Cruth wears no mash, bows ut no buman shine, seeks neither place nor applause . she only asks a hearing.

VOL. XVII.

S. S. JONES, ROTOR,

CHICAGO, DEC. 5. 1874.

STREET COPTES BIGGS CEN

NO

Rest Not On Thy Laurels WY KMMA TUTTING

"Trust not the people's hokle faxor" However much thou may'st for them have done

Dream thou not, however mighty, that the world will yield thee rest. Gazing up in constant rapture at the laurels on thy crest. While thou foldest thy hand from labor o'er a

weary, weary, breast. If thou art a teacher, gifted, standing near the

over soul, Thou must never rest from groung hungry souls their daily dole. But must harken, garner, utter, what the fides of truth uproll

For the human heart is eager, and the truest souls will change, Looking sometimes at old ideas with a vision

celd and strange. And 'tis well we do not question if advancing will estrange

If the crown leaves of thy glory be the raptur ous gift of song. Do not in self conscious greatness think the

world will worship long, If ye cleave no unwinged spaces, rising high and growing strong.

If thy throne for adoration be an altar reared of tomes,

Wrought through busy nights of labor, when repose hushed other homes. Hest thee never in contentment till the dumb

old boatman comes Then we all who live and labor, shall be

shrouded in our best, With the records of our efforts laid like blossoms ou our breast, And float dumbly to the haven where all wor-

thy workers rest. l'ast the weeping ones who praised us, and the sullen ones who frowned;

Past the fickle ones who hissed us when the sunshine flittered 'round, To the morning halls where Justice sees her

Spiritualism Walks Uninvited into

an Orthodox Family.

Ms. Entron -I have to relate a remarkable instance of the aggressive character of Spiritualism, in which it intruded itself into an or thodox family against the most desperate opposition, myself being an eye witness to many of the facts. The story would be a long one, but from respect to your over crowded columns I will make it as short as the facts will

I used to live neighbor to the family of Mr. G. W. Skinner, of Rockford, Ill. They were good people and excellent neighbors, but were opposed to Spiritualism. I therefore said little or nothing to them about it. Mr. Skinner is a blacksmith, and one day in the Spring of last year (1873) I was in his shop when he surprised me by telling me that the Devil, or something else had got possession of him; that he had become what they called a spirit medium. (I had to congratulate him before I could hear the rest of his story). He said he was obsessed, or possessed by some power that pretended to be the spirit of a large Chicapoo Indian, and others, who could operate on him any where, without regard to circles. But he said his wife was violently opposed to it. He said they had always made derision of Spiritualism, and thought they could tell a Spiritualist as far as they could see him, and this unexsected manifestation in him had nearly driven als wife to distraction.

They were at the house of Mr. D. L. Bartlett one evening early in the Spring of 1873, and were invited to join a small circle, which Mr. S. consented to do, more for sport than for sny serious purpose, but his wife declined. There was, however, no sport in it, for he soon became alarmed by the violent rocking and agitation of the table, and worse than all, by experiencing the muscular contortions so common to mediumship. And he could not repel it, or shake it off even when they got ome, which excited the most desperate opposition of his wife. This strange influence did not entirely leave him in the street or in the workshop, taking advantage of every available moment to annoy him with this odious muscular manifestation, and often aused him to articulate the names Chicapoo and Heco, who claimed, and still claim, to be

his principal spirit guides. After a few days, finding himself possessed of a power he could not control, Mr. B. concluded to make virtue of necessity, and test the matter, and attended a few circles for that purpose, but much against his wife's will, and for several week's he had had a tumult of opposition, and wished me to go and dine with him, and counsel with his wife on the subject. It was nearly noon and we started. -I was courteously received, but when Spiritualism was introduced she treated the subject with indignation and contempt, and expressed her abhorrence of the doctrine in the most graphic manner, and with the most scathing surcasm. She seemed frenzled with the idea of being identified with what she believed to be a disbolical delusion, and even accused her hus-band of willful deception; for although she had never doubted his veracity before, she could not believe him in this, and even threat-ened to leave him if this imposture continued. L'tried to show her the beantles of Spiritualam, and advised moderation and investigation,

but all to no purpose, she would not be consoled or reconciled to the wicked delusion.

Mrs. Skinner is a woman of prepossessing ap pearance, and has a kind heart and willing hand. She possesses great force of character. and acts with a will and energy that means victory; hence the extreme nature of her opposi which, as the sequel tion to Spiritualism, will show, was a signal failure, resulting in her complete conversion to its dectrine, which is generally the case with people who are thrown into its investigation; for it is the genius of Spiritualized to demonstrate its truth, without the mid-rifaith or miracles.

Whom I saw Mr. S again in three or four weeks, he told me that a conciliatory change had taken place with his wife; she was not yet Spiritualist, but had become quiescent, and willing to see what it was coming to. He in vited me to his home again, when she told her

own story of her partial conversion Mr. S. treated his wife very kindly, and had refrained from attending circles for a while, but the manifestations in himself continued unabated, and Mrs. S. concluded that she would not try to restrain him any longer, and con-sented (yet with a feeling of protest) for him to attend circles if he wished, but persistently refused to accompany him herself.

glp a few days both being out of health, Mr. S invited his wife to go with him to Mrs. Bradbury (a medical Clairvoyant), for medicine, to which she consented, not realizing that Mrs. B doctored by spirit influence. They went in the evening, and after the usual greetings, Mrs. Bradbury commenced, "Why Mrs. Skinner, you have had a great battle with the spirits; you have fought them long enough; you had better give up your opposition now, or you will help to bring your husband to the grave by consumption, but the spirits will cure nim if you will let them, and besides this, you are a medium yourself, and have seen the spirit of your deceased sister."

Such was the voluntary greeting of the cele brated Ciairwoyant, which overwhelmed the mind of Mrs. S. It was more than she had ex pected, for she knew that the Doctress knew nothing about her troubles, and she knew that consumption was menscing her husband, and it pained her to be told that her opposition was augmenting the disease.

Returning home she thought seriously of at the clairpovant thought of the remark, "You are a medium yourself," for she knew she had seen her de parted sister Caroline, and diad called it an il lusion, and charged it to imagination. She was frow "almost persuaded" to believe in Spir-Her opposition was, at feast, itualism. silenced, and she concluded to await the logic of events, which however, dld not keep her waiting long. From this time, Mrs. S. consented to allow circles at home, but kept aloof from it berself a solitary observer; but she could not long enjoy her retirement, for one evening a lady medium left the excele and approached her in the name of her sister Caro-line (a name ever dear to her and unknown to the medium) Caroline, through the medium, fondled over her in the most affectionate manner, and said that she would see her spirit form again before long, by her own medium

In a short time Mrs. S began to see mysterious lights in the dark, and one evening saw the beloved Caroline again in full figure, n an open doorway to a dark room; surprise of the moment soon changed the con ditions, and the beautiful vision vanished. Mrs. S. now began to take part in the circles. and from this time onward had abundant proof of spirit intercourse in her own medium-

A most remarkable case of physical manifestation occurred to Mrs. S. at the 1873, of Convention at Rockford in June 1873, of Mr. which, in part, I was an eye-witness. and Mrs. S, myself and others were talking together after the splendid morning lecture of Dr. Kayner, when Mrs. Helmer, of Rockford, observed that Mrs. Skinner was wearing but one ear-ring. Sare enough; one was missing. Mortified at her awkward appearance, she took out the remaining one, and Mr. S. put it in his pocket. So much I saw. The loss distressed Mrs. S considerably, for it was a keepsake from Caroline, of cherished memory. She mourned about it three or four days, and ransacked every nook and drawer, hoping to find that she had mislaid it herself, but no, it was lost; she knew she wore it to the convention. But on the third or fourth day (I have forgotten which) and when she was alone, she found it on the middle of the kitchen floor, which she had many times swept since the article was lost, and when Mr. H. came home, his Indian said, "me found it." The Indian afterward said, "Me took it out at the convention," a mile from home.

Such is a small portion of the experience of two persons recently hostile to, and not yet fully committed to Spiritualism, and of whose veracity we have no reason to doubt. is infidenced much by the spirit of the Indian, who has cured his consumptive tendency, and has considerable power in helping others. On one occasion their youngest child (a boy two years old) was sick, and the doctor failed to help him. One evening he was restless and very wearisome; Mrs. 8. was rocking him in the cradle, when the child began to magnetize himself over his face and stomach, with his own little hands, and in a few minutes went to sleep, and alept two or three bours, and woke up much better. He repeated the same infant self-magnetism in the morning, and elept till noon, and woke up well, and remained so, and the good Indian said, through Mr. S., "Me cured him."

One evening last fall (1873), an amateur artist, (Mrs. Colson) in the presence of Mr. and Mrs. S. and others, and almost in the dark,

drew a large rose in pencil, with the dikeness of five persons of the family relatives of Mr. and Mrs S drawn on the petals of the flower, all of whom were recognized, and among them the aforementioned Caroline.

On the other page of the same sheet were we poems, affectionately dedicated to Mr. and Mrs. S. and written by the medium, when nearly dark. She said it was from two persons named Caroline and Louiss, Mr. and Mrs. S's sisters whom the medium knew nothing of). These poems are written in acrostic versethat is, the initials read perpendicularly spell he names, one of the most difficult, forms of versification, and all done, poems, pictures and all in a few moments, in the presence of several persons. But this was only a neighborly test for the benefit of Mr. and Mrs. S.

l'aysical manifestations sometimes occur in their circles. One evening a table tipped up and walked on two legs across the room by the mere touch of Mr.' S and one other person.

In the beginning the spirits promised Mr. S that they would be his friends, and well bave they redeemed their promise. By their magnetic power he cares all the ailments of his own family, and often helps others. He readily answers mental questions, and both he and his wife often see and describe

I promised to be brief, and I- will refrain from giving further details of this interesting CARC. The of ject has been to show, how Spirit nalism introduced itself into an orthodox family, in the very teeth of deflaffer, by the force of its own demonstration. Furfice it now to say that Spiritualism has in Mr. and Mrs. Skinner two earnest and faithful advocates, who are now as active in its defense as they were in its opposition.

Since the date of the above facts Mr. Skinner and family have removed to Roscoe, Ita., where the good work is still going on.

J. W. RERVES

Rickford, Ill.

METHODISM.

Spiritualism in the Methodist Church.

STRANGE CASE, -RELATED BY PROF HOWARD MILLER

In Western Pennsylvania, on the West Pennsylvania R R, is a stopping place for accommodation trains at a place known along the road as Kelly's Station, a small collection of houses, and which point is about eight miles from the town of Blairsville, in Indiana ounty. A mile from the Railway station is beautiful grove on a bluff overhanging the Conemaugh River, a fortuous stream emptying into the Alleghany at Freeport. This grove has been occupied annually, until re cently, by the Methodists as a camp meeting ground. At one of their meetings held in the same year of the occurrences here related, the family of Taylors were present, though what degree of interest was manifested the writer can not state. It appears that the mother of the family and the daughters, Mary and Emeline, had connected themselves with the M. E. Church some two or three years prior to the occurrences, (in 1870) of the facts herein

Mary and Emeline, the girls, had become what are known in Methodistic circles as . "BACK SLIDERS."

but in November at a little dingy church, a few rods from Kelley's Station, under the preaching of Bro. John Pershing, the two went forward and sought religion. Any one who has attended a protracted meeting held under the auspices of the M. E. Church knows what this means. There was the usual earnest uproar, and presently

EMBLINE TAYLOR

passed into a trance. Before continuing the account, it may be well to state something of Miss Taylor's peculiarities physically. If the reader will imagine a girl seventeen years old, of nervous temperament, blue eyes, cuburn hair, slightly curly, five feet four inches in height, and weighing about one hundred and twenty pounds, he will have a tolerably dorrect idea of the subject of the trance.

Upon its being noticed by those around the altar that Miss Taylor was not in her normal condition, she was carried to a neighbor's house, and under the care of kind friends, she remained for seven days and nights in the

TRANCE STATE;

neither eating, drinking, or experiencing any trouble from the long suspension of the func-tions of the bowels and kidneys. She suffered no nervous prostration, and was enabled to give a correct and detailed account of what she saw, or imagined she saw,-the heaven to which she says she was transported.

On the 9th of March, 1871, she was an in-mate of the house of Mr. John Boyle, at Kel-ly's Station, and suffering from toothache, she went up stairs about 1 o'clock, and applying an arnica lotion to her handkerchief, lay down upon the bed.

About 5 o'clock the same afternoon it was discovered that Miss Emeline was in a second trance. It lasted for

ELEVEN DAYS AND NIGHTS,

neither eating nor drinking, nor suffering sickness, pains or snything of the kind. At the
expiration of the eleven days, she woke to life
again, and related to a party of friends her experiences, retired without eating anything,
and the next morning, after a light breakfast,
she walked three miles home with no more
difference observable than if she had only been
through an eleven hour's sleep,

On the might of the " h of July, 1971, suc had a dream premonitory of a relapse into the trance state, and on relating it to her parents they endeavored to dissuade her from attend ing that day's Sabbath School. She went, how ever, and taught her class, and at the expiration of the services, accepte I an invitation to visit Mr John Boyle's again.

On the Monday following the became greatly interested in her Subbath School book and seated reading it, she became conscious of a weight seemingly resting on her eyes bathed her face in water and renewed her at tention to her book, when directly she was discovered to be in a third trance

This third trance lasted for nearly:

On the eighteenth day of her trane c, she took a smill sip of milk that was offered her, and this was all the food or drink sne needed during twenty days' visit to where'

She awoke out of the trance, sat up in bed, got up, and after eating a little, the ast up late in the night conversing with her friends concern ing the visions she selv. During her third trance the writer visited May Taylor and found her at the house, and in a front room, lying in best. The pulse was regular. Her skin was natural. Her eyes were three quarters closed, and by stooping down it could be seen that the pupils were rolled up in that condition which characterizes ecstary. Her breathing was regular and she could hear ques tions addressed her and would answer con corning her mental vision's surroundings. She could move in bed and said she was su remely happy, as I have no doubt she was

Moss Taylor was surrounded by the usual crowd that gather around such a patient. The ministers were in a mental muddle and differ ed in opinion, some thinking it was a genuine trip to heaven and others thought it was a genuine case of costany Whatever it was, there is no doubt of its being a strange ase, and such instances are not common enough to permit their being passed over and ridiculed or ignored by science.

It was amusing to note the difference of opinion that prevailed in the community concerning the condition in which Miss Tay-ior was. The Methodists nearly all stood up

stoutly for its being a long fide case of TRANSLATION INTO BRAVEN.

while those who regard religion from the view taken in the confession of faith, hooted at the ides and roundly declared she was "sham

ming. Probably both parties were wrong, and it is certain that Miss Taylor was not deceiving anyone, and it is equally certain that she was closely watched for days in succession and no opportunity was given to allow any food to be taken, or humbuggery practiced. It may be proper to add that Miss Taylor's uterine functions are perfect and that no derangement of any organ exists to induce such a hysteric, cataleptic, ecatatic or what not state

Emeline is a good girl, well behaved, and when the writer saw her subsequently at a camp meeting, she appeared modestly endeavoring to dodge the host of friends who were anxious to shake hands and falk to one who had been in heaven. She was the object of attention at all those places where religious enthusiasm gets up a furor over such matters and ap object of distrust and suspicion among that class who think there is nothing in heaven or earth not dreamed of in their philosophy.

Take it all in all it was a remarkable case, and without being's Spiritualist, or much of any thing else, it strikes the writer that it approaches more nearly to the marvelous than many of the manifestations that are continually being brought forward in print one day and

The case should have been fully and thor oughly investigated & the time by persons free from the mental entanglements of isms and ologies, and yet competent to form something the a correct opinion of an activity which shuts up house for nearly three weeks, goes off on a journey of billions of miles and then comes back to find every atom the same in piace and kind-figuratively speaking-and letting all go on as usual again with no interruption or changes.

I doubt very much if Miss Taylor ever heard of Clairvoyance or Spiritualism, and am sure she knows nothing of them. She would form a capital experiment for those who believe in such docarines, though it might be nescessary to convert her prior to attempting it.

If any reader thinks he can give a scientific reason for Emeline Taylor's abstinence from food for three weeks, nearly, and yet suffer no prostration whatever, such reason will be bankfully received by the writer, who has in contemplation the preparation of a full pamphiet account of the case. Eljerton, Pa.

Letter from Harry Bastlan.

BR). Jones:-I wrote you about three weeks ago that we would leave England for America on the fifteenth of this month, and such was our intention. We had accured our berths on our intention. We had seeired our berths on the same steamship with Mr. Morse, the trance speaker, who will arrive in New York to morrow, if they had a fair passage. After making all arrangements, we received a very friendly letter of invitation to come to Holland, which we felt would afford us much pleasure to accept, and so we have postponed our return to America until g later day.

A week ago last Mohday we went to Brighton, about forty miles from London, to attend a seance given by a Mr. Martheys, by whose invitation we went there. He gave the entertainment for the Spiritualists of that place.

