

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

teod, Torribeor.

PHYSICAL EXPERIENCES A Journey to Heaven and What was Seen Thore.

REMARKABLE MENTA

The following narrative was written about ten years ago, by the Rev. S. J. Decker, a Baptist clergyman of unquestionable intelligence and verscity, then living in Pulaski, N. Y.

As every feeling, sensation and development of the human soul is interesting to the reflect-ing, and as every phenomenon of the mind is important, opening some knowledge of man to man, I thought that, perhaps, some mental inquirers would be paid for reading what, to me, was a singular development, and which occurred in connection with a recent sickness, through which I have passed.

But, to give the reader an entire view of the

phenomenon, it will be proper to give first a brief history of things which have led to it.

Thirty-one years ago, next April; I suffered an injury upon my head, which resulted (after a few months of painful and confused sensations) in insanity, from which I partially recovered, but have had sudden attacks of excessive pain and confusion in my head, from time to time, ever since, resulting in periods of partial, and sometimes total, insanity.

As time wore on, these attacks became less frequent, shorter in duration and weaker in

frequent, shorter in duration, and weaker in effect, until I have had but three attacks since effect, until I have had but three attacks since I came to this county, twelve years ago. But I do not remember a day in thirty years when I have been entirely free from pain and confused feeling in my head, always augmented by severe thought, close study, over exertion or excitement, so much so that I have rarely been able to block out an ordinary lecture at one sitting unless I could grant the thoughts. one sitting, unless I could grasp the thoughts and finish it in from fifteen to thirty minutes.

The way I have been obliged to study and think on substantial subjects, is to think as hard and rapidly as possible, till I feel dizzy and my thread of thought breaks; I then get up, move, run to the neighbors, or the business part of the place, talk and listen to talk for an hour or two, regain my balance of

mind, go home and try sgain.

Very often, in public speaking, when fifteen or twenty minutes of clear, strong thought have passed upon my mind pain and confused feeling in my head take place, and I am obliged to go, broken and limping to the end of the subject. You can see, reader; from this (my common condition) how near the shore of insanity I live all the time. These attacks are sudden, and no striking mental phenomena accompany the commencement; but recovery is more slow, often displaying curious mental conditions. What I am about to relate took place between the hours of eleven and one o'clock, on the third night after my recent attack, on the 16th day of January last.

I was lying in the middle room of my house, making all the efforts to sleep I could, but in vain. Memories, totally forgotten for years, were clear, perfect and fresh upon my mind, and affected me very much as they did when I first knew them. I was astonished at being able to repeat, as rapidly as thought, in my mind, passages in every book I had ever read, even but once, and that, perhaps, years ago. Incidents of my life, long forgotten, came trooping in sight, all vividly real, much more like original facts than memories. Much of this although so clear and impressive, and happening but a few weeks ago, is again fading

rapidly out of sight. After these strange resurrections had passed for from one to two hours upon my mind, I looked up at the clock, which stood close to me; it indicated a few minutes to eleven. At this time I became aware of a strange want of bodily sensation. I tried repeatedly to turn over on my bed, and to move my limbs, but could do neither, though I could move my eyes in any direction, and took repeated and scrutinizing looks about the room, and heard the smallest sounds distinctly. The ticking of the clock sounded much louder than usual; indeed, all sounds for some days were painfully loud. I had as good evidence as ever in my life that I was swake, and keenly conscious to all I could see, hear or think. I looked up at the clock again; it was a few

minutes past eleven. A strange thought now came over me-it was this: I will make the effort and see if I cannot go out of my body. I smiled at the idea, as foolish and absurd, but still made the effort. A strange unexpected phenomenon occurred; instead of failing I seemed to succeed Instead of an impolable smith. ceed. Instead of an impalpable, aubtle, intangible, nondescript something, it seemed like refined material, having a form just like the body, occupying every spot in it, from ex-tremity to extremity. I seemed to feel it pass-ing out from every individual pore of the skin, from fingers to toes, accompanied by a prick-ling sensation in every spot in me, as if gently touched in a million points at once, by as many needles. The feeling was singular, but not painful, and lasted but an instant.

I now seemed to be conscious that I was out of the body, and between that and the wall overhead. I looked up, and was again astonished, for I seemed to see through the wall and roof, and saw the clouds and sky distinctly.) seemed to rise, passing through the wall and roof without difficulty, or any new sensation, and I thought of it then that I must have passed and I thought of it then that I must have passed as electricity, heat, or light passes through solid substances. When I seemed to be about fifty feet above the house, I looked back and saw my room, with every minute thing in it, and my body lying still, with the eyes open and fixed. Tais moment was one of curious

sensation, not happy but painful.
It was a freezing night, the snow lying thick, with a cold wind blowing and the air frosty.

CHICAGO, MAY 16, 1874, it, thought of it, but, strangely, I did
not leel cold. I now seemed to pass directly
over the village. I knew every house distinctly; I saw one light in a dwelling, and another
in a grocery; I heard voices that seemed to
come from the chambers of the public house;
one voice, in laughing. I distinctly recognized

of Mill street, and came over the street about half way to the guide-board to the station, folhair way to the guide-board to the station, fol-lowed the road to the hill on the Centreville road, then followed the flat, close to a high-bank; noticed a rock cropping through the snow, and crossed what seemed to be a wood road. I seemed to pass within hearing, and sometimes within sight, of the river, till di-rectly over Centreville. I saw the Fox bridge road, and another one crossing by the Sankory road, and another one crossing by the Sanborn mill-site. I saw a light at one house in Centreville, and heard a child's cry, mingled with a shrill female voice singing. I saw the railroad and a car standing on the track, and heard the sound of some one striking on iron; it sounded

like a bar striking on a mill-dog.

I seemed now to be full three hundred feet above the houses. Up to this point I have been familiar with the country, but beyond (in the direction I seemed to go) I have never been. In a little way the land seemed very broken; small sharp hills and deep depressions occurred; two places that I noticed looked as if scooped out, like a dish; one seemed not to be more than half a mile from Centreville. I noticed much woods for two or three miles, then more small new clearings and a good many log houses; but at this point things began to look dim, for I seemed now to be half a mile high; but I discerned vast forests. Before these were passed my height seemed such, that all below me was a dim, hazy outline, and soon there seemed but an ocean of atmosphere around me filled with sailing, broken clouds, sparkling stars, and a vast space—so vast, it seemed as though my former ideas had been mere child's thoughts upon it. One thing more seemed strange to me; the terrible momentum with which everything seemed to fly under me. while I seemed to move quite gently, and yet, as rapidly as everything seemed to pass I saw distinctly the minutest objects, until too high to perceive them.

one voice, in laughing, I distinctly recognized as that of Mr. Grout. I saw one person on the street; he crossed the street against the stone block, went around the block and up the walk, west; had on a cap and fur collar; had something on his arm; I thought him to be Dr. Lowe. I seemed to pass over the aller be

Lowe. I seemed to pass over the alley be-tween the drug store and the tavern, over the water-side of the buildings on the upper end

From the point where I lost sight of all earthly objects, I seemed to hang motionless, yet I was conscious of moving at lightning speed. Soon it began to grow sensibly lighter, till it seemed light as day, and yet no sun. A region that seemed to look like substance came within view, and soon I seemed to be passing over its surface. I then began to see trees, looking like pictures of dwarf palms, and streams seemed to be winding along, looking like very clear water mixed with grains of floating quicksilver, and sparkling in the light

much like snow crystals to a clear sunlight.

As I passed on, the trees became more plenty and larger, growing in clusters, without any small growth, decayed or fallen timber. Spots. of flowers began to appear; some looked like those I had seen before, but most of them were new, and all had clearer, more vivid colors and more delicate forms. Many trees were wholly covered with flowers; one kind was splendid beyond description. The trees upon which it grew varied from twenty to one hundred feet in height; after a foot every few inches put out a branch, a smooth, straight slender limb, without any leaves, tapering to a single point, tipped with a single flower, bell-shaped, with the brim downward, having all the colors of the rainbow, and arrayed in the same order, the darkest at the small end next the limb. The tree looked like a mass of flowers, shaped like a pine-apple. Soon, acres of plant flowers were under my eye; everything looked like perfect spring in its vigor, without the smallest sign of decay anywhere. It would take a volume to faintly describe what I seemed to see and feel. The whole seemed perfection and feel. The whole seemed perfection perfected, beauty beautified, glory glorified. Songs of birds, the most beautiful, floated everywhere; in short it seemed life doubly alive, without the smallest sign of old age or decay; all seemed to be of refined, immortal material, having a striking resemblance to this earth, but, upon thought, little or nothing like it.

But soon my whole interest became centered

in a new object. A human form was rapidly approaching; when against me it stopped. I have admired strong manly beauty, been dazzled with glorious female beauty; I have felt my heart tingle at a sight of dimpled child beauty; I have been ravished with soul conceptions of angel heauty, but this was my highest ideal glorified. It was a lady; her lips moved, but I heard no sound, yet thoughts came flying to me, and I felt I knew what she would say. She was a stranger, in a hurry; she smiled, bowed and was gone.

A number of others passed, some near, some

far off, some going as rapidly as thought, some moving very slowly, but all I noticed, when moving, showed elasticity and ability to move with inconceivable velocity. I looked for winged beings, but saw none except the birds. There seemed a surface on which all these things appeared to rest or move, and yet this surface seemed very etherial, for I could look down through it. I thought then: Is this things appeared to rest or move, and yet this surface seemed very etherial, for I could look down through it. I thought then: Is this really unsubstantial, or is it only owing to enlarged perception? Although the beings moved their limbs, they seemed to glide rather than of a wish of the mind and not of the action of the form.

As I moved on the people became more and more plenty, till at last it seemed an endless have less confidence in immortality, less faith in goodness, or less fears for the wicked.

I think it has given me some new and beautiful thoughts, strong and happy feelings, when I think of the future of a blessed soul, or of the wisdom and goodness of our holy God. When I pass the boundary of flesh and blood, see as I am seen, know as I am known, then I shall probably know the character of these singular appearances; without giving the imagery which was made to pass before her vision were in some way unit-early engaged in giving expression to thoughts, accompanied by symbolic representations, of wonderful artistic beauty and force, and evidently appropriate to the object of the meeting there convened. At my request, she repeated to me, in a low whisper, as fully as possible, the ideas she received, and described them is shall probably know the character of these singular appearances; without giving the imagery which was made to pass before her vision word in giving expression to thoughts, accompanied by symbolic representations, of wonderful artistic beauty and force, and evidently appropriate to the object of the meeting of a wish of the mind and not of the action of the singular appearances; without giving the ingular appearances are all years and the same time to the cloquent language.

mass, with lanes and openings in every direction. I saw no building, and nothing like eating or drinking, or any preparation for it; the whole business seemed to be passing from group to group, giving and receiving thought and feeling; the great motive power seemed to be to find the spot and being and add to be provinged. happiness. Every countenance and open mind I seemed to see looked as if they were constantly thinking, communicating and receiving something beautiful and lovely, in which they seemed intensely interested and perfectly happy. I looked and thought much on their garments, for they seemed to be clothed. All had loose, flowing robes; hands, feet and head naked. I was surprised that they were not all white and of the same pattern; many looked as if a piece of a rainbow had been woven into a warp of threads of white, silvery light, but all looked new and clean. I had as yet seen no person I knew, and I began to have a deep wish to see a new and or a light of the see and l wish to see some person I knew. While this wish was on my mind, a person I was then thinking of stood before me. I had not seen her coming, as I had others. At a glance, I read from her mind—"T have come as you wished." This was so sudden and strange that I was startled with thoughts of ghosts and apparitions. She smiled and her lips moved, but I heard no sound, but I seemed to see and but I heard no sound, but I seemed to see and feel her meaning; it was this: "I am real: the same you once knew in childhood and youth." I felt and thought with mighty intensity—I have believed in immortality, but tensity—I have believed in immortality, but now I see it, and how glorious above any former conception or feeling. I shall not repeat what she said—I shall call the facts read from her mind and others, saying things. Thoughts and feelings in another seemed there just as real and taugible as sights and sounds had ever done, and intensely more impressive and certain. It affects me straugely now, to remember how rapidly thoughts passed beremember how rapidly thoughts passed be-tween us, the vast amount said, and the little ime it took. I thought with throbbing joy: 'Oh, what cannot be learned in another life!" I shall never forget in this life things she told me of that state and region. A strange, undecided question has ever since been with me; was all this a mental phenomenon; Shall I find what I seemed to see true? and what I was told that lay beyond, in an infinite vast-ness, will it be found to be a dream? I cannot tell-oh, how I wish I knew! She seemed to tell me much that occurred just before and at her death, of which there are living witnesses in Connecticut, and I shall write to satisfy myself whether the things she seemed to tell ever transpired. I soon saw one I once well knew. When last I saw him on earth, he was a lad of about

fifteen; he died soon after 1 left New England. He told me many things which I can find out whether true or not, by referring to persons now living, which he seemed to say were present. One thing struck me. It was that he would have lived had he not been strangled in taking a pungent medicine.

- I saw many others; I heard much, I saw much, and felt unutterable things; but I have written enough to exhibit the character of the phenomenon, fact or delusion, which ever it is. I will describe only one thing more of many. I saw (or seemed to see) several times forms rapidly approach each other, and instead of turning out when they met, they seemed to pass directly through each other, like light through glass, heat through iron, or air through a sieve. The first time I seemed to see this I shuddered, for the momentum of the parties was such that it seemed they must be crushed by the collision, but, strangely, they seemed to emerge from each other with all perfect as

I now felt a pang of apprehension that I should not find my way back, for it was all the while present with me that I must return. I cannot say, while surrounded with such beauty, glory, intelligence, immortality and love, that I had a thought or wish to remain. love, that I had a thought or wish to remain. I did think often with rapture, "I shall see this place again." But, with the anxiety and the wish to go I found myself rapidly moving away from the spot, and seemed to pass over exactly the same places I had in going, except I saw no light or person and heard no voice anythers. When over my own bouse I anywhere. When over my own house, I seemed to see my body as when I left it. I seemed to descend to it, and into it, felt the same prickling sensation as before, but it now lasted some moments.

I now felt cold, stiff and heavy, but moved my body and limbs without difficulty. I looked at the clock, it was a few minutes after one. In a few moments all things around me seemed natural, as usual in the transition state from insanity to soundness of mind. I have tried often to obtain the same condition since, but have utterly failed.

Now, reader, I do not know what you may think of this; that is your business not mine. But it is printed on my mind in unfading colors; that two hours is before me like the glorious history of years. I give it no name, draw-no deductions, build no theories upon it, and, reader, be careful how you do. The human mind is too little understood as yet to speak positively.

Whatever it was it has affected me powerfully, and I have no force to prevent it.

But this is certain—it has not affected me so as to make me love God or man less, or to have less confidence in immortality, less faith

\$3.00 A YEAR, IN ADVANCE; EIRGLE COPIES RIGHT CENES. to urge an honest man to do all my powers will allow, for my own present and eternal happiness, and for that of the world around me. You may ask—would you not like to know the exact truth of the matter? Certainly I should, but with so much to interest, to I should, but with so much to interest, to struggle against, to love and to labor for, plainly within reach, I can afford to wait a solution till God please. But, reader, you will never lose anything by looking candidly at everything connected with your soul, or the soul of another; so, when you read this singular experience of my soul, be cool and calm and it will never harm you.

I will state one thing, however, in connection with this matter, and offer two suggestions for the reader to think of:

for the reader to think of:

We are all sensible of having power to think, o perceive, and feel vasily more sometimes than at others.

In my experience this enlargement of mind-power has been by far the most striking in three particular conditions:

First. When publicly speaking upon grand and glorious subjects, the topic becoming keenly real, and all other things becoming lost, or nearly lost, to sense so as to be unconscious of the presence of people, objects, sounds, and of

the passage of time. Second. The point between waking and sleeping. In my experience mental consciousness is the last thing obscured, and often, after it seems to me the body is asleep, there has many times appeared a mental consciousness strange and surprising in its power and vivid ness, strange in its phenomens.

Tuird. The passing from total or partial insanity (as I often have done in my life) to mental soundness. Here have been the strongest mental soundness. Here have been the strongest and most surprising exhibitions of the nature I have just referred to. The last instance, which I have faintly described in this article, is the most extraordinary, but they are all sufficiently alike to indicate a common origin.

One thing is certain, there is a vast enlargement of mental consciousness for the time ment of mental consciousness, for the time

But, under this power, does the soul ever see what it seems to see? Is it nearer the condition it will be in when out of the body? Or, is it the result of the capacity of the mind (acting under powerful stimulants) to think in such a manner as to have these thoughts appear positive realities? One of these causes is undoubtedly true, but the question is, which? When I remember and feel, I am inclined to the former. When I reason, coolly and logically, I am inclined to the latter. The fact is, I do not know. Who does?

WASHINGTON AND PHILLIPS.

The Great Abolition Orator Only a Medium-George Washington Real Orator.

[From the Springfield (Mass.) Republican.] We always did have our misgivings about

the genuineness of Mr. Wendell Phillips. There have been forever such extreme contradictions in his utterances,—at times taking hold on the eternities, and again groveling in the earthiness of ignorance and demagoguism. And now the mystery is solved. The divinity is purely a reflected light. Indeed, he is but the conduit for great souls in the spirit-land. Mr. A. E. Newton reveals the riddle, or strips off the mask, so to speak, in Dr. Brittan's Spiritualistic Journal. It is only by "transmission of thought" that Mr. Phillips shines. Mr. Newton's fundamental proposition is Mt. Newton's fundamental proposition is that "the best productions of the greatest masters in every department of human thought and achievement are in reality the productions of disembodied minds, whether progressive or retrogressive, in the after life." And thus he goes on to bring the application home to the great here of the American platform, who has been so long masquereding in other people's been so long masquerading in other people's thoughts before our public: "It was my privilege," says Mr. Newton, "to attend a public meeting in Boston, immediately after the exciting presidential campaign in, which Abraham Lincoln was first chosen president of the Haited States. The meeting was one of the ham Lincoln was first chosen president of the United States. The meeting was one of congratulation and rejoicing upon that event, and it was to be addressed by that 'silvertongued, orator," Wendell Phillips. The audience was immense and the enthusiasm unbounded. I had the good fortune to have by my side an intimate and trusty companion, who at times was gifted by an opening of the inner senses, which revealed the presence of beings invisible to the common eye. Nothing of the kind, however, was anticipated on this occasion, and what followed was as surprising as it was significant to us both. As the orator as it was significant to us both. As the orator stepped upon the platform and began his address, my companion whispered to me that, she saw, as it were above and in his rear, another platform, or a wast amphitheatre, on which were assembled a noble array of dignified and shining beings, with countenance all aglow with interest in the occasion." In fact, the chiefest patriots and statesmen of American history and foramout the meiestic Week. can history, and foremost the majestic Washington, evidently the spokesman or master of ceremonies for that great cloud of witnesses. "Intently regarding this unexpected scope, she soon perceived that the chief personages revealed to her vision were in some way unitedly engaged in civing expression to the chief

of the visible orator, I soon perceived that the latter was but following in the same track, and repeating the substantial ideas—sometimes the very words—which had, a moment before, been whispered in my ear. When he indulged as was his wont, in a figure of speech, he but dimly indicated what had just been presented as a vivid nicture heave. as a vivid picture before my companion's vis-ion! This continued through the whole address, which was delivered apparently impromptu, and was one of Mr. Phillips' most thrilling and commanding efforts, as will be remembered by thousands who heard it. To us this incident, paralleled by many others of a similar significance, furnished conclusive proof that this chief of orators on the American platform is at times that he is always is can platform is .at times (that he is always is not affirmed) a medium for the transmission of thought from exalted minds once tabernacled in clay. Whether or not the eminent orator was at that time, or is ever conscious of any extraneous influence exerted on him I know

NO. 9.

