in animal and man; in all space up to God the great eternal infinite mind—life is every

If for any reason death was desirable, we could not die, because the law says there is no death. We talk about death as though it was a reality; there is no such condition as death in nature; the entire universe is alive, always was and always will be. Man could not die if he wanted to; what we call death is only a change from this to a higher life. We hear people talking about preparing to die; it would be more sensible to prepare to live, because to live is the inevitable law, and we

can not escape it.

The mind, the soul, the spirit of man, the divine mind individualized, keeping pace with the growth and development of matter, has constantly grown and progressed, gaining mental strength, advancing step by step in accordance with law, the surrounding conditions, and the abilities endowed by nature. The mind, the spirit man, is an outgrowth of the great infinite mind, the latter being eternal and containing within itself the eternal life principle, and the former having assumed individuality, in accordance with law, and being possessed of mind the child or offspring of the infinite mind, is also eternal, therefore there is no death, consequently man, is in the there is no death, consequently man is in the lawful possession of immortality, and will maintain an eternal individuality. We are told that man was born to die.

The proof is, man was born to live. As the infinite mind is an eternal living principle, so man the offspring of the infinite mind, individualized, is an eternal living being, possessing not only a material body, but also a apiritual body, therefore there is no death, and man, the acting, thinking, calculating, living principle, is eternal; the infinite mind being eternal, man must also of necessity be eternal—because to destroy the one would eternal—because to destroy the one would cause the destruction of the other, and as neither can be destroyed—therefore man is

immortal.

There are those who do not believe man will maintain a future living individuality, person-ality. They will cite as proof the fact that the aged and infirm while in the decline of years, appear or seem to lose their mental and ressoning faculties; that the mind, the soul, ressoning faculties; that the mind, the soul, spirit man vanishes away; becomes extinct, and therefore they conclude this life is all there is for man. This mode of reasoning can not be sustained by the laws of life and being. Life, individuality, personality, development and progression, are among nature's established laws, therefore eternal. We read in the great book of nature that the matured and aged, when in the decline of this life enter in the great book of nature that the matured and aged, when in the decline of this life, enter that unconscious state, repening, preparatory to the passage into the new sphere of life, like the infant previous to birth, and like the newly born infant, enters immediately upon a higher advanced state of life and being, development and progression. He passes into what is termed spirit-life, with the advantages of a fully developed material and spiritual organization. Thus we find the law of change, and that nature has provided the mode of passing that nature has provided the mode of passing from one sphere of life to another, therefore we conclude this sphere of life is not all there is for man's erjoyment-life is eternal.

While occupying our present sphere of life, we are fitting ourselves for the next degree or new life, and when we pass to the next degree, our condition will be in accordance with the sdvancement and development made to gree, our condition will be in accordance with the advancement and development made in this sphere, and we will gravitate to a condition that is in perfect harmony with our previous lives and hetellectual development. It is a beautiful truth that, under the divine and infinite law, to each man is committed the keys of his own sphere. By his own condition he can determine his own associates and their influence, both in this and the after-life. He establishes his own position under the great universal law of affinity. Man is a spirit as well as an animal—this is a fundamental law; the material nature mortal, the spiritual nature immortal; the spiritual existence is the

real life, and is far superior to the material ex-Man's intellectual and spiritual nature is his individuality, his personality—the real man, representing the true life that now is, and that which is to follow, and just as he passes into the Spirit world, so we flud him intellectually and identically the same as he left here, naturally affiliating with the asso-ciations and conditions previously acquired, and assuming employment best suited to his conditions, surroundings and desires. This reminds us of a description we once heard of a place called heaven. Our friend gave the dimensions of the celestial city, the height of its walls, which were constructed of polished marble; the streets and sidewalks paved with gold, set here and there with costly diamonds gold, set here and there with costly diamonos to give brilliancy, and along the curbing of streets, conviently stationed, were ivory hitch-ing posts, and the gardens of beautiful flowers and ever-living snow balls were all tastefully arranged, the walks filled with silver pebbles, the borders of which were lined with pinks and blue grass, with here and there a fancy sum-mer-house and arbors covered with trumpet creepers, and there were choice varieties of fruit trees loaded down with luscious fruit which the celestials enot allowed to taste or touch. This gay cref is filled with nice soft clover beds, with flowers of beautifully variegated colors, on which the celestials slumber and snooze. We were also told that the chairs used there were made of glass, on which the celestials were to sit and were to wear a crown of gold set with costly diamonds, and to play on a harp without intermission, through the endless ages of eternity-the whole crowd locked in, and old Peter on a tour of inspection, with the gate keys in his pocket, the in-mates not aware of the situation.

This is certainly a delightful predicament to bein, so long as the inhabitants do not find out the true situation of affairs, but let a live Yankee comprehend the real situation, how long is it supposed that town would hold him? His indignation would be aroused to the fullest extent; he would scatter the diamonds, harps, clover beds and glass chairs to the four winds, and would issue his manifesto, declar ing that the eternal and natural condition of all mankind was freedom, and freedom he would have, or he would burst the whole con-

Liberty, freedom of action and thought, are necessary natural conditions to secure perfect Confinement or anything that enjoyment. will retard the development and progression of the mind, are derogatory conditions for good results, therefore, development of the mind by education and cultivation are conditions necessary for a true or perfect enjoyment; without these heaven can not be complete.

Happiness is only measured by the development attained intellectually, morally and spiritually; there can be no cheating, and there
can be no advantages taken under the law.
Every individual will enjoy the fullest degree
of happiness, and occupy the highest plane or
sphere in life that is possibly suited to his conditions and attainments. Therefore, beaven
has no geographical location, but is a condihas no geographical location, but is a condi-This is a fundamental law.