His whole heart is in this cause. We gave two Scances during the evening and Mrs. Tappan, who was non present, made the time doubly ideasant by a sucri speech and an impromptu poem on Peace. It was an evening of much er seyment to all present

The following Wednesday we left London for Holland, making the whole purney by steamer. We had a fine passage acrors the German Ocean, and arrived at Rotterdam on Thursday morning It was a very pleasant change from the smoky and dingy London to the nest and this city of the Dutch. After strelling about the Mty for an hour, we took the train for The Hague, thirteen miles from it dferdam, where we were met by Mr. like, a realous worker in the cause, who conducted us to another friend's house, with whom we are making our home We have been-here over a week and have given scances every night. Last Wednesday we gave a scance at the house of a gentleman at which were present the Crown Prince of Holland, also Prince Alexander, the second son of the King. The manifestations were good, in fact, the spirits seemed to be in full possession, as they did

everything that was asked for To night we have a scance at the same place, and I expect their Highnesics will be present again I must say for our Dutch friends, that they have shown us every courtesy and attention to make our stay with them pleasant, and I shall ever remember them with the kindest feelings. They are not novices in the Spirit-

usi Philosophy trar worthy hosters, Mrs. \anPassechen, showed me several pieces of paper on which they received direct writing through the mediamship of a little gill fifty years ago, the spirits through the could telling them that they would find it in the room it they went there. Mr. Van l'assechen thinking that the writing might have been put there by some one, locked the room and then asked the spirits/to bring some more, and soon they were lirected to go there, and there in the same place, they found another communication,

which was very satisfactory. Next Sunday morning we go to Arnheim for a few days, and then return here. We shall also visit Amsterdam and Leift, and other places in this country, after which we go up the Rhine as far as Switzerland, and

then return to bondon by the way of Paris The Hague, Holland, Oct., 24, 34

Letter from New York.

DEAR JOURNAL - Never sincosthe first hidal wave of civilization broke upon the sands of time, has there been such an outpouring of spirit power as that which now shakes the very center of the human world. The millionaire with the humble carver of stope, and the prince with the peasant, all "meet upon the level" and are obliged to "part upon the iquare," as they contemplate the onward progress of our beloved philosophy. It has planted its banner on the hearth stone and to the hearts of the people, not only in our own dear America, but across the broad Ablantic and to the islands of the Pacific, dluminating Thinking minds and loving hearts all over the world. New York is a great source of power and is practically adapted to the manifestation of spirit force. Mediums thrive well in this at-mosphere. The daily press is very liberal, and reports not only columns but pages of Spirit-ual manifestations and phenomena. The demand is so great for Spiritual literature that we are informed by Mr. A. J. Davis that his sales have more than doubled in the . last year. Mr. Davis has been a faithful steward, and we congratulate him upon his success. His writings are instructive and well worth the careful perusal of everyone.

Sanday last we received a call from our old and esteemed friend Dr. F. L. H. Willis. From him I learned my first lessons in Spiritualism, and have ever since held him in friendly remembrance. Our meetings are well attended and great interest is manifested by crowded houses and attentive listeners.

The unjust tyranny of a few selfish orthodox doctors enacting the "Star Chamber act" at Albany last winter, has caused much discomfort to our mediums, but not having truth on their, side, must ultimately fail. Although backed up by caurch and state, they can not with impunity trespass upon the sacred rights of private individuals, whose only mission is good to all and harm to none. Doctor Dake is hard at work and has enlisted the co operation of others in having this unjust law repealed. Citizens of the State was desire to lend a helping hand, should write to Doctor Dake (43 West Twenty eighth street, New York city), for printed remonstrance, get names and send the same to their member at Albany this winter.

And thus the work goes bravely on-brick by brick, layer by layer the edifice is being constructed; and we as individual Spiritualists have a steady work to perform ever bravelyto boldly and fearlessly proclaim the truth, live the truth, act the truth—always search for the truth and ever let truth be our "watch-word and reply" forever and forever. Let us court purity of purpose, chastity of thought, clearness of perception to choose the good from the evil; drawing from the fountain of inspiration, and thus call down the benediction of good and wise spirits. Then toil on ye work-ers—the seed well sown the barvest will yield rich€huit. Yours for truth,

DRLLA E. DAKE,

\$1.65 pays for this paper one year, to new trial subscribers, and we pre-pay the postage after the first of January.

Extracts from our Exchanges.

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

A Seance with Miss Showers.

BY SIN CHARLES ISHAM, HABT.

Having been requested by friends to publish some rough notes I made during the scance at the house of Mrs. Makdougall Gregory.

I give them ory. I give them much as they were taken, but am desirous to commence with the experience of a lady who accompanied me, and who has written the following expressly for the Symmulation

Florence, who had seemed very willing to receive all the other members of the circle, exclaimed in a distressed and startled tone, when I advanced toward her "Not so near! Not so near" and then, as if in pain, she added, "There is symathing comes from her that hurts me-1 feel melting away -1 must go back to my medium, to get more power from my medfum.

These last sentences were uttered in very fe ble, faltering tones, and her appearance gave the impression of one who was fainting away, or sinking away. The face was ghastly pale, and the eyes turned upwards so that the white only was visible. She withdrew behind the curtain, and I returned to my seat; but in a lew moments she reappeared, and I was shortby afterward recalled. Mr Gregory gave me a rose to present to the spirit. This time I was allowed to come nearer; but my presence still seemed to excite alarm and distress, the spirit again exclaiming "Not too near not too near.

She accepted the rose, however, without hesitation, her long attenuated fingers slowly and feebly closing round the stalk, as though she had very little muscular power. She then said in a very languid, plaintive tone, "I must go now, I must go now,"

"Where are you going" I enquired. "I am going home."

"And where is your home?" 'In one of the planets.

Which planet?" "I don't now what they call it. Things are much nicer there than they are here.'

"What do you do there?" "I bave not very much to do. I spin a great

"Who are you with! Are you with the angels?"

I am with other spirits like me." And then with some animation-"I am a spirit. -I am not an angel but (relapsing into languor) I must go now. I must go now. Lenore is coming—Lenore is coming," and so she disappeared behind the curtain.

present Florence with a very small piece of sugar candy; she holds it in her hand for a short time whilst she is talking to some one. she then puts it into her mouth and enjoys it. offer another piece later; this she declines. She shows her feet several times momentarily; they were well formed but very narrow. She is asked whether her ears are pierced, and replies that they were but are not now. (Miss Showers wears carrings.) Mr. Coleman is in-troduced to Florence, and after talking proposes to kiss her. This is a liberty she never allows; except to ladies: she says "No" in a pretty, playful manner, and drops the curtain

in his face for a moment.

The hair of Florence is concealed under the turban. I requested a small piece; she replied "My hair is the color of my medium's, and you will not care for it." Florence tlid not remain long; said her power was going, and wished us good night. Peter recommences singing to my cornopean, the beautiful clear voice of Florence occasionally taking up a few bars, but the two voices are never

In ten minutes or so Lenore holds aside the curtain, smiling, showing her teeth and look-ing extremely happy, and bending in her usual manner, appears very diminutive; she, howeves, soon attains an upright position, and is then about two inches shorter than Florence, who is always very upright, and is from four to five inches taller than Miss Showers, and never shows her teeth except for a moment when requested. There are 18 present, including several strangers. Mrs Gregory proposes to introduce her visitors. Lenore replies, "I don't know who they are." "They are my friends." "Hat your friends may be my foes."
I give her a bonbon, the size of a large current, and ask her to bite it and tell me what there to inside. She replies, "Honey, is it not?" There was some sort of liqueur in it, but what I can not say. At my request she draws her foot over my hand; it is natural and rather callous underneath, like one which was unac-

She remarks to Mrs. It as Church that there are too many people present, and she can therefore do nothing, and wishes they could be turned out. Mrs. Ramsay's bracelet is put on her, which gives great satisfaction. Miss Ramsay also lends a ring. She returns to the medium, when l'eter is heard to say, "Don't take too much power, be merciful." She returns and says, "Can L-come out?" (she had been standing in the doorway). She does so

customed to shoes and stockings, and rather

and is measured. I pass my hand under her vail, and take hold the hair, and find among it lengths of matted pieces like string. I remark that it wants combing; she replies, "My hair is curly and that sort is not combed."

She with difficulty is induced to walk round the room, and insists on all sitting round the table, except Mrs. Ross Church and Mr. Dunyby who accompany her, and myself who are told to remain at entrance of dark room. She walks round behind the visitors, and is five minutes or more on her progress, stopping and talking to some with her sweet voice, and touching others. A chair is moved secident-ally; this frightens her very much, she thinks "everything is tumbling down," presently she returns to the entrance, when I can not resist saying "thank you, beautiful Lenore." She returns the compliment. Mr. Coleman suc-ceeds in obtaining a kiss, some one else re-quests the same, she declines, saying "that is too bad, when I kiss one all want to be kissed, it is always so when a spirit comes into the room." She objects to my taking notes, and inquires whether I intend "to publish," says she could have said much better things, but she has been talking nonsense because she was filrting. Lord Rayleigh approaches, I request her to tap him on the nose with her bouquet, this she does lightly, and asks, "does it hurt?" She standing against the entrance, hays "now all stand round me, you, and you, and you, and sll." She talks, unclasps and returns the bracelet and ring, wishes us good night and retires. Peter sings for ten minutes; Miss showers wakes, and makes her exit from the dark room and we are left to contemplate and dark room and we are left to contemplate and discoss this wonderful phenomena.—Spiritualist, England.

TWENTY-NINE CENTS pays for the RELIGIO-PHILOSOPHICAL JOURNAL for three months, for new trial subscribers. Please send in the subA Sect Without a Name.

Under the heading "The 'Nameless Sect," an account of a singular religious sect in Shan-tung," the North Chief Herald publishes a letter respecting a much persecuted body of peo-ple residing in China. The writer says. "It has been remarked as a singular fact that, of the sect of Nestorian Christians who flourished extensively in China during the thir-teenth century, little or nothing is known at the present day. That they enjoyed the protection and received the fostering care of the Yuen dynasty, and were in turn emelly pursecuted and finally exterminated by the Mings, is all that we know of them. The few tablets and monuments erected by them which still survive stand as dumb witnesses to the fact that they existed at one time; but they give no trace of their devoted faith. There now exists, however, in the southern border of the province of Shantung a peculiar society or sect who profess to have received their doctrine originally from the west.) They are bown as the 'Nameless Sect,' and are unally to give the date of the introduction of their religion into China. They have a knowledge of an Invisible, Connipresent, Almighty being, whom they worship. This god whom they worship is known among them by three names—the living Buddha of the West, the One not born of father or mother, and the Heavenly ather-all meaning and pointing to the pac God, who is eternal. They do not worship idols. Each member of this sect repeats daily a hymn or moral discourse, in which such sentiments as the following occur Do not inare others in order to benefit yourself," stein from evil thoughts, words, or deeds, Let none covet earth's pleasures, but set your hearts firmly on the Heavenly Paradise," When the Savior comes from the West, men These people believe in fuwill have peace." ture rewards and punishments, but they have no clearly defined notions of the happiness that awaits the faithful. They speak of a Sovier to come from the West. They have no temples, but three times each day every one, in a sitting posture, with eyes closed, silently offers up prayers to God, and on the 1st and 15th of each moon they burn incense to Him, but they have no altars, nor do they make use of paper money.
"Every member of the sect is expected to

contribute money according to his ability, but there is no compulsion, and each one is left'to determine for himself 'the amount of his contribution. These contributions are paid to the leader order whose guidance the members contributing may be at the time. The aggregate amount contributed by the members is paid to the highest efficer of the district, who takes the whole amount west, and pays it again to another, who is supposed in turn to take it still further west, and pay it over to the proper person, and so on until it reaches its final des-It is a little singular, but no one appears to know what use is to be made of this money, or just where its final dectination is. All agree that the money is to go 'to the West,' and that it is a meritorious set to give liberally. It is understood that each leader retains a certain percentage of the amount which passes through his hands for his own benefit; in which case it is not difficult to see that the money will in time fail to go beyond a certain point. These leaders or officers held a position according to the number of converts or members each is able to gain to the sect. Each leader has a special oversight over his own converts, and spends much of his time in going about among his flock.

"Since the severe parageutions which this sect have encountered from the government, their religious rites and ceremonies, and all matters pertaining to their church discipline, have been conducted in secret, so that those who are not members do not know what is done, or who are members of the sect. When the leader goes on his regular visits, the converts, like the early Christians in times of persecution, meet in the house of some brother, men and women together, where they join in silent, solemn devotion. The leader then ex-horts them to be faithful, admonishes and inceremonies they all sit down together to a supper, of which wine and bread form the greater part. This singular religious sect exists in great numbers throughout the eastern and southern borders of Snantung. They have shown a uniform spirit of kindness and friendliness toward the American Protestant missionaries who have visited them, and who have succeeded in gaining their confidence, and great numbers of them have eagerly embraced the doctrines of the Christian religion.

Priests and Schoolmasters in France.

Three curious articles, says the Manchester

Examiner, have just appeared in the Darney seme Succe, under the signature of Francisque Sarcey. The writer has obtained possession of a report addressed by the village school-masters of France to the Minister of Public Instruction. His article deals with the answer of the schoolmasters to a question put them by the Minister, asking what complaints they had to make about the authority legally, exercised by the clergy over public instruction. The replies are certainly startling. From the Seineet-Oise comes the following : "Difficult in deed is the situation of the schoolmaster when mayor and priest of his district do not agree ! No man can serve two masters. We have known a schoolmaster who polished the sloors of his priest's house, and did the heavy work in general." Another priest had applied for his schoolmaster to be changed, denouncing him as an energumene and a demon, Inquiry elicited the following answer: "M. le Cure wished to make his schoolmaster dig his garden. He refused to do it. This was the sole cause of his rage. On the master's refusal to sing, being ill, his cure caused him to lose fourteen pupils out of his twenty six, threatening the parents to dismiss the children from catechism class." Other statements follow, almost as hard to believe. A schoolmaster is brutally dismissed for declining to give six weeks instead of the legal month as holiday. His wife, being in childbed at the time, dies from the effect of the removal. Another is made to do penance on his knees in the church before all the parish. In fact, it would seem by these reports that the village schoolmaster is no better than a servant of the cure. hays "My schoolmaster," as he says "My sa-cristan." It is the schoolmaster's duty to fold It is the schoolmaster's duty to fold the vestments, to ring the bells, and to sweep the church, and he seems to be lucky if he escapes more menial duties. Schools kept by religieux are granted every advantage. general the salary of a religioux," reports the Academy of Besancon, "is higher than that of a laic. The Commune supplies and keeps up their furniture. Two religieux are wanted where one laid suffices. Ah! if we dared to tell what we suffer in this rude life we should open many eyes and dissipate many prejudices. It is an injustice to leave the poor lay schoolmaster struggling with the numbers of a large school, while, close by, there is a foundation

of religieus or religieuses three times as nu-merous in its staft." It is to be observed that

M. Sarcey sppears to be dealing with a pri-vate report collected eight years ago. He as-

sures us that things are worse still at the pres

ent time.

The Temporal Power of the Pope.

It has already been agnounced that the chief authorities of the Roman Catholic Church have decided to hold a great International Catholic Congress in London. It is understood that this Congress will reaffirm the doctrine of Papal infallibility, reassert the Pope's right to temperal, that is political, as well as spiritual power, and proclaim the bounden duty of all Christians to return to their allegiance to Rome. There is no doubt that this inovement has been inspired directly from the Vatican, and that, by virtue of this fact, the Congress will be attended by the highest dignitaries of the Church. The Pope himself in several of his recent addresses has not only lamented the loss of his political powers, but he has intimated in a very aggressive manner his hopes that they will soon be restored to him. This fact has been the burden of almost every one of his public utter-ances during the past year. Archbishop Manning, in his recent Westminster speech, very plainly asserted the principle of temporal power, and stated it was necessary for the free press of England to fearlessly assert the Pope's rights and his pretensions to world-wide allegiance, as the Church was now approaching one of the mightiest contests the world had ever seen. It is possible, however, that the Archleshop has dangeerated the character of this contest. If the Pope asserts and seeks to exercise temporal powers once more, he not only strikes a blow at Italian liberty, but op poses bimself to the progress of the world. lie arrays against himself the genius of modern civil, ation and strives to set the world back. Such a contest will be a brief one, and will prove disastrous to the church. Bismark and the Old Catholics could ask for no better issue with Rome than the assertion of temporal power The dogms of infallibility is but a theoretical offense, which injures no one. It might be asserted from now to the end of time without producing any effect one way or the other, except to produce a controversy of Femporal power, however, is a fact, not a dogma, and its assertion must bring the ope in conflict not alone with the people of Italy, but with other Governments. It will combine the adversaries of the Church in a powerful, compact, and defiant organization. It will make an open enemy of the strongest military power in Europe, and in the end 1 | tramontainism must suffer discomfiture. its present struggle with Bismark upon purely religious questions it has to a greater or less degree the sympathy of the religious world. In a struggle for temporal power, it will lose that sympathy, and go into the contest against civilization, progress, and free government alone and unaided. The result of such a contest is not a matter of doubt. Temporal power can only be recovered by physical means, and any movement in that direction from the Vatic in can only be the inspiration of Papal dotage, which the leaders of the church will do wisely not to follow. The progress of the world can not be staved by the decree of the

Superstitions on the West Irish Coast.