This ignorance of the writer concerning Mr. Phillips' consciousness may be held to relieve him somewhat from the suspicion of plagiarhim somewhat from the suspicion of plagiarism. "But instances are not wanting," continues the writer, "of public men and authors of high repute, who have been both sensible of such inspirational aid, and aware of its source—as they have acknowledged in private to confidential friends—but who have retrained from avowing the fact to the world, through motives of prudence or policy. Whether this has been whee or otherwise on their part, I presume not to judge." Let us have their names! Is our Gen. B. F. B. one? And the source? It really is not fair to keep such consource? It really is not fair to keep such con-fidences. We ought to be able to discriminate in these days between the inspired and the uninspired. "It is hardly necessary to add," says our writer, "that when the disembodied can command the services of such cultured inas Emerson and Phillips, their productions are not lacking in either vigor of conception or felicity of expression. And if the philosopher of Concord is right (referring to his 'over-soul') neither he nor any other master of thought, of oratory, of poetry, or of art, can say of his best productions, "This is mine," nor deny that it proceeded from some mind or assemblage of minds in the spiritual realm."
We think we see the point. Let proud philosty. ophy and soaring oratory be humbled. Let the Concord sage repent of that "grievous wrong" he did when, years ago, he sneeringly characterized Spiritualism as a "rat-hole philosophy." May he not need some of its rat-holes when, perchance, his true "sources" are discovered?

The Dying Poet.

[The following lines from the writings of a Persian poet of the twelfth century, were uttered at the moment when death was about to darken the windows of his earthly habitation, and must, even after the lapse of seven centuries, find an echo in every heart:]

Tell thou to my friends when weeping They my words descry; Here you find my body sleeping, But it is not I.

Now in life immortal hovering, Far away I roam, This was but my house, my covering, 'Tis no more my home; This was but the cage that bound me,

I, the bird, have flown; This was but the shell around me, I, the pearl, am gone. Over me, as o'er treasure.

Had a spell been cast; God hath spoken at his pleasure, I am free at last. Thanks and praise to him be given,

Who has set me free,

Now forevermore in heaven Shall my dwelling be. There I stand his face beholding, With the saints in light;

Present, future, past, unfolding, In that radiance bright. Tolling through the plain I leave you, I haved journeyed on,

From your tents, why should it grieve you, Friends, to find me gone? Let the house foresken perioh, Let the shell decay,

Break the cage, destroy the garmento, I am far away.

Call not this my death, I pray you,
"Tis my life of life;
Goal of all my weary wanderings,
End of all my strife. Think of God with love forever,

Know his name is love; Come to him, distrust him never. He rewards above. I behold each deathless spirit, All your ways I view, Lo! the portion I inherit,

Is reserved for you. The prospectus of the British National Association of Spiritualists, has the following quotations printed upon the back of its title

page: -"He that auswereth a matter before he heareth it, it is folly and shame unto him.— Proceeds aviil. 18." "In Scripture we are perpetually reminded that the laws of the apiritual world are, in the highest sense, laws of nature. —Aryyll." "He who asserts that, outside of the domain of pure mathematics, anything is impossible, lacks a knowledge of the first principle of logic.—Arayo."

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In order to give our readers a more comprehensiv visu of Spiritualism and Religious subjects, we shall sublish in this Department, the ablest articles of our schanges, which we are rediging from various parts

Apparitions of Incarnated Spirits.

BY DR. NEHREN, VIENNA.

From Human Nature, Eng. The Spiritual Telegraph of January, 1860, contains the following recital from Mrs. E.

Hardinge:
One evening, in company with some friends, a physician joined us, whom I knew but very little. Boon after, I had the apparition of a spirit wishing to communicate with the new comer by my (Mrs. Hardinge's) mediumphip. He gave his full name, and all particulars necessary to prove his identity. This manifestation lasted an hour, and ended by the same spirit's apparition on the wall. The physician declared all this to have shown him the seal presence of one of his patients still living on earth. She died a week after.

teal presence of one of his patients still living on earth. She died a week after.

Mrs. Emma Hardinge concludes with recommending the study of this question—"Apparitions of incarnated persons were making on her the impression of painful cold; whereas epirits in the spheres gave her the sensation of low, warmth, and strength."

In consequence of this recommendation, I offer to my Spiritualist and Spiritist brethren all I know about the same subject by experiences of my own, by narrations of trustworthy persons, and by all that has come to my knowledge from a perusal of the literature of Spiritualism and Spiritism. The study of this important theme began in the year 1853, when amidst the general expectation for manifestations of deceased friends, persons were addressing us, of whom we knew they were still dressing us, of whom we knew they were still

Mying among us. Let me bring the single cases before the reader in chronological order.

1. A Teacher and his Pupil.—I had to pay a medical visit to the country, to a family where I went for the first time. After business, con-versation began, and the favorite topic of that time—table-turning and writing—became pre-valent. A large company of ladies and gentlemen desired to witness chiefly psychography. Being no medium myself, I proposed to the party to try whether one or the other possessed any mediumistic quality. In fact, the eldest daughter of the family, a young lady of six-teen, proved to be a writing medium of remarkable facility. On an extemporized paychograph her hand was moved towards the letters of the alphabet, and a beautiful communication obtained, without previously put-ling any question. The controlling spirit proved to be her former educator and teacher, proved to be her former educator and teacher, the owner of a boarding school at P—, which the left but a few weeks ago. Paternal admonitions and kind words of affection formed the substance of his speech to the distant pupil. When I inquired how long it was since he died? "Oh, he is still alive, and in good health," was the answer. At that time I could be a procupation of the extraordinary event. It not account for the extraordinary event. It puzzled me a good deal, and I was anxious to have it repeated and confirmed. By means of en extraordinary medium, soon after, questions were asswered by known and unknown percons in the flesh; fine poetry came to a young girl about fifteen, in the name or directly by the spirit of a refugee's son, at the time in Paris, and whom we knew to be then alive. Persons of our acquaintance who thus com-municated employed their usual terms, and spoke in their well-known manner, with all

3. The Russian General.—Soon after the declaration of war between Russia and Turkey, in 1854, General Schilder, a zealous Spiritualist, passed Pressburg on his way to Rommania. With him I had some hours' conversa-Mon about Spiritualism, and its condition in Russis, Poland, Hungary, etc. Beautiful drawlings were shown to me, amongst others, the Lord's Supper, done through the mediumistic power of a Polish Countess. Bad tidings reached us some weeks after his departure, and one evening, we evoked the good old general to give us some news as to his present situa-tion. He responded accordingly, complaining very much of the bad state of affairs, and of his dangerous position at Tultscha, all of

the peculiarity of their accustomed language.

which was confirmed by the next papers.
3. The Sceptical Mesmerizer.—In the spring of the same year a gentleman called on me, of whom I knew that he had cured a lady by mesmerism. Supposing him to be acquainted with Spiritualism, I inquired whether he knew anything of its progress in Vienna? "I don't know, and cannot believe it myself," was his answer. "It seems you have no knowledge of it, but as a mesmerist you ought to investigate into this wonderful revelation, by which you will comprehend and explain mesmerism." He consented to make a trial himself, and act ually sat down, an alphabet before him, his right hand on a wooden triangle, and watched its automatic movement towards the letters. No long waiting was required; the next mo-ment his hand was pushed from letter to letter, and a message from his former patient was obcained, who at that time resided at Florence. He seemed surprised and perplexed. I asked him further to write down any question, in except, and to put it under the alphabet. The enswer obtained was: "Juliet is well, but Botths suffers." When the question was shown to me, I read: "How are the children?" The poor man nearly fainted. Some time after he gove me particulars, which were perfectly new

4. Apparition of a Physician to his Patient.

—One morning I had the following letter from a lady, living on her estate during the summer. and who was still under mesmeric treatment for a nervous complaint, with temporary vio-lent symptoms: "I must inform you of a most ontraordinary event, which occurred while I was fully awake, and suffering from a new access of my bad cramps, threatening me, as usual, with suffocation. Nothing of all I tried could relieve me, and even the bottles containlng mesmerized water failed this time. Abandoning myself to the sad necessity of your abconce, I felt so much the want of your assistance in this state of cruel suffering, which might be relieved so promptly by personal in-fluence, and considering the great distance be-tween this and Pressburg, I was in a state of fearful agony, when, all of a sudden, I had the vision not only of your person, but felt the impression of your hand, by which my poor chest was relieved immediately, whilst the regular shakings of the arms and the whole body were going on as on former occasions. You—for it was you—disappeared after I was quiet. The most fervent thanks were offered to God, our common Father."

5. Father and Son.—In 1858 I went to visit my eldest son, who was staying at the rural academy of Weyhenstephan in Bavaria. As we passed the gate of the building—once a convent—such was the impression upon my mind that I couldn't help uttering the full conviction to my son of having been there before, and of having seen the arch, the staircase, and even the corridors which we were just entering. "You are right, my father."

far from my parents. The same instant I saw you coming to smist me. I had the vision of your person, and, by your advice, I applied next morning to your friend, Dr. B., at Munich, who subseeded in caring me very soon. The real consolation came from your apparition."

6. A Remarkable Cure.—A young girl, one of the most eminent mediums at Pressburg, of the most eminent mediums at Pressburg, suffering from various complaints, at the age of development, sent her father to me for medical advice. The patient being far from me, we resolved to consult a medium of miss to get proper information. Great was cursationishment when the controlling spirit proved to be the very spirit of the patient is question. She ordered her father to mannerize her, and later, to employ mineral magnetism. All the prescriptions here the character of clairvoyant precision and punctuality. In the course of a year she recovered completely, and during all that time her own mediumship was completely lost, as well as the memory of this period of lost, as well as the memory of this period of her existence. Being restored to health, her spirit continued to be the guardish angel of

the family.

7. A Vision in Transylvania.—"In thy bright and "—was the beginning of a sentence written by a luminous hand, in luminous letters, over the entrance door of a young lady's room, who was engaged as governess in the family of Baron B——. The sentence could not be completed, because somebody opened the door, and all, hand and writing, disappeared. With the desire to have it comdisappeared. With the desire to have it com-pleted, the young governess one evening looked in the dark blue sky, when, all of a sudden, the same hand was to be seen, writing in radiant letters: "In thy bright and dear eyes dwells my future happiness." Soon after this event her health began to give way. She felt unable to do her duties, and left, some months after, for Vienna, where a serious illness ob-liged her to be under medical care from sum-mer to spring. All the efforts of her advisers mer to spring. All the efforts of her advisers being in vain for so many months, another physician was called in, who found the case to demand mesmerism. It was actually employed, and with so great success, that the patient recovered after six weeks. Four months later the Doctor knew he had cured his bride, and, some time after, his own dear wife, entranced and clairvoyant; explained to him the vision in Transylvania, proving that luminous hand to be his own.

8. The Lieutenant and his Father —Henry Anschiitz, the celebrated tragedian of the Emperor's Theatre at Vienna, related to me the following fact: A young officer, while reading ing in his bed by candle light, after a loud call of his servant, looked up, and saw his own father standing within the opposite door, and viewing him most tenderly. "My father," said he, "if you are my father, I wish you eternal repose." The phantom soon disappaged Nayt day our young officer was on peared. Next day our young officer was on his way home, in the north of Germany, where he arrived the day of his father's burial. From his relations he got the following particulars of the old gentleman's last moments: Papa was apparently lifeless, and we were making the necessary preparations, when, quite unexpectedly, he opened his eyes again, telling us he had slept soundly, and was dreaming of his Fritz, whom he saw reading in his bed, and by whom he had been addressed: "My father, if you are,"etc.

9. The Companion.—At Geneva, during a conversation about manifestations of incarnated spirits, a respectable old lady told me the following story of her younger years: "At the age of twenty-four I was in love with a young man, whose only fault it was to be as poor as I was at that time. For this inexorable reason was at trait time. For this mexorable reason we couldn't marry; but our souls were longing for each other. One afternoon, walking alone, at Jaconnex, I was mentally with him, deploring our cruel fate, when—you will believe what I tell you—to my surprise, his shadow, or rather his well-known frame, appeared on my right side, and accompanied me for some

10. A Paralyzed Lady.—Mr. Charles Lafontaine, the celebrated magnetizer at Geneva. told me himself the following story, which I had previously learned from his journal, Le Magnetiseur: "Mdlle X., paralyzed two years before, and consequently unable to leave her bed, came to Genèva; hoping to be cured by mesmerjam. This patient, or rather her spirit, appeared in my room, when I was reading in bed, sat down at my feet, looked at me, and disappeared, after I had advised her to return home. Such was the reality of her frame, that I could touch her hand. Next morning her mother was anxious to tell me something extraordinary, when, to her astonishment, she heard her story from myself." Mr. Charles Lafontaine, whose merits as a practical mesmeriser are undisputed, continued to be an antagonist of Spiritualism.

11. A Morning Visit.—At Naples I met a most interesting trance medium, generally controlled by elevated spirits. Signora F., secustomed to be in company of Spherians only, felt the more surprised when she beheld, as early as seven of a morning, and without being entranced, the apparition of a lady friend, who conversed with her for half an hour, talking politics, former existences, health, and chiefly the vision of her deceased little son, whom she could also see. During the conversation, Signora F. called in her brother, to have him as a witness of the unprecedented event. When he came, nobody could be seen, but the conversation went on in his presence and he was able to hear it. The apparition went as suddenly as it came. Signora F. dressed immediately after, and went to see her friend, whom she found still in bed, awake after a sound morning sleep, such as she had not enjoyed for a long time. She recollected a pleasant dream of her little son, the first she had since he departed.

12. "Bicorporeite," is the title of an account which I found in Peirart's Revue Spiritualiste, 1864, No. 7. The medium Therondel, employed in one of the offices for indirect taxes, had to go every day at five in the after-noon to the post office, and fetch letters di-rected to the administration. One day, ac-companying his cousin as far as 8 kilometres from Reder has a second and the second reder has a second reder his course as far as 8 kilometres from Rodez, he remembered his duty, but his watch told him it was then too late for the post, so he went on, and came in as late as seven o'clock. At the office he met the chief seven o'clock. At the office he met the chief officer's servant, and began with excusing himself. The servant, quite astonished, answered, "I am sure you have lost your memory, air! Two hours ago you were here, as usual, bade me good evening, and went to the post office. Go there, and look yourself." In fact, he found the letters where he used to deposit them regularly. The same man gave a spirit seance to several gentlemen, at a time when he was known to be in company with some friends at known to be in company with some friends at a distant place. The fact was attested by the signature of all present. Some time after a communication was obtained from his familiar spirit: "Being aware that Mr. Therondel did not keep his appointment with his brethren, I

resolved to do it for him."

13. Mr. Pierart's Rovue Spiritualists mentions the following extraordinary event: In the main cabin of a yessel, a man who didn't belong to the crew, was observed writing. The captain being informed, went down to accost him, but on entering, he disappeared. A paper

the indicated direction was taken, and, after some hours' sailing, a ship in danger was encountered, quite in time to save the rest of her crew. Amongst the saved was the same man whom the captain saw writing in his main cabin. In order to have his identity proved, he requested the stranger's handwriting, which evidently corresponded to that left, behind in his yessel.

his vessel.

14. Hornung, in his work. Muesti Erfahrung aus dem Geisterleben. Laipzig, 1858, states: '1658, at Hayence, it eroked spirits of deceased and living persons. As the appeared, we requested them to a their ives a much materialized as poss: his medium night see them. The ityet fiving amongst us were reque. Sar in their usual dress, and amidst the occupations. They fully complied, a edium was enabled to converse in their doings, to describe their head dress and garments. Information obtained after rards confirmed all the particulars mentioned. It is firmed all the particulars mentioned. It is confirmed repeatedly," says Hornung, "that the human spirit can separate itself from the body during earth-life."

15. In William Humboldt's "Letters to a

Lady Friend," Leipzig, 1870, Letter 22d, the following account is given: "My father suffered from a severe chronic disease. He had been cured by an operation, performed on the responsibility of a clever surgeon, who from that moment became an intimate friend of our that moment became an intimate friend of our family. Three months after, when the patient was quite restored to health, a visit to the doctor's was proposed and accepted. Arrived there, my father, taking hold of the doctor's arm, offered to do the duty of host, and show each of us to his room. Indeed, he was leading the doctor to the guest-rooms pointing out the destination of each quite correctly, and even found out a hidden passage in the garden. It was evident he had a complete knowledge of the doctor's house, where he was for the of the doctor's house, where he was for the first time in his life. At last he gave us the following explanation: "During my last illness, I found myself transferred, while asleep, into the interior of this house, almost every day. Now I recollect all the visions of my dreams, and find them to be perfectly true When our carriage was stopping at the door, I knew we had arrived at a place where I had been mentally before. "The Night-side of Nature," by Cath. Crowe, contains two most remarkable cases illustrating the same subject: one near Philadelphia, the other from Rome. Robert Dale Owen's "Footfalls," and Human Nature also, testify to the same phenomena. The Harvis, at Cairo, are known to evoke dead as well as living persons, by means of any child, the hollow of whose hand they fill with ink. The spectators are requested to tell the evoked person's name, when the full description is given of it by the child, as lively as if a portrait had been drawn. Compare "Leon de Laborde Commentaires Geographiques aur la

16. Mr. Jos. Henry Stratil, at Modling, near Vienna, favored me with his voluminous and most interesting disry on Spiritualism, containing a long series of communications by various mediums, since 1853, where I met the record of two incarnated spirits, manifesting quite spontaneously and unexpectedly. The one declared himself to be a silk manufacturer one declared nimself to be a silk manufacturer in Moravis, sixty-eight German miles' distance from Vienna. His spirit takes advantage of a siesta sleep, to escape from his body, and to dictate to Mr. Stratil's table. It is amusing to learn from him some particulars about his domestic affairs—his pretty and young wife playing just now with the curls of her sleeping partner ste. By the fall of a coffee cur ha is partner, etc. By the fall of a coffee-cup he is aroused, and the conversation ceases. The second communication is due to a personage whose name is carefully concealed. He began to dictate first at Hernals, in the family of Mr. Swobods, attracted by the mediumship of Miss Sophia—Oct. 11th, 1858—giving the most valuable accounts of the mode and possibility of separation of an incarnated spirit from his body, and its faculty to manifest at all distances. The Unknown takes the liveliest interest in Spiritualism, which induced him to approach the circle. His first mission was to give some warnings, chiefly with respect to some clerical acquaintances, who did not deserve the confidence of the friends of Spiritualism. His position in society enabled him to know the machinations of the antagonists, and to check them. Benevolence, love of truth, deep philosophy and philanthrophy are the characteristics of this noble spirit, who evidently is the bearer of a sublime mission. His explanations: "The body of a man, whose spirit is for a time separated from it, continues meanwhile in a state of vegetation, a sort of sleep or swoon, it can sometimes continue to be active, but the activity must not require much of spirit. A sort of somnambulism, but with full consciousness. My state is sensitive somnambulism, which enables me to be attracted by the medium, as soon as his hands impress the table. I do not like to be evoked, because I cannot and dare not come at every call. It is impossible for me to move the table; deceased spirits do it easier. If a spirit desires to separate from his body, the moment is most favorable when the latter suffers. Though my spirit is a so-called living one, yet separated from the body, I am able to communicate personally, by pure spiritual substance; otherwise my guardian angel is constantly with me who compares outs as an stance; otherwise my guardian angel is constantly with me, who sometimes acts as an intermediator. Spirit feels so happy in its freedom, that returning to its integument makes it sorry. A longer stay out of it cannot be enjoyed without injuring the necessary relation between mind and body. Immediately after being returned, spirit is hardly able to move the body. A constant desire to be free again remains impressed on the mind. The again remains impressed on the mind. The medium's power is absorbed by a spirit who wants to manifest, sometimes even anticipated and spared for another time, if actually not wanted. When there is a larger proportion of relative health in the body, its spirit may be able to separate itself by a determined will, but then no other emotion of the mind, no different ides, no desire whatever, ought to counteract this effort, and a moment must be chosen when bodily functions, for instance, digestion, would not cause any impediment."
These manifestations of the Unknown lasted from Oct. 10th, 1858, till June 15th, 1861, and were obtained less by evocation than by the spontaneous presence of the incarnated spirit. whose visit depended on various circumstances, which were stronger than his desire.

