

# RELIGIO PHILOSOPHICAL JOURNAL

ARTS, SCIENCES, LITERATURE

DEDICATED TO ROMANCE AND GENERAL REFORM.

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

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H. S. JONES, EDITOR,  
FOUNDER AND PROPRIETOR.

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NO. 1.

## Bible Spiritualism.

BY D. WINDER.

### TRANSFIGURATION AND MATERIALIZATION.

TEXT.—"Jesus took Peter, James and John, and went up into a high mountain to pray; and as he prayed the fashion of his countenance was altered, and his raiment was white and glittering: and behold, there talked with him two men, which were Moses and Elias; who appeared in glory, and spake of his decease which he should accomplish at Jerusalem.—They, (Peter, James and John), saw his glory, and the two men that stood with him."—Luke 9: 28-32.

The history of the physical sciences,—their discovery, progress and development, is being repeated in the new spiritual philosophy. A little more than two centuries ago, Galileo was imprisoned for uttering the discovery that our globe revolved on its axis. Previous to that time, and long after, eclipses of the sun and moon; the appearance of comets, and the lurid glare of aurora borealis, were regarded as supernatural phenomena, foreboding some dire calamity to the children of earth. But the constant and progressive development of the human intellect, and the consequent discovery of Nature's laws, enable modern scientists, not only to account for these phenomena, but to calculate their periods; even that of comets, in their eccentric and inconceivably extended orbits. A corresponding advance has been made in all the physical sciences, as well as in astronomy. The mysteries of the material world are rapidly unraveling, elevating the human race to a physical plane far beyond either the comprehension or credence of even our grandfathers. A corresponding advance is being made in the mental, moral and spiritual sciences. Not only the crude ideas of the ancients in reference to natural phenomena, but the old theological dogmas and creeds are being rapidly exploded, giving place to a more rational and consistent system of moral ethics. The present is evidently a grand epoch in the history of our world; especially in its moral, religious, and spiritual phases. And it is a significant fact, that the most startling religious and spiritual events of the present times, are almost exact duplicates of those which characterized the period when Jesus of Nazareth sojourned on earth. The history of the Nazarene and his followers is being repeated, although this fact is fully recognized by comparatively few at the present time, owing to the perversion and misapprehension of the events of both periods. In the imagination of the masses, the events of the Nazarene period are exaggerated, while the events of the present are disparaged and underrated. Unbelievers in modern spiritual phenomena delude themselves, in assuming that if they could see such prodigies as are ascribed to Jesus and his disciples, they would be convinced; but the fact that thousands who witnessed the so-called miracles of Jesus, rejected all his pretensions, fully demonstrates this self-delusion. Influenced by pride and selfishness, when they could not deny the phenomena, they imputed them to satanic power and influence, or deceptive magical arts. It is just so now.

It seems to me that even the most advanced Spiritualists are not aware of the grand stage of progress already reached in this glorious development of heavenly experience and truth. As the materialization of disembodied spirits, so as to render them visible, tangible and audible to ordinary mortals; is now a demonstrated fact, by the most rigid scientific tests, I am persuaded the way will soon be opened for the free intercourse of kindred spirits, in and out of the flesh. We shall then realize the words of Paul: "Ye are come to an innumerable company of angels, and to the spirits of just men made perfect."

In our text, we have an example of two phases of spiritual phenomena, *transfiguration*, and *materIALIZATION*; the latter in the cases of Moses and Elias, who had long been inhabitants of the Spirit-world; the former in the case of Jesus of Nazareth, still in the flesh. This phase,—*transfiguration*.—I regard as the highest to be obtained by earth's children in the flesh; while materialization, with all its consequent results, is the highest phase of development on the part of disembodied spirits, in their relation to our mundane sphere. In the transfiguration of Jesus, we have an entreat of the glory awaiting his followers who will be found on earth when he shall come with his holy angels, to mingle with the saints on earth. "Behold, I show you a mystery," says Paul; "we shall not all sleep, but we shall be changed." "For this corruptible must put on incorruption, and this mortal must put on immortality." That this was the object and end in view of this grand phenomenon on the mount, is evident from the context. About eight days before this grand event, Jesus said to his disciples, "There be some standing here who shall not taste of death till they see the Son of Man coming in his kingdom."—(See Math. 16: 28).