Vatican - Change Tellane.

No priest lives in Inniskes, and when one goes there from the main land he is sometimes wind-bound for a fortnight There is a sort of fetish-worship here, consisting of in-cantation to a stone. The people pray for a storm to bring them wrecks. Some years ago. an iconoclastic sea captain, got possession of the idol and broke it in pieces, but the frag-ments were carefully collected into a flannel bag, and the people still treat the collective parts with the same veneration they paid to the whole. And so the last state of these men is worse than the first. Such is the wondrous tale. If it is true, no one will be surprised to hear that Inniskes possesses no school; that there was an old hedge teacher, but he went to America; that there is a sort of medicineman who is superior in knowledge to the other islanders, and that he has influence enough to persuade them that learning is use-All this sounds strange, but it is the evi dence of men very well acquainted with the place. A similar practice is said to exist in Innishmurray, off the coast of Sligo. Here, however the divinity is embodied in the figurchead of a ship, which is called "Josh; those who have seen it say it is richly carved, and of ancient pattern. Can it be a relic of of the Spanish Armada and San Jose! It is not likely the wreckers ever had so goods a harvest as after the destruction of Philip's armament. The priest once persuaded a merchant captain to carry Josh away with him, but he was washed ashore on Innishmurray, and the superstition is since more inveterate than ever. The island is part of Lord Palmerston's property, and during his last visit to Ireland he made a voyage to this distant possession in company with an ecceutric clergyman, who pronounced the weather favorable. The wind freshened, and the boatman declared the return unsafe. The great man turned sharply round to reproach his reverend friend. "I thought, sir, you said it was a good day to visit the island?" "I said it was a good day for going out, but I said nothing about coming back," was the ready answer. And so the old statesman had to pass the night on the sca-beaten isle, the people doing their best to make him comfortable. Lord Palmerston's tenants on the main-land suffered much from sand storms, and he had bent grass sown on the fahifting dunes, and when a scanty surface had been formed, planted them with plnasters; the roots and leaves have made firm land, and tons of sand no longer find their way down people's chimneys. Perhaps the great Foreign Secretary will be as gratefully remembered for this as for any of his more notable schievements -Noncadaya.

Thoughts from the Talmud.

The older the wise man gets the wiser he grows; the fool, when he ages, becomes but an old fool. He who studies for a good purpose, to him his study becomes a blessing; to im who does not, it grows into a poison. bad wife is like a hail-storm. Do not dwell too long on your friend's praises; you will end In saying things against him. Do much or little, so that you do it for a good purpose. Refined music is liked by refined people; weavers do not much care for it. Three cry out, but get no pity, viz : He who lends out his money without witness, the henpecked husband, and he who can not get into one place and does not try another. Even the common talk of the wise should be pondered over. One goose generally follows another. Bad servants first sak only when they have committed a blunder. The load is laid upon the camel according to its strength. If a word is worth a pound, silence is worth two. A pig is the richest animal; everything is a piece of goods to him. Whoever does too much does too little. The greater a man, the greater his passions. He who presses the hour, the hour will press him. May our future reward be like that of him who remains silent under a false imputation. One pepper-corn is better than a hubdred gourds. A learned man whose deeds are evil is like a man who has a door and no house. He who prays for his neighbor

will be heard first for himself. He who marries his daughter to an uneducated man throws her before a wild beast. He who throws out suspicions should at once be suspected himself. Three keep good fellowship strangers, slaves, and ravens. A fool always rushes to the fore. Do not cry out before the calamity has really happened. If a man says something strange, beware to mock at it wanton-Passion is at first like a thin reed; by and by it becomes like a cable. Jewish Mes

The Identity of Primitive Christianity and Modern Spiritualism.

PHESS COMMENTS.

We acknowledge with feelings of interest the advance sheets of a work now in process of publication, by G. W. Carleton & Co., of New York, entitled "The Identity of Primitive Christianity and Modera Spiritualism." That interest is increased by the fact that the auther is one of the most respected and intellectual of our Brooklyn physicians, Dr. Eugene Crowell, of 195 Clinton Av.

The work itself is written, with/great

Many of the narratives in Dr. Crowell's book are of thrilling interest. The work will no doubt have a large cir-

culation. - Brooklyn Daily Figle. A curious and challenging book .- N Y

Evening Mail. Dr Eugene Crowell, a gentleman who has studied the phenomena of Modern Spiritualism for many years, has written an elaborate work to show the striking similarity between the modern Spiritualistic manifestations, and many of the strange occurrences recorded in the Bible. "The Identity of Primitive Christianity and Modern Spiritualism." is the title of the work. It deals reverently with the Scriptures, though it matches the ancient miracles and marvels recorded in the Bible with well authenticated and modern manifestations of that mysterious, something which hitherto has bettled inquiry and which even science has failed to explain. Without endorsing his theories, or accepting his explanations, we can commend his work for its evi-dent fairness and candor Now York Davis

On Spiritualism.

In former years I denounced it all as foolishness. Averse to contention, I have been many times a silent listener to strange views on sectarian dogmas, with sweeping assertions amusing to hear, have wytnessed the absurdity and inconsistency of some who seemed to feel as if they were coming "to the help of the Lord." I think I know from experience how others feel on this topic; hence think those who call it "devilish" know no more what it is than a child knows about teaching theology. Let such but realize how they would appear attempting to teach those who raise cotton, molasses, coffee, sugar, rice, etc., better than they understand the business them

In all past time the idea of spirit communication has been entertained, and also denied, by half the believers of the Bible cailing them selves Christians. Now none denounce it List those who will not investigate, and all materialists, and those who believe in certain creeds. Any innovation upon them or the views is "heresy too damnable for endurance. Any innovation upon them or their Spiritualism asks all to investigate fully . upbraids none for different views, does not at-tempt to control any mind to be in subjection to the power of any creed. All who believe in it are delighted with its teachings, they being so different from the dismal superstitions that reach us from the dark ages. It has none of the spirit that controlled humanity in the times of Artus and Athanasius, and no idea of persecution. It is free from shedding blood, or offering it as an atonement for horrible deeds. The millions made to suffer for opinion, cannot point to Spiritualism as the cause. Spiritualish ought to be kept free of entangling alliances ; her garments ought so be kept pure. "All she asks is a hearing," that she may sweep over the broad earth in majesty; lovely in intelligence, peerless in beauty and wisdom, ever ready to extend a charitable, helping hand to all, making the wax clear to happiness and glory "which eye hath not seen, or ear heard, or even entered the heart of man to conceive." This is assured us from the Spirit Congress, consisting of Benjamin Franklin, Theodore Parker, John A. Andrews, John W. Francis, and Thomas Paine—the lat-ter its President. They intend to inaugurate a natural religion that will meet the demands of all humanity at all times. Benjamin Franklin and Professor Morse, having established a Spiritual telegraph, intend it shall be used for the benefit of humanity who are suffering from the effects of false teachings and persecutions for opinions. If such are not some of the doctrines of Spiritualism, the opinion of Doctor White, twenty years in the Spirit land, is offered for the benefit of all who believe, viz It is balm to the aching heart; it comforts them that mourn; it is a light to them that sit in darkness; it is a safe and perfect law to guide the way to Spirit-life. If this is not good, what is ? If this be evil, what is good ?" These are also the sentiments indorsed by

our Spirit circle by telegraph, viz: Wm. Herod, James Carrington, A. C. Foster, Geo-D. Prentice, Anges Mufray, Catherine Morgan, Lucy Antwerp, and Mrs. Robert Dale

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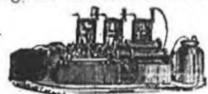
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BHAGAVAD-GITA

A DISCOURSE ON DIVINE MATTERS.

KRISHNA and ARJUNA.

A SANSKRIT PHILOSOPHICAL POEM,

PLANSLATED, WITH COPIDER SOTES, AN INTRODUCTION OR PARSENIT PHILOSOPHY, AND WHEN MATTER.

By J. COCKBURN THOMSON. MEMBER OF THE ASIATIC SOCIETY OF PRANCE, AND OF THE ANTIQUARIES OF IETE OF NORMANDS.

This work contains curious details of the Manners, Constones, Mythology, Warship, etc., of the Hindua. The principal design of these dialogues secons to have here in onite all the prevailing modes of worship of those days; the Brahmins esteem it to contain all the grand mysteries of their religion, and have exercised particular care to conceal it from the knowledge of linge of a different persuasion.

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Assented the Incaracte dilies that different existents of

only Son of God, take a very limited view of the various regions systems of the present and, of the past ages. Among the incalmate delices that different systems of religion, have recognized as having saisted, through oursepotent love for failers humanity, by the overshadowing of females of vestal parity, Arishua was a character as important in the Bushminical system of religion, as a brief is "in the pian of salvation" instituted by the Jews Great Ashovan, believed in by Christians.

His coming was foretold, even as was Christis.

At the age of sixteen, Krishna began to preach, and
as like Christ, the founder of a new tellgion. was like Christ, the founder of a new religion.

Frior to the great Chirago fre, the Rizzono Puriopornical Pennisanso Hotes, published the HangaradGita, from a translation of the manskrit, by that colebrated scholar, Charles Wilkins, Nearly two editions of
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BY I WINCHESTER

This little company of spirits, under the leadership of Yerman, the Affantian, (called ancient, but in the light of geological science 6,000 years ago is but yesterday in point of time, as relating to the age of the planet; has hardly received recognition from the Spiritualists, either press, leaders or people, yet in the personelle of the Band, and more especially in its purposes, there has been no manifestation of spirits to mortals, more sig-nificant, or so far reaching and important in promised results, than this

the growth of Liberalism in this century has prepared the way for the return of ancient spirits, and for many years past, those of this Band, and others still further back in the misty past, have appeared to modes, with, as it were, a common object, to open the lockedup knowledge of pre nistoric ages, even back

to the first dawn of intellect.

The "mystery" of the Western Mounds, and of the grand cities of Mexico and Central Americs, are first to be solved. The Atlantians claim to have discovered and planted the first colonies of a civilized people on this continent something over 16 000 years ago, subsequent to which, the parent continent Atlantiz was totally submerged, with its hundred millions of souls, and all the evidences of a high culture in government, art, science and refinement, doubtless then,

From 50 000 to \$\square\$0 000 years old.

Preparations for the reception of the history of Atlantis, and of the settlement of the Amer. ican Continent of the Empires founded by the Atlantians, down to the advent of the It is to be hoped European, are being made. that another year will see the issue of the first volume of this history in book form, to be followed by others, and from still more ancient people, in rapid succession.

That the world will be surprised at the revelations to be made, is to speak in moderate phrase. Should clear and practical solution be given of the "Lost Arts," and of "occult powers," known to the ancients, let there be no undue astonishment. In this way only from those who were parfectly familiar with these "arts" can they ever be re-discovered.

This knowledge must come, if it comes ever, from the scientific men in apirit life, who lived in those eras of the past, when copper was manufactured into cutlery of keener edge than is given to the finest steel of the present day, when, perhaps, the bear rate and the philosopher's stone were not so mythical as moderns regard them.

Ten years ago, at New Orleans, there was a circle nolding regular seances in an upper room of Dr. Hyde's office. It was called "Hope Circle," and consisted of six or eight members. At this circle came a very ancient spirit, and commenced to give, through the mediumship of Mrs. Frances E. Hyer, an au tobiography. It was never completed, owing to the breaking up of the circle by the absence of Mrs. Hyer in Wisconsin, but the chapters that have been placed in my hands are exceedingly curious and desply interesting. I proedition of the "Biographical Catalogue of the Ancient Band," to be published in a few

months. The Asiatic band of the "Pralla La" who have controlled Mrs. Frank Campbell, of Boston, for nearly eighteen years, in the writing of their language in phonetic characters, carries us back 50 000 years, and having connected themselves with the Atlantians, their history will follow that of the latter. A sample of their writing and a translation of some of their "precepts" are given in the Cata-

Bull farther back in the past, we have nowledge of another hand lived 82 000 years ago. The group of Delhia Islands, inhabited by them, of which Honoro Elisco was a King, were situated south and cast of Atlantis, and were noted for their magnificent scenery and salubrity, being a great resort of the people of other nations in search of health. The Klaral Princess or Queen as seen clairvoyantly by Mrs. Pet Anderson, the spirit artist, (now residing in this city) is beau tiful beyond comparison, though quite petite by the side of the High Priesters Ayelia, of Atlantis, wife of Yermah, who was six feet and

a half in stature. Let a cordial welcome be given to these ancient spirits, who come to us, offering the priceless boon of knowledge. Let our more intellectual and highly developed mediums come into capport with them, and they will thus help to prepare for an outpouring of ancient highly and the property with the compound of ancient highly and the second of the compound of t cient lore which will bless mortals, and point the way to an era of brotherhood which shall no longer be a dream of Utopia, but a living re-

Nothing more beautiful in art has ever been given to the world than the potraits of the "Ancient Band," from the inspired pencil of the Andersons, and why they have failed to meet the appreciation their merit entitles them to, is difficult to understand. Their photographs should adorn the walls of every Spiritualist in the country bringing with them inspirations to self-sacribe in the cause of Truth, that would advance Spiritualism with giant strides to universal acceptance.

The "Biographical Catalogue of the Ancient Band," will interest every class of readers, while its effect must be salutary and potential to "sensitives" who seek to be influenced by the highest order of spirits. Regarding this little book, Mrs. Hyer uttered these prophetic words:

"It appears to me that this publication will form a more important link in connect-ing the Band with earthly mediums than anything else could have done in the past, or can de in the future. Very few there are whose mediumship is entirely independent of external manifestation; and I feel strongly impressed that yourself and those associated with you, are opening the flood-gate through which a mighty stream of information will flow-producing changes in earth which the most abstruse scientist, as also the most spiritually devleoped in this sphere, have not yet dreamed

"I never knew," writes to me Bro. W. C. Gibbons, from Colorado, "how precious those immortal spirits were to me, tili I received their beautiful pictured forms, and accompanying biographies. I catch the inspiring influ ence of the quotation in your card, and feel that the measum is right in her prediction:

Let agitation come, who cares? We need a flood-the fifth of years Hath gathered on; And he who can not stand alone, Had best be gone.

"Yes, let the flood-gate open wide, that Wisdom, with its godlike crown; Faith, with its ever assuring love, and Perseverance that defies all obstacles, may be manifested to our darkened minds by the congress of advanced spirits, through the chosen media of earth."

I wish to reach one or two hundred sympa-

thetic end reach one or two hundred sympa-thetic end realous persons, who are able and willing to aid the work of the Ancient Band, through me, by the purchase of a set of these beautiful photographs. Can I reach so many is your list of one hundred thousand readers? With the means thus supplied, rapid progress

would be made in the condition for opening the flood gate for the knowledge of the past to Daw to.

Nan Francisco, Cal.

Spiritualism and Lampblack,

THE N. TRU SHERMAN PAMILY OF PARISINGTON, OHIO, ESP SED

For a number of years past the Sherman family of the above named place, have been carrying on their trickish practices, both at home and in the surrounding towns, under the guise of Spiritualism.