17. Mrs. Rose Sw—a, Henry Stratil's daughter, had the following vision: "The second night after my confinement, I was lying analysis in the second night after my confinement.

quietly in my bed," says she, "babe with me, his father sleeping soundly, after a long day's work, in his own bed. While he continued eleeping I saw him, dressed as he was in the day time, bend over me, and look at his first son with great delight for some time, and then disappear again. The room being lighted up. I was quite sure of what I saw, and am glad to recollect that charming vision in your

18. An Incarnated Spirit's Photograph.— Mr. Pierart's Revue Spiritualiste, 1864, gives the following account: "At Chievari, Riviera di Levante, Signor Curzio Paulucci practiced photography, and admitted to his experiments a young physician, who took a great liking to said he; "I must now explain to you all about was left behind him, which entreated the capphotographic proceedings. One day a mother it. That night, when my last complaint made tain to steer his vessel towards ———. In mit her two children, came to have a pormie suffer most, I felt grievously at being so consideration of this most uncommon event, trait; the father, who was also present, didn't

havir he res quite part roup, partly cc. Paulucci o

dersons drest.

persons presert the control of there scuidentally.—Frederic

19. A Little Vengeance.— had sometimes the visit of a le tiresome gentleman, who had Spiritualism, and therefore preve. cussing our favorite theme. One called again, and soon after having taken he regular seat, down came one branch of a han ing chandelier, and hit the gentleman's leshoulder, without injuring him serious. Both he and we were frightened and astonial at the sudden accident but took as fourth. at the sudden accident, but took no further notice of it, and went on conversing about different matters. After his departure we very soon inquired, and got the following information from one of our sphere friends: "Cs—y—a spiritualist brother, who at that time was in Vienna, knowing you were disturbed again by the tedious visitor, felt inclined to frighten him a little." When the chandeller was examined next morning, we found the other five branches secured by solid screws; the sixth, which came down so abruptly, must have been pulled out by great force, and thrown towards the person sitting somewhat distant from the centre of the ceiling. Two screws found on the floor served as perfectly to secure the sixth branch as it was fastened before. I warrant the authenticity of this fact, but without adhering literally to the explanation received. An incarnated person's spirit may act at a distance sometimes by commission.

20. In our Spiritualist group at Geneva a conversation took place on manifestations at a distance of persons in the flesh, and it was doubted or absolutely denied by some members. At last my proposition was accepted, that we should have the question solved by our sphere-guides. Our eminent medium present, himself one of the chief opponents; Mr. A. P., immediately got the following manifestation in French, of which I make an extract in English: "Spirit manifestations between in English: "Spirit manifestations between persons living on earth generally require a certain degree of separation of the spirit from the body of the individual who is to have intercourse with a distant person, and some mediumistic quality on the part of the individual destined to receive such a communication. In exceptional cases, and for providential reasons, the same manifestation succeeds, though the two conditions above mentioned are partially wanting. But the temporary separation of the spirit from the body is absolutely necessary. spirit from the body is absolutely necessary. It can be obtained during regular sleep, and under mesmeric trance, during cataleptic and hysterical fits, swoon and syncope; in consequence of spiritual excitement, when the mind is transported in the regions of thought, and the body is left behind, forgotten, as it were, and in a state of drowsiness. Such is the case with ecstatics, and chiefly those who exist apiritually rather than materially, being devoted to an austere, pure, and virtuous existence. Remembrance of this act of separation is either lost entirely, or remembered but very imperfectly. Such manifestations will never be common, because your means of material intercourse are so easy and an intercourse that intercourse are so easy and so frequent that you may do without it. In exceptional cases, chiefly for the sake of confounding akeptics, and to afford proofs to such as are denying spirits at all, you may avail yourself of this sort of communication. We do not advise you to look very eagerly for the realization of these possibilities, especially when the conditions mentioned are not quite perfect, because you may be misled by malevolent spirits, and ridiculed in consequence. At last, we admonish you to long for communion with free and elevated spirits, in order to take advantage of their higher station, as Spiritualism is revealed to us chiefly for the sake of progress towards God. Accept what you get spontaneously." This communication was exhaustive, all further opposition ceased, and our mind was impressed with the truth and beauty of it. Reasonings will prove superfluous, but let us investigate constantly. In H. Cornelius Agrippa's work, edited Stuttgardt, 1855, p. 65, the following passage occurs: "Quite naturally, without any superstition, and far from any in-termediation of a spirit, one man is able to communicate his thoughts to another in the shortest time, and at any unmeasured distance. I know that trick myself, and Abbot Tritheim knows it too, having practiced it formerly." A sort of confirmation of this statement I ob-tained lately through Miss Sophia Sw—a, who pretends to have impressed a skeptical lady friend, deliberately, in a manner that the ap-parition of her (Miss S. Sw—a's) person was effected in the same moment she thought it. The other avowed it candidly afterwards. Relata refero. Though convinced of the extralata refero. Though convinced of the extra-ordinary qualities or this lady, confirmed by a long series of sublime communications, while a writing medium, and by her faculty to hear and to see spherians even in daylight, yet I do not dare to support the power of voluntary manifestations at a distance amongst incarnated spirits, which at present is simply mentioned, and awaits confirmation by undisputable fact. One of these facts, the authenticity of which I warrant, illustrates the important subject in question, and confirms the high signification of Mesmeric relation-affinity rapport at the same time. My late friend, A r's wife, was under the Mesmeric treatment of Dr. S. at Vienna, who, one day being provoked by a skeptic about Mesmerlam, offered to prove its reality by an instantaneous experiment. The offer being accepted, Dr. S. declared he would act on his lady patient by the sole power of his will, and force her to come up to his room from her distant lodging. In up to his room from her distant lodging. In fact, after some time, corresponding to the distance and necessary arrangements, up same the young lady, carried in a chair, quite exhausted, asking her cruel master. "What he wanted?" and fainted away. Truth was more than confirmed, science and ambition triumphed, but the poor woman's health was sacrificed for the sake of a miserable skeptic. Some thirty years after, this poor lady, suffer-ing meanwhile from all sorts of hallucinations was entranced, and in a state of lucidity, de-clared she could be benefited by Mesmeric treatment still, but under the care of Dr. X.

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who had to watch her sleep once a month, and during a whole year. This being done,

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The Departure of Mrs. Hollis.

Under the above head the Medium and Daybreak, of London, gives the following account of the departure of Mrs. Hollis, from England, to her home in Louisville, Ky.:

to her home in Louisville, Ky.:

This lady and her companion, Mrs. Mary J. Holmes of Memphis, left London for the continent on Saturday afternoon. Few visitors on the mission of Spiritualism have done more good with so little parade, and gained so much respect from those who became acquainted with them, as Mrs. Hollis. Though she made scarcely any attempt to acquire publicity, and though her prices were of a prohibitory character, yet she was thronged by visitors nearly all the time. Mrs. Hollis was not in reality a paid medium, and hence was rather new to the modes of professional procedure, the failure modes of professional procedure, the failure of the American bank having for a time deprived her of ready money, and rendered it necessary that she should flud some means of meeting her expenses in a strange country. That she was obliged to do so no one will regret, as her labors amongst us have been a source of great advantage to the cause and pleasure to many who had the opportunity of sitting with her. The nature of her organization is so sensitive, and her mediumship de-pendent upon such nice conditions, that it was absolutely impossible for her with health or success to appear at large and promiscuous scances. She was, therefore, obliged to limit and choose her company by the adoption of a high scale of fees, but at the same time there was nothing mercenary in the manner in which Mrs. Hollis conducted her mediumship. She devoted a large per-centage of her time to those who desired to avail themselves of her presence amongst us for purely scientific purposes. When any public need demanded her services, she at once readily granted them, even to the exclusion of private visitors for the time being. The absence amongst us for presence amongst us for presence amongst us for purely scientific presence amongst us for purely scientific presence amongst us for purely scientific purposes. even to the exclusion of private visitors for the time being. The phenomena elicited in her presence were of the very highest order of physical manifestations. The direct writing on the slate or paper placed under the table by her hand in full daylight was of a character such as to disarm all theories of imposture. Not only was it impossible to do writing under the circumstances by any means under her control, but the subject matter was frequently of a nature which appealed unmistakably to the knowledge of the inquirer, relating to past the knowledge of the inquirer, relating to past events connected with dear friends who had long ago passed to the realm of the unseen. Not only was this so, but the direct writing was frequently in the handwriting of the deceased relatives of the inquirer. The first three or four short messages written on the slate would be somewhat like the writing of the medium, or of a general character. As the control became better established, the handwriting would gradually change, till it would be unfallingly recognized as that of the deceased person who purported to produce it. The direct voice in the dark seance was alike satisfactory. Her controlling spirit, "James Nolan," was not by any means characterized by the gross buffoonery which has been fre-quently manifested in physical circles. His voice is clear and dignified, his manner respectful, and his language choice and to the point. In the highest degree we have ever witnessed through the direct voice this spirit indicates all the characteristics of intelligent individuality. His opinions were less modified by conditions than we have before observed in the case of any spirit thus manifesting.

Besides a number of other controls, the

friends of the sitters at almost every scance would come and whisper to their friends in the flesh. Sometimes this whisper was so indistinct that the words could not be caught, and to suspicious visitors this gave some dissatisfaction, as they were not certain but what their next-hand neighbors might do the whispering as a trick. In the great majority of cases, however, the spirits were thus able to speak so distinctly as to give their names and particularsconnected with their life in such a manner as to be immediately identified. We have been present when entire strangers, whose names were not at all known to Mrs. Hollis or any of her friends, were thus called by name by their friends in Spirit-life, and such facts disclosed as have at once convinced them that the spirit of their departed friend really did communi-cate with them. At the first interview the spirits related to inquirers would only whisper in an almost indistinct voice. On subsequent interviews the voice got stronger and stronger, till it would be heard all over the room; not only so, but the accent and tone of voice would sometimes indicate the sound and pronunciation peculiar to the spirit when in earth-life, and often the nationality. We have some peculiar facts on this point which we shall adduce when we have more space at disposal.

Mrs. Hollis has only performed a very small chapter of her history in the work of Spiritualism in this country. In America and France she has done much more, particularly in her native land.

Dr. Wolfe, of Cincinnati, has compiled a large volume of 500 pages, profusely illustrated, as a record of his experiments through her mediumship. We have received the bill of lading of a large consignment of this work, "Startling Facts in Spiritualism," which we hope to introduce to the Spiritualists of this country in a few days. It will be found to be one of the most noteworthy books which has appeared since the commencement of the movement, and it has been very well received in America. This is due not only to the merits of the work, but also to the high position of the author as a man of intellectual and social position and unblemished integrity. The leading journals of the American continent frequently review it to the extent of five or six columns of matter, a thing which is very unusual in the case of any department of literature. Should Mrs. Hollis at any time in the future favor London with another visit, she will meet with a hearty reception. We hear that she intends spending the summer in Switzerland, and will also sojourn some time in Paris and visit Italy.

The Missionary Work.

LETTER FROM THEO, PRICE. EDITOR JOURNAL:—Since starting on my missionary tour, something over four months ago, I have traveled over two thousands miles and lectured under an infinite variety of circumstances, and to all classes of people. Starting in the Arkansas valley in Southwestern Kansas, I crossed Missouri to St. Louis. delivering from one to six lectures at my various stopping places, and from thence down the Mississippi to Chester, Ill., where I de-livered two lectures, and then passed down to livered two lectures, and then passed down to Cape Girardeau, Missouri, about twenty miles back into Cape Girardeau county. At Millerville, we found a community of Spiritualists, where no less than twenty mediums have been developed within a radius of twenty miles. Here I conducted a most remarkable seance at a Mr. Links. During my course of lectures there were thirteen mediums under control at one time. A variety of manifestations took place—materializations, bell-ringing by spirit hands, trance-speaking, etc. The Universalist Church here has been dedicated to Spiritualism, and when we left after delivering a course of six lectures on our philosophy, the friends were constructing a platform, under spirit direction, to be used by the trance speakers whose controls had promised to give

them lectures regularly. entertained here by Mr. . Mr. H. Lansier.

From Millerville we went & Cairo, and from Millerville we went a Cairo, and there found Miss Clara Robinson, of Memphis, Tenn., who was giving excellent tests in independent slate writing. She was being entertained by Mrs. Marie Wood, in her commodious parlors. I delivered one lecture there, promising to return and complete the course.

hospitably

Miller and

promising to return and complete the course. We left the friends here organizing a society. From this point we proceeded up the Illinois Central Railroad, lecturing at Carbondale, Du Quoin, Centralla, Odin, Salem, and at Sand Hovel, was entertained by Dr. Douglas, a magnetic physician, and a live Spiritualist. I lectured at Pana in the Opera Hall, to a large audience, and then passed over into Indiana, our native state, from which I have been absent for six years. At Terre Haute I found a thriving society of Spiritualists, the most prominent among whom are ualists, the most prominent among whom are James Hook, and Dr. Allen Pence, the owner of Pence's Hall, where we lectured on Sunday morning, April 12th. W. Stewart was employed as their lecturer for April. We witnessed the most remarkable materializations here through the mediumship of Mrs. Anna

Stewart and Miss Laura Morgan. We arrived in Chicago Wednesday morning, where we were entertained by our friend Dr. Maxwell. At his rooms we had the pleasure of witnessing the fire test, in which the medi-um, a lady, placed her bare hands and arms in blazing alcohol, and in the flame of the lamp, holding them there for several minutes and was not burned in the least,—one of the most remarkable tests on record.

In the course of our lecturing experience in some rabid communities, it has been hinted that if we presumed to open our mouths in the cause of Spiritualism in that place, there would be a bucket of warm far poured over our head, and a pillow case of feathers spread thereon. Now this was no uncommon threat in the experience of many of our first mediums, but it may seem surprising to some that such a state of things still exists, but so it is to this day in some darkened localities which we have

A lecturer occasionally finds himself in a town where there may be quite a number of Spiritualists and free thinkers, who, having become convinced of the truths of the Harmonial Philosophy, have allowed themselves to settle down into a semi-fossilized state, and they will inform you that they had a speaker there a year or two ago, but since that time they had not felt able to pay one; and, they migat further intimate to you that having be-come convinced of the truth of spirit communion, it was a question as to whether there was much more to learn? This would seem to be the "most unkind cut of all." These good friends do not seem to realize that while they are sleeping, their enemies are seeking to bind them hand and foot, and that they may be aroused from their lethargic slumber when too late, when a tyrannical selfish and persecuting Jehovah, with a mythological and an-tiquated primitive history, and the pagan trin-ity, has been voted into the national constitu-

There are many Spiritualists living isolated in the skeptical communities, readers of the Journal and Banner of Light, among whom the advent of a speaker seems truly a Godsend, and many times has my soul been refreshed and entertained by such genial spirits, while I have betted while I have battled with opposition until we have succeeded in securing a hall for our lectures. Rarely is it, however, that a speaker is unable to find a few believers at least, to welcome his labors among them.

Truly, the pioneer lecturer in the field of reand bears the brunt of the battle, plowing his way through "thick and thin," sowing the good seed through by ways and highways, arguing with skeptics through the day and filling his appointments on the rostrum in the

O. B. Frothingham's Life of Theodore Parker.

evening.

The biography of a good and gifted man, written by one able to appreciate his high qualities and sympathize with his spirit and aim in life, is of signal value and interest, and such a biography is this new work, just published by Osgood & Co., of Boston.

The life of Parker, in the choice and clear

words of the eloquent free religious preacher of New York, is, indeed, "apples of gold in pictures of silver," and the selections from Mr. Parker's own words and his correspondence, make the gold brighter still.

The story of Parker's childhood, in the plain old farm-house in Lexington, is told with a simplicity full of interest. His father, as Parker said, was "a just, fearless, humane man, a friend of peace, well-mannered and companionable. He thought for himself and passed judgment on authorities" His mother passed judgment on authorities." His mother was "of a loving disposition, tenderly watchful of her children, her heart was its own witness; conscience was the oracle of God in the breast." In after years he said, "However it may be with the natural man, the natural boy had no fear of God. I have awam in clear, sweet waters, all my days. From my early boyhood, when I stumbled through the grass as merry as a May-bee, up to my gray-haired manhood, all have left me honey in the hive of memory. I am filled with a sense of joy and wonder, that such little things can make a mortal so exceedingly rich."
This, and much that follows it, mainly in

Mr. Frothingham's language, with fit quotations from Parker, give some glimpse of his interior life, and a clear ideal of the sincerity, humor, sarcasm, moral courage, marvelous industry, tenderness, power of intellect, and depth of spiritual and religious life of this noble and true man. Quaint stories are made a part of this life-like picture, and a letter full of overflowing meriment comes in occasionally amidst graver topics. Lists of books to be read, subjects to be studied, and new or old languages to be learned, show his power of work; and his views on leading questions are given in chapters entitled Divinity, The Ferment of Thought, Unitarian Controversy, The Preacher, The Reformer, (on Sabbath, Tem-perance, War, Woman, Spiritualism), The War with Slavery, Falling Health, The Eter-nal City, etc. nal City, etc.