We have also an example of transfiguration in the case of Stephen, the first martyr to the cause of Jesus the Christ. When he was brought before the Jewish Sanhedrim, and false and grievous charges brought against him, we are told by the historian, Luke, that "all that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel." He was not only transfigured, but his spiritual vision was opened, and he cried out, "Behold, I see the heavens opened, and the Son of Man standing on the right hand of God."—(Acts 6: 15, and 7: 55).

It is not clear how Peter, James and John were enabled to recognize Moses and Elias, as they had never seen them in the flesh; but as we are told they heard them conversing with

Jesus concerning his approaching crucifixion at Jerusalem, it is reasonable to infer that the conversation enabled them to identify the parties. As Jesus was then in his material body, and Moses and Elias in their spiritual, the transfiguration of his body, and the materialization of theirs, had, no doubt, the effect to produce a uniformity in their appearance; and, perhaps, gave the apostles a fair representation of Jesus, as in his new kingdom in the future; for it should be remembered that he had said to them a few days before this occurrence, "There be some standing here who shall not taste of death till they see the Son of Man coming in his kingdom."

While on this subject, I wish to draw the attention of advanced Christian Spiritualists to the peculiar physico-spiritual status of Jesus, during the forty days that intervened between his resurrection and ascension. The solution of this apparent mystery remains as one of the future achievements of Spiritual Philosophy. If we understood all now, we should have no more to learn; progress in spiritual knowledge would be at an end. The further we advance in spiritual science, the more we understand of the historic records of the New Testament; and the more firm and abiding our faith becomes in the truth of these records. Old theologians have proved a total failure in explaining and harmonizing these records. With them the words "miracle" and "mystery" are satisfactory answers to all inquiries they can not answer. With us the answer is, "our ignorance of spiritual laws."

In the first place, it is certain the records testify that the physical body of Jesus was dead and buried, and that his soul, or spirit, went to hades, the ordinary place of departed spirits, called the intermediate state. It is also certain that his physical body was raised from the dead, and re-occupied by his soul or spirit, until his ascension to heaven. These facts are distinctly stated by the four Evangelists, and recognized as true by the Apostles in all their speeches and writings. Peter, in his famous discourse on the day of Pentecost, says: "His soul was not left in Hades, (hades) neither did his flesh see corruption." Theologians ignore this passage, because they attach to the word "Hades" the idea of a lake of fire and brimstone. The detailed account of the scene at the sepulchre of Jesus, the testimony of angels who met the disciples there, and invited them in to "see the place where the Lord lay"; the meeting of Jesus in person by the disciples, as they were hastening to inform their brethren; his hailing them; their holding him by the feet, etc., all show that his physical body was reanimated. Hence he was called the "first fruits of them that slept." He was the first who was raised from the dead to die no more. He appeared to his disciples on various occasions after his resurrection; and on one occasion, when they were alarmed at his sudden and unexpected appearance, and supposed they "saw a spirit," he invited them to handle him, saying, "A spirit hath not flesh and bones, as ye see me have." He also asked them if they had there any meat, (viaticals) and he ate before them, to convince them he was not a spirit, but the veritable Jesus of Nazareth, in the same body he occupied before his crucifixion. Between his resurrection and ascension, he had the power to appear and disappear at pleasure; to enter into the rooms where the disciples were assembled, with the doors locked and locked for fear of the Jews. He met the disciples on the road, and "their eyes were held that they should not know him," until he pleased to make himself known. His phase of Physio-Spiritual Philosophy, though remarkable and extraordinary in Jesus, was not peculiar to him. In the eighteenth chapter of the Acts of the Apostles, we have an account of Philip, the deacon, whom, so soon as he came out of the water, after baptizing the Eunuch, the "spirit caught away, and the Eunuch saw him no more." This phase of Bible Spiritualism remains yet to be developed in our new, or modern spiritual philosophy. As the angels are revealing the chemical process by which spiritual bodies are materialized, when we reach the phase of transfiguration, no doubt they will explain this also. Reasoning from analogy, we might infer that spiritual chemists collect the elements of transfiguration from their own sphere, and temporarily clothe the physical form with them, in a manner similar to the process of materialization. It appears to me that the one process is just as reasonable and philosophic as the other. If they can collect the finer elements of physical organization, and temporarily clothe their spiritual bodies with them, so as to become visible to mortals, they may also be able to collect the coarser materials of their own nature, and by clothing the human organization in these elements, cause them to appear in a measure like themselves. And may not this be the way in which the bodies of those who are found on earth will be changed, when the "New Jerusalem shall come down from God out of heaven"? Paul says they shall not die; but shall be changed in the twinkling of an eye; and that the mortal shall put on immortality. The slow and tedious process of collecting spiritual elements for the purpose of transfiguration, and the want of proper conditions to favor such a process; will give place to the new celestial atmosphere surrounding the inhabitants of earth, which, in itself, will contain all the elements and power requisite to immortalize all the advanced spirits who are found in the flesh on earth. We have an analogous illustration of this glorious process in the petrification of bodies, by immersing them in water containing the elements of transformation.