The gardener and agriculturist understand fully well the importance of the combination of good seed, fertile soil, rain, light and heat, and good cultivation, as conditions necessary to secure good and perfect results; and the more perfect the combination of these elements in accordance with chemical law, (to gain the results desired) the higher and more valuable will be the conditions attained, and the finer and more perfect, will be the produc-tion. These conditions hold good, and are necessary alike in the vegetable, the animal, and in the spiritual kingdoms, in order to se-cure good results; and each under law are susceptible of progression, and each continues its existence under relative laws, in accordance with the law of its being-the chain from one to the other is perfect and complete, forming a perfect connection between the material and spiritual form; and each form of being under the law of affluity, is necessary to the exis-tence of the other—the connection can not be severed or destroyed.

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laws alike in material matter, the vegetable, the mineral, the animal and the spiritual kingdoms, and each under law occupy positions and conditions best suited to the law of its being, each maintaining its position, and each so constituted that each are necessary for the permanency and the development of the other, and each unfolding the plans and designs of the great infinite mind; therefore, all the sev-eral relations and conditions of being are established under natural law, all are developing and progressing to higher conditions of life, in accordance with cultivation, education and surrounding influences. Thus we find life, in-dividuality and progression are established laws in the various forms of being. Again we conclude there is no death, and that man

will maintain an eternal individuality. To further illustrate the philosophy of our premises that man is not only a progressive being, but that he is also in the possession of faculties and powers of mind closely allied with the infinite mind—history from the earliest ages show that he has advanced in mental and intellectual culture, in social refinement. in all the mechanical arts and sciences; that he has risen from an inferior, degree to his present development, approaching nearer and nearer the attributes of the infinite mind in the thousands of inventions that required great powers of mind and skill, converting to his own use the various forces in nature, bringing himself into a nearer relation with the laws that govern and control the universe; demonstrating that his destiny is of the high-est order; that he is the highest and crowning element in creation; that his existence and being is the result of a fundamental law in nature, and that he is in the possession of the highest life principle, with superior powers and attributes of mind for planning, developing, creating and putting into operation gigantic enterprises, which were once thought impossible—representing and reflecting in a high degree the divine and infinite mind in all his operations; therefore, that the individual mind man will grow and expand, development of the control of th op, and progress, adding one intellectual attain-ment after another, rising higher, step by step, without limit; seems to be the established

law of his being.

When we reflect and realize the extent and magnitude of the forces and elements of the great field of nature, and that the mind man is rapidly becoming more powerful, converting the forces and elements of nature to his own use, and that this mind man, is the fruitage of the great infinite mind, the eternal law and power that governs and controls the universe, we will presume to assert that, at no distant day, the advanced scientific mind, will have attained such complete knowledge and control over the forces of nature that thought will be conveyed through space to distant points, and answers returned, without a visi-ble medium of conveyance, and more reliably and promptly than can now be done by the present mode of telegraphing; that thought will exchange thought, mind respond to mind, with such accuracy that deception will be impossible, and every act and thought, whether good or bad, will be read as an open book, presenting a perfect index or mirror of every

assert further, that it is not improbable, and that the time is not far hence, when man will, by the power of his intellectual and mental development, bring to his aid advanced spirit-ual intelligence, who will act as messengers and carriers from point to point around the globe, and to and from the various spheres, between this life and the beautiful beyond; therefore it is measurable to an interpretation of the point in the therefore it is reasonable to conclude that the individual mind man, is a fundamental living principle in nature, and so far as developed, is influenced, directed and controlled, by the same laws, forces and elements, as the great infinite mind, and will exert the same relative powers of mind over matter, and produce like results in proportion to the capacity at-tained, and will convert, hold and use, all the elements and forces in nature, by the power of mind and will. We base our conclusions, upon the fact that, the mind or spirit man, is not only a progressive, but is also an intellectual living individuality founded in natural law, and as all natural laws are eternal, so the mind man is an eternal living intellectual individuality.

Thus we find, as the mind man advanced and develops, and becomes familiarized with the nature and uses of the laws, forces and elements, he converts them to his own advantage, not only in this sphere of life, but also in the next; the truth of which is being revealed to, and realized by, those who have the courage and manhood to investigate the philosophy of life and being. Therefore we have the assurance under law that there is no death; and that man is not only a progressive, but is also an eternal living individuality.

To illustrate the ideas of men in olden times, and to show that man has made great advance-men, history informs us of a little circumstance wherein the venerable General Joshua, a noted philosopher and astronomer of ancient days, who had a little unpleasantness with his neighbors, and wishing to settle his troubles by daylight, and noticing the sun was about to dodge behind a tree or a pile of stone, the mighty man gave the order to halt, and all of a sudden he halted—in regular mili-tary style—and he stood still. This bit of history should be taken as literally true, because, to doubt it, would be doubting historic facts. It will be admitted that the General was clothed with unlimited power, and that he held supreme command over every thing that came within the range of his eagle eye—even the sun acknowledged his authority, of which we have the substantial proof to this very day -the facts are genuine; therefore we are al lowed special permission to explain the cardi nal philosophical principles connected with this important historic event. The people of the present enlightened age have the right to the correct solution of all things remarkable—not only of what occurs in this day and age of the world, but what may have happened in an-cient times. Facts are stubborn—they are not to be trifled with.

In reviewing all the circumstances connected with this little transaction it would appear that the earth was up to that time stationary ; sort of a fixture, stood on some sort of a foundation, in a perfectly quiet position—mo-tionless; and the sun, with habits quite irregular, would bob around just about as he leased, sometimes furnishing all the light that was necessary, and at other times leaving the inhabitants of the earth in total darkness, and as light was an element particularly discernible, just at that time, therefore, the necessi-ty for the order to halt. This we will observe, was perfectly natural and necessary, that the shedding of blood might go on. And it fur-ther appears that the machinery of the planetary system had not been working altogether satisfactory, and in the midst of the hottest of the bloody engagement, an idea popped into the crapium of the individual who had charge of the works (being an ingenious turn of mind. and having an eye out for improvements seized the opportunity presented, knocked the prophout from under the earth, and sent her whirling into space; and she has been whirling ever since, and the sun has stood still from that day to this, a silent spectator of the magnificent scene; and our old friend Joshua, is undoubtedly happy in the idea that he can count himself one of the persuasion who can thank God that he was not like other folks.