Of Spiritualism Mr. Frothingham says, "This, too, is to be ranked among the re-forms; for a reform, indeed, it is, and as such was honestly recognized by the caudid mind which tried to reckon all movements at their

sword to pierce through hypocrisy, and cleave falsehood to the ground. Not a handsome man, seraphic, poetic; not the ideal of the philosopher, the saint, or even the prophet; a man of the people rather, a working man to look at him, but a working man with such tools as prophets, philosophers, and saints use; a true American if there ever was one; the best working plan of an American yet pro-

A life of Mr. Parker was published years ago, written by John Welss, but it was largely made up of correspondence, and did not give a clear ideal of the man, and was to large and costly for general reading, although valuable

for those able to get it.

Mr. Frothingham had plenty of fresh material, letters not before used, and has given a new admirable and much-needed blography. G. B. Stebeins.

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Author of Foot-falls on the Boundary of Another World, "Beyond the Breakers," etc. -:0:-

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Book III Physical Manifestations. BOOK IV Identity of Spirits. BOOK V. The Crowning Proof of Immortality. BOOK VI The Spiritual Gifts of the first Cen-

tury appearing in our times.



Jevraeson Mills, N. H., Morch 11, 1878:—Prop. Payron Spence:

DEAR SIE - YOU'RE POSSTEVE AND NEGATIVE POWDERS are creating a great excitement here. It can truly bessid, in my own person, that the Blind see, the Lame walk, and the Leper is cleaned. I had the Leperosy for thirty years in my legs, arms, head, and nearly all over my body. After taking your Positive Powders about four days I shoved up my sleeve to see how my arm looked, and to my utter astonishment the scabs would cleave off easily and leave all smooth; and now my head and body are clean. The Catayrh in my head is arcested. They cared my lungs, that were tied up with Philegem and Cough. The Rindwinstians in my muscles commenced many years ago, and by degrees ex tended all over me, so that I could not raise my right arm to my head, or put on my yest. I can now hold it in any position. My legs I could ent raise my right arm to my head, or put on my yest. I now travel quite easily. By overdoing last fall, I brought on a Pails about the Heart, and it would beat a few beats and then stop and start again. I could not lie on it all. These body had been sick about two was present in the same room. Now I can read the large words in your Carcular; yet I took only two Boxes of Negatives. On Thursday I called on Mr. Bowles, who had been sick about two years; and his wife was sick from taking callomel. Her limbs were swelled to her bedry. She could not do anything or go about the house. I could not prevail on him to use the Powders. On my way there I met Mr. Woodward, who is acquainted with the Powders, having used them and seen their good effect. I let min have a Box. He went to Mr. Bowles's that night, and after much persuasion got Mrs. Bowles to take one of the Powders Last night my neighbor came in and said he had news for me—namely, that he was at Mr. Bowles's in the morning, and saw Mrs. Bowles out on the plazza at work. He was greatly surprised, on inquiry she said she took one of Spence's Poeditys Powders the night before: It eases all her pain, and she slept like a pig. He said he never saw two persons so clated i

A. H. KNIGHT.

WHAT DOCTORS SAY.

in the course of a large experience with the Positive and Negative Powders, I have found them almost infallible in all acute diseases, particularly Pevers of all kinds, such as the Billious Inflammatory, Typhold, Congestion of the Lungs, Scarlet Fever, etc. I have also found them infallible in Rowel Complaints and Nerve ous Headache. I have also proved the Ointment recommended to be made of the Positive Powders (according to Rule the tenth) to be magical in its effects on all kinds of Sores and Eryslpelas. DR. M. E. JENKS, formerly of North Adams, now of Amesbury, Hoss.

One box of your Poeltive Powders cured David Willington of a pain in his stomach of 8 years? standing. Mrs. R. Claffin was cured by the Newative Powders of Numbress, or Palsy, of 12 years' duration. The Powders cared Mrs. H. Claffin of Neuralgia. They also cured a lady of Painfui Menstruation when given up sepass cure. In cases of Parturition (Child-birth), I consider them of great value.

DR. JULIA WILLIAMS, Practical Midwife, East Braintres, Vi.

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

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

MRS. DR. GARRISON, Newton, N. J. In Ague and Chills I consider them unequaled.

J. P. WAY, M.D., Bement, Ill. Your Positive and Negative Powders seem to be quite a maystery-no marked action-yet they cure. I have some patients who can't live without them, as nothing else has ever benefited them.

C. D. R. KIRK, M.D., Forn Springs, Mes.
They are peculiarly adapted to the female con-

stitution, DR. L. HAKES, Ciero, N. Y.

Consumption,

SCROFULA AND CATARRH

Cured.

Jane Worley was cured of Scrofulz of 15 years standing with 4 Boxes of your Positive Powders, in three weeks, having had five Doctors before, Her ankles were swellen, and in running scres; in fact, it was all over her body.—(MARTIN WORLLY, New Petersburg, Obio).

over her body.—CLARTIN WORRLY, New Petersburg, Ohio.)
Four Boxes of Positive Powders have cured a little girl of a very bad case of Scrofula.—(R. McRa, Fayetteville, N. C.)
The daughter of Henry E. Lepper was afflicted with Scrofulous Sore Hyes for several years. Much of the time she could not bear the light, and had to be shut up in a dark room. Kreshe had taken 2 Boxes of your Positive Powders, hereyes, to all appearance, were well, and have remained so.—(Robbert Thomas, Osseo, Minu.)
I had running Scrofulous sores on me for 2 years, and could get no cure. I tried all the medicines I could get, but no cure or help until I took your Positive Powders. I am now about well.—(John W. Kendall, Bethel, Me.)

Powders, I am now about well.—(John W. Kredall, Bellel, Mc.)

I have cuted Mrs. Anna Wright of Emberited Scrofula with 3 Boxes of the Positive Powders.—(Krma Princip. Beaver Dam, Wis.)

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

Thave raised one man from the dead with two Boxes of your Positive Powders. It is J. W. Nuttle of this place, who had what the Doctors called the Comsumption. They said he could not live long. He is now at work for us, a well man.—(G. W. Hale, New Hauss, Ind.)

Triumphant Victory

Dyspepsia and Indigestion.

A short time since my mother tried your Positive Powders for Bys peopsile and Indigestion. If she ate a piece of apple as large as a hazelmut, she would not alsop a particle all night, but be very weary and nervous. She is entirely well now.—(A. G. Mowaran, Sociton, Mus.)

Four years ago I used half a Box of your Positive Powders, which took all the Dyspansile out of me, root and branch.—(Jour O. Renderen, Hartined, Mis.)

Your Powders have cared me of Dyspansile in two weeks. I used but one Box of the Positives. My Drepensia was chronic and of 30 years a standing. Buring the last ten years I could not use butter, pork, or pastry of any kind; but now they agree with me as well as they ever did.—(P. P. Mellane, P. M., Mayle Springs, Wis.)

Wit.)

I have been a sufferer from Dyspepsila for mean \$0 years of my life, and for many years had to restrict myself to the most rigid course of disting, not having eaten a meal of hog meat, or anything that was seasoned with it, for many years. Three Boxes of the Positive Powders relieved me of all my symptoms of Dyspepsil. I now eatenything that is common without suffering any inconvenience whatever.—(Rev. L. Junian, M.D., Dramstellis, Ark.)

WHAT WOMEN SAY.

Awoman in this place has used the Positive Powders for Falling of the Womb, and is high in praise of them.—(Mrs. J. Glenore Jones, Falmonth, Mass.)

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

Your Positive Powders have cared me of Dropsy Of the Womab of one year's standing. The tendency to Dropsy was inherited.—(Mrs. Energy to Ecology was inherited.—(Mrs. Energy to Bropsy was inherited.—(Mrs. Energy to Bropsy was inherited.—(Mrs. Energy to Bropsy was inherited.—(Mrs. Energy to Dropsy the box of Positive Powders of me, and they took her through her next Prepnancy all right.—(D. Harry, Sand Spring, Iowa).

My wife is now all right in her monthly periods. As I said before, she had societed with seven different Doctors for three years; but there is nothing as good as your Powders.—(W. H. Karp, Emith Creek, Mich.)

Your Positive and Negative Powders have cured a case of Milk Leg of 16 years' standing, also a case of Rheumathem, a case of Falling Sickness or Fits, and a case of Dyentery.—(Powmin Halkoor, Yorkylle, Ill.)

Miss Lens Austin was taken with Stoppages of the Deriodicales. accompanied by great distress in

Miss Lens Austin was taken with Stoppsgo of the Periodicals, accompanied by great distress in the head, and coldness of the limbs. She was treated with your Positive Powders, and has entirely recovered.

No More Headache, Neuralgia, or Rheumatism.

I have been troubled with the Neuralgia for the last 18 years, and at times have been laid up with for six weeks at a time. I have need your Positive Powders for Neutralgia and Sick Headache.—(Liesus G. Harrer, White Hills, Conn.)

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

I had a severe attack of Neuralgia last week, and I stopped it in 10 minutes with your Positive Powders.—(Jacob S. Errren, River Siya, Ohio.)

When I commenced taking your Powders, I had Spined Complaint of nearly 20 years standing; also Diabetes, Sofiatica, Rheumantiams and Erysipelass. I am now well of all. Oh. I do think them the most wonderful medicine ever giver. 20 men. While on a visit to my sister in Dover she told me that there had been almost a miracle wrought with her in a terrible case of Neuralgia with the Positive Powders. She induced me to try them myself. I did so, with wonderful success.—(M. Hunter, North Richmond, N. H.)

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HESS, etc.

The NEGATIVES cure Paratters, or Paley, whether of the Muscles or of the senses, as in Bigmerses, Dearwase, loss of taste, small, feeling or motion; all Low Fevers, such as the Tyrnom and the Tyrnus.

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oficago, baturday, may 16, 1674.

The Dark Side, of Life, or What is Evil?

NUMBER NINE.

Oh! how many and scenes are presented to the human vision. The dark side of life is ornamented with tattered garments, poor, weak, starving, fragile forms, bodies emaciated from overwork, and little waifs cast on the outer world to eke out a miserable existence, and then vanish like the snow-flake kissed heavenward by some genial ray of light, while its music consists of greams, heart-rending olgho, tender appeals for charity, prayers and capplication to the Throne of Grace for a crust of bread to relieve the hunger! The dark side of life, it exists in all its hideous reality—so black, dismal, hateful and uninviting, that the coul chudders when surveying it.

You who have been cradled in the lap of luxury, reared by kind indulgent perents, and cducated with ecrupulous care, know but little of the dark pide of life in all its dreadfulmantfestations. Our soul chudders as we think of it, and our mind becomes grandly illuminated with a light divine so we survey the mechinery of creation!

We ceem to ascend above the vast and complicated machinery of earth, into the blue other; and there, above the discord of this ophere, we calmly, serenely survey the scenes beneath in:

Above is the grandeur of the heavens. The moon sheds its soft silvery light, and the avinkling stars send forth their radiant smiles! All is life-motion! The scene is transcendently grand, and as the gorgeous works of creation are spread out before us, we read therefrom as a book! What splendor above us! Below us is throbbing active life! We listen, and we hear the cry of "murder, police, help!" The sound does not cease its mournful strains, before in other quarters the same cry is reecated, and as we survey the terrible scene, we learn that the cry had not ceased for 10,000 years—never a single minute that the heartranding appeal of those who are being maltreated or murdered, can not be heard. One moment it sounds forth in strains of devilish revelry in New York City—then in Boston then in St. Louis—then in New Orleans—then in India—then in Russia—then in Austria—first here—then there—never for a moment ceasing! "Murder, help, for God sake desist," in hundreds of different languages, comes to our ears, and seems to ascend heavenward as if mocking the Divine Architect of the Universe!

Standing on this lofty eminence, our senses cam to greep the universe with their keen perceptions,—not a sound is uttered that can not reach our ear; not a scene on all the earth that the eye can not see! Bewilderingly grand io the aspect! And as we listen, how appalling the cound. War, constant war, terrific struggles, and hand to hand conflicts greet our vision! While Europe is in peace, the tribal clars of Africa meet in deadly conflict, fight like tigers, foam at the mouth with rage, and the victors retire from the conflict to make a repast of human flesh. We see them roast human boings! Oh! how horrible the picture! Hen, women and children, diet for rapacious peace is restored, then the Indians of our Western plains engage in committing depredations. Dressed in their hideous costumes, painted in the most grotesque manner, and axmed with guns and revolvers, they surprise the unsuspecting settlers, and kill in cold blood all that come within their reach. The fitting of guns in bloody strife does not for a single moment cesse. Before one gun echoes ils murderous mission, sounds forth its revengeful notes, another is fired, until the very air beneath us seems alive with infuriated be-

"For four-long-years civilized America was deluged in the blood of war; then France; then Africa—in fact, not a single moment of peace, in all the scenes that our eye witnesses.

Contemplate this ye philosophers of earth! We look in vain for some bright beautiful oasis where harmonious notes thrill the breeze. and in echoing strains enter the corridor of

Ah! vonder is a man actually dving of negect! How his soul yearns for sympathy, love; for some one to soothe him in his dying 'moments and to administer to his many wants. His lamentations are heart-rending, and his sighs and moans pitcous to hear. 'He dies unattended, and before his last breath is drawn, another human being equally as neglected, poor and careworn, and in the last stages of death is presented to us, and we find that one does not die a miserable death before another is presented, and thus]an endless chain sweeps

Oh! how dismal this dark side of life, how heart-rending the scenes that constantly greet ue. The life of each one becomes to us an unsealed book. The thoughts are living realities, assume a tangible form, and float before us, and we can read the life-lines of each one. With all the noble aspirations of the human soul that some possess, there is dross, dark and devilish, which to mortal eyes is concealed from view. · Only to those whose soul can be illuminated by angelic touches are these scenes recognized.

Standing on this lofty eminence our soul can read the Book of Creation, and the lesson learned therefrom is grand indeed! Crime nover ceases. Its music—shrill and devilish, ever sounds forth on the breeze. Thousands each moment are laying plann to rob. Mon fight and kill each other. Nations engage in deadly conflict, and murder becomes legalized. Opposing armics meet in hand to hand conflict, and to the victors belong the spoils, and thus stealing receives the sanction of government. - Men in high places, in posts of trust and honor, steal themselves rich in four years. The government of the United States is one grand charnel house of corruption. The stench that arises seems to overshadow the whole country, and the cry of dishonesty constantly reaches us as we survey governmental offairs. To us, then, who can gaze on life as it octually is, a cad scene is presented.

We look at the places of public worshipgilded palaces erected for devotional exercises. They dot the whole globe here and there, and present a strange appearance. There, we look in vain for harmony. Other scenes have vanished, and now another lesson is presented to us. Oh! is there not harmony there, beautiful enchapting harmony in angel robes, and with a voice musically sweet to cheer us, rendered ead by the dark scenes presented to us? Indeed, there is no harmony there! The teachings presented therein rises forth like so many hostile armies, and with fire and sword, with the gibbet and thumb-screw, they mest in hostile erroy! Here and there are human beings securely manacled, and around whom are burning fagotal Religious fanatics, devils incarnate, fiends in nature and in deed, surround them. Oh! horrible! They apply the firebrand, and the flames, like so many hissing serpents, embrace them, while the cry of the suffering is borne off on the bosom of the wind in pitcous walls. These are, we are told. God's children doing his service by burning heretics.

Even in the churches there is no harmony! Frinity Church, New York, rents sixty-one rooms to retail poisonous liquors, some of which have houses of prostitution connected therewith. The religious press of this city publish disreputable advertisements, and do a vast amount of evil thereby. Rev. John Selby Watson, of England, murdered his own wifeoh, how ghastly the misdeeds of the church God's own children committing crime! And as we survey the mighty army of ministers (61,000 strong in the United States alone) that inhabit the globe, not an hour passes that some one is not committing adultery, larceny, or some petty offence against morality and the laws of society. With our soul illuminated, we watch attentively for a lull in the flow of ministerial crimes, but they still, in all their hideous deformity, continue to greet us!

Ah, readers, we pause. We have presented a fearful picture of the dark side of life—it is truthful in all its parts. We come down from our lofty eminence. Our senses resume their normal action. The noise in the streets greets us, and once again we feel as others feel.

TO BE CONTINUED.

Questions and Answers.

Dear Sir:—As I am a trial subscriber to the Journal, and wish to obtain all the information I can on the subject of Spiritualism, you will please answer the following six queryou was please carried paper. Joseph Warrall.

Atalessa, Ind. PIRST QUESTION.

Do all the different nationalities retain their espective language in the spirit-world?

That you may better understand the reason for the answers which we give to your questions, allow us to premise, by saying that the Spirit-world is as near to this material plane, as the perfume or aroma of a flower is to the flower itself; hence it will counibals? When exhausted with fighting and | be perceived that when a person dies, or passes from the physical body, he does not necessarily pass away from the immediate presence of his friends remaining in this material sphere of existence.

It should be further borne in mind, that it is the spirit of man that thinks, speaks and acts, and not the physical body—that is subject to decay and death. The physical body is useful to the spirit while existing upon the material plane of life. It comes in contact with physical objects by means of a physical body, and by such means only can life upon this plane be prolonged. By the death of the physical body, the real person the spirit, is preciptated upon the second sphere of human existence

-the spiritual plane of life, In passing from the material to the spiritual place of life, all that the person knew is retained. It makes no greater change with the individual, intellectually, than does the laying off the winter garments on retiring to

Our answer to your question is by this time anticipated by the reader.

The person, by the change, does not forget his native language, nor does he thereby become familiar with any other language.

As was the case upon this plane of life, if he has a desire to study and learn other languages, he has time and facilities for so doing, and millions avail themselves of privileges for superior to those we have here.

SECOND QUESTION. Is there any distinction in complexion? It appears that they have forms as their pictures

A scientific analysis of colors would not be inappropriaté, in giving a proper answer to this question, and yet we must forego that pleasure at this time.

Our answer is, Yes, most emphatically. Yet it should be understood that colors are far more refined, even as the elements of the spiritual body are more refined and attenuated than those that composed the physical body, which it left at death, but as change is common to all things so race, national and conventional traits of character, by slow degrees, dis appear as new associations are formed, and new spheres of existence are entered upon and new and more sublimated elements enter into their spiritual bodies. Hence it follows that under the law of eternal progression, notional traits of character and different colored races will assimilate and become less marked than in earth life.

THIRD QUESTION.

Do all the different denominations, retain their preconceived opinions when first entering the Spirit-world, such as Baptist, Methodist, Quaker or Presbyterian?

Yes, necessarily so, if the change called death produces no other change than that which we have intimated above.