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

## The Dead Liveth.

### Spiritual Manifestations in Memphis, Missouri.

BY W. H. GILL.

For some months past articles have appeared from time to time in the public prints in regard to some mysterious and startling manifestations of spirit power (so called) represented as occurring in the presence of one J. H. Mott, a citizen of Memphis, Scotland county, Missouri.

Desiring to test the matter, a party was formed to visit Memphis. The party consisting of myself and wife, John Bernard, Henry Ivie, George Fletcher, John Gill and daughter—all or nearly all well known citizens of this place, and old residents of the county. After a pleasant day's drive we arrived at Memphis on Friday evening last. Elder Theobald Miller, having an appointment at Bible Grove for Sunday, and knowing that we were on the trip, and its purpose, joined us at Memphis.

We found the residence of Mr. Mott, an unpretentious cottage in the suburbs, where we were made welcome by himself and wife. Mr. Mott is a man of medium height, dark hair, rather light build, and is about 30 years of age. His family consists of a wife and one child. He is well connected and generally respected by his fellow townsmen. Very quiet and unassuming in his appearance. I shall not occupy your time with a detailed or circumstantial report of the two sittings attended by our party, as it would require too much of your space, but will give you the results.

About eight o'clock, after having locked the doors, wired the window shutters, searched the cabinet, which is merely the hall or entry opening into the sitting room, and thoroughly satisfying ourselves that everything was all right, a temporary door was hung between the entry and the sitting room. This door, of the height of about five feet and a half contained an aperture or opening probably 12 inches in height and nearly the width of the door. Over this aperture was hung a curtain to shut out the light. The hall or cabinet contained a hat rack, a chair, a bell and a common stand, on which lay a small bouquet, and a few sheets of common note paper, also a child's drum.

A half circle composed of our party, Mrs. Mott and another lady, was then formed, facing the cabinet door; the lamp was turned a little down, and placed in a position to shine diagonally on the opening. The medium took a seat in the cabinet, and the door was closed. Hands were joined and the circle united in singing. In a few moments a bell was rung, then the drum was beat in time with the music. So far nothing startling. Is this all? We felt like saying, "But hush! as the singing proceeds the curtains part, and a face appears. Mrs. Mott, being next the opening, stands up and says, 'Good evening, General.' Then introduced the face to each in turn, as General Bledsoe, formerly of the Confederate Army. Then others, purporting to be the "Band" that controls the manifestations, presented themselves. Is this to be all? "Sing" comes in a whisper from the mystic curtain. We sing, when another face presents itself. Mrs. M. asks who is it? "Denise!" Who do you wish to see? "Billy." We see the only Billy we know of in the circle. We step to the aperture, the curtain opens, and there stands, as we knew him in the flesh, our friend,

JOSEPH T. DENNIS,

whose form we followed to the tomb many months ago. The same peculiar features, the same hair and whiskers, the same expression, all complete. Mr. God, can this be a cheat and a delusion! But he speaks in a whisper, yet plain and distinct at times, at others drowned by the singing.

"Billy, thank God for this. I am so happy to meet you and the friends here." Old friends are remembered, circumstances mentioned, and tests given, till we are compelled to exclaim, this is truly my friend, who was dead, yet liveth. We step back and let others approach. Each is greeted, each recognizes him. To my wife, "Anna, you was a good friend." To John Bernard: "I remember you; we were slightly acquainted." To Henry Ivie. "How is Joe," and your mother—she was almost a mother to me; be a good boy, Henry. Before I died I saw my mother and the spirits around my bed, but they thought my mind was wandering when I said so—but it was true. I will come to you again; good-bye."