How supremely ridiculous appears this cory to thinking people of this day and age. A little reflection destroys ite value even as matter of history. It is a matter for rejoicing that this class of folks are becoming extinct. What better proof do we want that man is a progressive being, that he is rising higher and higher in the scale of intellectual existence; that he is becoming better and better fitted for a purer and a higher life; that he is acquiring force and truths pertaining the other laws of facts and truths pertaining the other laws of life and being, gaining a fuller knowledge of the laws, conditions and principles, that govern and control the universe—with attributes typical of the infinite mind, the elements of principle, representing all the elements of mind in nature, possessing natural powers and elements within himself for transferring from one sphere of life to another, retaining his individuality, his personality, his peculiarities and attainments, in exact accordance with his conditions; therefore, it is a fundamental principle in nature that mind as well as life is an eternal living element. As applied to the universe, it is a law and is general, with body and parts constituting the entire universe and as applied to man is also a law, and is the or an individual, personal, having body and parts—mind and life is the same in both, the lesser is contained within the larger, and both are personal, and as each contains within itself mind and life, existing under the same laws, life and mind being eternal in the one, must also be eternal in the other, and neither can be destroyed; therefore, there is no death, and man's existence and future individuality is as permanently established as the universe. Mind and life with individuality, personality, are without end of days or years, therefore, immortality is the eternal inheritance of man-

"There is no death. An angel form Walks o'er the earth with silent tread, And bears our best loved things away, And then we call them dead.

And ever near us, though unseen, The dear, immortal spirits tread : For all the boundless universe Is life-there is no death.

Boices from the Beople.

NEW LONDON, MINN.-M. E. Chandler rites.-I don't know of one who is dissatisfied writes.-I don't kn with the Journal.

EAST ARLINGTON, VT .- A. Valle writes .- Jt pleases me very much to see you have gone so strong against free lovelsm.

MONMOUTH, ILL.—Dr. J. W. Field write.— We want a first class materializing medium to dis-it us; there is a large liberal element in this piace.

with such accuracy that deception will be impossible, and every act and thought, whether good or bad, will be read as an open book, presenting a perfect index or mirror of every act of life.

We feel warranted, and we will venture to

ST. LOUIS, MO.—Mrs. E. Hanson writes.—Enclosed please find remittance for my continued subscription, for Mrs. M. J. Pointer, a new subscriber whom I have induced to try your valuable and instructive paper, in place of the Leiger I think she will not exchange at the end of one quarter for the same paper again. By the way, we are holding several circles weekly and with good prospects of developing some very fine mediums, and not unlikely, one for materialization.

and not unlikely, one for materialization. SICKLERVILLE, N. J.—O. Bliss writes.—I have been a laborer in the cause of Spiritualism for more than twenty years, having had several gifts of mediumship, but the one most coveted was the gift of seeing, which to this day has been my greatest sclace. I am in a land of sectarian bigots and spiritual heathen, and when (as I do) I describe and spiritual heathen, and when (as I do) I describe spirits that may be along with some person here, they cry me down as a wizard and a crasy fool. When I delineate character from hand-writing, they cry humbug, although they acknowledge the truth of it. When I warn them of deaths or accidents, they laugh—but remember, everything comes true. comes true.

ALTA CITY, UTAH -Mrs. E. C. Williamson writes.—Belog a reader of your excellent paper, and an advocate of spiritual truths, I thought I would take the liberty to write you what we have away here in the wilds of the Wasatch mountains. There are a number of earnest believers in our glorious gospel here, and we have just had a feast of truths through the instrumentality of Mrs. P. W. Stevens of Sacramento, Cal., sister, of E. V. Wil-son. She has given many/excellent tests, both public and private, and a number of deep and phil-osophical lectures, which drew the attention of earnest thinkers. Looking upon Mrs Stevens as a true and earnest worker in this movement for right, I take the liberty through your widely cir-culating paper to recommend. Mrs. Stevens to the localities she may be amongst, as she is wending her way eastward during the present

OXFORD, OHIO.—D. Winder writes —"The Clock Struck Three" is received. My prayer answered again. Thank God, the angels, Bros. Jones & Watson, I have longed, wished and prayed for that book ever since I saw the notice in the Joun-NAL, but no money to buy it. I am startled at many little coincidences now occurring in my case. It seems as though I have only to wish for a good, and I have it. I could tell you many-things worth and I have it. I could tell you many things worth printing—perhapa I will some day. I am encoura-ged in my work by the kind responses from my old clerical brethern. I will put the extra Journals you sent where they will "do the most good." The editor of the dimerion thristian Review has one of them. I think I can introduce him and Prof. S. K. Floshour to the good angels. I will always try to act under spirit guidance. I am fast learning to understand their inspirations. I med social intercourse with intelligent, pure Spiritualists—that's all, to make me very happy.

MAYERSVILLE, MISS -J. W. Woodworth writes.—As I am an old wheel horse in the cause of true Spiritualism, it does me good to see others that can write, come out and defend the good cause, and block the game of those who send out lecturers to advocate and practice the free-love doctrine. My family likes the Journal very much, as it has the true, honest and pure ring, represent to society here for I know of no Spirit represent the society here for I know of no Spiritualists for miles up or down the river. Oh! how we long to get up north again among congental society. Shauld you or any one else know of a settlement or neighborhood of Spiritualists who are in need of a physician of my stamp—Botanic and Electriciae, aided by spirit influence, I should be glad to correspond with them. I have practiced sixteen years, mostly in the North, and can give any amount of reference. I am so anxious to be where I can be appreciated and where my efforts will be a benefit, and where life to myself and will be a benefit, and where life to myself and family will be a satisfaction.

NEW YORK CITY, N. Y .- 8. W. Britton writes. -I intimated some time since that I would give my ideas of how and in what manner delegates should be appointed to a United States Spiritualist.