Fortunately they soon become ashamed of their isms and sectarian bigotry, when they find the fabric destitute of a foundation, and that the fabled Devil and Hell torments are of mythological origin, only.

FOURTH QUESTION. Do ministers continue preaching in the Spirit-World; if so, do they preach Universa-

Undoubtedly there are old fogies in Spiritlife who preach all sorts of Isms, Universalism not excepted. To them the principle of eternal progression is as essential as it is to the most dogmatic Calvinists.

· PIFTH OURSTION. What part of the human organism, do spirits retain in the future; or do they retain all?

Do you part with any portion of your organism, on undressing yourself, when you lay off your outer garments and retire to bed at night? If your anower is no, the came answer is applicable to your question,

SIXTH QUESTION. Is the production of the human organism the soul, or immortal part of man?

The germs of all human souls have ever existed,-through the eternal rounds of development they are continually advancing towards the material plane of human existence. From that plane they enter upon the spiritual which is eternal in its rounds of progression. The body of the soul is developed as naturally as the body of an oak tree is developed from an acorn when it is deposited in a congenial soil. The spirit is the reality. The soul is the body of the spirit on the spiritual plane of life, and on this material plane of life the physical body contains both soul and spirit. The spirit never having had a beginning can never die, and yet it is subject to continual change in its external body, upon all planes of existence through which it has or

ever will continue to pass. Change is common to all things. "Things" have reference to the external forms, be it on the physical or spiritual plane of life. Hence when we speak of change being common to all things, we mean not the inmost spirit, but we do mean that its manifestations are ever subject to change, as the form or body through which it manifests itself, under and by virtue of the law of development, is continually becoming better adapted to the higher manifestation of the indwelling spirit—this we call progres-

"O! how I Wish you would Discontinue this Paper."

Dan. Hull, a sexual freedomite, not long since, called at the house of a Spiritualist in Indiéns, and begged for entertainment. The man replied: "I would not turn a hungry dog away so long as I am blessed with plenty. Come in, Hull, and may you become a wiser and better man."

Hull stepped in and confessed that he did not expect to receive the hospitable entertainment that had been extended to him:

But soon after getting his empty stomach well filled, he espied the Religio Philosophi-CAL JOURNAL lying upon the table, and forgetting the hospitality that had been extended to him, he said, "Oh! how I do wish you would discontinue that paper."

"Ah! you do. Well, sir, you will have to do a good deal of wishing in that direction, and then, sir, I shall not discontinue it. I am pledged to support the Journal during my natural life, provided it proves itself loyal to true Spiritualism, in the future as it has in the past. I consider that Spiritualism is indebted to the Journal for its ealvation from the reproach you free lusters brought upon it; so trouble yourself no more in regard to our taking that paper. We could not be induced to do without its weekly visits, if we could have all other papers publish-

ed free." Dan, finding that he had gone a little too far, and was looked upon as having abused the hospitality extended to him, leaning upon his well filled stomach, started in pursuit of the next warm meal. This is a specimen of the success which the "sexual freedom" devotees are having in breaking down the Journal. I post office box 1257.

and Taylor.

These well aown physical and mental test mediums, still continue to give their wonderful materializing circles at our seance rooms, with unparalleled success.

The crowds of gentlemen and ladies, skeptics as well as Spiritualists, that nightly attend their circles, bespeak the general satisfaction given, and all who witness their extraordinary powers, fully attest to their gen-

A somewhat remarkable test was given the other evening to a young man, who having seen much of the phenomena, was yet loth to believe in its spiritual source. In the dark circle along with others, he had his sister minutely described to him by Mr. Taylor, she meanwhile caressed him, calling him by name and saying she would show herself to him. In the cabinet seance, sure enough the first spirit that presented itself was the young lady, who, calling her brother up to the aperture, shook hands with him, took off a ring from his finger, saying it was her's (the truth), and placing it in his open palm, in plain sight of the whole company, which unmistakable proof of her identity was so overwhelming to the young man that he exclaimed, "That will do! I once did doubt, but now I am fully convinced and satisfied."

Such is a sample of the indisputable tests given almost every night at their seances. Their stay in Chicago now is limited, owing to their projected trip to Europe. Those wishing to witness these wonderful manifestations had better avail themselves of the chance, or live to regret it. Mr. Taylor also gives private sittings daily at room 12, Religio-Philosophi-CAL PUBLISHING HOUSE.

Take Notice.

The colored monitor attached to every paper mailed from this Publishing House, indicates the day of the month and year to which payment has been made. No one need to write to this office for a statement of his or her account, when it goes with the paper every week. If the day and month is in the past, the subscriber owes from such day, mouth and year, at the rate of \$3.50 a year, but under our present proposition, if arrear ages and one year in advance is paid, the *ad*cance rates of \$8.00 a year will be accepted. This liberal offer is made as an inducement for advance payment.

If any one does not know how to compute the time from the figures and letters on the colored monitor attached to each paper, an explanation will be found at the head of the first editorial column on the fourth page of this paper. Please turn to it and reckon up your accounts, all you who are in arrears.

Mistakes Corrected with Pleasure.

It always gives us pleasure to corr mistakes so soon as we know that they exist. The unprecedented demand for the Journal during the last five months, has occasioned the necessity of employing several extra clerks, and as a consequence, more or less mistakes have occurred.

We hope that every one who has sent us orders that have not been properly filled, will promptly inform us wherein we have failed in our duty, and the wrong shall at once be rectified.

Day, Colchester's Fund.

All money donated to the shove-named fund s to aid Bro. Lester Day for his loss in paying Bro. Charles Colchester's fine for not procuring a license as a Medium. Bro. Colchester is now deceased, and Bro. Day is an old man, in destitute circumstances. Send him anywhere from a dime to such a number of dollars as your ability and judgment dictate, and angels will bless you for it. Direct to Lester Day, 865 Niagara St., Buffalo, N. Y.

Amount previously reported,\$307.91

Dead Beats.

Benj. Gregory, of Susquehauna Depot, Pa., has read the Religio-Philosophical Journal siz months on credit, and we are sorry to say that it has not yet had sufficient reformatory effect to make him realize that "honesty is the best policy." To our bill he sends an insulting answer. Sold out cheap, and yet for all he is worth!

Baths.

Mrs. A. J. Johnson, at Dore's Building, Room 31, N. W. Corner of Madison and State Streets, has fitted up in superb order, rooms for sulphur, medicated vapor, vichy and seasalt baths.

This is a fine establishment under the charge of an intelligent and refined lady, who will spare no pains to contribute to the comfort and health of her patients.

Austin Kent Fond.

All amounts received for this fund will be immediately sent to the above named person, who is not able to secure his own support. E. S. Thompson, Fairplay, Col......

Angels will bless such noble deeds of char-It is better to send direct to him at Stock-

holm, St. Lawrence Co., N. Y.

MES. S. A. ROGERS HEYDER will be in Haverhill, Mass., for a few months where she will give tests, psychometric readings, etc. She is represented as a good clairvoyant for examining and prescribing for disease. She will answer calls to lecture Sundays, 'not too far from Haverhill. Address her in care of

THE London (Eng.) Spiritualist contains the following: The following incident, which took place only a week or two ago, is authen tic, and the details may be relied upon as accurate, although we cannot get permission to publish names: About a week ago Mrs. M.º passed away. 'She awoke from a tranquil sleep and said, "I have been listening to most beautiful singing—the most beautiful I ever heard." Her daughter said, "Who was singing, mother?" "Maria L." She was a young girl who had paid a visit to her three years before, and who sang beautifully; she afterwards left the county, and married. A letter has since reached the family, stating M. L. parsed away from earth a week before Mrs. M., and previous to dying expressed an auxious wish to see her father. On his arrival, as he entered the room, she exclaimed, "Oh, father, I only waited to see you ere I die." Her father gave her a rose from her own garden. As she took it in her hand she burst into song, and continued singing song after cong until she ex-

THE Clyde, (O.) Review says: "Mrs. E. A. Blair, the distinguished "Spirit Artist," is now stopping at the residence of Mr. Donnia Draws, and the floral symbolic pictures of Families and Garden scenery which the produces, exceed in beauty, taste, and artistic skill, anything that we have hitherto econ. And this, we believe, is the united testimony of all who have examined her paintings. Many of our citizens are obtaining family pictures in floral representations, not only for the sacredness that clusters around them, but for parlor ornements. Mrs. Blair will remain only a short time in our place.

TWENTY-BIVE CENTS pays for the Religio-Philosophical Journal for three months, for new trial subscribers. Please send in the sub-

-Every Spiritualist should subscribe for THE Little Boquet. It is a perfect little gem, and will create a genial happy influence, wherever read. Torms \$1.50 per year; single numbers 15 cents. Address Little Boourt. Chicago, Ill.

We have an order for Death and After Life, from Weyauwega, Wisconsin, but no name given.

Moses-Woodhullish in a Nur Shell, with an Appendix—42 page pamphlet for ten cento, by mail. Everybody should read it. Address RELIGIO-PHIL. PUB. HOUSE:

The following named persons write to this office, but give no Post-office eddress: Mary A. Carpenter, Amos Porter, Sarah E. Palmer, Q. B. Votaw, H. T. Butterworth, E. F. Barrows, Laura L. D. Jacobs, Mary L. Dorman, A. Forduct, Jos. Dewell, H. H. Port.

HOUSEREEFERS and all others in want of linen goods will be interested in the advertisement of Carter & Warrin. We know from personal observation that buyers will save money by trading with this enterprising young house.

Moses-Woodhullism in a Nur Shell, with an Appendix-42 page pamphlet for ten cents, by mail. Everybody should read it. Address RELIGIO-PHIL. PUB. HOUSE, Chicago, Ill.

BRO. BHOWN, "The Clock Struck One." price \$1:50, will be the best book probably for your Orthodox neighbor to commence on. It is written by, and gives the experience of, one of the most illustrious divines of the Methodist Church.

T. H. STEWART, of Kendaliville, Ind., will lecture on Spiritualism and Science on the first and second Sundays in each month, for six months, commencing May 3d, 1874, at Lowel and Otisco, Mich. He will supply adjacent societies during week day evenings.

PROF. T. B. TAYLOR lectures at East Saginaw, Mich., for four weeks form May 10th. Will respond to calls to lecture evenings. Address him as above.

A. J. FISHBACK, one of the most gifted speakers in the field; is engaged to lecture at Clyde, O., for three months.

W. P. Anderson, Spirit Artist, can, or could at last advice, be addressed at San Jose,

PRONOUNCING HANDBOOK of Words often Mispronounced, is a little work that no one can afford to be without. For sale at this office. Price 60 cents.

CATALOGUES of the photographs of Anderson's Pencil Paintings, will be sent to any address from the office of this paper, on receipt of a two cent stamp. Sion on well, everybody should send their

names and address to Dr. W. A. Flanders, Kalamazoo, Mich., for the evidences of Clairvoyance and Spirit control; surpassed by none and brought direct to your homes. The Doctor will be at Kunhs European Hotel, 149 Dearborn St., Chicago, the first five days of every month, and the balance of the month at Kalamazoo, Jackson and Detroit, Mich., Toledo, O., Coldwater, Mich., South Bend and La Porte, Ind., giving the evidences and facts, and connecting this wonderful phase of mediumship with the interests of all. "Food for the sick and crumbs of comfort for the rich and poor alike," free, on receipt of your name and address. Send him your name

We can supply a few sopies of an interest ing book entitled Ancient Symbol Worship: Influence of the Phallic idea in the religious of antiquity. Price \$2.30 by mail.

When making contributions to Bro. Day. or Austin Kent, it would be better for you to send direct to them.

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Philadelphia Pepartment

HENRY T. CHILD, M. D.

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

THE ROSTRUM.

Lecture by Elder F. W. Evans.

The following lecture was delivered by El dor Frederick W. Evans, at Lincoln Hall Philadelphia, Penn., before the State Society of Spiritualists, at their annual meeting, March 30th, 1874.

REPORTED BY H. T. CHILD, M. D.

The Revelator said. "I saw a new Heaven

and a new earth, for the first Heaven and the first earth had passed away."

This text from the Revelation, given by the great Spiritualist, John, is very significant. I have a good deal of faith and confidence in that vision, as there is no portion of Scripture that is so unadulterated. There are various reasons for that. One is that the translators never understood it, and consequently they did not know how to alter it to suit their theology. They were at sea, and any change was quite as likely to be against, as for themselves. Then, too, there is a threat at the latter end of it about adding to, or taking from it, which has powerfully operated to preserve the book intact. It has been let severely alone, and has come down to us the most clear of any part of the Scriptures. We all recognize that it is a most spiritual production—one that has nover been exceeded. Adam Clark said, that of all who had written upon this book, he was satisfied not a single one ever understood it. and confessed that neither did he himself un derstand it. Coming down as an inheritance from the first Pentecostal Church, to the second Pentecostal Church the Shakers rather claim the book. Herein is recorded a sort of history of the Church from its earliest rise, down to the consummation, when there should be a time that the old Heavens and the old earth, that were created in the first Christian era, upon the foundation of the Jewish economy, should pass away. You will observe that these early Christians, Jesus and the twelve Apostles, and the converts on the day of Pentecost, were all Jews. It was the office of the schoolmaster, Moses, to bring souls to Christ through the law, by which was the knowledge of sin—physical and physiological sin, sin in relation to dietetics, sin in relation to reproduction, and sin in relation to property, the three fundamental elements of human

You will take notice that, in the founding of the Jewish order, one of the first things attended to was the diet of the people. There was introduced to them an article of bread so perfect that it has never been excelled. It was made of wheat—the whole grain pounded or crushed—and was unleavened. This was the God-bread of the Jews which they make to this day, and use more especially at their feast of unleavened bread, or the Passover, commemorative of their escape from Egypt. That bread was the standard of physiological bread for the people. The life they had lived in Egypt, had caused almost as many diseases as now seek upon the Christian world. now rest upon the Christian world. That is saying a great deal. Moses promised them that obedience to their God—the God of Israel —would take away all their sicknesses, so that there would be no need of doctors, for where there are doctors there is sure to be sickness. A very valuable promise this, and pregnant with meaning, like the command, "Thoushall love the Lord thy God with all thy heart, and with all thy strength."

Even the Christian would have never yet

society. Sins pertaining to these departments

are clearly set forth in the Mosaic economy,

and protested against, by which means the

Jews were marvelously protected.

come to that. It is an abstract truth laid down planted in the human soul, and as such is inestimable. In the history of our own government, the abstract truths set forth in the Dec laration of Independence—that all men are created free and equal, etc.,—having been repeated over and over again, often in what we call "spread eagle style," they have taken effect in the minds of the people, and brought them up to a higher plane. The reiteration of these truths, on each National Anniversary, has ultimated in the abolition of slavery by the United States government. So, also, in the end, will the repetition of the abstract truths of the Mosaic economy, which are really included in Christianity, eventually re-sult in a Millennium, or jubilee of the race. There will come a time when sickness will be banished, according to the Mosaic law. The Lord their God will take away all their sicknesses. There will come a time when the land will be recognized as the property of the people, and when the work of reproduction will be reduced to its simple object; it will be very simple—people will practice it in the innocen-cy of animal existence.

A radical change in the dietetic habits of the

people, causing them to conform to the first principles of the Mosaic economy, will lead to and result in, the observance of right princi-ples in all departments of life—the happy consummation seen by John in vision, where the tabernacle of God was with men, he dwelltabernacle of God was with men, he dwelling with them, and they being his people; God himself being their God to wipe away all tears from their eyes, so that there was no more death, sorrow or crying, because there was no more sickness or pain; for the former things had passed away, in which the foundations of an earthly life in nutrition, generation and property, were out of course. "For he that sat upon the throne said, Behold I make all things new."

all things new." These are abstract ideas, a great way of from where we are now to-day; but there is the hope and faith in man that will finally actualize these very promises, so that they will be brought down into the lives of the people. How is it to be effected? Just see what a confused condition we are in now. Take England, France, Russia, Spain, Germany and America, and see the state of the Christian world. Every Christian government is based on force and fraud. War is an established institution therein, while the first element of Christianity is to bless them that curse you, to do good to them that hate and persecute and despitefully use you. How far are we from doing this, when we support such im-mense armies and navies, and devote so much labor to the destructive art of war! It is prof-itable for us, therefore, to look at ourselves. table for us, therefore, to look at ourselves. This is where Spiritualism is doing a powerful work in the world. It is opening the eyes of thousands and millions of people, to see the condition of things around them. In this there is encouragement. But, in order to comprehend the present phenomena of Christendom, we need to go back to the Mosaic dispendation. There we find the Israelites living in Egypt, and from theyes they are prought, and Egypt, and from thence they are brought out into the Wilderness. An overruling spiritthe God of the Jews—commenced to discipline and school them, to change them from what they were, to what he would have them The Christians of to-day are in spirit-

ual Egypt, and equally as far from being what Christ would have them to be. No sooner were the Israelites across the Red Sea, than they found themselves separated from the country in which they had lived, from all its ways and habits, its climate, its productions. They were without food or any visible means of continued subsistence. They had been enabled to cross the Red Sea, and thus escape from their enemies, by means of a great spiritual manifestation. Here I call your attention to this important fact, that, while Spiritualism was manifested through Moses and Aaron, it also spread over the whole progeny of Abraham, who himself was a Spiritualist and a medium. This Spiritualism was applied to useful ends and purposes. Fractical results were to flow from it. Moses was under deep exercise of soul when he saw the burning bush. The spirit that was therein met him. It was the angel of the Lord, the same spirit that manifested itself to him always. It was the God of 'Abraham, the God of 'Isaac, and the God of Jacob; but it was not the God of the universe; it was only a tutelary divinity of the Jaws. The national mistake which we asso. The national mistake which we suppose the Jews made from [Abraham] down to John, the Revelator, that the very Deity often appeared to them, was corrected, when John prostrated himself before the angel of, the Lord as before God himself. The spirit re-buked him, saying, "See that thou do it not, for I am thy follow-servant, one of thy breth ren, the prophets." If so good a man, so great a Spiritualist as John, the Apostle of love, could be thus mistaken, is it any marvel that Moses was mistaken, or that Abraham, Isaac or Jacob, or any of the Jews, should be subject to the same error? This is an important point, because it removes all obstacles that skeptics raise against the Bible. Their objec-tion is that it is represented as an infallible book, given by an infallible God to an infallible priesthood, and interperted by infallible inble priestation, and interperted by invallible interpreters. Hence they object to the whole book. Whereas, if the Jewish God was but a tutelary divinity appointed to lead that people to a higher condition, you have a rational basis, one from which all may reason. This God said to the Israelites, "You are such a stiffnecked people, I will not go up with you any further. This is what I will do, I will not forsake you, but will send my angel to go before sake you, but will send my angel to go before you, and you must beware of him, for he will punish you more than I could punish you," even as human beings execute judgment upon one another much more severe when uncivilized and undeveloped—punishments . savage and cruel. But, as men ascend the scale of progress, punishments become less physical, and more moral and spiritual.