Next time the curtain opened the name of Thomas was announced, and the writer again asked for. We looked, and there was our old schoolmate

J. H. THOMAS,

plain and distinct, in full form, head to feet clothed as we had often seen him. A message was given by his father and mother, circumstances mentioned, etc. Each one in the circle saw him, and Mr. Fletcher, also an old acquaintance, fully satisfied of his identity. Writing without notes, we cannot give the order in which the spirit friends appeared but only the fact. A spirit asked for, "Theobald," Elder Miller found it to be his mother, and conversed with her lovingly and reverently. Then a daughter and a sister came, and with loving fingers patted his cheeks and smoothed his hair. His daughter said she died at Covington, Penn., and spoke of her tombstone being broken—a test. Conversing on family matters, and past events followed, till the Elder was compelled to admit of a truth, this is indeed my loved ones gone before. Then came James Ivie, recognized by several

in the crowd but too weak to talk much this time. At a late hour our first sitting closed. Saturday night the tests were still better. We need not give the particulars further than that during the day the county handcuffs had been obtained, and with these the medium was thoroughly secured and placed in the cabinet.

Mr. Dennis, true to his promise, came again, and after a greeting called for paper and pencil. We procured them, and there before all, with great rapidity, he wrote the following, the original of which is now in my possession, and can be examined any time.

Will: Thank God, that we can come back and see you and converse with you, and tell you of this noble truth. I am as happy as man can be, and hope all my friends may come here and be the same.

"A merry sound to hear the babe,  
And tell a friend is near,  
A word of ready sympathy,  
To dry the childish tear."

My friend Will, take good care of yourself. Good-bye; give love to all.

J. T. DENNIS.

This I save him write, so did the others. On the last evening, Mr. Bernard was called for, met and recognized his brother, while others present could see the family resemblance. This spirit was remarkably materialized, plain and palpable to the eyes of all present. Spoke of the old home in West Va., told the cause of his death, referred to private family matters, mentioned the different members of the family, told Mr. Bernard that his boy, Willie, had been sick that day, but was better. Finally showed himself again still more plainly, so much so that there remains not a single doubt of the identity. He also wrote.

James Ivie was announced, and his brother in the circle called for. He stepped forward and a conversation ensued, in which the spirit told the manner of his death, inquired about friends, said to Henry, "You did not believe this when you came here," said he would like to see mother, etc.

Other spirits were named as present, but unable to materialize, among them a brother of Mr. Ivie, killed by a kick of a mule, many years ago, also his father, Wm. Ivie, announced his name. It was stated that a boy who was killed by a mowing machine near this place was present, also a preacher from Iowa who died while in attendance at the M. B. Conference. Also Colonel McCullough, shot at this place by the Federal authorities after the battle.

The mother of the writer, who passed over when he was a mere child, came and was recognized by his father as real. A number of others not mentioned in this report were seen and some identified. Near the close of the sitting a Dr. Reed presented himself at the opening with a young infant, and all were permitted to see him and the infant at the same time.

When the sitting closed, the medium was found still handcuffed and much exhausted.

It is claimed that these things are done by purely natural and scientific means. The magnetism or life force of the circle through the medium being used to sufficiently materialize the spirits to enable them to be visible for a short time. Even without the evidence of the two senses of seeing and touching, the internal or mental tests, the naming of dates, facts and incidents were sufficient to convince any candid man that there is a reality in the matter. I am authorized to say that each one present is ready and willing if necessary to make affidavit to the substantial truth of what we have here narrated. We do not believe, but we know of a fact these things have occurred, and only ask those that doubt to go and see for themselves.

### BREAKING POISONED ARROWS.

"An Ill Wind Blows no One any Good."

MR. EDITOR:—I am just recovering from a severe and dangerous illness, and am little disposed to spend my small returning strength in running after those locomotive wind-mills that are employed to grind up reputations. If the poor people who run such mills could only take toll—in their own interest—from the good names they strive to pulverize, they might be charitably excused for choosing a dishonorable occupation. Unlike "the mills of God" these neither grind slow nor fine. They do a large business in a rough way, and the miller gets such wages as the master is able to pay.