Many a farmer, poor workingman and investigator have not only been boldly deprived of their money, but have been led to believe that the manifestations they produced were done by Spirits. Many a heart-broken mother, grieved at the loas of her husband and son, has wept tears of joy and expressed gratitude to the Almighty that her dear loved ones were permitted to leave their happy homes in the beyond," to communicate with the loved on earth. Many a hard and stern heart has moistened their eyes with teardrops which no one could control, at the thought that their poor unfortunate and careworn daughter, their migguided son, had come to their parent and said, "Pather, forgive me." Having heard of these wonderful manifestations, they were invited to Newark by the leading Spiritualists and held two or three scances, one in my

house, and by several parties pronounced at once frauds and impostors. I will here state that I had become very much interested in the supernutural, having heard strange noises and seen things in my house that were unaccountable I thought it was the Derd, but owing to advice from other sources, was partly persuaded into the belief that it was Spirite. To test the matter the Shermans consisting of father and a son nineteen years old fore invited again to Newark. Their demonstrations consisted of first tying the boy by committee securely hand and foot to chair. Musical instruments were faced either in front or at the side of him, but for fear "conditions" might not be right, they were placed within reaching distance. As soon as the light was put out a guitar was swung around the room with such speed as to insure the danger of some one's head, picking on the strings at the same time, when it was gently laid in a person's lap sitting near the Then a music box said to weigh twelve pounds was wound up by this supernatural agency and immediately awung over some of the party's heads and placed in their laps. A. tambourine and bells were placed upon the

heads of some of those present. A Spirit calling himself King said he died fire there and years ago, addressed those present through a tin horn, with an egg at the time in the boy's mouth. After these wonderful Spirits had performed with the instruments, whoever sat nearest the medium's father would feel Spirit hands patting him on the head, face and hands, and occasionally be kissed by some of their departed friends. The scanes would close by the Spirits untying the boy, when he would leave the room in a very Spiritualistic man ner. A party consisting of four persons met at my house with the determination to investigate the matter and find out the source of these musical Spirits. After e-mosting sev-eral plans we found the Spirits were too shread for us, and our only way was to make one more flort and strike out hildly. Accordingly Mr. J. Simpson, one of our reliable citizens, whose place of business is on F fth street, snointed his hair well with lamphlack and hair oil. The scance was held at the house of Mr. Mitchell, another respectable cit izen of our town, and at eight o'clock on last Monday evening, the Spirits were awaiting us, after having been guaranteed \$5 00 for their About fifteen persons were performances present; the entertainment went on well until the Spirit King addressed the circle through the horn, when a party rushed forward and caught the unfortunate Spirit around the waist and was struck on the head with the horn. The Spirit was no one else but the boy Sher man, who immediately took his sest. A light being lit found all in their respective places

the light was put out and the performance proceeded admirably. Mr. Simpson, anxious to communicate with the departed, seated himself beside the medi-um's father, holding his hands. In a moment Spirit hands were felt on his head, but being a little sticky, it was a few seconds before the Spirits could, find courage to resume operations. Getting his hands well supplied with blacking, light was called for, when a lady present scated herself beside the boy's father. Directly a hand patted her face, head and bands, and so continued until three ladies had felt the Spirit hands. The light was then lit, when behold the ladies faces were blackened. and examining the medium, his lips were black and also his vest. Examining his hands, which were tied behind him, they were also found to be black, which excited a great deal of merriment. The medium was then untied

and the circle unbroken. Everything in order,

and left to go his way rejoicing.

All being satisfied that deception and imposition had been practiced in this place, the public generally should be warned regarding them. A person that will impose upon a community under the garb of religion is worse than a thief and a robber. I will now chellenge this man Sherman and boy, for \$200 to perform in my house with the parties present at the expose without being detected. At the same time warn any German friends in Sandusky and surrounding towns against them. F. KORRLER.

REMARKS - No doubt our brother is honest in supposing the medium a humbug; but his expose amounts to simply pothing-it is no expose at all. Since reading his account of the affair we are inclined to believe the medium perfectly honest; so far, at least, as that one scance is concerned. If the spirit touched the head of the one daubed with blacking, when it disappeared, the material composing its outer body would be returned to the medium, and of course the blacking would make the same impression on his body as on that of the spirit. This result will invariably follow. If you do not believe it, try the experiment on some medium whom you have confidence in. You are certainly mistaken in your "expose" this time: If you had found the medium untied, performing around the circle, the exposition would have been complete. But you do not present a particle of evidence to prove the boy an impostor. You are entirely mistaken in your conclusions.

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CHICAGO, BATURDAY, DEC. 5, 1874.

Pray versus Prey.

The "Prayer Guage" of Prof. Tyndall brought him into notoriety very suddenly. The idea that he should suggest that the efficacy of prayer should be tested in a manner similar to the exercise of skill at a pigeon tournament, where expert marksmen compete for a prize, made his name a familiar word in almost every household in civilized countries. The Christian world thought the suggestions of this eminent philosopher very absurd, 'resembling in its character a horse-race, game of cards, or some gambling operation. The idea of kneeling down and praying to God to heal the invalids in one hospital quicker than medicine could do it in another, resembled somewhat in its aspect the adventure of the pious son of a Christian, who followed a man three miles on Sanday, who had been fishing, expecting every moment to see God strike him down for his exceeding sinfulness in violating the sacredness of the holy Sabbath. Jehovah, however, didn't do that whether on account of having engagements at that time in other parts of the Universe, and thereby not noticing his moral defection, or that if he commenced on him for violating the Sabbath he would depopulate the entire Universe.

The suggestions of Tyndall seemed too much like "praying at a mark." Christians don't like to bring their prayers to a focus. It is altogether too selfish. A prayer on general principles is like a patent medicine that cures all maladies from a pain in the toe-joint up to a disease in the cerebellum. Such being the case do Christian could stoop, -rot even sufficient to have assumed in position a Grecian bend-to pray for the attainment of one object alone. A minister might prey to accomplish a certain purpose-indeed, not a day passes that some one does not do that, but to pray for the achievement of one thing that concerns somebody else exclusively-why, that is out of the question entirely.

There is a difference between prey and pray, -but some Christians, we are sorry to say, have not yet hearned the distinction. Just exchange two letters, and one becomes the other. In this pefarious habit some Christians have been accustomed to indulge, until they prey more naturally than they pray; in fact they have transposed the letters to often that they have become muddled in their use, and no longer know the difference between the two. And now it has become a question, that if certain ministers whom we could name, should accept the challenge of Tyndall in regard to the two hospitals, which would they do, prey or pray; indeed, such being the case, if this test should be tried, the probability is that there would be no hospital at all at the end of the preying or praying season.

But Tyndall immortalized his name by the suggestion, and gained the distinguished honor of being an Infidel, and then an Atheist. But he, poor soul, don't know what he is. Lately, however, he says emphatically that he is not an Atheist. Some time ago, he delivered a lecture to the Workingmen of Manchester, England. His subject was "Crystalline and Molecular Force." In the course of his lecture he described the process by which the present motion of force had been acquired, and the extensions of that motion to the movements of planets and the vibrations of atoms. He exhibited by means of the electric light the crystallization of sal ammoniac and the acetate of lead-experiments which were among the most showy of those presented to American audiences. He referred to other marvels of nature in the following words:

"The way in which atoms build themselves together is to me perfectly astounding. You have here a play of power almost as wonderful as the play of vitality itself. Perhaps I may have expressed myself too strongly in calling this beautiful experiment astoniahing. Still I must say, although I have seen it, to speak moderately, hundreds and hundreds of times, have never looked upon it without feelings of astonishment. And depend upon it, trust me, that the revelations of science are not in the least degree calculated to lessen our feeling of astonishment. We are surrounded by won-

ders and mysteries everywhere. I have sometimes-not sometimes, but often,-in the springtide watched the advance of the sprouting leaves, and of the grass, and of the flowers, and observed the general loy of opening life in nature, and I have soked myself the quesfion: Can it be that there is no being or thing in pature that knows more about these matters than I do? Do I in my ignorance represent the highest knowledge of these things existing in this universe? Ladies and gentlemen, the man who puts that question to himself, if he be not a shallow man, if he be a man capable of being penetrated by a profound thought, will never answer the objection by professing the creed of Atheism, which has been so slightly attributed to me. I will only detain you one moment more. Everywhere throughout our planet we notice this tendency of the ultimate particles of matter to run into symmetric forms. The very molecules appeared spired with a desire for union and gro and the question of questions at the present day is, and it is one I fear which will not be solved in our day, but will continue to sgitate and occupy thinking minds after we have departed, -this question of questions is how far does this wondrous display of molecular force extend? Does it give the movement of the sap of trees? I reply with confidence, assuredly it does. Does it give the beating of our own bearts, the warmth of our own bodies, the circulation of our own blood, and all that thereon depends? This is a point on which I offer no opinion to night. I have brought you to the edge of a battle field, into which I don't intend to enter, and from which I have barely escaped, somewhat bespattered and be-grimmed, but without much loss of life or hope. It now only remains for me not to enter this battle field, but to point out to you the position of the contending hosts. You can pass on by almost imperceptible grada-tions from this wonderful display of force that I have been able to make manifest to your eyes here to night, to the lowest forms of vegetable life. You pass from them to other forms higher, and so up to the highest. I have spoken of contending bosts, and their posttion is this. One class of thinkers supposes that these actions of crystals that you have een formed before you, the passage from that crystalline action to the lowest forms of life, and from them to higher forms, to the highest -I say one class of thinkers regards this as the growth of a single natural process. They grasp, as it were, this act of life, this devel-opment of life, as an indiscountly iconnected whole, one grand organic growth from the beginning. Others, again, say that it is not possible to pass from inorganic, as we are pleased to call it,—for remember it is only human language we can use, -from the inorganic to the organic without a distinct creative act; and so with regard to the forms that we observe not only in the fossil world. These forms it is alleged, or considered, also require for their introduction special creative acts. Here there are two perfectly distinct positions, and if you look abroad you will find men of equal honesty, equal earnestness, equal intelligence, ranging themselves on two opposite sides in relation to this question. Which are right and which are wrong is, I submit, a question for grave consideration, and not for abuse and hard names. I am afraid that many of the fears that are now entertained on these subjects really have their roots in a kind of skepticism. It is not always those who are charged with skepticism that are the real skeptics-and I confess it is a matter of some grief to me to see able, useful, and courageous men running to and fro upon the earth, wringing their hands over the threatened destruction of their ideals. I would say, if I dared, to such men, I would exohrt them to cast out the skepticism, for this fear has its root in skepticism. In the human mind we have the substratum of all ideals, and as surely as string responds to string when the proper note is sounded, so surely, when words of truth and nobleness are uttered by a living huwill those words have response in other souls; and in this faith I abide, and in this way I leave the question."

"Verbal Swash."

The Chicago Times has for the past year been laboring under a severe fit of hallucination, or in other words, has been inflated, balloon-like, with admiration for Prof. Swing. It has reported his sermons, went into ecstatic fulminations over his liberality, showered on him highfalutin praise, and made a sort of Hindob idol of him. There sometimes occurs in India a festival in honor of a god worshiped as a monkey. An Indian paper says that "for several days before the festival scores and hundreds of men and boys could be seen on all roads leading to the place, literally measuring their way to the temple by prostrating themselves flat on their faces, and making a mark in the dust as far in front of the head as the right hand could reach. The devotee then rolls over, and rising up walks up to the mark he has made and again prostrates himself as before. This exercise, continued as it is in the hot sun and on the burning roads, is exceedingly exhausting to the poor wretches who engage in it, and it is a pitiable sight to see a mother walking beside her son, fanning him constantly, keeping water at hand to refresh bim, and cheering him on when ready to faint with exhaustion." "No less devoted in its worship to Prof. Bwing has been the Times. It used column after column in extolling his merits, until it noticed that the RELIGIO-PHILOSOPHICAL JOURNAL entertained correct views in regard to his diminutiveness as a man, his knowledge being about as valuable as the rubbish in an ancient attic. The Times under the head of

" VERHAL SWARR "

A cherical painter of ornate word-pictures, whose religious creed is one of those things that " no fellah can find out," exhibited to an admiring audience, the other night, a composition entitled, "The True Citizen, or a New Patriotism for Chicago." What it was all about, the careful reader will fail utterly to discover. Having all his life supposed that a city was a large collection of houses, shops, factories, and other architectural structures, with paved streets and filthy alleys; that it was, further, a concentration of, wearth, capi-tal, traffic, and the manifold materials and sppliances of production and consumption; that, still further, it was an aggregation of individuals, called men and women, under a form of municipal organization, with a functionary called a mayor, and an esembly of ignoramuses or rascals called aldermen, and a large number of persons called affi cholders, that live on other folks' earnings ; that, in fine, it was a place where all 'x'remes meet — of wealth and poverty, of intelligence and ig norance, of virtue and villainy, of industry and indolence, of wisdom and folly, of inde

pendence and servility, -having had such mat-ter-of fact notions of what a city is, the listener at the feet of this fanciful Gamaliel may be a little surprised to learn that instead of what he supposed it to be, a city is "a culmination of the things called man," also, "the culmination of a region, " also, "the blossom of society and the root thereof; also, one of the " mills of the gods !" Having found out, to bis great amszement, what a city is, the in-quirer after truth will be less amszed to dis-cover that a true citizen is one "who feels and acts in harmony with the greaf mass of homes" -whatever that may mean. But his surprise will increase perceptibly when he begins to learn about the "new patriotism," one of whose maxims is that "when money begins to turn toward the public rather than the private life, public morality is in the ascendant !" How prodigiously in the ascendant must be public morality in Chicago, where most of the money men earn is turned by the taxing ma-chine toward the "public life!" Public office-holders are essential to public life; they are most vociferous consumers, but utterly and totally non-producers that must be supported by enforced contributions from the products of the labor of others. The more tax-eaters there are, the greater must be the taxation ; and the greater the taxition the more money turned toward the public life. Hence, in the degree that taxation is extortionate and oppressive is public morality in the ascendant. In Chicago, for instance, under the present mass of chaotic special statutes called a city charter, it is estimated by a gentleman of trustworthy judgment that city taxation is forty per cent greater than would be needful under the general city-incorporation law. cent more money is turned from the earnings of labor toward the "public life" than would be so turned under the new organic law; there-fore, according to this discovery of "the new patriotism" public morality under the present "boards of irresponsibility" system, must be forty per cent, more in the ascendant in Chicago than it would be if the "public life" were reduced to the requirements of a simpler and more frugal system.

As an imskinative word-painter, Professor Swing is doubtless a skillful artist. But as a political economist and social philosopher, the world probably contains few greater or more fistulent humbnes.

To be Published by Rev. Sam'l Watson, D.D., Author of Clock Struck One, Clock Struck Three, etc.

THE SPIRITUAL MAGAZINE.

Our readers doubtless noticed Doctor Watson's announcement in our last issue under the head of, "A New Enterprise," in which he

We propose to publish a monthly; to be called The Spiritual Magazine, devoted to the development of our race and country. Reformatory measures in all that pertains to man's physical, intellectual and moral nature will receive due attention. Belonging to no sect or party, this periodical will be independent upon all suffects, and discuss them freely. Having been efficially known to this community as a Methodist preacher for more than a third of a century, and a number of years publishing and editing church papers, I hope to enske this periodical a welcome visitor to those who patronize it. Believing, as I do, that there is barmony between Christianity and Spiritualism, this magazing will advocate this subject from a Christian standpoint. It will sim to keep its readers posted in regard to the progressive development of this subject generally, and especially in our own country. The Spiritual Magazine will be issued monthly, torrty two pages, exclusive of the cover, at one dollar and fifty cents, invariably in advance (postage paid) A specimen number will be issued in December which will be sent to any person (gratuitously) who may request it by postal card or otherwise. The regular issue will commence in January. All communica-tions should be addressed to Samuel Watson,

225 Union St., Memphis, Tenn. We bail this enterprise with especial pleasure as it differs in one very essential particular from all efforts of a similar character heretofore attempted, in that the projector is a man of large capital and unlimited credit, this gives to the project, from its inception, a financial standing deserving the entire confidence of the public. We have had several magazines started which were ably edited and conducted but the projectors lacking the large capital necessary to insure the success of such an undertaking, were obliged to see their efforts fail. Dr. Watson, in addition to his financial ability; brings to the work editorial abilities of a high order and which have been well trained in previous enterprises. From his long public life he possesses an extended personal acquaintance with many of the leading minds of this country and Europe, and will be able to interest many of them in his magazine, besides starting off with a long list of readers from the first. We bespeak for The Spiritual Magazine the kind and careful attention of all our readers, and predict that the enterprise will prove a success from the start and a lasting benefit to the people.

Wonderful Surgical Operation.

The Chicago Courier, gives an account of a wonderful surgical operation performed by Dr. G. D. Beebe, of this city, upon the person of Mr. Peter Hoener, a rich farmer, living near Quincy. It appears that the sillicted man had long worn a truss, but on account of its breaking, the hernia protruded and became strangulated. The attending physician was unable to give relief, and feared mortification, and Mr. Hoener's friends gave up all hope. As a last resort, Dr. Beebe was summoned from this city by telegraph. On arrival at the patient's residence, the surgeon found that the injured intestine had slipped back into the abdomen, but without affording any relief to the strangulation or threatened mortification. Indeed, there had already passed from the bowels from one to two quarts of black, decomposed blood. A fatal termination was in the near future, unless the difficult operation of getting bold of the injured intestine and putting it in proper position could be immediately performed. Dr. Beebe, some years since, won a national reputation by removing several feet of mortified intestine from a woman's body and successfully uniting the remainder, being the only operation of the kind ever performed. He did not hesitate long, therefore, in the present in | at 12:30 p.m. All are invited.

stance. The man was placed upon a table and chloroform administered, until he was wholly unconscious. Then his abdomen was laid open and near twenty feet of his intestines were taken out upon the table and examined. Three feet in length of these intestines were found to be turning black from decomposition, and at one place the bowel was so folded upon itself as by adhesion to be wholly closed up. This obstruction was carefully removed, the circulation restored, and then the intestines were placed back in the abdomen and the orifice stitched up. The old hernia opening was also closed. At this date Mr. Hoener has fully recovered.

This surgical operation sinks into insignificance by the side of that performed 6,000 years ago, in the Garden of Eden. Adam had a rib taken out there, and the operator, in order to test his skill, made a women out of it. It is well to brag, but still modern surgery can not compete with that of ancient times. When modern sufgeons can take a rib, an amputated limb, or piece of superfluous flesh, and make a woman out of it, it will be time enough for them to boast of their superior skill.

Mrs. L. F. Hyde in Chleago.