By and by, when "Christians" have learned to make the God-bread of the Jews and to observe the physiological laws of the schoolmaster Moses, not only war, but also capital pun-ishment will cease to be practicable. The killing and eating inferior animals reacts upon the mental and spiritual faculties, resulting in murder and in the last extremity, in cannibalism. | Capt. Buddington reports that the men of the Franklin Expedition were reduced to the extremity of feeding upon one another.] Eat good bread and proper food, and after a little while you will not put up with capital punishment; but you must change your diet, for as long as you kill and eat animals, it is easy for you to kill and eat one another. It is

said of Nero that when a hoy, he delighted in tormenting files; as a man—a tyrant—he had the Christians enclosed in combustible materials, and set them up as torches to light his palace gardens.

Thus the Hebrew God changed the mixed diet of the people, to which they had been aca pure vegetable product. That manus could be obtained only by daily industry upon the part of each individual. The Mosaic economy ultimated in the Pentecostal Church in which the Apostle reiterated the same sentiments and re-enacted the same law in the dec-laration, "He that will not work, neither shall he eat." It may be asked, why did not Moses form a community of goods in the Wilderness and have a Pentecostal Church there? For the reason that the people were in a naturally low condition, from which it would take many generations to prepare them for the way of the Lord—of the Christ spirit. In the Wilderness, Moses had them entirely in his own hand, separated from all other people. If, by his spiritual manifestations operating upon their fears and hopes, he could hold them to his system of dietetics, it was well. But when they mosned and complained he invoked spiritual power and killed them by thousands. He dealt with them as you deal with children and criminals in society. You apply force. You put them in prison under guard. You surround them with protection, and compel them to do thus and so. You feed them as you please; dress them as you like; make them work as you think best. And when you get more of a Christ spirit, and do

when you get more of a Unrist spirit, and do
this with a view of elevating them, reforming
them, not as an act of vengance, it will be well
and that principle is at work.

The first generation of the Israelites that
came out of Egypt, all died in the Wilderness,
except two, leaving their posterity for Moses,
successors to deal with. It was the posterity
of the original Egyptian company, that slipped of the original Egyptian company that slipped into the Promised Land. After they got there our idea is, that the correct principles in regard to diet, reproduction and property, remained as a beacon light, towards which the nation would henceforth move, much as Americans are moving towards the abstract principles of the Declaration of Independence. Hitherto they had been compelled to obedience. But the highest spirits wished to bring them, and ultimately all mankind, up to that condition of which the prophet spoke, who said, "My people shall be, in the day of my power, a willing people. I will make a new covenant with the house of Israel, not according to the covenant that I made with them when I brought them up ont of Egypt. I will write my law in their hearts, and put it in their inward parts; and they shall all know me from the least to the greatest of them." Now, is not that just exactly what we are all working towards, to so progress that we may each come to a knowledge of God—of abstract truth—and then willingly, freely, voluntarily, reduce it to practice? That is what we are coming to, what all reformers are aiming at, what Spiritualism and all forms of religion mean to accomplish. We make a distinction between theology and religion. We think all sects and people possess religion in a greater or less degree; all have some religion as all have some theology. Religion is being and doing good—the antithesis of total deprayity. There is no human being in this world, or in the other, who may not obtain unto either the new earth or the new Heaven.

We must always bear in mind the distinc-

tion between the actual state and that which is to be attained. Thus the Jews were given

laws, which they could bear until they could

laws, which they could bear until they could progress up to better laws, and statutes more in accordance with abstract first principles, such as, "Thou shall love the Lord thy God with all thy might, mind or intellect, and with all thy strength, and thy neighbor as thyself." When the Israelites passed into Cansan, laws reculating the passession of the level was

people had a law of God, that was holy, just and good, which, as Jesus said, none of them kept intact. Also, they had penal laws, added by reason of their transgressions, which would end when wrong doing ended. Jesus was the end of this penal law, by obedience to truth. "Thou shall love the Lord, thy God with all thy heart, etc. It is my meat and drink to do the will of him that sent me. I do always those things that please Thee. I and my fath-er are one." The Jewish people progressed The Jewish people progressed towards this condition that Jesus attained to, from the day they entered the earthly promsed land, until Jesus entered into the spiritual promised land of complete redemption for body and soul from all violation of law. Before Jesus, came John the Baptist under the Mosaic economy, preaching repentance to the Jews. All Judea came to him to the river of judgment, confessing their physical sins, and to this judgment came Jesus as a Jew, himself and his twelve Apostles being the first ripe fruits of the tree of Judaism, which is had taken many centuries to perfect. Although the whole nation of Jews, or even all those who had come to John's baptism, did not embrace Christianity, the dispensation was not a failure by any means. Jeaus fulfilled the penal law, and then, through the baptism of the Christ spirit, he perfected himself in the law that was holy, just and good in regard to food, property and to the relation of the saves.

If a man married a wife and lived with her according to the penal law, it was well; but it was said, that, however strictly that law was was said, that, however strictly that law was observed, it never made a soul, a comer thereunto, perfect. Consequently, if a man lived with a wife at all, as a wife, it must be under the penal statute of Moses. He must come and confess to the priest, and the priest must appoint the penalty, and shut them both out from Jewish union, and they must bathe their hodies in water. This marriage might be perfectly legal, as legal as it could be, yet was a penalty attached to it. Did Jesus eat pork, he must go to John; did he eat oysters, or shell-fish must go to John; did he eat oysters, or shell-fish of any kind, he must go and confess. Jews were only allowed five kinds of meat, the flesh of those creatures that Abraham saw in his vision, viz: sheep, oxen, goats, pigeons and doves; and these Moses only permitted to the people. On sacred occasions they abstained from these also. The Nazarenes ate no animal food at all, and drank no wine. The Essenes ate no animal food, had their property in common, and were a beautiful order of people, running parallel with the whole Jew-ish history. If Jesus had married a wife, he must have gone to the chief priest, and paid the penalty. If he had owned property he must have paid tithes; and if he are meat the

priest must stamp it. Jesus was to be the beginning of a new order, the order of Melchisedeck. You will remember after Abraham's return as soldier of conquest, he was given into the hands of Melchisedeck. Who was he? Not a Jew, but king of Salem, king of righteousness, prince of peace, without beginning of days or end of years, having no descendants, no pos-It has much puzzled the Obristian world what business Melchisedeck had with Abraham; why a heathen should receive tithes of the Father of the faithful, and unto him minister a blessing. We take this view of it that this Melchisedeck was a prophet of one of the cotemporary nations, who had been bap-tized with the Christ spirit, who was a Christian. Perhaps that will seem singular to you, because you may not have reflected that even the Jews say that Christ followed them in the wilderness, that they drank of that rock; and that was Christ coming before Jesus was born. Well, if Christ was following these Israelites about in the wilderness, and they were drink-ing of that rock that was Christ, through Christ perhaps, why could not Melchisedeck drink of the Christ spirit also? Who and what is Christ, are fair questions? As the God of the Jews was not the God of the Universe, neither was Jesus, the Christ. The Christ is an en-

was Jesus, the Christ. The Christ is an entirely different being. Christ was not confined to the Jewish nation, a small people, and all the other nations denied his influence. Do you suppose they knew nothing about the Christ, or the God of the Universe, because they had not known any thing about the God of the Jews or of Jesus? Because they knew nothing of Jehovah, were they also ignorant of their heavenly Father and Mother—God—and of the Christ, the divine elements and and of the Christ the divine elements and power of the resurrection—the resurrection of the human soul, from the earthly generative order into the heavenly order of regeneration These two orders, my friends, have existed in other nations, at other times, and in other worlds, and have done their work in cycles of untold ages; and they will do their work with us. I believe that God is the God of all souls. "All souls are mine saith the Lord;" that all these nations, that my friend Peebles has passed through in going round the world, are the children of the God of the Universe, and he has respect unto them; that, in every nation, kindred, tongue and people, he or she that feareth God and worketh righteousness, is accepted of him. I believe that in every one of these is a manifestation of the Christ-spirit, and all these testify to the essential principles and elements of Christianity. We see these people under their various names, but the principles are the same. What is the great difference between the Essenes and the Shakers? The Essenes did not hold private property, nor marry, but were sustained by the children of another order. They were not called Shakers—Christians—but I own them as brothers and sisters, and sympathize with all

same cross, live the same life. "Other sheep have I," said the Christ-spirit, "that are not of this fold." We see the Dervishes, Brahmins, and all the sects of Eastern nations who live celibate lives, and have their property in common. They believe in the revelation of God to their souls. Have we no relation to them, and can not we meet them as brothers and sisters in Christ? I believe that Christ is as universal a principle, or spirit, as Deity; and, whenever the Christ principle has been taught amongst any people on this earth, it has produced the same result. It has caused the people to love God with all their hearts, and so to love, one another, that they will share their property to-

such as form the same character, bear the

another, that they will share their property together, live in loving communion with one
another, and in peace with all mankind.

These will keep the commandment, "Thoushall not kill." Christians do not kill; Christians do not fight. In the early days of primitive Christianity, that was a standing testimony to the Romans. For the first three
centuries, when they would draft the Christians into their armies, they were told that
Christians loved one another that they loved Christians loved one another, that they loved mankind, and that they would not fight. "We will not kill," said the Christians, "you may kill us if you please, but we will not kill

There is an account of the forty martyrs, when on a certain occasion, a general found some forty of his soldiers declaring themselves Christians, he called them up before him. They belonged to an invincible regiment that had ever been victorious. The general did not want to lose the men, and When the Israelites passed into Canaan, laws regulating the possession of the land were promulgated, under which they could buy and sell it, laws that were not good abstractly. He said he would subject them to penalties; but they stood firm to their Jew that is one inwardly, and that is circumcifaith. In the winter season they took these

forty soldiers, and stripping them of their clothes, left them bound on ice, to freeze to death. To refuse to kill was the rule of Christians down to the days of Constantine, who, when converted Christianity, converted Christianity Christianity, Since that time Christians Heathenism. have been a mixed multitude, a set of mon-grels, part Heathen and part Christian, part Jew and part Ashdod. I thank God that we have got rational enough to see this, so that we may begin to work out our salvation, if we may begin to work out our salvation, if it be with fear and trembling; for we know that it will not be done by vain speculations, but by actual work, by self-denial, by warring against the lusts of the flesh, and by the fulfillment of the old Jewish Law in relation to nutrition, property and reproduction. Christianity saved Jesus from the Justs of general tianity saved Jesus from the lusts of generation, for he lived a celibate life; from the selfishness of private property-holding, for the foxes had holes, but the Son of Man had not a house to live in. He was saved from the errors of diet, and the very lest food that he ate was the God-bread of the Jevre, at the last supper.

A great religious revival is to go on all over Christendom, the result of which will be the establishment of two orders, distinct and separate, one from the other. In one order, women will stand upon the same plane with man, equal in all rights, in the Halls of Legislation, and in the Courts of Justice. These twain united together will legislate poverty, prostitution and war out of existence, and disesse will also go.

The other order is that of the resurrection, the new heavens, of which celibacy is the corner stone and community of property the superstructure. This is a purely spiritual and heavenly order, for God dwells therein. Then shall there be peace, and wars shall cease to the ends of the earth. Nation shall not lift up aword against nation, neither shall they learn war any more. No one shall say, "I am sick," and certainly no one shall suffer for want of food or clothing, or house to live in, when the Millennial order shall be estab-

lished on this earth. The American government is the first and foremost amid all the nations of the earth, and has made greatest progress towards this Mil-lennial order: Go back to the time when the thirteen states were formed. Primogeniture and slavery were incorporated in the Constitution; a debtor was a slave whom you could put in prison; and woman was more of a plave than she is to day. The old Hebrews had a jubiles every seventh year, when every man's debts were forgiven, and every slave was released. But it was not allowed to send them empty away. "Thou shall give him liberally of thy vat and fold," was the command. Thus the poor were set on their feet. When friends see brothers or sisters in distress they appoint a committee to visit them, and, if possible, they set them up in business, so that they become self-supporting. That is better than making beggars of them. In giving the poor enough instruction and assistance to make them self-supporting, you do them far more benefit than in supporting them with your soup-kitchens, or in your jails and poor houses. You make them better citizens, having more respect for themselves, and you will have more respect for them.

Now, my friends, you see the hope that I present before you of these two orders. It is an extensive subject. I can only touch upon it, as it were. It needs a course of lectures to illustrate the whole system of ideas that is in my mind in regard to the progress of the human race, and the glorious consummation that we see awaits us, as I hope and believe at no verv distant future.

We go back now to the Primitive church.

We see that in Judea a Pentecostal order was evolved. One day, about a hundred and twenty people assembled together in a house. They were in prayer, and the house was shaken. They were Spiritualists, but Spirit-ualism is nothing but a science. You may study it for ever, but it won't make you a Christian. You have got to come out and be separate. You need something that these simple people (alluding to the colored Shakers simple people (alluding to the colored Shakers in the meeting) possess. As in former times, God hath chosen the weak things to confound the strong, the foolish things to confound the wise, the little things to confound the great, big lofty investigations, that exist in these great worldly Christians. And indeed, he is working with a little hand of simple nearly who may with a little band of simple people, who pray in sincerity and simplicity of soul, who put their hands to work and their hearts to God. These people have now for several years lived These people have now for several years lived the community life, hiring out by the day and taking their wages to pay their rent and defray their other expenses. If any among them become sick, they are supported by their companions. It is a small thing, but God is in it, and you may be assured a blessing rests upon it. I would rather have the blessing that rests upon this Pentecostal Company, than that apon any church in Philadelphia. I believe they are nearer to God. I believe they practice more self-denial than any others; they preach the everlasting gospel in this city by themselves, and, I think, half a dozen souls

when the sun was to be darkened, and the moon turned to blood, and the stars of the heaven were to fall to the earth. Has not that occurred now? Has not the sun of revelation. that shone upon the Pentecostal Church when the house was rocked and the spiritnower came as with cloven tongues upon the people, who loved one another, who sold their houses and dedicated the proceeds to community interests, just as these simple souls have thrown their labor into one common fund—has not this sun of revelation been darkened? Community of property is the effect that has been produced in all the Pentecostal Churches, for like causes produced it is effect. for like causes produce like effects. God is unchangeable, and Christianity to-day is the same that it was two thousand years ago. Mankind can make nothing else of it. He that forsaketh his sins shall find mercy; he that covereth them shall not prosper spiritually. He that giveth up all that he hath forsaketh father and mother, wife and child-ren, houses and lands, for Christ's sake, and the gospel, shall receive an hundred fold.

practicing the gospel is more than a host who only profess it. I accuse none of insincerity,

but of ignorance. You know there was a day

If all mankind had been members of the Pentecostal Church, if all mankind had become Jewish Christians, the world would have been run out before this. Paul said to the been run out before this. Paul said to the Gentile Christians, "I would that all were as I am." If they had been, of course the women could not have propagated, and the end would have come long, long ago. I think Paul was a little wild about it. Jesus said, "All men can not receive this doctrine, and there be few that be saved," that become Christians on this earth, but those few would be blessed. Some men are born cunuchs, some are made cunuchs mechanically (these could not marry) eunuchs mechanically (these could not marry) and some men make themselves eunuchs for the kingdom of heaven's sake. Blessed are the pure in heart, for they shall see God. He that looketh upon a woman to lust after her, hath already committed adultery in his heart.

thoughts and imagination—that is pure in heart, pure in thought. That is Christianity also. I declare to you as a living witness of God that it is possible to reach this blessed attainment, and when it is reached, it comes through auffering of soul. It comes by the cross, the daily cross against all these Gentile appetites—these heathen provisions that we have been raised upon. They have wrought in us all manner of evil, in our bodies, in our souls, through and through, so that we are covered with putrefying sores from the crowns of our heads to the souls of our feet, from the moment that we are buried in the earth.

If there we halm in Glieck is these part of

Is there no balm in Gilead, is there not a physician there? I tell you that in the Christ spirit there is a healing balm that enables the poor soul to free itself from the wounds and bruises that come through bad habits of diet, bad habits of dress, and shameful habits of reproduction. In all our domestic and social relations, each one is seeking his gain, regardless of the condition of his suffering fellow-

creatures—male and female.

Why, this is hell! You don't need to go into another world to find hell; it is here in Philadelphia, it is right here! Depend upon it you are living in hell, and by and by the covers will be taken off of them in the very face of all the people. They will see themselves, and there will be a revival that will go through the land like a tornado, and it will rouse people up, and in their terror they will say, "Lord, Lord, what shall I do to be saved? Show me the way and I will make any sacrifice, I will go through any sufferings. I will give up all for Christ's sake and the gospel. only that I find salvation for my soul, only that I have an entrance into the kingdom of heaven on earth, where the will of God is done.

The first Pentecostal Church was the result of thousands of years of progress in one nation, and was the best fruits of the Jews, who had been subject to restrictions about diet, about property, and about generation; and the highest point attained was to do good and to be good, which was the mission of Jesus. When he left the body his disciples formed an organization; why did not that organization continue? It did not last three hundred years. The Roman Empire suffered this, and then persecuted it out of existence. The Dragon was the emblem of the Roman Empire, the old earth that then existed; and, sure enough, the civil power persecuted and destroyed the first Pentecostal Church. It said, "If you won't fight we will kill you;" just as England would say to Shakers to-day. The English National Church has established how people shall worship God. . It says, "If you worship God under the influence of your Spiritualism, we will put you in jail." Moreover, it is not possible to buy and hold land in England as a community. The Pentecostal Church, persecuted out of existence here on earth, was caught up into the Spirit-world, and there became a permanent organization;
—twelve thousand of each of the twelve tribes—one hundred and forty-four thousand, these are only terms, not numbers. The twelve apostles sat upon twelve thrones to govern the twelve tribes of Israel, and the New Jerusalem Church has existed from that day to this, in the Spirit-world, just as sure ly as Rome has existed eighteen-hundred vears. The Romans in the Spirit-world still persecute that organization, and tried to over-throw it there, as they had tried to overthrow it on earth. Michael and his angels, and the Devil and his angels, fought in the Spirit-world. There was war in heaven, until, by and by, there was no place found in that Pentecostal Church for the Dragon and his angels, for the Roman people, who are represented by the Dragon, the same as we are represented by the

That first Pestecostal Church existed during the twelve hundred and sixty years, in the Spirit-world. The woman—church—had fled into the wilderness—Spirit-world. The two witnesses prophesied, during this twelve hundred and sixty years' reign of the Least, and the image of the Beast-it covers just that same period of time existing from the first appearing of Christ to the establishment of the second Pentecostal Church, in A. D. 1793. A remarkable coincidence is, that Miller, Shimeall and Cumming, all three agree with us in our chronology; the same figures being the time for the establishment of the kingdom of heaven, when an end should be made of all sin, everlasting rightecusness be brought in, the temple cleansed, and the sanctuary purified. We are satisfied that the above-mentioned writers know nothing of Shaker theology or its numbers, yet they brought it to the year 1793, when the Church was established in its present order.