In these observations I may be understood to have some reference to the anonymous correspondent, who relieves his mind on "The East and the West" in your paper of the date of August 8th. It is not to do me a good turn that he sweeps round the circle of the compass from the rising to the setting sun. But I have too high an appreciation of the standard of Western intelligence to presume that he can inflict serious damage upon me, in the estimation of your readers, so long as he masks his personality and misrepresents my views.

In my communication to the BANNER (see the issue of June 20th) I took for my text a portion of a published letter from Mr. A. Miltenberger, of St. Louis, in which that gentleman submitted the following for consideration:

"What need have those who have and can do their own thinking, of any church, or lecture either? For seldom can the speaker give us any new ideas; and as for words, we have too many of them already."

For my answer to this question the reader is referred to the BANNER of June 20th; only the brief concluding paragraph is here reproduced

that I may clearly illustrate the spirit and purpose of your correspondent:

CLOSING PARAGRAPH OF MY LETTER TO THE BANNER.

"If many of the lecturers who visit St. Louis have no new ideas, the fault may be found to consist in an unwise selection of speakers. If the public teachers out West are deficient in knowledge, it is far better to send for the schoolmaster, and pay his salary, than to dispense with the free platform, which has already become an important instrumentality in the education of the people. Perhaps when we shall have done something worthy of our great opportunity—by establishing a better system of education—original ideas may be readily conceived, greatly multiplied, and clothed in a more graceful and becoming manner."

Your correspondent extracts only so much of the above paragraph as appears between the passages italicized, and then accuses me of slurring the Western people. Of course he knew that I have done no such thing. On the contrary, the paragraph he has garbled shows very clearly that I recognized the fact, that the lecturers who are called to occupy the Spiritual platform in St. Louis, are not residents of that city, nor necessarily of the West, but that they are visitors from different parts of the country. That my language was intended for general application, and that it had no special or local reference, is further manifest from the following: "When we shall have done something worthy of our great opportunity," etc. These terms most distinctly imply that the intended application of my language was quite too general to admit of geographical lines. I call your attention to the fact that there is no attempt to institute any comparison of the Eastern or Western people, in respect to their intelligence or otherwise, either expressed or implied. I have not written a single sentence in disparagement of any particular section of the country. I left this unpleasant work of invidious comparisons to your anonymous correspondent, and it is to be observed that he has performed it with great readiness and remarkable complacency, as appears from the following extract from his letter:

"I will conclude by saying that the result of a pretty extensive observation on my part, is the conviction, that if either section of the country has reason to boast of superiority in intelligence and morality, in catholicity of thought and liberality of sentiment, it is the West and not the East."

Here are your correspondent's own words to prove that he committed the very offence with which he falsely accused me. In doing this it was but natural, under the circumstances, that he should take the cowardly precaution to shield himself from personal observation. The writer of this has had no experience except in civilized society, and hence has not been accustomed to contend with guerrillas. I have trained so long in the regular spiritual army, that I can not now consent to make a business of hunting Modocs. Those who may be pleased to hurl their venomous arrows from their convenient hiding places, in dark corners and invisible precincts, may readily find opportunities and a pretext for such reputable warfare. There are cases of this kind that our civilization is powerless to cure. It is seldom, however, that such people have the supreme effrontery to secure themselves under the specious name de plume of "fair play." Even Spiritualism does not always redeem selfish men from an unworthy ambition to rise in public estimation upon the ruins of the fame and fortune of others.

S. B. BRITTON.

### Baron Kirkup's Experiments.

[From Human Nature.]

A recent letter from Baron Kirkup, Laghorn, contains a photograph representing the profile of Dante on the inside of the case of a watch. The Baron explains:—