We have the pleasure of informing our readers that this distinguished medium is now in Chicago and purposes remaining here for a few months, perhaps during the winter. For tests, she is said to be excellent. For several years past she has not been in public life, having devoted her rare gifts to private uses in the city of New York. Although she has thus er) yed an almost princely income, far larger than she could receive from public sittings, and was offered an increased pay, she determined to let the public have the benefit of her powers, at least for a season; and for a change of scene concluded to take up a temporary residence in the Garden City. She has located at 313 West Washington street, in the aristocratic quarter of 'fashionable churches and stylish stone fronts. We advise investigators to make Mrs. Hyde a visit.

Dr. P. B. Randolph

Our readers are familiar with the above name. Dr. Randolph is on his way to California, where he intends to lecture upon the subject of Spiritualism. He now utterly ignores Moses-Woodhullism. Indeed, he has written a valuable book entitled " Eulis," in which he most fully vindicates Spiritualism from the reproach he brought upon it at the great Woodhull convention, held in. Chicago nearly two years ago. We shall review the work when more carefully perused. We will venture to say at this time that it is a book full of thought and highly creditable to the author.

Bro. Randolph when inspired, as he often is by exalted spirits, gives utterance to the noblest thoughts that ever fell from the lips of

We hope the influences that may surround him on the Pacific coast will be such as to induce the approval of all noble men and women who may listen to his lectures. He is a creature of circumstances and our friends will do well to make conditions for him the very best in their power.

DEATH. Or the Pathway from Earth to Spirit-Life.

BRO. JONES . I am anxious for all to read the series of articles on Death, or the Pathway from Earth to Spirit-life. It will be of lasting benefit to a hungering humanity that has been feeding so long on the husks of uncertainty. They are beginning to feel the need of food for the soul. May the good angels guide and instruct you in things needful the promotion of our beautiful philosophy and pure Spiritualism. Dr. J. M. TENOR. and pure Spiritualism. Ds. J. M. T. Sinking Springs, O., Nov. 1st, 1874.

Brother, we are glad to see you take an interest in circulating the Jounnal. The articles you allude to will be instrumental in doing a vast amount of good. Death, in all its variety of phases will be carefully examined, and "The Pathway from Earth to Spirit-life" fully illustrated. Now is the time to extend the circulation of the JOURNAL. Each one of our present subscribers should send a copy to some dear friend whom they wish to benefit. On reading this, remit to us at carge 29 cents, to send the Journal to some one whom you wish to benefit.

Contents of the Little Bouquet for December, 1874.

Little Girls, by E. S.; Two Dictures, Illus trated; Spirit of the Platte, by Col. A. G. Brackett; What the Sunbeam told Me, by Mrs. Hyzer; A Woman at the Bottom of It; Spirit Drawings; Maud Bell, by W. C. Warner; Life in Canton; The Fruits of Christianity, by J. L. Potter; Song; Bird-Ghosts; The Water Lily; Snails; Our Monkey; At Night; Landing of the English at Roanoke, Illustrated First English Colony in America; The Beck-oning Hand; A Jack Rabbit; Belocted Gems of Thought; A Tree that Keeps a Standing Asmy; Ice in India; In the Nest: The Un-finished Prayer; Consciousness of Dogs; Roy's Aquarium; American Children; Mothers Gentleness; Origin of Foundling Asylums The Baby's Death ; Master Crissey, Illustrated; Interfering with Nature; Three Good Lessons; Curious Luminous Phenomenon; A Premature Old Woman Essays in Natural History Care for Poor Children of our City; A Little Fun with a Dog MSex and Genus are Eternally Fixed in Genus; A Fault Finding Family; Gambling for the Church; Bad Habits; Truly Said; Plants Sacred to the Virgin; The Child at the Tomb : The Secular Press. This little gem of beauty should be introduced

into every Spiritualist family. Werms, \$1 50 per year, or single number 15 cents, Address LITTLE BOUQUET, Chicago, Ill.

THE PROGRESSIVE LYCEUM OF CHICAGO holds its sensions in Good Templar's Hall, corner of Washington and Desplains, sts., every Sunday

Death of Lester Day.

On the morning of the 12 h of November, Lester Day, of Buffalo, N. Y., passed to spirit life. He was a devoted Spiritualist, and aided Colchester when in trouble, receiving assurances at the time from prominent Spiritualists that he should be repaid. They, however, making no effort to raise the amount he expended, he was compelled in his old age, to appeal to the great mass of Spiritualists for assistance. Many responded in small amounts, but the aggregate was not sufficient to compensate him. His family are still in need, and those who feel able to assist them, can send remittances to Mary E. Day, 305 Main St., Buffalo, N. Y. It will be thankfully received.

The Little Bouquet Orphan's Fund.

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

ECORNE CROWELL, M. D., 10 copies of "Primitive Christianity and Modern Spiritusliem," \$2.75 each at retail . \$ 27 50 Who will next be inspired to a similar deed of noble charity? We shall report.

Quarterly Meeting.

The quarterly meeting of the Henry county association of Spirituslists will be held in Genesco on the 19th and 20th of December, 1874. A. J. Fishback has been engaged to speak before the association.

JOHN M. FOLLETT, Sec.

Convention.

The Central New York Association of Spiritualists will hold their next quarterly meeting at Greeley Hall, in the city of Syracuse, commencing on Friday, December 18 1874, at two o'clock, and continuing its session until Sunday evening, December 20 The following speakers have been engaged for the meeting S.B. Britton, Newark, N. J., Emma Hardinge Brittan, Boston, Mass., William Denton, Mass.; Emma J. Bullene, N. Y. city, and others, are expected to be present and take part in the meeting. A cordial invitation is extended to all speakers and mediums to meet with us. Let there be a grand rally of the Spiritualists from all parts of the State. Arrangements will be made with the hotels of the city at reduced rates. Come one, come all, and let us reason together. W C lvss, Pres't.

Peterboro, N. Y., Nov. 16, 1874. Spiritual papers please copy.

THOMAS AND SABAH A COCK have suspended Me publication of the Kingdom of Housen.

ADRLING COOKE sends postage for her John-NAL, but does not give name of post-office.

A. BROOKS writes to this office but gives no post office address.

J. Madison Allen, on account of tempor ary sickness, can not come west as he expect-A MONEY ORDER was received at this office

from Illyria, Iowa, Oct. 12th, and no letter with it. Do not know who sent the order.

THE poetry in this week's issue, giventhrough the mediumship of Mrs. Blair, the Spirit artist, has some splendid "hita." Hope to hear from Pale Lily again.

J. J. Mosse, the English trance medium, lectures in Cleveland, Ohfo, during March. He would like to make engagements for evening lectures in the vicinity.

A WATCHFUL EYE TO ACCOUNTS LONG DELIN-, QUENT, is a matter of absolute necessity to us, and if such delipquent subscribers do not speedily remit dues, necessity will compel us to enforce collection.

J. H. RANDALL has been compelled to remain at home on account of sickness in his family for the last three months, but will answer calls to lecture where friends desire, during the winter. Permanent address and home. Clyde, O.

BISHOP A. BRALS writes from Sunderlinville, Pa.: "After a year's pleasant sojourn in Boston, Brooklyn and New York, I am again in the pioneer field of reform, and doing good service. I have been speaking in this place and am engaged in a number of places in the interior, expecting to reach the line of railroad soon at a place called Wellsborough, where I have an engagement for Sunday. I am engaged for the month of December in LeRoy."

MR. J. M. PREBLES writes : "I have had the pleasure of listening to Mr. John Collier from England, several times, and always with increased profit and interest; his matter is solid, his teachings high-toned, and his voice excellent. I am sure he will be found a most able exponent of the Spiritual philosophy. Such speakers inspired as they are to do a glorious work for humanity, should not only be kept continually in the harvest field, but should be encouraged in every possible way, thus hastening the freedom and moral redemption of our common humanity. I take great. pleasure in recommending Mr. John Collier as a faithful and eloquent advocate of Spiritualism." Mr Collier's address is in care of Banner of Aight, 9 Montgomery Place, Boston,

Prof. J. N. PIKE, of Vineland, N. J., gave us a call a few days ago, on his way to Ohio, where he has engagements to lecture at Salem, Massilon, Akron and Magadore. He has been holding forth in Iowa. Mr. Pike is an accomplished scholar, and an entertaining lecturer. Though be is not a Spiritualist, he would like to be convinced of its grand truths, which he will no doubt be in due time. He is doing a good work in battling against orthodoxy.

In consequence of the act of Congress, requiring all postage to be pre-paid at the office of publication, after January 1st, 1875, the JOURNAL will be sent three months to new trial subscribers, for 29 cents, after this

Philadelphia Bepartment

HENRY I CHIED M II

Nathe riptoms will be to eited and pagers play be duraned, at whitesale or retail, at the Kole Ni , Plotaletples.

The Barnes Will.

REPORT OF A MERTING HELD AT LINCOLNIHALL, PHILADELPHIA, NO. 1, 1874.

The president, Dr. II T. Child, said am happy to live in this age in which there is progress, not only on the Spiritual plane, beyoud all former times, but in every depart ment of life. Agricultural and mechanical arts have been carried to a higher condition than ever before, and are thus bleasing the world Human ingenuity has extended the labors of the world so that the toiling millions to-day erjoy comforts and luxuries that were un known a century ago.

Among the promising signs of the times is the fact that many persons who have acquired wealth, are disposed to be their own executors ; to distribute their property during their lifetime in such manner as to bless the world. The fact that a person has acquired property is evidence that they know how to dispose of it to the best advantage.

Notwithstanding the declaration that we sometimes hear that crime and corruption are increasing, we know that deep down in the human heart there exists a love of right and justice, of benevolence and truth, which responds nobly to every generous act. Even those who may fall short in their lives join in the universal applause for such deeds. To me this is a prophecy of the better time coming In our city we have many public institutions endowed by the liberality of our fellow-citizens. Among these I may refer to the Girard College, an institution founded by the liberal ity of Stephen Girard,"a proud monument to his memory. As a utilitarian, while I admire that massive marbie palace, I can not but feel that it is a vast expenditure for the amount of good that results from it. Over six millions of dollars to educate and support about tive hun-dred children. It seems to me that if Mr. Girard had left his large estate to build substantial school houses all over our State, and a permanent fund to aid in paying teachers, provided the districts should not raise enough to make the payments liberal to the teachers, then I think almost every child in the Sate receive an education in a Girard

There is a provision in the will of Stephen Girard that I do not like. It says " white male I am sure orphan girls are quite as needy as boys. I am not here, however, to criticise this good man, who, from his bright home in the Spirit land now sees that he might have done better, but I speak for others

We are to consider, this morning, something of a similar character to this. I allude to the will of ROBERT BARNES of Indians, in which, he devised to the "TRUSTEES OF THE INDIANA STATE SCIETY OF SPIRITUALISTS," and their successors, a large sum of money to establish a university in that S'ate. You are all fami! iar with the facts in regard to this will; how it was stolen about the time of Mr. Barnes' death and how the effort to establish a copy of the will failed, partly at least through the treachery of the counsel employed by the Spiritualists. I understand, however, that Mr. Exrnest Dale Owen, son of our worthy friend who will address you this morning, and a very promising lawyer, has undertaken this case, in conjunction with some others, and they have strong hopes of being able to establish the will, and thus give to the poor child-ren of Indiana the benefit of this noble bequest. After reading portions of the will be introduced

PROBERT DALE OWEN.

who said : I have had occasion to express to you from this place my conviction that the ethical and spiritual system taught by the author of Christianity is far superior to any of the great religions. The source of all is no doubt the same, but the inspiration varies in its purity.

The pity is,-the loss to society is,-that while millions assent to its teachings with their lips, there are scarcely thousands to whom they are a living guide of life. Take an example: "To whom much is given, of him much shall be required." But in point of fact do those to whom much is given act upon

Early last summer, I believe, in south west-ern Nebraska, there occurred what has been ern Nebrasks, there occurred what has been called the grasshopper plague, overrunning ten or twelve counties; it is said destroying every green thing as if by fire. These people were poor settlers, their crops the year before had partially failed. Now, according to the accounts we have, some of them are literally starving. It is in fact worse even than such a fire as they had in Chicago, for there are not fire as they had in Chicago; for there are not any left uninjured to aid the sufferers.

The estimate for the relief of these people, including seed for the year to come, is put at half a million. Now take such men as Astor, or Vanderbilt, or A. T. Stewart, or a hundred more millionaires throughout the land, what would it cost them, of self-sacrifice, to give a check for that amount? Not so much as for many of you to give five or ten dollars, or for a poor widow laboring for her bread to send them fifty cents. It would be but the altering of a figure on their ledgers. Astor, or Vanderbilt, or Stewart, instead of being worth perhaps fifty millions, would have their property reduced to forty-nine and a half millions. But is it a reasonable expectation that any one of them—or any dozen of them—will make up that amount.

If there be any period of a man's life in which one would suppose that this text, "To whom-much is given, of him much shall be required," would be thought of and carried out, one would think it ought to be when inen come to die. As we brought nothing with us into the world so we can take nothing out, ex-cept our good deeds. Bome one has said, what a man spends is gone, what he hoards he must leave behind him, but what he gives is his for-ever. It was in the spirit of that sentiment that Robert Barnes framed his will. He was not what is called a professing Christian, but in his last days he thought of the poor and needy, those for whom Christ spoke,—those for whom Christ worked. We may say of him as John Hay said of Jim Bludso:

He wasn't no saint, but at judgment, I'd stand my chance with Jim, Long side of some pious gentlemen

Who wouldn't shake hands with him. R bert Barnes took the same view of service to God which Christ expressed. "Inasmuch as ye do it unto the least of these, my brethren, ye do it unto me." And shall we say that he was not religious? 'The word resay that he was not religious? The word religion occurs but a few times in the New
Testament. How does the apostle James,
whose epistle coincides more nearly with the
trackings of Christ than any other, define the
word? Pure religion and undefied before
G d and the Father, is this, to wait the fatherless and the widows in their affliction, and to

keep himself unspotted from the world" Robert Bernes thought and acret for those who have no friend but G at , for those whose parents were unable to support and edugate them, who had no church or beneficial society to fall back up in for aid. He died unmar-ried, without children. Of course the will of suc a man was contested, as the will of Girard was, whom Barnes closely, followed in draw? ing up his will, with this exception, however, that while Girard restricted his benevolent intentions to "white male orphans," and to these, first in the city of Philadelpuis; hext in the State of Pennsylvania, Barnes made no distinction of sex or color or town or State. The poor children of parents who are desti-tute of means, who have no connections with church or sect of any denomination who style themselves Christians, or any secret society or fraternity," are his words. Such children would be admitted, as well from this State as from the State of Indiana.

The heirs were a dephew and niece, and if the reports of those who knew Barnes' domesite relations may be trusted, be expressed again and again, to the last, his intention not to leave a dollar to either, assigning for reason that he had thrice set up his nephew in business, and that the means he gave him were squandered by extravagance and excess, while the niece is reported to be worth half a million in her own right, and her husband worth three quarters of a million more. It is certain that they both knew well what his intentions were; and there is strong presumptive evidence that the will was stolen, for sinister purposes, from under his pillow within a day or two of his death. There are indeed in existence attested copies, and there is hope that the facts in regard to the theft can be proved before a court of just

But no matter what the legal points in the case may be, I should not like to go into the next world burflened with the sin of those who coutest that will like to sleep of nights, and there would be intile chance of that for me in such a case. There may be no punish-ment for such growing of a dead man's inten-tions from their original of jet. Those who compart has act may not only escape legal perally, but may perhaps pass, if they sucfor respectable people. Scribes and Pharisees, yet Carist said to them, "The Publicians and harlots go into the

kingdom of heaven before you."
There has already been a trial, and what do you think was the line of defense chosen by the counsel for the heirs? Not a setting forth of the legal points in the case, but a two or three hours' tirade against Spiritualism and the thousand evils which it was declared must follow in its train. I myself firmly believe Spiritualism, rationally interpreted, to be the one great civilizing agency of the world , but even supposing its moral influence to be as mischievous in tendency, as I verily believe that many Calvanistic dectrines are, what propriety was there in making that point at all ? The niece is a Catholic. Suppose the counsel for the will were to argue that she ought not to inherit, because if she did the money might go to the Church of Rome, which rotestants besieve to be a delusion. World not a judge who knew his duty street such a line of argument as utterly improper to be made? The case has been again opened up by the exer-tions of some of the friends of the orphan, new evidence in regard to the stealing of the will has been obtained, and the prespect is fair, if only the necessary money can be obtained to defray the expenses incident to such a trial. The opposite party have unlimited funds, and the poor with justice on their side are thus deprived of a fair chance. If any of you feel disposed to contribute to so good an object, I am very sure that your money could not be better applied. Dr. Child then read the following paper which he had received from Dr. Hallock: "We, the undersigned, agree to loan to the Indiana State Association piritualists the sum annexed t in aid of the costs and expenses of litigation in establishing the will of the late Robert Barnes." We have received about one hunsired dollars, and shall be glad to forward any sums that may be sent to us at 634 R sec street.