You know the Roman Catholic Church is held by the Protestants to be the great whore of Babylon, the mother of harlots; but they are the daughters of which she was the mother. Christ made his first appearance to Jesus of Nazareth, and the same Christ-spirit made its second appearance to Ann Lee, a Gentile woman, in order to found the Gentile Pentecostal Church. Then comes the marriage of Jews and Gentiles, and how they will be united. Spiritualism enables us to understand. The Jewish male Pentecostal Church, is in the Spirit-world, and the Gentile, or female; Mother Church, is on earth. There will be a marriage between these two Churches.

The first Jewish Christians had been educated in regard to land, to property—they held it in common—and to reproduction, when the male and female came together only for offspring, and the women nursed their children for three years, during which time they were entirely exempt from the men, and thus the process of reproduction was wholly in the hands of the females. That work belongs to them, and there should be no interference on the part of there should be no interference on the part of the men. That is the law in all the animal creation. Are not you, Gentiles, ignorant and careless in respect to that law? You need to obey the law of Moses—the law of Nature—in reproduction, and to let woman rule where man has ruled so long. The curse was, "Thy desire shall be to thy husband and he shall rule over thee." He has ruled over her to her shame, to his disgrace, and to the destruction of his own posterity. God help such posterity. Let us come back to the truth of God and recognize the law of nature. Let God be and recognize the law of nature. Let God be true, though it make every one of us a liar and

transgressor in this respect.

These Jews who had been thus educated and prepared to bring forth the Pentecostal Church—the Celibate Church with community of property—passed into the Spirit-world. Then Christianity on earth turned into the Gentiles existing in the Roman Empire. These Gentiles had not been prepared by Moses, hence they have had the discipline of twelve hundred and sixty years before they could bring forth the Sheker Pentecostal could bring forth the Shaker Pentecostal Church. And even now is that perfected? I tell you may. Some may think I am presching that the Shaker Church is a perfect church. Be it known unto you, that we were all of us Gentiles, like yourselves, when we were called to this gospel. Do you think we confessed all our sins? We did no such thing. We confessed those things that we perceived to be sins, by that degree of light which we possessed, and which was all we could bear at that time. So the way of God grows brighter [CONTINUED ON EIGHTH PAGE.]

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Review of Mr. Warren, Methodist Minister.

BY MRS. M. J. WILCONSON.

REV. Mr. WARREN, OF BOULDER COL-Dean Sin: I heard your discourse of Sunday evening, March 1st, in which you gave us your position in regard to "Liberal Christianity." With your opening remarks I am sure no tolerant, generous mind could take exception; but, your final summing up of the whole matter, was of such a conceited and intolerant nature as to compietely destroy your previously assumed defense of liberality.

Religious toleration, the right to worship in

Religious teleration, the right to worship in agreement with honest conviction, you at first recognized as an important principle, and the duty to allow of such religious right, as incumbent upon all dissenters, you seemed freely to admit. But just as I thought you had started out on a broad, liberal platform, judge of my disappointment in seeing you gradually drift to the extreme of Calvinistic intelerance, until at last, you defiantly twirled your "Liberal Christianity" headlong into the hells of orthodox perdition! Your iron bedstead and iron box, representing the bigot's procrustean remebox, representing the bigot's procrustean remedy, are not more significant or fearful, than the course you point to, at least, as the only manner in which you may free "the elect" from the contaminating influences of free thought. You represent the two extremes of liberality and bigotry; very faithfully delineating the iron rule by which all bigots measure the religious thought of the age, and you speak of this same sectarian element with as much caverity, as might the most radical speaker of the times. And you paint the other extreme of Liberalism as a ladder reaching up into the heavens, with a beautiful imagery and many elequent sayings of its own, descriptive thereof; but you affirm that it has not a single round in it—not a single step by which to mount; and withal, it has no foundation, no basis whatever, but is suspended in mid-sir, and you "will not even attempt to supply those missing rounds, but will leave it for others." I suppose you might have been thinking of

antine's cross, which became the symbol of Catholic power, and afterward of Calvinictic, and Episcopal, and Methodist, and Puritan power! But that cross is supposed to have been complete in form, and I never before heard of a ladder without any rounds in it, and do not doubt the necessary steps could have been seen by you as easily as Constan-tine's cross was by him, had it suited your side of the question. The drift of your remarks were, that there does exist a bigotry inimical to perfect religious enjoyment and freedom. In looking more scrutinizingly, I am led to In looking more scrutinizingly, I sm led to conclude that you feel the truth of this, as emisting in some wing or branch of the Evangelical Church not exactly in harmony with your creed and discipline. But when you come to amounce your platform, I am puzzled with your paradoxical attitude; for, in the light of your introductory remarks, it were recemingly absurd to look for bigotry beneath to blankible a carb; while under the shadow of co plausible a garb; while under the shadow of your closing remarks, it becomes true in fact. There you declare that we cannot be tolerant and liberal to all men, that there are men who OFO Sinners against God's law, base men, dangerous men, unprincipled scoundrels, and for the peace of society, they must be crushed! These are your words, of which we took note at the time. You further declared that there vero come in whom was no truth, no goodness. no viedom, and no relationship with God. They were under the law of condemnation, cinnets by nature, and could not be rescued. except by the atoning blood of Christ,—nor could that rescue be effected without their desiring it, and pleading for it; nor would they come to Christ, being hardened in their sins. Then you say, "Christianity must necessarily be aggressive." You like the spirit of liberality Which lets you alone in your aggressive measures, and protest against outside denominational bigotry which measures you by its iron bed-stead, but you do not tell us to what length you would go in 'the "crushing" process which you publicly recommend and insist upon, as the fruit of your bigotry! You do not say of these so-termed "sinners," they must be saved—not a single recommendation to mercy, charity, or forbearance, but an emphatic, sweeping, Popish curse—they must be crushed! And for what? They will not come to your church, your Christ, your discipline, and the support of your intolerant, bigoted and persecuting creed. My dear sir, I am checked at the facts. I did not suppose the followers of the large-hearted and sincere John Wesley could so openly and defiantly recommend or insist upon a Roman Catholic Inquisi tion of the dark centuries, and this, too, in the face of those same "Liberal Christians" in this country to whom you are indebted for your freedom in thus speaking. And who are the men and women you thus estracise and prescribe, by virtue of your creed, and your clerical authority? Many of them are among the acknowledged scientists, authors, inventors, statesmen, and liberal teachers of the age. Many of them are the very bone and marrow of all progressive civilization, the great lights of educational and political reform, the guardians of progressive industry, exemplars of all noble charities, and saviors to the down-trodden and oppressed all over the civilized

worlds When you talk of "unprincipled scoundrels, who must be crushed," let me ask, does not the civil laws of the land deal with all crime? What right, then, have you to assail the charecter and standing of any citizen which the civil code declares innocent? What right have you, or any other person, to set up in this land of republican liberty, a dark and diabolical congine of creedish authority, by which to insult the majesty of national law—that law which emphatically forbids the aggression you accommend, and protects with equal fidelity all classes included in your bold and merciless menthema? Sir, I cannot contemplate your position in any other light than that of avowed disloyalty, for would not that position, practi-cally carried out, deprive the larger proportion of our American citizens of all self-ownership, and make them as completely the victims of religious tyranny, as ever were the martyrs of alden time?

And who, let me ask, has placed you, or any religious denomination in this country, upon the throne of judgment, that you should name only your particular members as all wise, all good, all saints, all saved by Jesus' blood, making your dogmas the foe to all true civil

And by what sort of authority, except that created for your own special aggrandizement as a denomination, do you arrogantly point to all honest unbelievers in your creed, as sinners, bad men, unprincipled acoundrels, and the like? Again, can such a spirit of self-laudation and sectarian spite, exist in companionahip with the spirit of universal love manifested in the life of the Nazarene? "He that hateth his brother is a murderer "and no that hatch his brother is a murderer," and no murderer can inherit the kingdom of God, says the Revelation. I must caution you to look out for your heavenly seat, sir.

And now, let me ask, has your long term of revival meetings in this place been conducted

unprincipled upon the strength of a mere tem-porary profession, and howls maledictions and sectarian anathemas of the most bitter kind upon the fair name and honorable standing of the best men and best women in the community, in moral nobility and practical usefulness? And if the young scions of the future, whose religious education is now committed to your influence, are to be taught no higher law than this, by which their young minds are to be moulded into form and character, what may we look for in the future, but religious despotism of the blackest type? No words of aweet encouraging love to be granted your de-testable sinners, but the young soul early taught to think every dissenter a demon, and class him with the damned souls of your fabled hell. Every refined, benevolent nature, must revolt from such a standard as this! Let the free people of this American Republic pause for a moment, and consider what would probably be your first step, could the fundamental law of our republican code be obliterated from its hallowed place. If men, calling themselves the true and devoted followers of the meek and lowly Jesus, can zealously declare, premeditate, and plot the crushing of any class of American citizens, whether Jew or Gentile, Calvinist or Atheist, it is a self-evident fact, that you, with all that class opposed to free thought, only await the power to carry out your darling scheme. But with that class of bigots whom you most fear, on the one hand, and with those "Liberal Christians" and free thinkers you most insult and despise, on the other hand, time will at last print your oblituary in these words, "Whom the Gods destroy they first make mad." Institute the aggressive policy emblazoned upon the standard of your Evangelical-Alliance scheme, and in the hour of doom which awaits the anti-Christ of Church and State in this country, you will find your dupes and blinded followers wailing out, "We dupes and binded followers waiting out, 'we are all dead ment" All that Roman Catholic, High Church authority asks for in this land to-day, to establish its subordinating rule, is the one little permit you demand, viz, make the ecclesiastical law imperative, and the civil law a dead letter. Let the church decide who shall be honored as the good man, and who shall be crushed as the bad man, and it will have no difficulty with its empty creeds, or its lack of convincing argument. That cunning invention to get rid of all Infidels and dissenters will settle the question with summary vengeance! Then God's mills will, indeed, arrive arrely if not clowing. grind surely, if not slowly. For, of course that body of Christians who are most powerful in numerical strength, influence and wealth. who are the least divided, who can be made to move as a unit at the command of their infallible leaders, will not be slow in indorsing this revival of Jesuit rule, and using it exclusively in their own behalf. Their past history shows us they have never failed to dothis, and why is it not right in a Catholic, if right in a Methodist? Such being the probability, it is not for a moment to be supposed that Catholic Infallibility would make any plous distinction between a Methodist heretic, and a Liberal Charles heretic and a Liberal

Nature's Interior Unfoldings.

Boulder, Col.

Christian heretic, or a boiled down Infidel heretic; and many a Pharisalc lover of crush-

ing-machines would be brought to his sense

by the delectable charm of being put through

his own hopper. It is a notorious fact in all human history that the inventor usually gets small pay for his discovery.

BY D. G. HUSHER. NUMBER I.

Nought dut spiritual discernment can penetrate and unravel the mysteries of nature's interior activities, and there learn the causes that produce and unfold the innumerable forms, of which the physical senses take cognizance. The extreme or outside covering, or cast-off of the real, only is cognizable by the physical senses. Orthodox religious teaching forbids its devotces delving into nature's hid den recesses, for spiritual knowledge; that knowledge (which the true Spiritualist knows is not to be found outside of nature) which reveals the causes of the formation, of not only all worlds and systems of worlds, but all living, animated and intellectual existences. and the laws that govern their development. unfoldment, motions, and infinitesimal activi-ties, both physically and spiritually. Ortho-dox Bible teaching, sets "metes and bounds" to the unfoldment of our spiritual natures. Little less does the "God of Moses" hold in check the otherwise progressive proclivities of the human mind, in relation to the arts and sciences, and this condition of things will ever remain, so long as the scientific world bows in humble submission to a church mon-

With these clogs removed, we can proceed to demonstrate the fact, that not only the cosmical universe, but every living animated existence or formation, is a mechanical structure; furthermore, that all planets and planetary systems are endowed with power inherent within themselves, sufficient for their required motions, and I further declare that each cosmical body is endowed with intelligence. ample for its guidance, ever varying its motions, course and velocity, so as never to interfere with, or come in contact with bodies similar to that of their own, or at least with an occasional exception; we say occasional exception, for the laws of progression will not admit of immutability even in the motions of the planets, and the laws of their association and government. It would not be poor logic, to say that anomalies in nature are in accordance with immutable law. The imperfection of language, however, renders the elucidation of this subject somewhat vague, for to say that anomalies are in accordance with immutable laws, destroys or makes illogical, one or the other, or both of these terms, therefore, it is with much difficulty that I can convey to others, what to me is revealed truth, if such have not a knowledge in part, at least, of the same truth, or have not imbibed in some way similar ideas; otherwise there would be no appropriate receptacle for sentiments entirely dissimilar, and no interest could be made manifest without such adaptation on the part of those to whom I may present my pe-

cullar ideas. "Whatever is, is right," is another example that shows clearly the imperfection of language, for if all is right there can be no wrong; and if there is no wrong, then there can be no right, for right is an expression of the opposite of wrong, when, really, there is no oppo-site. If there be no right or wrong, then all must be chaos or chance, so that necessity has been the mother of the invention of these terms; and in like manner, I shall be under the necessity of using terms that will imperfectly convey a true meaning of my ideas, without quite common-place expressions being made use of, which may grate harshly up-on the sensual organs of the literati, and a deaf car will by such be turned thereto; therefore It is to spiritually illumined minds that I

address my peculiar views.

I have made the declaration that all organized forms, including planets and planetary systems, are inherently endowed with powers alike identical with motion, life, animation with no bigher, grander sim, than that which crowns one a saint, and befouls another as a singer? which elevates the really lawless and intelligence. I furthermore declare that not only "all are but parts of one stupendous half their pleasure."

whole," but that the "whole" is a sentient form, endowed with all, and no other than the powers, forces and attributes of the "parts," forming the "stupendous whole." The difference in outward form and the innumerable variations in outward expression, as to life, motion, animation, intelligence and ever vary ing peculiarities, from the lowest inanimate to the higher or highest intellectual form, is ow ing mainly, at least, to the comparative devel-opment and unfoldment of the innumerable attributes and infinitestimal entities, compris

ing each individual form.

All the innumerable activities incident to a world or system of worlds, are inherent in the grossest particle of matter, or in a grain of the primeval granite. These activities wherever they exist, are dependent upon the inherent intellectuality, and individuality of each form part or infinitestimal entity, and the form which is made up of these parts or entities, is dependent upon these for corresponding development and progressive unfoldment. Whatever may be said of individuality or of independence, they are in a logical sense, vague and incoherent expressions, as each individual has very little to do with the laws or causes that brought into existence his form, and its varied characteristics, or even in changing the condition of such form, for a change of condition or progressive unfoldment may be traced to causes outside of the control of the individual. Each individual wields an influence over all others with which he or she comes in contact in anyway, and indirectly that in-fluence has an unlimited effect. The mind or will power of an individual carries an influence to each and every one, of the incompre-hensible number of infinitestimal entities that make up hisentire organization, yet not one of these infinitestimals are in the least cognizant of that influence. An imperceptible in-fluence exerted by the will power upon each of the incomprehensible number of entities, that constitute the sum total of a single mus cle, gives almost incredible motion to the wing of the humming-bird, or the insect, or an astonishing number of vibrations of the muscular fibers of the human voice, when sounding the highest key note. Every distinct or legitimate operation, and its producing instrumentality that exist within the human or animal organism, have or will have their representative in the outer world, though in our world, some of these representatives or corresponding instrumentalities, are not sufficiently developed to be recognized, except by spirit ual perception or impression.

Poices spom the People.

CORRECTIONVILLE, WIS.—J. P. Hoble writes.—Your decided course in regard to Woodhullism, is bearing fruit, evidently to the sorrow and contasion of the advocates of that promiscuous doctrine. Not much longer will the stalwart young giant of Modern Spiritualism appear to the would-be investigator, clothed in the filthy garments of sensualism.

VANDALIA, Mich.—A. C. Wing writes.—Although I spent the best part of my life and three thousand dollars, serving the orthodox church in the ministry for fourteen years, when I got the mote out of my eyes and could no longer believe that the Bible (the most infamous book ever written) was the word of God, the churches were locked against me. I was turned out on the world without anything to depend on. I shall devote the remainder of my life to the beautiful philosophy of Spiritualism,

DALLAS, TEX.—Henry C. Fierce writes.—We of the true Spiritual kind. Dr. Cummings, the Physiognomist, gave us a series of lectures, the last of which was upon Spiritualism—the first ever delivered in this growing city. He opened the eyes of the blind, and I trust ere long the spiritually crippled will begin to walk. We have, organized a small society of the faithful, and sent you one club of subscribers, and will soon send

TROY, IND.—J. D. Bacon writes.—The world is much enslaved with ignorance, superstition, bigotry and fanaticism, and a journal that is a hold and fearless exponent of truth without fear or favor of creed or party is just what the people need. Would to God we had more journals like yours, or that all the world might read yours. The Woodhull infamy needs all the severe lashings you give it; I also consider it an injury to the nearest of an energy without to enough the severe lashings. cause for so many writers to speak disrespectfully of Christ; his character was certainly beautiful, sublime and exalted. 🕹

CINCINNATI.-O.-H. T. Butterworth writes. —I have been a Spiritualist for twenty-five years at least, but the free-love-lust attachment, has been such an incubus to it and good principles, that I and my family could not do otherwise than keep rather at a distance. But I think the bold-ness of the Hullites and the Woodhullites, and the protest of Judge Holbrook, Kates and others, at their convention at Chicago, was a God-send. It has given thousands of Spiritualists a relief that could not have been given very easily any

SPRINGFIELD, ILL.—H. L. Smith writes.-Do not fight, I beg of you, religion, simply because some of its foolish followers choose to fight you. I have seen nothing yet in the manifesta-tions themselves, that could lead me to think tions themselves, that could lead me to think them opposed to Christ; on the contrary, some of the most beautiful messages have been received upholding Christ's religion. One received by a friend, in my presence, read, "We are the leaders in a religion that has God for its father, and the Lord Jesus Christ for its example." What could be more beautiful, or more suggestive of the interest that they as angel visitants feel in us? Thousands of Christians all over the land are ready to embrace this faith, but not at the sacrifice of their trust in Christ. Rather than give up one hope in Him, we will wait the after-life for the blessings we would so gladly embrace here. I know of many who would gladly take and read your paper, only that its Infidel views shock and horrify them.