Convention: not that I am abjects offer anything new on the subject. I am awaie that many Spiritualists are opposed to organization, and have written against it. But I do not believe anything can succeed well without order, as it is the first law of nature. I would suggest that societies of true Spiritualists be formed in every school district. true Spiritualists be formed in every school district, town or county in every state in the Union, and such societies send as many delegates to a State Convention, as its district is entitled to send members to its legislature, and when said State Convention is assembled, which should be once a year, let it send as many delegates to a U. S Convention, as said state is entitled to send members to congress, which convention should hold an annual seasion, to be determined when and where at its session. It seems to the subscriber that this course will purify our glorious cause from all the slime and stench of Woodbrull, Moses Hull and Chaselsm, and above all of that hypocrite, E. V. Wilson. Will the friends throughout the country take this into consideration, and give their veiws.

PITTSBURGH, P.A.—T. S. Wilson writes.—In the London Spiritual Magazine for December, 1873, there appeared an article written by an American lady, which called forth in the minds of many, an unusual degree of interest and expectation. It was entitled—"A Workerst Value to Spiritualists, in the Ashmolean Library:" and urged upon the editors of the Spiritual Magazine, to examine the MSS, and Diary of Kev. Richard Napier, which, (she says) an article in the Book of Days states is deposited in the Ashmolean Library at Oxford. It appears to me and others, that it would be very little trouble to get at those IMSS, and thus give to the believers of Modern Spiritualism the bene fit of lacidents and experiences by the life of a re-ITTSBURGH, PA fit of incidents and experiences in the life of a re-markable Spiritualist and medium of a date so far markable Spiritualist and medium of a date so far back as the year 1619. The Spiritual Magazine makes no remarks whatever concerning these MSS; and gives, no hope in any succeeding number that any attention will be paid to the earnest desire of the writer as conveyed in her communication. If you publish these few lines, your doing a may be the means of bringing the subject once more before the Spiritual Magazine, its editors and readers or call forth attention from some and readers, or call forth attention from some other quarter that will become practically inter-ested in this lady's suggestions.

EAST SAGINAW, MICH.-D. D. Keeler writes. —I am a reader of your paper and a Spiritualist I like to read of the progress the cause of Spirit I like to read of the progress the cause of Spiritualist. I like to read of the progress the cause of Spiritualism is making throughout the world. Prof. Cook, a pretended exposer of Spiritualism, has been here. He gave three exhibitions and one lecture, and claims to have proved that Spiritualism is a humbug. All he did was a little sleight of hand work, such as shooting pennies in a bag, turning water into wipe, and the rope trick. The also tried the great Hindoo bag trick, which was not a success. The had to call on the committee to cut the string and let him out of the bag. His audience was composed of clergymen, prominent church members, a few outsiders and two or three Spiritualists. His whole exhibition was simply an expose of Bis own ignorance and a desire to ridicule the Spiritualists to the delight of the church part of his andience. At the close of his third performance, he was invited to deliver a free lecture at the Methodist church on Saturday evening, July with, which he accepted, and in consequence the lecture roots of the church was well filled. He ridiculed Spiritualism to their satisfaction and finished by giving permission for any one dence the recture room of the church was wen siled. He ridiculed Spiritualism to their satisfaction and finished by giving permission for any one to sak questions. He was asked a few, and answered them to his entire satisfaction, when a tall gentleman arose and desired permission to say a few words, which was granted. He told the Professor that the sudience knew him, for he had been a member of that church fourteen pears, and would probably have been a member yet if he did not know to a certainty the philosophy, and phenomena of Spiritualism to be a fact, and for the proof of it, they could get enough if they would investigate or read the Bible; it was full of it from Genesis to Revelations. He recited several passages of Scripture where spirits had been seeh and heard; he told them that they were being imposed upon by a sleight of hand player and a bungler at that, and that Cook advocated the side of the church because he could make more money; this Cook denied and said that he was twenty five dollars behind in making his expenses in this town. Cook denied and said that he was twenty five dol-lars behind in making his expenses in this town. The minister said that it was too bad to jet Prof. Cook go sway, and be a loser for the good he had done; that all his expisnations were satisfactory to him and hoped it was to all. He then took up a collection to help make up the twenty-five dollars. The next day being Bunday, Cook went to church in the forenoon and gave an exhibition at a Lager Beer Hall in the evening. He goes from here to Bay City.

/CHILLICOTHE, OHIO.—L. L. Freeman writes.
—I think there are but few Woodhullites to be found among the Spiritualists of this place. All seem to regard marriage as a necessity, which for the present cannot be dispensed with. We of this vicioity, think when we become pure as the higher angels, it will then do to talk of doing away with marriage. We are doing the best we can under the circumstances, trusting in the efficacy of wisdom to elevate humanity to a higher plane of thought, word and deed. We think there is no excellence without persevering effort on our part. We therefore feel willing to labor to the best of our abilities, believing we shall reap if we faint not. On the 28th day of December, 1873, Mrs. Mary Ann Richards, wife of Herman Richards, was taken to her spirit home. She was one of our principal mediums for physical manifestations. She occupied the clay tenement 45 years, and some cupies the clay tenement 45 years, and some months. Physically we miss her; spiritually she is with us. Our direle has done but little since

her demise.

LA CYGNE, KAN.—J. C. Marshall writes.—As brother Winder seems to invite criticism in his article in to-day's paper I, submit to him the following. You recognize the personality, eternity, omnipotence and omniscience of God, as the prime cause and source of all matter and spirit. Why did you not also say omnipresence? Personality or individual entity is the opposite of ablquity. Both cannot be affirmed of the same thing. We could as well have a jet black that is snow white or a snow white that is jet black; this may have been why you did not affirm omnipresence of your God. But if God has all power and knowledge, absolutely, then he (it or they) must have the knowledge and power to himself—ubiquitous—which would destroy his individuality. If he is the cause of all matter and spirit, he is the cause of himself as he is a spirit. I can not see why all matter or all spirit can not be eternal as well as a part of matter or spirit and said part made the part of matter or spirit and said part made the cause of the whole. Again "if we have correct ideas of philosophy and religion, we will have in-tuitive conviction of a personal God," and yet tuitive conviction of a personal God, "and yet these intuitive convictions force themselves into the minds of persons who do not believe in your personal God. Again, "God is not a trinity—no, he is duality or dual unity," but that twice one is one is just as bad arithmetic as three times one is one. I cannot perceive intuitively or otherwise how an "individualized personal entity" can be both male and female, like busband and wife in marriage. I have no idea how a sou could be becauter riage. I have no idea how a son could be begotten before time began. There is no evidence that Samuel was a bad spirit as you would have us infer from your sixth didsion