The Spirit World.

A DEPARTMENT FOR COMMUNICATIONS FROM THE INNER-LIFE.

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

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

H. T. C.1

CHAPTER FOURTH.

Life, Its Origin and Objects.

VEGETABLE LIVE.

The simplest as well as the most numerous forms of life belong to this family. Cells in-numerable float in the air and swim in the water almost everywhere. Among these we have the compton mould plant floating in the air until it finds a soil in which it can grow, which it does in thousands of the most common articles in domestic use, often causing great annoyance and loss. This plant which is a single cell with its ciliary fibres, finds a lodgment in these various soils and grows like a chain, forming a stem, roots and branches, resembling a rudimentary tree, under the field of the microscope. Another illustration of vegetable cell-life is the yeast plant, which finds a soil in many of the preparations familiar to the housewife. These forms of life, as well as the more complex, are all governed by fixed and absolute laws; and as law must be the result of intelligence, we infer, after long-continued observation, that every motion in the universe is the result of intelligence proceeding from, and directed by, mind or spirit, and we have never found any intelligence outand we have never found any intelligence outside of, or independent of, these. We recognize mind in two forms, localized, as in plants, animals, and man who being the highest of all organized beings, presents the most perfect intelligence that is known on earth. Second, general intelligence permeating the universe, and constituting what we understand to be and constituting what we understand to be God. The intelligence springing from these sources produce all the forms of living organisms that are found in the universe, first from God, the central source, and then through His influence from the local centers referred to.

Communications Through Katle B. Robinson, of Philadelphia. -

At these seances there are always a number of spirits from different parts of the country, who are watching their opportunity to give some evidence that they still live. This morn-

BIRD STERLING ,

says: The subject of Spiritualism has been a beautiful study with my son and daughter, and for many years I have erjoyed communicating with them and telling them of the beautiful home of the spirits. We know that those who

do right in this life will certainly find a home | illustrated, and their names are to be indented of happiners and peace in the beyond. Every one who lives in accordance with the laws of nature will not cally be prepared for this happy home, but will find that they enjoy the greatest amount of real bappiness here. I am very thankful to see that my children are looking forward to the time when they shall receive more evidence that the departed are around them. We rejoice to see that many persons are entering upon the investigation of Spirit uslism in a proper spirit and with a determination to find out the resity in regard to it. These shall certainly understand this; where ever they enter upon this investigation in an honest and truthful manner, not beasting of their scientific attainments, and at the same time coming to the examination of this subject with their minds filled with dark suspi cions and unkind feelings, for these will ever repel sensitive and truthful spirits. On the other hand, where there is a kind and truthful feeling toward the mediums and the spirits, we can not only come nearer, but can do much more to prove our presence and identity. Bay to my children that father and mother love to come and send thoughts to them in their far distant home . that we see the changes that have taken place since mother passed to her bright home; have brought them to a more Spiritual plane, sithough it seemed dark for a time. Now the way is opened for them so that we can lying more light. Say to William that I can see his prospect grows brighter, and that his trip to California will aid the Spiritual powers around him. I wish to send my love to the friends in Burlington, N &

ROBERT BARNES, OF EVANSVILLE IND.

Scaled in a beautiful home with the spheres of affection and sympathy around me in Spirit life, a telegraphic dispatch reached me telling me that Dr. Child was to speak on my will on Sunday next, and that my presence in Phila-delphia at this time would be an advantage. Ever ready and prompt to answer the call of a true Spiritualist, I am here this pleasant morn My sympathies went out for all mankind and especially for those out of the church and out of secret societies. I had swatched mediwas with much interest and seen many of them struggling hard with poverty, for although the powers of the angel world had come to aid them, yet they were not appreciated and sus-tained as they should have been. I made my will with the clearest and best common sees: that I had, and after looking over the whole matter I did what I thought was the best for all. I desired that something should be done to educate the children of Spiritualists and of all those outside of the church. I can assure you that I felt satisfied and happy when I made that will, and I never thought that it could be stolen as it was, and an effort made to perpetrate such a gross fraud, not only upon me, but upon the whole community that I had intended to bless. It has caused me much trouble, and made me feel sad to see the controversy that has sprung up about it. It seems so strange that they should have any doubt about what my will was. I know that if it had been left for some church or religious society, there would have been no such trouble concerning This is the first case in which Spigitualism has been brought up in this way, and I think the Spiritualists of the country ought to come to the support of the friends in Indiana. I am not at all discouraged. I think the matter is in good hands now, and the Spirits who have been aroused at the conflict which is going on, will come in strength to defend the right the same time we need your assistance. I feel that that will must be found, for they have not destroyed it, nor will they dare to.

Marvelons Powers of Spirits in Curing Diseases through Mediumship.

Mus A. H. Rominson, 180 Adams st , Chicago -My wife began to improve from the first night she put the magnetized papers on as directed. The first night she thought, or dreamed (she could not tell which) there were two ladies came to her and took the papers off and rubbed her head and manipulated her all over the body, and the ninth night it seemed to her there was present the Spirit of a man ; he also took the papers off and rubbed her head, and took down her pair and drew his fingers through it for some time, and then manipulated her head. She is not sure whether she was dreaming or awake. She thought it was really so. Was this really spirit presence or not! It seemed to her she had a long conversation with those ladies who spoke so kindly to her, and told her they thought they could cure her. They gave their names,—one as Annie Duncan, and the other that administered to her called herself Ada Hill. Please tell me if you know them, or whether it was a dream. Whether it was or not, she began to improve in health from that very hour. She is mending rapidly, and thanks to you and your spirit guides. She has a very good appetite and everything she eats tasks good and don't hurt her as it did before she commenced with your medicines. Sister Rob inson, we are very thankful to you and your spirit guides, for we have full confidence in your remedies. We will send by this letter, another lock of hair for examination to see whether we shall need anything more. May God blees you and help you in your good work.

John W. Hill.

Indianola P. O., Calboun Co., Texas.

In reply, Mrs. Robinson says that the spirits referred to as attending upon the sick lady were delegated to do so as members of the band of healing spirits who use her as a medium. There are a great number of them ; one or more is delegated to visit and cure (if the case be curable) every patient who applies to her for diagnosis and treatment. Very many patients see or feel the presence of such delegated spirits. They can only approach the patient, as a general thing, while the magnetized papers are worn as directed, in the silent watches of the night. Then they approach all whether they have a consciousness

It is often the case that the spirits hold sweet communion with the inner consciousness of the sick persons when no recollection of it remains in the memory when they awake from a sweet slumber, at other times a dreamy remembrance of it survives after they awake, as was the case with Mrs. Hill.

The names of her guides are seldom given to her, but Annie Duncan did give her name so one of her healing band of spirits through Mrs. Blair, the renowned spirit artist, but a very-short time before she received the above letter. The letter coming to her hand so soon after the announcement through Mrs. Blair's mediumship, it is a fine test to Mrs. Robinson. She has the promise of a symbolic chart in beautiful flowers, to be executed through the mediumship of Mrs. Bisir, on which each member of her controlling band will be aptly

toto the symbol of each respectively Ada Hill used to entrance Mrs. R binson and talk fluently fifteen years ago, but she has known nothing of her since, until this report reached her. She now supposes that she must yet be long to her healing band of spirits

This new and wonderful phase of medium ship, by means of which spirits go in person and cure the sick, is well calculated to convince the most skeptical of the truth of spirit com munion, and the great good that now does and will ever hereafter continue to result from it

ASTHMA CURRIS

EAST DESMOINES, IOWS, Nov 1, 1871 MRS ROBINSON,

My, DEAR SISTER I have come to this place from my home in Willoughby thinking to spend the winter with a cousin. The asth-ms which you prescribed for has left me mar velously. My highest aspirations are that thou mayest be an instrument in our Father's hands for relieving humanity of the multitude of afflictions that encompass them, for truly I have again been denied the privilege to pass away from this life. I can now he down at night to rest. On ' how good it is. God bless thee, dear sister. Many B. Wilson.

Importance of Early Renewals,

Our three months subscribers must bear in mind that they should renew at least two weeks before their time is out, if they wish to avoid the loss of papers, as the names of all three months subscribers are dropped from the list when the time is up, and we can not un dertake to supply back numbers. Please bear this in mind, and save yourselves disappoint ment and ourselves much trouble

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others must not from efforce but from w legal compulsion. Those who are owing us, and neglect to at-tend to this requirement, will find that our accounts will be placed in the hands of a cubector in their respective counties, who will enforce collection with all possible speed, but we trust we have very few on our mail lat who are so destitute of integrity as to require us to resort to such measures to secure our ast dues but of that we apply know more within the mexitorrty days

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PALE LILY'S PRAYER.

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Great Father of wisdom and truth, To thee we are looking for aid, For I 'specks on thee we must call, For 'tis said that by you, we were made; -Then if you are the creative power, To you for repairs we must go, For the whole of humanity needs fixing-At least the Hullwoods say so. nd now, Great Father of truth, If it is in thy power to bend, Just, please, come to your children And this earthly quarrel now end Let peace and love be their motto, As onward through life they all go, And not be for tattling and & mischief,"
And don't let the chiefs Woodhuil so. And, Chief God, if you can, yet I doubt it, Just spare some of the love you possess,

To these poor erring mortals And give them a spirit to bless; And if these children of yours Have a mother now dwelling above, -For, of course, Calef God, you are married, Or why that we, in your code !-Send ber down to this earth they inhabit, If she can not accomplish it there. But, bring some milk of human kindness If the Limb has any to spare, For me tells you the children are needy, There's lacking of both food and drink-

For if one gets one cent more than another, They go for it sharp, you better think. And, Squaw God, one thing I would mention, If not out of place, in my prayer, Do the sweet, darling, good angels Wear such humps on their backs, up there if not just tell them how needy
The squaws of this earth seem to be: Bring them a pattern of case and comfort, That the bodies you gave them can be free. Some are laced so tight it is painful, Their wriggling and twisting to see, And painted and stuffed full of cotton-

'Tis a pity, Squaw God, you can't see. Now, if that is the same with your pattern, I pray for the Davil to make one for me. They say Chief God made a law, And 'twas written by His pure hand, To dictate and guide his children So they'd be a power in the land; And the record says man was fashioned In likeness most perfect of God, And woman was made from a bone, (At least it reads so in His word.) Now, if Chief God made man so like him,

Why do they eary so much, one and all? Some are red, black, white or yellow, Others are fat, lean, short or tall, And woman is but one of man's bones To receive both his caress and frown;-If it was so, Chief God, in your day, Now, with the rquaws that won't go down. And was it you, Chief God, bade them fix up Or was it Squaw God bade them paint? For sure they look more like red warriors Than dear, sweet earthly saints! There's lots I hear them reading-They say it is from Chief God's word; Yet often I think they are crazy, 'Tis such a queer mess that I've heard; One place it purzled me greatly,
It reads, I believe in this way;
That Jonah swartowed a whale's belly
And vomited it up the third day.
And that Daniel was in with the lions,

And was saved by your wonderful power, Now, that's "too thin," God, for Barnum has

That will stay in a den by the hour; And they never give you any credit Of saving them in such way; But say it is by their lessons They give the ilons each day. Then in another place it is spoken Joshua commanded the sun to stand still hat Israel might have it as a token, To morder till all got their fill! Now, Chief God, had you forgotten, Just before, you had written like this: 'Thou shalt not murder another And ever inherit my bliss? Then I hear them read a commandment, From another, thou shalt not steal! What's the difference, to borrow and keep it And your Ged-book that passage reveals? For you told the children of Israel borrow much silver and gold, To build for yourself a God-house-

Such meanness won't wash, now-a-days, I'm Then they read how your heart's idol," That terrible murder did plan, To get the daughter of Eliam He sacrificed that noble man ! Now, how can you be full of goodness, Yet pleased with such horrid deeds? If your God-book examples your goodness A better God your children now need. But why do they harp on the Bible? Me knows 'tis a miserable plan, For 'twill play any tune one wishes, If touched by the fingers of man! And I begin to feel, Mrs. God, That you are a form without spirit,

To hear me teasing God so And not answer my prayer, if you hear it! Now, dear Mother God, I am asking For aid for your children of earth, And you know how much they are needy-To prepare them for a second birth! Now, Mother God, I will tell you, The first on the list, in my prayer To you is, to give to your children A little more patience to bear; And when you hear your children Speaking so bad of each other, Won't you send some angel to rap To bid them just reason together; Please say, dear angel, the erring Perhaps has had nothing to cheer, Which makes them more cross and fretful Than those who are blest from our sphere And when you see their selliction, And sadness is marked on their face. Bend to them another kind angel With blessings, patience and grace And when one's tongue gets untruthful, And they speak wrong of those o'er the way, Oh, send to them one of your purest

Then next, is poor fallen women, Trampled by both sex I see,
Justssend to their help your boy, Jesus,
He said "As to them, so ye do unto me!"
And if that good angel, Charity,
Is not too busy to pass by this way,
Bend her to teach how to widen their blankets, For I feel they are narrowing each day. Now, Squaw God, I wait for the answers This day I have made in my prayer; As Heaven is all full of angels

To teach them of truth, now, I pray!

Chief God must have many to spare!
For the people are ready and waiting,
And longing for angels to bless;
To teach them on earth how to live,
And how to gain a home with the blest.
Now please answer quickly, Squaw God, All the 'tickular points in my prayer, Come, spill out a heap of your blessings For me knows you have plenty to spare!

*David. †Beth Sheeba. ‡Urlah.

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LETTER PROM CAPT WM C. TROMAS.

BRO. JONES - By request of the friends of this place, I will try and give you for publica-tion in your valuable papar, a history of a few seances that I, among many other friends of this place, have had the pleasure of attending. Our medium was the somewhat noted trumpet medium, JENNIE COURTNEY,

of Crawfordsville, Indiana. She came to our place two weeks ago, and held eight circles, all of which were of the most converge kind, but it would be asking too much of your valuable space to go into the details, so I will confine myself to the last one I attended before she left for her home.

Miss Courtney is what is called a "trumpet medium," that is, we all sit in a circle in the usual way, joining hands, the medium not sitting in the center of the circle, a let Harry Bastian and others, but

TAKING REB PUBITION in the same with the rest, allowing a skeptical person to sit on each side of her, and hold her by the hands. The trumpet is made out of

WAFER TIN about thirty inches long, the size of a butter plate at the bottom, running up cone shape to about the size of one's little finger at the top. This trumpet is placed in the center of the circle. At this stage of the proceedings the medium is controlled by a little Indian Squaw, by the name of

PALE LILY,

who always arranges the positions of each sitter, according to orders of the guardian spirit or chief of the medium's band, so that the circle may be as harmonious as possible. Now this little hily is full of talk, and is rigidly truthful, or, as she expresses it, will not tell, "biggums," and can most accurately describe your spirit friends to you if they, be present and present themselves to her for description. Now all persons in the circle join hands with the trumper in the center. The lights are blown out, and all are requested to sing some familiar but lively piece,—for we are told that the guardian will speak through the trumpet first, and that he is a young man of a lively disposition and turn of mind. In a very few minutes the trumpet is up floating in the air,

HUMPING AND BOUNDING cil of different persons heads. Soon there is a blowing noise heard in the trumpet, and then a voice, clear and distinct, as any one's in the room, sounds from it with the friendly greet-ing of, "How do you do?" Instantly the singing ceases, and now we all have the privilege of asking all the questions and doing all the talking to this spirit that we see fit, he treating all courteously and gentlemanly, although there are dozens of questions asked every night that would try the patience of any ordinary mortal. We call him "E," Perhaps ordinary mortal. We call him "E," Perhaps it would be well enough to give your readers a short history of this E. When in the body he was raised to manhood by the father of the medium. He was an orphan child, and his name was Ephraim Pannel. When he had reached some 17 or 18 years, he conceived a love for this medium, which was returned, and a marriage talked of, but was objected to by the father of the medium, when they, not having the fear, nor knowing the power of the father, started off on a "runaway match," but was overtaken by the parent and the girl brought back. This incensed Mr. Pannel so that he joined the 71st Indiana, and went to the war. In due time E, (for I shall call him that after this) with several others got a furlough to come home. Arriving at Indianapolis, seven of them stepped into an esting house, on Virginia Avenue, and bought some huckleberry pies, and est them. All of them

WRILE POISONED: three of them died, E among that number. He says in giving me this bistory, that in less than two hours after, he turned blind and fell in the street. His body was put into a cettia and the lid fastened down. This was on Thursday. They shippped his body to Peru, ind., then to the village of Mexico, Ind., and on Saturday evening they opened the cof-fin and his mother took his body in her arms and then his spirit left it, - he having laid in the ce flie all that time, suffering ten thousand

Right here at this point, he exhorts us never to put the body of anyone into the grave until decomposition has set in; and what makes this romance of E more sad, is that in eight more hours, had be remained in the body, he would have been married to his medium, though at that time nor for years after, did either one of them know any thing about spirit communion. Since she has become a medium, he is

HER GUARDIAN. and he seems as necessary to her existence as any thing else, she deciaring she could not live unless E would talk to her every few

days. Now we will go back to our circle. After E has talked from one-half to three quarters of an hour, he sets the trumpet down and we resume the singing, choosing the song of Auld Lang Syne, as better suited to the next person-who would control the trumpet. Soon the trumpet is up and a voice loud and clear, but with the ring and tone of a Baptist preacher, no more like the sharp witty sayings of E, than black is like white, but on the evening in question, opened with prayer, after which he gave us a good long lecture on morality, the spirit-world, and how we should live here that we might enjoy the next. He confirmed what all spirits teach, that we are saved by our works, and that we make our own heaven and our own hell, while here on this earth, and that we take them with us. This spirit we call Dr. Myers. He says he lived and passed out of the body in the State of Ohio, and that he was a preacher and quack, although he belonged to what is called the old school practice, and was considered one of the best in his time, but since going over to the other shore and meeting so many spirits that he sent over there prematurely, he thinks he was nothing but a quack. He often now holds what he calls magnetic circles with the medium and the sick, diagnoses and gives prescriptions, but you will always notice they are purely vegetable. · After he is done talking, he sets the trumpet

down, and the guardian E takes it and begins what is called the

TEST PART

of the circle, which consist in the describing spirits present, and the giving of the names in full of the spirits described, also telling the manner of their death, particularly describing any peculiar traits of character or peculiari-

ties of body.
On the night in question, E described eight different spirits and gave their names; and by the way, he will not describe spirits who will not give their names. The first spirit des-cribed was an old man. He said he was very fleshy, large stomach, full face, hazel eyes, hair turned gray, were it parted in the middle

and combed right back, cut square around; was most always laughing and when he did laugh, he shook all over. He also had a book under his left arm, and he says his name is Wm. Carkins, and when he was in the body he was a Methodist preacher. This spirit was fully recognized by many who knew him when in the body. The next was a lady, fully described; hame given as Lizzie Peirson, and fully recognized. Next was a young man by the name of Henry Blessing, fully recognized.