LARAMIE, CITY, WYO, TER,—J. H. Triggs writes.—I have been a Materialist fifteen years, and have looked upon every organization for the promotion of free thought with much respect, and ranked the society of Spiritualists among the first until the second election of Victoria C. Woodhull as President of said society, when I decidedly went back on them for the reason that I consider the freest thought, either religious or political, should have the bounds of decency, morality and human progress. That we have fanatics who in order to achieve success we must either curtail or cut loose from, is evident to any thinking mind; and when I see the Journal, together with the great mass of Spiritualists throughout the country do not intend to delfy the talented, but brazen "Vic" as their leader, but come out in utter denunciation of her indecent, unnatural and inhuman doctrines, I am indeed gisd to extend the right hand of fellowship again. ranked the society of Spiritualists among the first

EARLVILLE, IOWA.—Justine Healy writes.—You will find by reference to your books, that I have enjoyed the reading of your paper for the last two years, "without money and without price." For the benevolence and courtesy thus extended to me. you have the inexpressible thanks of a paleied old man, now past 77 years. The beautiful home is not far removed from the flittering, yet ever onward course of carthlife, and seems now at my time of life, to be luring me "over the river," with an assurance that there my journey will end. Circumstances have changed, and now at my advanced age, I find myself able to send you the amount for one year's subscription. I feel thankful that I am thus eltuated. If I can not remunerate you for the past.

PORTLAND, OR,—Mrs. Addie L. Miller writes. We think the winds of many in this country are slowly but surely advancing. We want our friends to read the Journal, for it reaches out after the pure truth, denouncing in strong terms, as it should, "Woodhull & Co." Long live our noble Journal.

HARRODSBURG, KY.-O. S. Poston writes.-HARRODSBURG, KY.—O. S. Poston writes.—
We are doing very well here, considering that we have not had a visit from any test medium. Mrs. Kelgwin has promised to visit us this spring, when we expect to convert many inquiring minds to the faith, which will then become a demonstrated fact. We all stand by the flag of high morals, ignoring free love with all its demoralizing results.

TEKAMAH, NEB.—Wm. Smallwood writes.—Mr. Lambert (orthodox) said that the phenomena of Spiritualism was true. He had had wonderful manifestations through his own organism. He had seen a house full of spirits, and he had felt the grip of their hand. He said there was no humbug about it, and wound up with the feeble wall, "It is all the work of the Devil and the inwan, "It is an the work of the Devil and the in-fluence was low and degrading. Even a dog was better by having a Christian master." Mr. Ollinger (orthodox) said as he lay in bed one night he prayed to God to have a manifestation, and forth-with the Devil took hold of his neck and raised him up in his bed. This I think is their last feebla effort to acknowledge all to be true, and then lay all to the Devil. If it is the Devil's work give us more of it.

PETERBORO, N. Y.—E. A. Parks writes.—Last Sunday I heard the Rev. Woodward, of New York Mills, take up the subject of profaulty in his dis-course. To illustrate the wickedness of our peo-Mills, take up the subject of profanity in his discourse. To illustrate the wickedness of our people in this respect, he told the story about a missionary who had spent a good many years in a heathen land, and was on his way back to his native country, when he heard a salior using profane language. He began rebuking him, and pointing to his son standing by, said, "That boy was born and brought up in a heathen land, and he never heard the name of his Maker blasphemed before." Is it not a sad commentary on the Christian religion, that here in this land of churches and religious institutions, where a vast majority of the people live within the sound of a church-bell and the gospel trumpet, there is more profaulty and blasphemy than there is in a heathen land, where the Christian religion is almost unknown. The priest shouts from the pulpit, "repent, or go to hell," "believe or you will be damned," the "sinner" takes it up on the street, and it's a wicked blasphemy. Verily, "a tree is known by its fraits." Would it not be well for these plous blasphemers, instead of sending out their teachers and missionaries to make proselytes, to try and learn something themselves of those avernments therethen to try and learn something themselves of those exemplary heathen.

Mirs. Mary Clute, of Syracuse, N. Y., opeake favorably of the lecture of Austin Simmons, at the Radical Club Rooms. E. B. Daily, of Woodland, Cal., says that the lectures of Brother York are exciting considerable attention. J. A. Bandy, of Carterville, Ill., sends his best wishes, and a full endorsement of our course on Woodhullism. Alvin D. Morgan, of Crescent, Ill., claims that he has received a great deal of light through the Journal. Norman Clark, of Waverly, lows, thinks it is well that the sifting process should go on in Spiritualism, until nothing remains but the wheat. John Hathaway sends his grateful thanks for the stand we have taken against the "Hulls of Society." H. Levanway says that he considers for the stand we have taken against the "Hulls of Society." H. Levanway says that he considers the Journal one of the best of papers and shall continue to labor for it. W. L. Hardestry says that there is no estimating the amount of good, that could be done by Spiritualists, if they would loan their papers and books. He is right, circulate the Journal and the greatest amount of good can be accomplished. Miss Lizzle Ramsdell writes from San Francisco, Cal., that she will soon be back to her old home in Wisconsin. Mrs. Josephine Whiteside, of Courtney, Texas, writes, "May our Heavenly Father strengthen you in your noble endeavor to put down free-loveism." Orns. "May our Heavenly Father strengthen you in your noble endeavor to put down free-loveism." (Cyrns Jaco, of Shelbyville, Ind., writes that it is a source of gratification to him to see such a large increase in the circulation of the Journal. In his town. He says they want a good test medium. D. W. Ward, of River Styx, Ohio, writes, "Go on, Brother, and separate the taxes from the pure wheat of Spiritualism, that we may stand free from the attorne of free-love?" E. Barrows writes in wheat of Spiritualism, that we may stand tree from the stigma of free-love." E. F. Barrows writes, in-closing \$6, but gives no post office address. He says, "I must have the Journal, for it is a great source of pleasure to me, and I believe it assists in my development as a medium, for when I read it I teel the angels come around me and rap on my person, and place their hands on my head, and sometimes the influence is so strong that I feel as though I could give utterance to the most beautiful thoughts, as they are impressed on my mind by the loving angels that are around me. Sam Morgan, of Grand Tower, Ill., says, "Mr. Ford Wells is our medium, and he is doing a great deal of good for the cause." D Dayton, of Asilland, Nebrasks, says the Journal is becoming more popular there every day. He will try and get a large club of subscribers. D. H. Ketcham, of Gallelin City writes that we are already of Gallatin City, writes that we are doing a good work against the Woodhullites, and that we are bound to win. He is right in his conclusions. Oscar Baker, of Bryant, Ind., endorses our course against the crack-brained lunatics, the Hullites. Hope Bain, of Galesboro, N.C., says that we must rebuke the Woodhullites sharply. She can not see how human beings can endorse such a pernicious doctrine. G. W. Kates, of Cincinnati, expresses a wish that the LITTLE BOUQUET may be come a visitor to every Spiritualist's home. I. N. Seaver, of Leavenworth, Kansas, claims that the JOURNAL is one of the best of companions, on ac-JOURNAL is one of the best of companions, on account of its deserving qualities. Thousands of our patrons think the same. J. W. Miller of Moingona, Iowa, contributes liberally to our cause, esping that as he is a bachelor, he can't invest his money in a better way. W. N. Sheppard of S.H. Can, Cal., sends us 44 new subscribers. Thanks for your noble efforts. Angels will bless you. Wm it wison of Ogden, Utah, has sent us 29 new subscribers. He is doing a good work for humanity by sowing the seed of the Harmonial Philosophy. H. B Alden writes to us in favor of magnetism as a curative agent. His experience as a healer has taught him that there is a magnetic fluid. Mrs. A. Hewett, of Fontenelle, Neb., takes a great interest in the Journal. She has not language to describe her joy when she feels the presence of the spirits. John F. Owen, of Bentonville, Arkansas, likes the independence of the Journal. It carries to him each week a perfect feast. Some one sends a list of subscribers from feast. Some one sends a list of subscribers from LaGrande, Oregon, but does not sign his name. The writer thanks us for our stand against Woodhullism. J. W. Farland, of Columbus, O., informs us that he is highly pleased with the manner in which we defend the cause of true Spiritualism. S. M. Puckett, M. D., writes from Locharber post office, La., stating his appreciation of our la-bors in endeavoring to rid Spiritualism of Woodbors in endeavoring to rid Spiritualism of Wood-hullism. He gives an account of a communica-tion from Prof. Robert Hare wherein he told him that a negro had stolen the diploms, which he had given him while on earth, which proved true. He thinks that the manifestations given through physical mediums, such as putting a solid ring on the arm when the hands are tiled, as impossible. He will learn that such are the scally days. He will learn that such can be easily done. He i He will learn that such can be easily done. He is very much inclined towards orthodoxy, we think. D. F. Smith, of Sturgis, Mich, writes thanking Brother G. B. Stebbins for castigating that over-officious Judge. W. T. Clasby, of Sayannah, Mo, has visited Texas, and desires to organize a colony there. He has important information in a circular, which he will send to those desiring it. Mrs. Emeline Fairchild, of Newton, Ct., sends us nine trial subscribers. She says that Brother J. B. Francis in his long and patient "Search after God," did not tell which one among the multitude of Gods was the most honest and truthful; so she does not feel like trusting any of them, but conof Gods was the most honest and truthful; so she does not feel like trusting any of them, but concludes to turn to the God of Nature, who is always same and of sound judgment. She asks no favor of the orthodox God since a Baptist minister said she was to be eternally damned. David S. Fuller, of Davenport, Iowa, likes the JOURNAL so well, that he would rather go without one meal each day than to be deprived of its influence. He claims that we have saved the cause of Spiritualism from the conteminating influence of Woodbull claims that we have saved the cause of Spiritualism from the contaminating influence of Woodhull & Co. Spiritualists in Davenport take no stock in the free-love infamy. N. Andrus, of Canby, Or, sends eight new subscribers, and says, "I am glad to say Spiritualism is increasing—true Spiritualism—no Woodhullism or free-love hers. Go on, Bro. Jones, in denouncing this corrupt doctrine of free-lovism. C. Havens, of Lansing, Michigan, claims that free-lovism is played out in his section.

He is glad the line is drawn, for thereby he gets rid of entertaining brawling free-love lecturers, at his house. He lately turned away a near relative of the celebrated Moses. We can not see why a free-lustite should think of asking the hospitality of a true Spiritualist. Had they the least refinement they would not expect it. ment they would not expect it.

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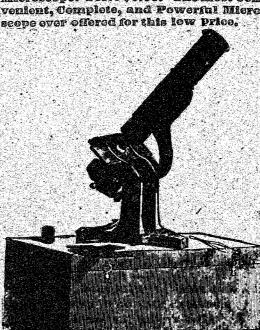
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Sabscriptions and Advertisements for this paper re-caired at the New York Magnetic Cure, 437 Fourth Avenue, by Dr. Babbitt.

Items.

Obadiah Bowne, ex-congressman, who lately committed suicide by taking laudanum, gave to the reporter of the New York Sun the following fact which seemed to have quite mosplussed him. I quote from the Sun of April 29: "I went to one of those Spiritualist fellows and paid him \$5. I saked for the spirit of my father? He told me it was present. I soked him what was the last act my father did. or the last writing he did on earth? He told mo it was to sign a check. Now the man did had know me from a crow. I then asked him if the check was for \$500? He answered no, for \$600, and he showed me a fac single of my father's handwriting. Now, how the devil do those fellows manage that sort of thing? I heliaws they must have the nower of resding. believe they must have the power of reading men's thoughts, or they get their information from some other source. I don't care a d which way it is, I'll know something about it to-morrow, anyhow." Sure enough, he did-know something about it on the morrow, for that night he committed the cowardly act of suiside, and was found dead in his bed. He would have had a far happier welcome in the more faithfully and waited patiently for his

Sometime since, I was at the commencement of a medical college. Speaking of commence. ments reminds me that the commencement of a college year, as of a Hebrew book, is at its very end. But what I was going to speak of wen the appearance of its Professors. They, no doubt, were men of much learning in many respects, but several of them were lean, nervous, haggard and sallow. Then my thoughts galloped off after this fashion: "You thoughts galloped on after this fashion: "You are the prophets of your particular medical dispensation, are you? Have you ever tried to obey the command, "Physician heal thyself?" It seems to me, your physical condition is a bad argument for your kind of practice. If you don't understand the laws of life well enough to heal yourselves, how can you expect to heal others, or to teach the students how to do so? Can't manage your livers, can you? do so? Can't manage your livers, can you? Why don't you regulate your nervous forces, not have them rushing up to your head so much, or to some other point while the rest of your body is left cold? Would that I could get my kands on you for a while. I think I could fire up your deement systems could fire up your deement systems could fire up your deement systems could be up your deement systems. could fire up your dormant systems and equalize your life forces, and if you are ashamed to have anybody know you go to a magnetic physician, I'll just keep mum on the subject.

'Mem is the word.' Some of you drug-doctors are as shy about being treated by a psychomist as the young lady was about being kissed by her lover, for the first time. 'Don't you tell anybody,' said she to him. 'No, I won't, I'm as much ashamed of it as you are,' was his reply. One great difference between them and we is that I am proud of it...of psychomany. me is, that I am proud of it—of psychomany, I mean, not of the klasing business, although there is no harm in klasing, when proper times, persons and places, are brought in But you loose jointed, slender, hollow-cheeked man, there, talking to the audience—how crooked you stand, although you have many straight thoughts. You look like a half-filled bag of meal, ready to sag down to the floor, aimost. You would have much more spunk if you could have your body better vitalized. You need a good pounding, not in anger but in love. for magnetic strokes are more like love-taps than blows, of the brute force style. You need cumlight and open air exercise, much, more than you do medicines, and having a plenty for some months or years you might eventually become a great man."

Thus my thoughts ran on. I would simply remark that physicians are getting less shy of the magnetic practice, and are learning that there need be no warfare between progressive physicians and magnetists, and even receive the magnetic treatment themselves, as well as recommend it to many of their patients. recommend it to many of their patients.

(Continued from fifth page.) and brighter unto a perfect day. Mother Ann Lee and the witnesses that came from England with her, were convicted of the lusts of the flesh, just as they had lived; and I believe that, as a people, believers have ever since lived pure and holy lives in regard to generation; and they have done very well in regard to property. But previous to the opening of the second degree, when the second thunder began to utter its voice, they had borne no teatimony against physiological and dietetic sins. In common with the Gentile people of the Wested States the United States, the whole order daily used cider and other alcoholic drinks and beverages. cider and other alcoholic drinks and beverages. Superfine flour, raised with yeast or potash, was the universal bread. Dyspepsia with its quack cures, and drug remedies generally obtained with the Shakers, as with the world's Caristians. In diseases, as was the one, so was the other. In Physiology, the saints had no advantage. They breathed foul air in unventilated buildings, not excepting the meeting houses, just like Presbyterians. They raised the best hogs in America; and "a fourth part of them were killed with the beasts." fourth part of them were killed with the beasts of the field, (Rev. 6.8) by eating them. They raised and used tobacco; had fevers and were bled, physicked and poisoned, just as were theanti-Christians, by orthodox doctors. They disregard the law of Moses, as relating to their radics, and registed in the law of moses, as relating to their bodies, and perished in the errors of their The days of the faithful were few and evil, physically. But in relation to genera-tion—the lusts of the flesh, "the head of the carpent" or sensual nature of mankind, with that they have waged an eternal warfare. They have "hated the flesh;" and crushed it out. But they have fought with neither small nor great, of the other lusts of the flesh and mind, but only with this king of human evils.

And this was well, being all that they could bear, and all that the condition of the world around would allow, and the order of Shakers will a water the condition of the world around would allow, and the order of Shakers

otill continues to exist.

This gospel of the kingdom, which I preach will have seven degrees—each degree or cycle will have its testimony or thunder. The first thunder uttered its voice against generative cvils and generative life itself. It included the testimonies of the Quakers against war, clavery, poverty, swearing, vain language and Idiotic dress. Now the second thunder begins to utter its voice against physiological evils and errors, in the order itself—"judgment has begun at the house of God." The trumpet sounds for an increase in truth and rightpot sounds for an increase in truth and right-cousness in earthly things, appertaining to the body. Already steps have been taken. Many years ago the use of alcoholic drinks was discontinued by the whole order, and even cider was disallowed. Pork is no longer a Shaker diet; nor does tobacco feign supreme. Ventilation is thought of, and superfine flour is questioned closely; and diseases are asked, Whence come you? what caused you? Whence come you? what caused you? And, whether it be better to poison or cure a sick Shaker, is now an open question.

The seven trumpets, and seals, and veals, and plagues, are the history between the first and second appearing of the Christ-spirit in Christendom. The seven thunders are the history of the spiritual order—the Church—from the opening of the first degree in the fermion of the first degree in the Penmale order. They are the travail of the Pentecostal Gentile Church from the time that Mother Ann opened the resurrection testimony, until the full light of the gospel. And this will be seven days, just as seven steps went up to the Temple. The seven degrees are these seven steps of the Shaker Church, being a glorious revelation, that will bring the full gospel of Christ and Mother Ann, consummated by the marriage of the Lamb and the Bride; for the marriage of the male Pentecostal Church in the Spiritage of the Pentecostal Church in the Spirit-world, to the female Pentecostal Church upon this earth will occur. These two will come together, and the Shaker Church will receive the testimony coming from the Church of God in the heavens, containing the laws and statutes and judgments of Moses. "And they shall sing the songs of Moses, the servant of God, and the song of the Lamb." Glory be to God.

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Mrs. A. H. Robinson,—Dear Madam:—Af-ter reading many of your testimonials, I thought I would write to you concerning my husband's health, which has been very poor for several years. He has tried a number of good physicians, and all disagree as to his disease, therefore I want a true diagnose of the case. For the last six months he has been confined to the house, the worst trouble being a severe cough; besides he has no faith in

medicine, having taken so very much. Please find enclosed \$5, two is for the tobacco autidote, as he has smoked a great deal, and thinks it injurious. Here is a lock of hair

MRS. T. J. EMBERTON. Henley, Siskiyou Co., Cal.

SECOND LETTER. MRS. A. H. ROBINS IN .- DEAR MADAM.-I send you the following report in regard to my husband's case. He got the liniment and powders, and wore the magnetized papers as directed. They helped him so much that with-in one week after commencing to use the remedies he was able to work in the garden. He does not cough any, or spit up matter; no complaint of sches and pains, except toothache. He has been sick so long that all we have made has went for useless doctor bills. Oh! you can never know my gratitude and thankfulness to you, for I was so disheartened. Every one fold - me I was sure to lose him. I have lost too beautiful children within the last eighteen months, so you can imagine my feelings for his recovery. He still wears the magnetized papers. We have great faith in

I have concluded to send a lock of hair and a testimonial. He has never had the least desire for tobacco since using the antidote, and he recommended it to a great many users of the weed, who say they are bound to try it. They say if he can be cured with a little box, of antidote, they think it a wonderful thing.
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P. S. After writing the last, I thought I would just say that Mr. Middlemsst is a friend of ours, and he is highly pleased with the catorians of the control o I would have sent to you long ago, but have not the wherewith to get the prescriptions or medicine. By living hygienically I am not so distressed with it. Mr. Middlemasts hair is coming out all over his head nicely. I am highly pleased with such a good test, not that I doubt your sincerity, but so many do here, that it is such a comfort to get good tests once in a while. Excuse this long uninteresting

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