LOUISVII.LE, KY.—J. Edwards writes.—Since my last letter to you, Mrs. Mary Hollis has returned home from a year's absence in Europe and looks much improved in health and spirits. Mrs. H. appeared before the New Albany society of spiritualists on last Sunday, and gave a detailed account of her recent visit to Europe, of the noted spiritualists and scientists she had met with in both London and Paris. Mrs. Hollis remarkad she did not meet a single illiterate Spiritualist in Europe; that the highest and best classes of persons, espethat the highest and best classes of persons, espe-cially among the most learned and scientific were the most serious as well as carnest investigators into the truths of the science and philosophy of into the truths of the science and philosophy of Spiritism; that the cause of Spiritualism has not suffered in Europe under the severest tests of scientific scrutiny; but on the other hand was rapidly spreading. She spoke of Queen Victoria as an enthusiastic Spiritualist as related to her by some of the Queen's intimate friends. Mrs. H. in a year-hence contemplates another visit to Europe to be absent two or three years. Aside from Mrs. Hollist great mediumistic powers, she is a lady of public great mediumistic powers, she is a lady of public great mediumistic powers, she is a lady of public great mediumistic powers, she is a lady of public great mediumistic powers, she is a lady of public great mediumistic powers, she is a lady of public great mediumistic powers about the property of th great mediumistic powers, she is a lady of noble bearing, gentle, refined and social, and here, where she was raised, is highly esteemed by all who know her. Miss Lizzie Bally, who is now coming prominently before the public as a medium, has receptly had pressing invitations from Cincinnati and other there is the public as a medium, has receptly had pressing invitations from Cincinnati and other there is a state than the property of the public as a medium bad pressing invitations from Cincinnati and other places to visit them, which she has accepted and will leave here in a few days. The Spiritualists of New Albany are rousing up from their lethargy, and are now holding regular meetings every Sunday. There are several hundred Spiritualists in New Albany, many of whom have heretofore refused to allow their light to shine for the want of backbone to stand up against old moss-covered theologians who still crack the whip over them. The cause, however, is brightening and growing. While I deprecate any design of Spiritualists to organize and adopt any particular code or feed of spiritual dogmas, I must say if Spiritualists wish to prosper and enjoy themselves as Spiritualists, they must organize as societies and have a hall or place to meet regularly to worship nature's God, and the more nest and decent the place of meet and the more heat and decent the place of meeting decorated with flowers, pictures, etc. with vocal
and instrumental music, it will be more likely to
invite the presence of our angel friends to be on
hand also. Bro. J. Kemble is an old and tried
Spiritualist of New Albany and is doing much to
resuscitate the cause in his midst.

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but when her spirit-guides are brought so respect wit
a sick person, through her mediumship, they never fa
to give immediate and permanent relief, in curable cases
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system and in nature. This prescription is sent by mail
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Mrs. Rosinson also, through her mediumship, diagnoses, the disease of any one who calls upon her at her residence. The facility with which the spirits controlling her accomplish the same, is done as well when the application is by letter, as when the patient is present. Her gifts are very remarkable, not only in the healing art, but as a psychometric and business medium.

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scription.

ADITOR JOURNAL:—For the benefit s my friends and the world, I desire to make this brief statement. I have been almost entirely hald for about six years. Had tried almost everything that I could bear recom-mended, and firmly believed that nothing could restore my half.

Mr. Smith inclosed a lock of his hair along with the

or a lock of hair. She diagnoses each case, and compounds the Hair Restoration to suit the temperament of each person whose hair is to be restored.

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The Restorative never fails to be restored.

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Address Mrs. A. H. Robinson, corner Adams street and 5th Avenue Chicago, Ill., inclosing 25.00, which covers full expense of diagnosing, remedy, and postage or expressage.

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Bew Bork Department.

BY D. BABBITT, D. M.

Bubecriptions and Advertisements for this paper re-caired at the New York Magnetic Cure, 437 Pourth Avenue, by Drn Babbitt.

· . How People Progress.

In religion, politics, medicine, etc., the world is moving onward and upward. Some people think there is more evidence of corruption in social and political life than heretofore. There may be more evidence of it but not more corruption, or even as much, forthe philanthropic .movements of the day and the sympathy for the suffering have never been The truth is, doubtless, that people are becoming more clairvoyant and psychomet-ric so as to be able to ferret out corruption. In healing physical diseases we consider it a good sign generally to have a poison virus thrown to the surface.

In religion there is a progression from Cath-olicism, in which priestly authority, not reason, is considered the true thing, to Episcopalian ism, in which church authority and apostolic cession are considered very important, but yet human reason is allowed some scope. The dissenting churches, if I may use the term, dare to use their retural freedom with less fetters of church authority than the Episcopalians, though they are in much slavery to the letter of the Bible, which each one at-tempts to twist to his own conceptions. Beyoud these is a class of cultivated people who rise into a wide atmosphere of truth, and are rationalists or Free Religionists. But a man can be a free religionist and yet have no basis of immortality to build upon. An eclectic, Cosmopolitan high-toned Spiritualism alone can permanently satisfy the longings of the Like nature its freedom is boundless, and yet like nature it is subject to law.