I send you another experiment made by a friend of mine, an English Colonel, with his watch in which he wished to have a portrait of Dante engraved by Dante himself like that on my watch, of which I sent you a photograph (See Baron Kirkup's letter in *Human Nature* for November, 1873, vol. vii. p. 563). The Colonel is in great favor with the spirits, who took his watch off the table at which we were sitting and carried it to Caprera, where Dante lives. [The Baron italicizes the word "lives" we should be glad to be favored with his views on the location of spirits]. The watch was brought back in about a fortnight, and the owner was told to look for it in his coat on a chair at the further end of the room, where it was found. I have likewise had a demonstration of letter-carrying more perfect than any of the former ones, of which there have been four or five. I myself wrote the letter alone in my room to a lady at Bologna, distance 1103 miles by railroad. The spirits Anna and Regina promised to take it and wait for an answer. It was a long one, very punctual, and on large paper. That and the two journeys—231 miles by railroad—were all accomplished in two hours and 25 minutes! The distance by straight line is less, of course; how much I do not know. The answer was thrown into my lap. I saw it in the air coming. The lady herself has since arrived from Bologna and confirmed what she wrote, and I knew her handwriting. She is the mother of Anna.

The photographs alluded to in the above correspondence are in the album for public exhibition at the Spiritual Institution, and attract the attention of a great number of visitors.

Extracts from our Exchanges.

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

Useful Arts and Occult Sciences, Known to the Ancients.

[From the Spiritual Magazine.]

Modern writers, by way of accounting for their dullness, explain frankly that the ancients stole all their best ideas from them; and though modern philosophers are slow to admit the same fact as regards themselves, they can not hold out against proof. One by one, our new discoveries and original inventions have been shown to be thousands of years old. Telescopes must have been directed to the stars of the antique world, or its astronomy could not have existed; Alexander's copy of the Iliad enclosed in a nut-shell could not have been written without the aid of the microscope; the gem through which Nero looked at the distant gladiators, was nothing else than an opera-glass; steam-railways-mesmerism-hypnotism-all were familiar to the long bygone generations of the earth; guano was an object of ancient Peruvian trade; and Hobbs borrowed his lock from the tombs of Egypt. And we have much to do still in the way of rediscovers. The malleability of glass, for instance-the indelibility of colors-and fifty other things of importance, dropped by the ancients into the stream of time, we have to fish up anew.

SPIRITUALISM IN CHINA AND THIBET.

Printing, the magnet, and the mariner's compass were in use in China centuries before they were rediscovers in Europe. As we have several times in these pages pointed out, many of the so-called modern manifestations of Spiritualism, as table-turning and direct spirit-writing, have been practiced in China from time immemorial; they have been known in China at least from the days of Liou-tse, and he was an aged man when Confucius was a youth, between five and six centuries before the Christian era. Those who have read the travels in Thibet of the two Lazarus monks, Elic and Gabet, will recall many illustrations of Spiritualism from their pages, and here, too, as in China, these practices date from a very remote time. M. Tscherepanoff, published in 1855, at St. Petersburg, the results of his investigations with the Lamas in Thibet. He attests (having been a witness in one or two cases) "that the Lamas, when applied to for the recovery of stolen or hidden things, take a little table, put one hand on it, and after nearly half an hour the table is lifted up by an invisible power, and is (with the hand of the Lamas always on it) carried to the place where the thing in question is to be found, whether in or out of doors, where it drops, generally indicating exactly the spot where the missing article is to be found."

MESMERISM AND CLAIRVOYANCE IN ANCIENT TIMES.

On this subject Dr. Spencer T. Hall remarks:—"Mesmerism is not new. Amongst Egyptian sculptures are people in the various attitudes which mesmerism in modern times induces. The Hebrews knew something of this science, for Balaam manifestly consulted a clairvoyant; a man in a trance with his eyes open. The Greeks also had a knowledge of it. In Taylor's *Plato* it is said a man appeared before Aristotle in the Lyceum, who could read on one side of a brazen shield what was written on the other. The Romans were not ignorant of it, for Plautus, in one of his plays, asks, 'What, and although I were, by my continued slow moving touch, to make him as if asleep.' Not only amongst ancient, but amongst the most simple and savage nations, it must have been known. At the house of Dr. Dick, 'The Christian Philosopher,' I met with Mr. Ducker, who had been traveling in Australia, who was called out one night to see a fire lighted on the plain, round which a number of natives gathered. A seriously diseased woman was placed apart from the rest, and a kind of doctor or 'mystery man' went from the fire and made passes from head to foot over her, until she was said to be perfectly rigid, and when relieved from that condition was 'discharged cured.' In our own country there has been no age in which healing by manipulation has not been practiced. In the reign of Charles the Second, an Irish gentleman, named Greatrakes, had an impression, he could not tell whence, that he could cure agues by passes. He tried, and found he could, and was constantly occupied afterward in laying hands upon thousands, many of whom he cured of various diseases."