At this time, we all got to talking to one another in the circle, and one Mr. Smith told us to hush and let the spirit do some more describing, when E speaks up and says, "Mr. Smith, I will give you a dose that will soothe you." He commenced and gave a minute description of a young lady that was standing by him and giving her name also; this was a splendid test to Mr. Smith, for no one present but myself and lady knew anything of Mr. Smith's antecedents. I knew the young lady while in the body. All the time these tests were being given, Judge McConnell, who was present, kept asking the spirit E to tell him what spirit that was that was patting him on the head and face. So after describing Miss Kate Smith, he commenced by telling the Judge that there was a little boy with him that seemed to be about three or four years old; that the child had been in Spirit-life quite a number of years, and was brought there to be described by his (the child's) guardian, and that they gave him a name so long that if it was written in a running hand it would reach half the length of the trumpet. Says be, "I will see again if that is right, for sometimes they give me wrong names." Di rectly he says, "I will risk it." He says his rectly he says, "I will risk it." He say you know him . The Judge says, "I do. He was my son." Then the spirits went to work and described the guardian spirit that brought the child, giving his name as Thomas McConpell. He was recognized as a brother of the Judge's and had been in Spirit-life some twen-He was recognized as a brother of the ty-four years. He also described a young man and gave his name as Wallace McConnell who was killed by a horse. Wallace said tell his father and brother that there were no horses to burt him now. This was a splendid test. He also described another man and gave his name as Reuben Blessing; told of his death, which was caused by a team running away. I have not gone into the detail of these descriptions : hence they will fail to have onetenth part of that interest about them they would have, had the readers been present and heard for themselves.

The circles with this medium do not require POSITIVE DARKNESS ;

on the contrary, with a large circle, "say of wenty persons," the light can be taken in another room, the connecting door closed, then the transom opened, which will admit a bright light shining on the ceiling, while it will be dark below. When they are talking through the trumpet, the spirits will by request float the trumpet up to the ceiling that all may see it, and see that it is not carried by mortal hands. E also floats the trumpet around over your heads, and joins in the singing with the rest, giving us all the tests that any man of

reasoning powers could ask for. We who have sat in Mrs. Courtney's circles, consider her one of the best test mediums in the world. I know this is a broad swoop, but when we take into consideration the test conditions that she submits to, not having to sit in the center of circles and be tied, or hands filled with flour, or placed in a cabinet and no one allowed to go about until they have had time to get into their ropes, or filled their hands with flour again, but Mrs. Jennie Courtney sits right in the circles with the rest of us, joins hands with the rest, talks and laughs, asks questions of the spirits the same as any of the rest, always inquiring about the folks had left there going to school; afterwards receiving a letter from home confirming what the spirits had told her. When I take all these things into consideration, and also know ing that she can go into a room that has had few circles held in it, with four or five persons, and then it can be left light enough to see, all these, also the trumpet all the time-see it floating in the air and intelligence coming out of it, which claims to have once lived on this earth in the body, giving us proof positive of their identity. I say with all this and plenty more that hight be given, I claim that as a

" PROOF POSITIVE MEDIUM," she has no superior that I have ever met or She is of medium height, black read of. hair and eyes, fair complexion, and will weigh about 160 pounds. She is stout and healthy, although when she sits in circles regularly for two or three months without rest she has bemorrhage of the lungs, caused by the heavy draw that the spirits make on her langs while talking through the trumpet. e She will be with us again in a few weeks,

and we do hope that she will conclude to stay here all winter. This is a good field for her to work in, and one that always appreciates a medium, especially financially. If Mrs. Courtney comes again I will try and keep you posted in regard to our circles, and when we get anything new from the other shore, I will be happy to let you know. Oxford, Ind.

Boices from the People.

MEX:CO, MO .- H. B. Day writes .- The cause is slowly growing, even here.

ATLANTA, GA .- Wm. G. Forsyth writes .wish to call your attention to the 2d chapter of 2d These, especially the "th and 10th verse. See how trolly Paul, or Christ the controlling spirit of Paul, for told just what we find to be true at the present

LAPEER, MICH .- J. W. Hazzard writes .- May you live to scatter broadcast millions of copies of four blessed Journal through this free and enlightened land. I profess to be a progressive be-ing in trying to be good and do good here, and be-lieve in progression hereafter.

ATLANTA, GA -F. F. Taber, M. D., writes.-I can not do without the JOURNAL. In fact I am impatient if it misses to reach me the day it is due. God bles you for the good work you are doing Go on enlightening the people, and may the Joua NAL ever thrive, is my wish.

SHERWOOD, WIS .- J N. Blanchard writes .-I am pleased with the Junnaal. Let there be no compromise with the free-lovers. We must stand for principle. When they see their error, and come up where reason controls the passions, we will welcome them to our society, but will not in dorse their free-love.

CORYDON, IOWA .- F. W. Flower, M. writes.—I wish you to send me the RELIGIO-PHIL-osophical Journal for three mouths. A friend sent mea copy in which I find some things that seem to me reasonable and some that seem quite as unreasonable. "I want more light."

E. WESTMORELAND, N. H .- Eillot Wyman writes.—I admire your course in the advocacy of true Spiritualism; that is in exposing all impostors, and publishing all candid, reasonable arguments, which are calculated to aid investigators in arriving at just and correct conclusions, whether at first such exposition, by being made public, seems to favor the Spiritual philosophy or not.

NEWARK, O. - J. R. Scott writes - The Sher-mans-father and son, are here and are doing good work in the wake of the "exposer" Baidwin. Some of the iron clads are attending their seances with wonder and astonishment, and some of them are ready to swear that the mediums do not pro-duce the manifestions

PINCKNEY, MICH - H. S. Sigler, M. D. writes. -We are considerably agitated over Spiritualism at the present time. In our village there resides a number of believers in Spiritualism, and we would like a good test and speaking medium to visit us. We can raise sufficient means to defray expenses, and as there is an Advent man exposing Spiritualism here now, we want it vindicated.

PLYMOUTH, ILL. Wm. Darnell writes -1 I have been reading Spiritualism for twenty years or more. I have read much, but have seen nothing that was calculated to prove the fact. I broke my orthodox infantile impression at an early date of my earthly career. I am now about to com-mence my 7-th winter, and no doubt will soon hid farewell to these mundane shores.

H KA, MISS - Wm. J Hart writes - There is a spirit of inquiry in our midst, and many are dis-posed to investigate, but rather timid about it. posed to investigate, but rather thind about it, any amount of orders from the various publits, "not the have anything to do with it as it is from the Devil." But despite all orders, there are a few who will investigate. We have one or two circles formed, and some salisfactory demonstrations. We hope soon to be able to give some good

DRY HILL, ILL -W. M. Black writes - The lours at, is doing a magnificent work in this section. It really seems as though the unseen mes sengers from heaven accompany it on its mission sengers from heaven accompany it on its mission of evangely all reform, making it really a shining light-arrying to many beviouded minds the "glad tidings of great joy," "Peace on earth and good will towards men." May its light be hastened in percased numbers, till it reaches every hamlet in this broad land.

HORICON, MINN -Jerusha Town writes -1 feel for one to rejoice this night that I have a dear brother and sister that have come to the conclusion to read your rich and glorious paper, and I would say that I try to get all I can to read it, and am willing to stand as a witness and testify to the good it has done for me in lifting me out of the mire and clay of orthodoxy, and placing me on a

ROCHESTER, N. Y - Mrs. A Howard writes The 9th of April next, 1875, completes my thirty ninth year, and only five months since I be came a reader of the KELLOGO PHILASSIPHICAL JOURNAL. Your beautiful paper is the Fountain of Reason, explaining the insateries of life. I now believe in spiritualism -not Ipe love, and the grief of years is turned to dreams of blessedness and peace. I am the mother of three children, but my darlings are in the Summer land.

GOOSE RIVER, D. T.-A. Apold writes well pleased with it, that I have come to the con-lusion I could not do better than to avail myself of your most liberal offer to new subscribers. The Journal has not converted me to Spiritualism as et, but I like the way it exposes sanctimonio hypocrites, and those large brained gentry whose religion consists in breaking up families with their elixir of life, and loose ideas of the marriage relation. So please keep the Journal coming to my address.

WELLSVILLE, MO -Mrs. C M. McIntyre writes. - You say you are building a new publish-ing house. God speed you in your noble enter-prise. May your untiring effort and noble exam-ple set to work the best brains and hearts in our nation, and assist you in proclaiming the philoso-phy of Spiritualism. There comes to me a proph ery of the glorious future. I feel the great pulse of bemanity bealing in such perfect harmony way down the future, that # thrills me with a silent

NEPONSET, ILL, -8 Simmons writes -1 send ou berewith sixteen trial subscribers for your valuable paper. The people in this icrality are arousing from their lethargy, and awaking to a sense of the grand results that are being accom-plished elsewhere by the working of the glorious spiritual philosophy. Though reared in the back-woods of religious superstition, and unable fully to appreciate the infinite capabilities of this new dispensation, yet by the aid of zealous and scru-pulous laborers in the Spiritual vinsgard, unshack-eled by the free just dogmas of groveling parasites and egotistical barns cles, their future is hopeful. Although at first hesitating to subscribe for such a radical paper as the Journar, I venture to assert that a great majority of these trial subscribers will enlist permanently as patrons of the progressive literature which you have succeeded so well thus far in supplying.

HUBBARD, OHIO -Mrs. Wm. Brisbine writes. I saw my late husband, who passed to spirit-life March 234, 74, on the evening of Sept. 15th, after retiring to bed with a friend. I had been in bed some five minutes, when I saw my husband sitting! in a chair of very fine and complicated net work. His dress consisted of a white robe reaching to his feet. The chair was standing in a kind of boat of the same workmanship as it was, his head was bowed as when in the form as if in deep study. He looked very feeble; did not speak. The boat in which he sat was raised about two feet from the floor. He appeared just at the head of my had moved startly as if on very atill water, find bed; moved gently as if on very still water, and passed down and around the foot of the bed, and then appeared to melt away. I was wide awake at the time. The night was clear and the moon caused by room to be so light that I could have perfectly recognized any one in it,

DES ARC, ARK, -Prof. L. L. Cross writes .-Spiritualism is making rapid progress in this vi-cinity. I have organized three circles, two in town and one in the country. We have one writing medium, and one rapping and seeing medium. I have made arrangements for Rey. Samual Watson, of Memphis, to come here and give a course of lectures and bring a good test medium with him. I think after he gets through, half of the commun-ity here will be Spiritualists. We will then form a Spiritual society and rent a half for the pur-pose. I am condent a good lecture and medium would do well here in this State any one who an-ticipates coming through here can'address me for information, I would be giad to correspond with them. Your RELIGIO-PHILOSOPHICAL JOYRNAL has been the cause of this great change, and may you long live and publish it for the benefit of hu-manity. There are no free lovers here and I hope manity. There are so fo there never will be eny.

AMBER, MICH.-V. Parkel writes.-1 wish through the columns of our beloved Journal to make a suggestion to the Spiritualists of Uccana and Mason Countles, Mich.; that is, that they, meet at Pentwater or Lodington, and consult on the propriety of trying to get a speaker to lecture oc-casionally at one or the other mentioned places, on the Spiritual Philosophy. The reason for my of-fering this suggestion to the friends of Spiritualfering this suggestion to the friends of Spiritualism, is the fact of my receiving a letter a few days ago from a person in St. Louis, Mo., saying he would be glad, if the friends wished, to come and lecture in this part of the State. He is an unconficious trance speaker, and has one of the gifts that St. Paul said some have, of discerning spirits. In private circles he demonstrates the fact that our friends still live. Will not some of the friends respond through the Journal, and perhaps they can propose something better.

DEERFIELD, IND —F. E. Massey writes.—I am trave into all my time. I see many strange things under the sun. In passing through Madison County, Adians, on the 4th of this month, I was fattrained by what seemed to be a mound. On nearing it, I found that it was an ancient fort, consisting of two acres of land. All around the outskirts of it was a bank of earth, seemingly put there by human hands. The bank was some eighteen feet high. On this stood the largest of oaks and walnuts. Inside of this wall was a trench extending its whole length, some twelve feet below the level of the earth, and—I think, ten feet wide. Then comes a beautiful level of at least one acre, in the center of which seems to have been a well. At the south side there has been a gate-way leading to this lovely center, now covered with beautiful trees of all classes. From this gate-way is a bridge of earth, just wide enough. this gateway is a bridge of earth, just wide enough to pass one wagon or buggy. The trees are so arranged as to make a road clear around this beau,

HAVERHILL, MASS -Henry T. Packer writes. Although a stranger to you, nevertheless, as you are in a position so as to bring out the claims of the real deserving, I ask the favor to call the attention of the friends of progress and the public generally to a favorable consideration of Mrs. S. A Hyder (formerly Rogers) as a lady of superior gifts and a reliable medium. As a psychometrical reader, she is very interesting and accurate, one of the best test mediums that I have ever met with, as a medical character, none are better. Those that need a speaker can do no better. Those that need a speaker can do no better than invite this lady to their rostrums. I must not omit that Mr. Hyder is a gentleman of real merit, with good healing powers. Mr. and Mrs. Hyder have left Haverhill and located in Salem, Mass. We hope the friends will appreciate them. They have left many friends in Hayerhill, who will ever remember the sweet messages given through Mrs. Hyder, from the dear ones gone to the Summer-We recommend these mediums to all as



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Mr W H Matter of Name is in noch an through whom these byantiful mainty-ral massive first given. His arrest, a few years site; in New York, for taking these pletures his subsequent from and harveuble acquit tal rendered blin at ones fatures times quehtly his per tures have been sought for from excite quarter of the rivilized world. Thus he is scattering bloodcast ravel that shall spring up and bur from and diving an amount of good which is uncalculable

Mr. Mumber Lie made us SPECIAL AGENTS for the said of his laters sting picture s.

As many who have pittings taken the not care to give publicity in them. Mr. M. is somewhat limited in the binner of specimens, but we append a description of star of these which he thinks the pattice will not on out to being distributed

Mrs. Eastman,

The add to serve to Deal medium The sport a few controlling goods and is remarkable for the plaintees and the maintee of control

Mrs. Charter. E. Boston. This he is very excellent picture, the high hearing a the drain. The articles belong a the drain. The articles belong a the drain. The articles were the extent to table, while the effect to one hand a long out to find to one hand a long out to flowers, requesting mental that the spirit wants result found on it. As well be seen the request was granted. Berrieves

Emma H. Britten. PHENERLY Emma Hardinge. This is a very byantiful theory, and shows the special of the coal for the distriction of the coal for the distriction and heading over for Lie sevals the beginning a tyen-come less of music composed.

Capt. R. Montgomery, be included a flower to the plant daught for highling a flower to the face that the plant daught for highling a flower to the plant of the plant was facility to the Sparst and facilities and

Moses A. Dow, Ed Warrey Magazine.

The spirit form represents. Male: Warren
This young lady was as sistant utilities of his paper and heing fatheries was drawn to him as to a lather Mr. D. is a goutle man of weath and high sortal post tion; and the full enters ment of this points waken it computes and extellibrates. A pollum of Maled Warren, taken white in the form, and kindly formeded by Mr. Dow, for resuperised, and be had it desired.