In medical practice the old school progresses into Homeopathy or Eclecticism, or Bosanic and Hygienic remedies or electricity, water or sunlight, and finally ends up with Spiritual magnetism, the most subtile of all forces. I have just received a letter from Dr. V. Fell, of Clearwater, Minn., which will illustrate this point. I quote his words:

"Although educated an Allopsen and for ten years as successful a practitioner as the average, to say the least, I got a good deal out with the system, and fifteen years ago left it. Four years later, having investigated Homeopathy, which I ridiculed because I di your interal principles lead to. in connection with Hydropathy and attention to diet and Hygienic rules as laid down by Drs. Trall, Jackson, Hall, and that class of writers, have been practicing it since. Still I have not been altogether satisfied. I have wanted and waited to see such a work as the "Health Guide," and seeing allusions to it in the Religio Philosephical Journal, I sent to Mr. Jones and got it. To say that I am pleased with it, would not tell the story fully. I am delighted with it. I have wanted the practical rules and suggestions which it affords on Psychomany and now am applying them at the bedside of my patients, and am pleased and surprised at the results."

SONGS FOR THE PEOPLE.

It has been suggested in the Journal that Mr. Warren Sumner Barlow was getting up some hymns and adapting them to popular airs for use at our Spiritual meetings and ly-ceums. By all means let the work go on. Mr. Barlow being both a poet and a trained musician, is excellently fitted for the task of collecting some of the finest poetry and music from others as well as from his own inspirations. My idea would be to have a cheap collection bound in good pamphlet form, with heavy paper covers, and not to cost over 25 cts.
each, so that it could be scattered broadcast
through the congregation. While Mr. Peebles
was speaking to us here, he scattered two-leaf
collections of songs through the audience and was surprised to know how we could all sing. The plan got up a new enthusiasm among the people. While I believe in having the whole people sing with the spirit and the understanding, I believe also in quartette choral singing in one or two pieces, as they could render some pieces with more effect than the addience could. By all means let us have a cheap collection on some plan.

A NEW BOOK.

I am now issuing a new work which is to be handsomely bound in tinted Bristol card board paper. Its title is "Vital Magnetism, The Life Fountain, Being an Answer to Dr. Brown Sequard, on Nerve Force. The Magnetic Theory Defended, and a Better Philosophy of Cure Explained, by E. D. Babbitt, D. M. Author of the Health Guide. Including also numerous quotations from "Babbitt's Health Guide," embracing the subjects of Food, Sleep Clothing, Baths, Rules for Magnetizing, including Manipulation, Rules for the Family, including Courtship Marriage, etc."

Dr. Brown-Sequard, a Physician of high standing in the medical world and though a

superficial thinker possessed of fine scholar-ship, has in his late series of lectures delivered at Boston, issued one which the papers are advertising as a "Death Blow to Animal Mag-netism." I believe that his theory can be overwhelmingly demolished by facts and a far grander, swifter and safer method of cure established than what he advocates. I have adduced numerous questions which are inexplicable excepting upon the Magnetic theory and have explained how the barbarisms of and have explained how the barbarisms of bleeding, blistering, burning, pricking leeching, fierce drugging, cupping, the use of setons and in many cases, the lancet, may be done away with by the mightier and gentler powers of Vital Magnetaism. I have given rules for curing, disease by Magnetism and for developing magnetic power. The work is intended as a campaign document and will be intended as a campaign document, and will be sent post-paid at 25 cents for one, \$1 00 for five, \$2 for twelve, etc. Address B. D. Babbitt, D. M. 487, 4th Avenue, N. Y., or S. S. Jones, Cor. Adams St. and Fifth Avenue, Chicago III,

Mass Meeting.

We desire to notify the friends that the mass meeting, a call for which appears in the RELIGIO-PHILOSOPHICAL JOURNAL, promises to be a grand success. Eight prominent speak-ers are engaged, and others to hear from. In the list may found the names of Rev. T. B. Taylor, M. D., P. B. Randolph, A. B. French,

The meeting will be fully represented by noted mediums, who will add greatly to the interest. Those attending by special arrangements with the Railway companies, at this place, will be favored by calling on Jas. Hook, Secretary, with return tickets. The call is advertised by posters and all the Spiritual papers, and favorably noticed by many of the secular papers. Extensive arrangements for accommodation and convenience of those who attend, have been made.

A news stand will be found on the ground, and fully supplied with spiritual literature, spirit-pictures, and the latest news of the day. The assortment would be incomplete without the Religio-Philosophical Journal.

That none may be disappointed, I send with this, an order for a supply, which honor and much oblige, ALLEN PENCE, Chairman of Com. Terre Haubs, Aug 13.

\$1 50 cents renews trial subscrip-

tions one year.

The Beecher-Tilton Scandal.

During the investigation of the great Beecher and Tilton scandal, the press of the country has teemed with sensational reports with little regard to truth.

Mr. Tilton and his friends have been heard, and Mr. Beecher has responded. While much doubt rested upon the public mind in regard to Mr. Beecher's guilt after Tilton gave his testimony, up to the time of Beecher's response, there are competively very few unprejudiced minds, who do not only believe in his entire innocence of the charges preferred against him, but that they were conceived and made for the sole purpose of blackmailing the great preacher.

It is shocking to think that so able a writer as Theodore Tilton, could so far forget all sense of propriety as to become fascinated with the charms of so vile a woman as the Woodhull, and be lead by her down to the depths of degradation, that the evidence in the case seems to warrant the world in believing he has fallen to.

Of this case we shall speak further after the committee shall have reported. We may be permitted to say, before closing this brief article, that the results of the examination sustains the position the RELIGIO-PHILOSOPH-ICAL JOURNAL has always taken in regard to the case. And all good Spiritualists will rejoice that so great a reformer as Henry Ward Beecher, has come out from the trying ordeal, like the pure gold from the fire, more brilliant and all the more to be admired. . .

If he had fallen the finger of scorn of every bigot would have been pointed to him with a kapwing wag of the head, saying that is what

Something Important-A New Book.

THE GENESIS AND ETHICS OF CONJUGAL LOVE. BY ANDREW JACKSON DAVIS-READY BY THE 25TH OF AUGUST.

Mr. Davis has just written a thorough going, plain, radical little volume on Conjugal Love, in all its conditions of growth, and developing the laws of its manifestation. He leaves nothing untouched. Extreme social agitation on one side, and ultra-orthodox bigots on the other, receive in this book a full share of attention. We anticipate a very large demand for this fresh work on a subject of such vital importance. Price in paper covers, 50 cents; in cloth 75 cents. For sale by the RELIGIO-PHILO-SOPHICAL PUBLISHING HOUSE at wholesale and retail. Send in orders immediately.

Dress Reform.

The American Free Dress Association will hold its First Annual Convention at Childs Hall, Painesville, Ohio, September 2d and 3d,

No question now agitating the public mind appeals to the reason and the conscience of candid, thinking people, with greater force or a deeper pathos than the subject we are to discuss. Upon a proper solution of the vital problem of a suitable and hygienic dress, depends not only the well being of woman but the very existence of the race.

Able speakers will be in attendance, and the whole subject will be most thoroughly and

scientifically treated. Arrangements have been made with the proprietors of the Cowles House to entertain those attending the Convention at \$1.00 per day. Those preferring will field good accommodation at the Stockwell (Temperance) at \$1.50 per day. Both are first-class houses. Let there be a large representation of Dress

Reformers from all parts of the country.

Painesville is on the Lake Shore and Michigan Southern Rafi Road, 30 miles east from Cleveland. For further information address

the Cor. Sec. or the Pres. D. M & S. L. O. ALLEN, Pres., South Newbury, Ohio. MARY E. TILLOTSON, Cor. Sec., Vineland,

Spiritual Convention.

BROTHER S. S. JONES:-The Minnesota State Association of Spiritualists will hold their Seventh Annual Convention in the City of Minneapolis, commencing Friday, September the 11th and continuing in session over Sunday the 13th. Prof. T. B. Taylor is engaged to be present as speaker, and we extend a cordial invitation to the mediums and speak a cordial invitation to the mediums and speakers of our State to come and help make this convention a grand success. Let every member of this association feel that they can do something towards building up the cause by being present and working for unadulterated Spiritualism. The friends at Minneapolis will care for delegates as at other meetings of the Association, and the Hotels will keep delegates for one dollar per day. We hope to see a large delegation of earnest, realous Spiritualists come up ready to work in behalf of the interest of true Spiritualism, letting all side issues remain outside of the convention.

C. P. Collins, Sec'y.

C. P. COLLINS, Sec'y. N. T. C. FLOWER, Pres't. Northfield, Minn.

Annual Meeting.

The Nineteenth Annual Meeting of the Friends of Human Progress, of North Collins, will be held at Hemlock Hall, Brandt, Eric Co., N. Y., on the 28th, 29th and 30th of August. Able speakers will be present to address the Meeting. All are cordially invited to attend. People from the West will take L. S. & M. S. R. R. to Angola, and from the East, the Buffalo & Jamestown R. R. at Buffalo for North Collins.

BY ORDER OF COM. E. Brown, Versailles, N. Y., Chairman.

A. E. CARPENTER a prominent Spiritual lecturer, would like to make arrangements for lectures the coming season. Address him at 65 Washington Avenue, Chelses, Mass.

Letters of Fellowship.

The RELIGIO PHILOSOPHICAL S. CIETY on the 13th of August granted a letter of fellowship to Brother Ulrie Urban Laconder, M D, and on the 16th to Bro. J. F Mason, of New York City, authorizing them to solemnize marriages in accordance with law.

BRO. J. V. CARPENTER, of Fredericksburg, lows, writes to us in reference to a report of a Grove Meeting. If the report of the same came to this office, it was published. We desire brief accounts of all Spiritual meetings, and will publish them promptly.

THERE will be a Grove Meeting at Clear Lake, Hillsdale Co., Mich., Saturday and Sunday, the 22d and 231 of August, 1874. T. H. Stewart, and B Gifford, spirit-artist, engaged for the speakers, etc.

HENRY STOWELL, please give your Post Office address; will then comply will your re-

J. P. Bowen, who writes to this office, does not give his Post Office address. Do so and your request will be attended to.

DR Johnson, please give your Post Office address; will then attend to you.

Some person from Bucyrus, Ohio, sends \$1.00, but no signature.

L'AURORE (The Morning Light) - This is the name of a French Protestant weekly newspaper founded in 1866, and published in Montreal, Canada, at \$1 50. (United States \$2 00) per annum. It contains articles on the important questions of the day; a special corres pondence from France on European political and religious matters, as well as general family reading and news, etc.

A Desperate Case.

MRS. A. H. ROBINSON, Adams street and 5th avenue, Chicago. Ill., DRAR MADAME:—I inclose you a lock of hair of my Son, and a three dollar postal money order, to pay you for a diagnosis of his case, and prescription. He is now in his eighteenth year. He has been sick almost three years and a half—"took cold," settled on the left lung in the shape of violent inflammation. The air ceils of the lung filled up by an effusion of material that made the lung almost solid—"hepatized." He came very near dying, thought so himself, until one day he brightened up, and says to me— 'Pa, I am going to get well, I feel that I will."

is somewhat mediumistic, and I am quite sure of spirit interposition during his sickriess—siding his recovery. After suffering the pains of more than twenty deaths, and lingering for five months, he got up with a shattered constitution.

The extraneous substance in the air cells of his left lung, must be got rid of, and "na-ture" selected the process of suppuration to accomplish this. . For almost three years now, he has had abscesses to form in the lung, or between the lung and ribs-thoracic abscesses. (Of this we cannot be sure unless we had clairvoyant vision). At first these abscesses were frequent, and large, discharging an immense amount of matter-(pus)-spitting it up, violent coughing efforts being necessary to bring it up. They gradually grew farther apart, and less violent—discharging less and

These abscesses were high up in his lung at first, gradually getting lower and lower down, until now they form just back of, and above his stomach, to the left side of it a few inches. They are so close to his stomach that, when forming and just before breaking, they cause considerable derangement of his digestive powers, with loss of appetite, etc. After the abscess breaks, and begins to discharge freely, his appetite returns and his digestion becomes good again.

He has no cough, excepting just enough to raise the discharge to his mouth.