John-J. Glover. Quincy.

The spirit here represented in My televier another and fully recognized by all that knew her. In comparing this with a picture can have if desired, the law mass a work to be recey remarks the and satisfactory. Sparit form of a young lady to whom Mr. W. was engaged. She brings with her an anchor of flowers emblemon, hope, in the cross bar of which is her corrections. This picture is fully

Herbert Wilson,

Mr. Winslow.

Mrs. Tinkham.

Mrs. Cottrell,

Mrs. H. B. Sawyer, Winone, MINN.

Master Herrod, N. Bridgwater, MASS.

remarkable one. Over the head of the lady appears a crossn of light which Mr W says is a fitting emblem, as she was a very spiritual Sports child, fully recognized. This picture is a remarkable one, inasmuch as it shows the power of apirits in moving taughtle objects, the child baving raised a portion of the sitter's dress.

revoguized, and a beautiful

Spirit cousin and brother. This picture is fully recog-red, and is certainly a very remarkable one. Over the

Spirit child sitting to its mother's iap. This picture is also a most excellent test, not only from its being readily recognized, but from the correct name of the child, which plainly appears in a wreath of flowers in its lap.

This is certainly a most wonderful picture. The sit-ter was impressed to place her arms in the attitude of he ding a child, while behind stands the spirit hughand, and playes the spirit babe in its mother's arms.

This young man is a medi-um. Before sitting for this picture three spirits offered to show themselves, repre-senting Europe, Africa, and America. As will be seen by the picture, the promise was fulfilled. Also a picture was taken while entranced, and shows his double.

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There is much that is semimental, holded, there is true pours or his manner of formal which some of our Americans by the defriends, in the place and occupations which their family paints in U. where depart of spirits five again, and in the longings of the rown --- ; . #III to condition with the dead. In this was they entire to be and if day dreamers, encouraging their imagination to surrouseff it measures to be loved ones, or in the solutides of the forests, where there are no seriods but the monning winds, they timey to Comedica 12 it own spot to the wing to mar away amongst the abouts and beyond the azure share W. the young brave follows to be plong resting place the representation as a but recently was his bride, and whole a congregate mod had recently and old, stand around as erect and as mute as the trees in these makes the the widowed husband himself tills up the grave and hards occur a but, apparently unwilling that any other hand show a way These fast offices for the sieparted

There is something affecting to the wall dark asptances at the going duity to kindle a fire-based the newly mode gray of the self or a having served him for scores of years, has now gone or startle largely hunting grounds before him. Here, for mater days after the decision has spreads her smorning and evening meal, and here he want for the end seems to be conversing with her. There was sentiment also in the matewhich suggested the but itself as a fitting toms-for the wife with men, ested that the house made devalate and dark by the going out of that I for which had been the light of this solftary cabin in the little charges of the wilds, should be closed forever, and be never more profuned by submet ing it to the uses of ordinary life; and therefore her grave is dug to menta he-floor, the door and windows battered up, a high tence level and out the mausoleum, while another cabin is constructed for the ben and fam -

In like manner there is much that is pleasing in the care lest med to the Chinese upon the burial places of their dead, and in the various depreserving the fragrance of their memory. The deceased as that I having departed " " passed from this world, " as " not here." as is gig left this dusty earth," and as "gone to heaven." So delicately district. touch upon the subject of death. Almony devices here been my at 4 to perpetuate the memory of departed ones, such as by portracts hinter up in the house, by tablets on who have it writed the panes and tilled it. The ceased, the touch itself and the inscription upon it, the coming so a inthe dwelling entirely devoted to the spirits of any stors and departs i members of the family, the remembrance of these departed spot is it ill incoof family rejoicings, the provisions mode for them at the se ract of the X w Year's festival the same as though they were present and person the participating in the fistivities, but especially by the annual fished in the spring of the year called the "pure and respletedent formal to some gates of the tumbs and of Hales are supposed to be noticed I and the san for the space of thirty days, to give fiberty to all the space to a very time earth, to mingle once more in former so uce and to be regal of the low mosts. which the living may make for them, and to carry back with the more than [1 Overlayed Monthly, San Francisco, Vol 3, pp. 21-21 | region of some than supplies which it is supposed they will need till the gates shall be on ned again. At this season all who can command the means wolf then an extrat burial places in families, spend much type in retoning them and cometimes in planting flowers and trimming the trees and shrubbers, and pear ple who see only these marks of respect for the dead, and know the how much idolatry is mixed with it, see nothing which is repulsive that much that is Simmendable. When, however, we become a quanted with some of their superstitions respecting the dead, and when we know that they not only presume that the souls of those who have left the world need to be fed and clothed and amused the same as whole in the Judy that that they also fear their wrath or seek their aid, and then fore worship them with religious rites and address petitions to them, our admiration stranges to pity. Some of these superstitions the residents of a abhorn a have had opportunities of observing, but the exact measure of many of the fiveral deremonies may not be generally understand

In the treatment of those nigh unto death there is something that which feems inexplicable, for in one-case Those about-making they two hongs of worlds are waited upon with great tenderness, and the hest room in the house assigned them as the place in which the last act of life - dram r shall be performed; while in another case the dying one seems to be almost entirely abandoned by former associates, and some desolate corner, a place in the cellar, or an out-house is given him-as the place where his doing bed

shall be made. It is indeed sad to see what we sometimes have to witness - poor front less mortal that has fought life's many battles and fought them to the end to find himself at last without a comfortable place to lay his worn out, ach ing body; no friends to minister to him during the days of increasing weakness and in the hour of dissolution. And why is there such treatment of some of the sick who are supposed to be near to death? The reason is, by cause those within whose house or upon whose premises a person may die will be under the necessity of making provision for his burial. (if there are not relatives of friends to do it) for if they refuse to do this they may expect to be troubled by the spirit of the deceased. There are also had omens connected with death, which none are willing to have about their houses if it can be avoided.

The body after death is laid upon the floor. The precise reason for this very few will undertake to tell; but when an aged Chinaman account d for the practice by quoting from some of their books the phrase, "born of the earth and changed back again to earth," we fancied that we saw a trace of tradition following down through all the generations since the guilts pair in Paradise heard their sentence, " Dust thou art, and unto dust shall thou return." While lying on the ground or on the floor it is that the soul or souls are supposed to be taking their departure from their original timement: The Chinese speak of the "three souls and seven spirits" of a person. The first, or three Wan, are the spiritual soul, and are supposed in be the energy of the Yang or the male principal of the Dual powers; while the seven Peh, or the animal soul, are supposed to partake of the Yim or the female principal of the Dual powers; these are sometimes defined as the powers or faculties of the senses, nervous perceptions, and animal spicits

as distinguished from the reason." No Chinaman can give us a very clear account es to the disposition of fill these souls and spirits after death; but in some parts of the country there

is this belief, via that of the three wonls, one abides with the body and the codin, and hovers about the tomb, the second takes up its abode in the ancestral tablet, and is the spirit which is worshiped in the hall of appendors. and the third goes direct to appear before the king who is represented as holding his court in the infernal regions. There this soul is judged, and the sentence is passed according to the character and deeds of the person while loving, or according to the intercessions and offerings made for it by

Rates for the dead vary somewhat in different parts of the country. In some places while the body is on the ground and the souls are departing, a Rouse pricet is employed to chant portions of their ritual, accompanied with the heating of goings and from- and the explosion of polader crackers The noise of drams congs, and cackers is for the purpose/of frightening away evil spirits. The firing of gules and crackers, however, is not common and most the Cantonese at their funerals, we are told.

After death, articles of food are placed wear the body, abundant or meager as ording to the ability of the friends. These are supposed to be for the supply of the departed spirit. Some of the provisions are presented to the mouth of the departed to a dest son or if there is no son present, there is some other near series or friend, who kneels breade the body waste feeding the sport.

I regulations are often expended in drawing the body for its journey to the model of sparits. The best suit is port on, or new garments are provided the aighout, and of cortly materials where there is sufficient means to meet the expense and where there are not means, cheaper materials are used, and even garments of paper have been employed, which may be put together meuch a way as to resemble challing very closely.

Much solutione is expended on the subject of the "longevity boards," . cothin, the desire being to procure that which he most durable. In China the and often provide offins for themselves beforehand, or sons make presented the affiche to their parants, thus furnishing a proof of filial reand, and putting at rest and solo ands of the parent lest when dead there tought not be furnis-sufficient to produce the "longeraty boards," and furnish there a becoming ban-ai-

Who a the healt is washed dressed, and prepared for the roffly, and corare twilly a white cloth, table and problements are set for the reguling of this problement, and also to apply see such other spirits as may be hovering the first sports, and area for appears with a their sports as may be hovering are not. Among these provisions there must be five kinds of animal field received, also a variety of cakes and distributed gratables with fruits with a rate to a. The sportation may notice. which lowly and field forther in a various and the algorithm of the adjoint and the court, we have a maked this and fine and variety of flowers. All those are been so to the grays at the time of its our exent, who so they are again arranged aromater and sufficient recommend where an arrangle may be the dead, and are then seen set a mar terianness a constant to the family and

Before the lasts of the Landbe well a code by the offerings remain room the bear making 62 woman story they decound what here the air the sound about the was in a. The side community, but doughters in The second of the part of the wanter, local attendance only

The standard of standard and acting the sugar property for the beneather of some back of the standard the standard regrets for the beneathers, and dip and he has a distinct these wheeless been robbed of a front, et of a . support a distriction. The specifies are generally improvised, but some spirals for a market who had been being been walled over my roads

and found where we is speed, may not in the heappurty to the dimension areas a large manager to the form of the state of the st a part shout to improve to the restrator was plug, from Directors, on a section of the parties parties your heart is form, but we the second of the second of the second process and process from the west of the second the signification of the state of the state

and the remain as the bond of the living an inheritor of from de and able to an art remaind? The a so talented and was filling any litest to the it I to be one an efficient the empire, even is Aprille of " And parkage another adds . "Of those oughtest to have is a section of the tree town the hope of the inhabitants, and to whom it where the allow was now who went able to ten hithy some absorbitions. to be red of appropriate measures. But now then retigene Alix, alastic Williams on to told that if North an unicommon in currence for old family to tolds to be referred to in some indirect way, as when a secondary wife with some around for the use of counterfest sortion ; will will out What how will take my part when opposed to the mistress?" and as with a tiple diagrather and law some next the ray perfections of increased by er by from the mother or law, he sayet : All a mind was become of me

a a our only found is departed? tale on San Francisco 11 1 - 1 month of Women are to applicate an agestate on the six to the grace. They mix a situate white garments and waite a favorability we as swhite

a person band of your continue of a complete the angle the and all the decreased to the attracting time. Whatever, we may be much any time that the time are and and the transport administrative energy and special four technical of their most be a described of and

it is, it ment our dignet or is as leads are designed to me acres in with the second of more a more and a man following the hearter on food No and the vaccof the disconditional and another contract in some has a starty white they are har facted, learning upon a came and being down with their face towards the cutth, being supported by a described All this is emiddential and only of their crushing on a second the arc parable loss sustained by the family; intim docz in a new is the fired and support of the house is removed, the survivors with a little without a provider, and must therefore pursue the remainder at a common in poverty and serrow, which to them is very unpheasant 1 .- stope of brown paper, pierced with holes, to represent strongs of win then and which are scattered to on a profusion as at himselful the second stable place of the same trace denominated "money

In the sty of that exercishere there may be samply or ill disposed spirits when har day their power to stop on the way the spirit of the decreased of he some means to interfere and present his peaceful settlement at the tombe prevailed for him, therefore this paper, a presenting money, be walfor her bowhere doing the road to buy from the vagrant spirite the right

At the place of sepulture those provides previously mentioned are of the his logged before the grave, and broatons of wine and tea are pound out and tage supplies of money, clathour, and other things, supposed to by he at it to the dereased in the world to which he has your, are sent in it is to in. The money is paper out and folded so as to represent gold and and a time, or support cash, and thes is formed in large amounts. Paper a made also have to represent chests of softing. There may be point servants also a selian chair with its bears and all these are burned and this continuer into the world of spirits. What the corpse remained in the tomor, to fore the funeral, these images and paper representations of furin it as its arranged around the body, the servants being represented as in the net of waiting upon their master.

We have mentioned but a few of the most prominent and common cus toms of the Chinese in the burying of their dead, of they are wilnessed in San Francisco, Cal. Were we to 200 a full arcount of all their super strains and practices, in relation to the dead as they are learned by living amongst this people in their own land, a good sized tolume would be model in contain the record of them. After the death there are at certain intervals days prescribed for removed mourning, and each day has its preas official representation.

At here noticed that the fourteenth day after the Secense of a friend is of an observed as a day of remixed montroing, then each recurring thirtieth day, for the space of a year; and then afterwards each anniversary is remembered by the family as a day of mourning and of making offerings to the dead. It is, however, necessary to remark that the mourning rites are y and according to the age and relative position of the deceased. are most lamented, and the offerings to their manes are the most abundan' and the anniversaries of their death longest remembered; while the young members of a family are buried with comparatively little ceremony; and tioning girls and infants receive very little attention, either in the burial of afterwards.

Children wear mourning for parents for the space of three years; and this badge of mourning is whitish, or slate-colored garments with a whitcollar, and a white cord braided into the cue. During the latter part of this season of mourning the white collar and white cord are exchanged for those which are colored blue.

During the first forty-nine days of mourning there may be seen suspended on the wall of the room formerly occupied by the deceased some form of elegy, such as the following: . " While thou wert living we rejoiced; but now, being dead, it is impossible for us not to wail. We are cut from the hearing of thy voice, and thy form no more may we meet again.

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Bew Bork Department.

... B. D. BABBITT, D. M.

Subscriptions and Advertisements for this paper re-ceived at the New York Magnetic Cure, 232 Rast 23rd street, by Dr. Babbitt

Dr. Beard and Mediumship.

Dr. Beard is a gentleman of New York who is furiously striking right and left at our best mediums. His style is flerce and bitter, and he thinks he is demolishing Spiritualism by strong words instead of strong ideas. He seems to think that most men, himself excepted, are fools or knaves, and Spiritualists especial ly are, as a general thing, downright feels, while their mediums are knaves. Great men like Prof. Crookes, Prof. Wallace, Prof. Hare, and others, seeing the sublimity of man's destiny in case he can be proved to be immortal, examine the Spiritusl phenomena for years, and then come out and advocate the cause. Beard, an unbeard of man, is so great that he can go to the Eddys in Chittenden, Vt., spend a simple evening, and then demolish them entirely and the cause which they are connected with. Col. O'cott, a lawyer, and formerly an army detective, has spent a number of weeks at the Eddy homestead and has brought out wonderful accounts, speaking of hundreds of figures of all kinds of costumes, sizes and weights, and yet there is apparently nothing to make these out. The strictest search by the greatest skeptics can find no place in the cabinet where these things can be found. Beard says that \$3 worth of second-hand drapery would be enough for him to show how to material'ze all the spirits that visit the Eddy homestead.

Madame Blavatsky, a Russian lady of high standing and great experience, in reply to this says, "backed as I am by hundreds of reliable witnesses, I reply that all the wardrobe of Niblo's Theater would not suffice to attire the numbers of spirits that emerge night after night from an empty little closet." Madame Blavatsky remained fourteen nights, saw 119 spirit forms, recognized seven of them, and talked with them in Georgian, Per sian, Russian, Tartar, German, English, etc. She writes a scattering rebuke to Dr. Beard, in the N. Y. Graphe, and challenged him to the amount of \$500, to produce the same manifestations under the same condi-Dr. Beard sflirms that it is Mr. Wil liam Eddy who comes out of the cabinet and personates all these characters. If William Eddy can thus personate a babe, which, saCol. Olcott describes them in the 'graphic, of Nov. 10th, was only two feet and one inch high, and an Indian spir t, Santum, 6 ft. and nearly 3 in. high, another spirit, B— R—, 4 ft. 5 in. high, and Swift Cloud, 5 ft. 10 in. high, a child 6 years old, and vast numbers of others/ he must be the most wonderful being that ever lived. He is a far bigger fool who believes such consense than one who will attribute the whole matter to that which is higher than human power.

THE RUTCHINSONS

Who have delighted the people of America and even of England for 30 years back, sang on Nov. Sth. at Harvard Hall, N. Y. for the Spiritualists who met to hear Mr. Wolfe explain the philosophy of mediumship. They are old Spirituslists, and are not afraid to have their names come out in connection with the Spiritual cause. Ali geniuses in music, painting, oratory, etc., must be more or less inspi rational, and find it very easy and natural to understand spirit communion. It is generally a more worldly and mediocre class who are the very most difficult ones to initiate into a knowledge of Spiritual communion.

Business Motices.

IF NOT already familiar with it, we advise our readers not to subscribe for any other agricultural weekly for 1875 until they have seen the Western Rural, samples of which are sent free. See advertisement elsewhere. Also advertisement of the Young Folks' Monthly.

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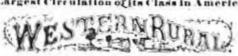
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