He has just passed through another abscess formation. It "broke," or commenced dis-charging on Friday night of this week. The discharge of muco-purulent material is much less now than at any of his previous spells. But, he suffered more pain than Saual, while this abscess was forming. He is easy now, and seemingly going through the same routine

he is tired of thus lingering, and we are all anxious to see him get entirely well. I am an old physician—having practiced allopathy for nearly twenty years, am-also an old Spiritual-ist, anti-Woodhull—" Swear by "BRO. Jones RELIGIO-PHILOSOPHICAL JOURNAL, and, of course, have much faith in mediumistic medication.

If your guides can hasten a cure of my son. we shall feel grateful to them and you, and will certainly let the world know of it. Be kind enough to attend to my son's case at as early an hour as you possibly can.

Yours Respectfully, ERASTUS T. RUSSELL. 168 Park Avenue, Indianapolis, Ind.

Mrs. Robinson diagnosed and prescribed the

proper remedies, and here follows the first re-MRS. A. H. ROBINSON, DRAR MADAME :-

Your letter, containing a prescription for my invalid son, was duly received, but it was several days before we could procure all the ingredients, and a corresponding delay in the when he did begin its use a very marked improvement set in, and continued until the medicine was all used up. His improvement

seems to be solid—he is much better physically than he has been for years, and this is so in-timately associated with the use of your prescription, that it would be base ingratitude not to give your intelligent "control" the credit. The "Spirit" who indited that prescription,

whether out of the body or in it, has a wonderful familiarity with the quality of medicines, and their proper selection to produce the desired results, and is anything but a Homeopath. Being an old allopath myself, I have a keen appreciation of his liberal reliance upon quantity as well as quality.

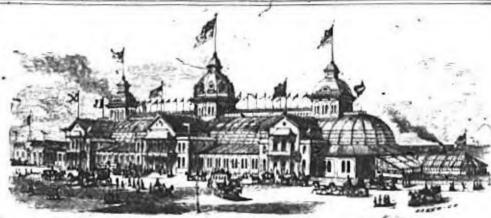
We should have written to you before now.

This is my report of my son's case, and he insisted on sending you another look of his hair, that you may get a better idea of his improved condition. Yours, ERASTUS T. RUSSELL.

168 Park avenue, Indianapolis. GOD BLESS YOU AND YOUR SPIRIT GUIDES.

MRS. A. H. ROBINSON—I received your let-ler in due time, and as ten days have passed, will report. I am pleased to say that my health has improved very much since renew-ing the treatment; in fact, it seems as if I was almost, if not entirely well. I will enclose a a lock of my hair and wait further instructions. God bleas you and work spirit entires. God bless you and your spirit guides.
Yours sincerely, Gao. H. GRIPPING.
Franklin, Conn., July 10th., 1874.

The state of the s



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Kitty McKay Sing and Chorus
Out in the Snow; or, Drunkard's Child
Sweet Little May Sing and Chorus NEWSONGS Where has I is gone? Fong and Chorus Hays, Den't forget me, Neille Song and Chorus Hays, Nora, the Pride of Kilkee Song and Chorus Hays, BY THE AUTHOR OF Follow up the Plow Song and Chorus My Lost Louise. Song and Chorus Leanle Darling. Song and Chorus

MOLLIE DARLING.

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A Card to the Public.

As I am receiving numerous letters from people at a distance, making i, quiry concerning their powers for de-velopment, I am compelled to resort to this method to latorm them, that it is necessary to inclose a lock of hair for examina ion, either for medical treatment, or mediamistic development. All letters inclosing \$2 and two three cent stamps will receive prompt attention I am giving private sittings during the day for development. Three who wish my services can call or address me at 160 Warren av.

DB. CYRUS LOHD.

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System of Grammar.

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HOME OF THE ANGELS—(Air: "Star of - Beening.")
LOVE AT HOME,
NATURE'S CALLS—(Air: "Nellie Lee.")
HOME, SWEFT HOME.
SOMETHING SWEET TO THINK OF—(By

Ordersy.)

Ordersy.)

WAITING BY THE RIVER.

NEARER MY GOD TO THEE.

ERROR'S TEACHINGS SHALL MOULDER IN

THE GRAVE—(Air: "John Brosen.")

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BEING A REVIEW OF -LOCK STRUCK ONE" AND A REPLY TO IT AND PART SECOND, SHOWING THE HARMONT- BETWEEN "HRISTIANITY, SCIENCE AND SPIRITUALISM.

By Rev. Saml. Watson, D. D.

In the long list of distinguished divines connected with the Methodist Episcopal Church, few have enjoyed so high a reputation, and none have been more beloved by their constituents than Dr. Warses. In the early days of Modern Spiritualism he honestly believed it to be one of the vilest of humbags and the work of the Devil. Nor did he ever intend to give the subject any attention, but that about twenty years ago it forced itself unbidden into his own family circle, a deeply interesting history of which he gave to the world in Clack Struck tine, which, has already passed through several editions; creating a decided sensation in the church and causing the author to be cited for trial.

"The Clock Struck Three" contains a very able review of the first book by a master-mind and a reply to the same by Dr. Warson Then follows eleven intensely. interesting chapters, detailing the author's rich and varied experience and giving the result as showing that in the author's opinion, there exists a harmony between true Christianity, as he interprets it. Science, and Spirit-

Extract from the Introduction.

* May it not be that the semi-infidelic utterances of Spiritualism hitherto, have been the "foolish things" chosen to confound the "mighty" Materialistic tendency chosen to confound the 'mighty' Materialistic tendency of the nineteenth century, both in Europe and America?

* Science, proud of her past achievements, has well nigh surrendered to the subborn faces of Spiritualism, which will not down at their bidding, but submits cheerfully to the most exacting demands of scientific criticism. This will be seen fully when the reader reaches that part of the book devoted to this subject.

* I also give communications received through a medium in whom I have all the confidence I can have in any one, in either world, to show that all of my leachings have been in harmony with Christianity as I understand it. Belleving, as I do, that the time is not far distant when Christianity, properly understood, and Spiritualism, disrobal-or-ties excrescences, will be confirmed by science, and all sweetly harmonising in hastening the Milennial glory which is dawning upon the world, when the New Jerusalem shall descend to earth.

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