THE TOMB BUILDERS AND SPIRIT-WORSHIP.

The Times of March 28th, in a review of *Etruscan Researches*, by Isaac Hamill, M.A., Vicar of Holy Trinity, Twickenham (London: Macmillan & Co., 1874), has the following passages:—"A generic and distinctive appellation of the whole Turanian race is the tomb-builders. A great tomb-building race preceded the Aryan and Semitic nations in their path across the earth. The latter have been great architects, but they have built almost exclusively for the living. It is the peculiarity of the Turanians to have built almost exclusively for the dead. Wherever we can track the Turanian race, there, according to Mr. Taylor, do we find their characteristic structures. In Poland, in Denmark, in Sweden, in Hanover, Britain, France, Spain, Algiers, India, we find tombs of the same type, alike in all essential particulars. The tumuli of the Siberian steppes are repeated on the Wiltshire Downs, and the pyramid of Cheops and the tomb of Porsena are monuments of the same art which rears the mausoleum of Hyder Ali. The purpose which these sculptures were intended to serve was everywhere the same. They were literally the houses of the dead, and were built as much as possible to resemble the houses of the living. The spirit, after death was supposed to inhabit them, and here every year came his surviving kindred to serve and to adore him. This was their only worship, and the tombs were their only temples. These were of two kinds, the tent tomb and the cave tomb, the former indicative of a nomad people dwelling in tents, the latter of more civilized communities which had learnt to use regular dwelling houses. The circles of stones which we still see round the base of the ancient tent sepulchres was placed there in imitation of the circle of stones used to fasten down the skins of which the tent was built; and long after the origin of it was forgotten, and the tomb-builders had ceased to dwell in tents, the practice was continued. But it is in the cave tombs of the Etruscans that this Turanian spirit-worship may be traced with the most marvelous completeness. In the low cliffs which adjoin as many Tuscan cities whole towns and villages of tombs have been discovered to exist. These are hollowed out

in the soft rock and formed into streets, lanes, and even squares of sepulchral residences. Inside they are divided into rooms, furnished and decorated in imitation of the dwellings of mortals. Like our own vaults, they are built for the reception of families, and each chamber where a corpse reposes is arranged as for a feast. The dead man lies on the triclinium. Wine jars are placed within his reach. His arms and his ornaments hang near him. On the walls are richly-colored scenes representative of the banquet, the dance, and the song. His horses and his dog-may, even his slaves-were supposed to be as useful to the departed spirits as they had been to the living man. The skeleton of the house dog has been found with the skeleton of the infant whom it had protected in this world, and would continue to protect in the next. But Mr. Taylor does not tell us of any indication that horses or slaves have shared the same fate, though there is reason to suppose they did. However this may be, there is quite sufficient evidence to show that Virgil borrowed some of his description of the dead from Etruscan sources:—"que gratia curram Armorumque fuit vivis, que cura-ritentes Pascere equos, eadem sequitur tellurem repositos."

"We now come to the religious history of Etruscans, to which Mr. Taylor gives a chapter full of very curious learning and very interesting analogies. It is from China, he says, that we obtain the earliest, simplest, and purest standards of Turanian belief. There are three main elements to be traced in the belief of the Utric nations-the superheaven, the elemental powers, and the ancestral spirits. Such also was the creed of the Etruscans; and on a magnificent marble sarcophagus, evidently the resting-place of a dame of high degree, discovered at Chisium in 1863, are carved two words, the Tuscanian origin of which Mr. Taylor holds himself to have demonstrated. On the side of the sarcophagus are ten figures beautifully carved in alto-relievo, representing the parting of the soul and body, the mourning relatives of the deceased, and two attendant spirits waiting apparently for the moment of dissolution. One is Kuluva, the Angel of Death, the other Vanth, the Spirit of the Grave."

Descending to comparatively modern times, we quote-

SPIRIT-MANIFESTATIONS IN CASMERE 217 YEARS AGO.

In the course of a discussion at a Meeting of the Anthropological Society, March 17th, the President, Dr. R. S. Charnock, F. S. A., in the course of some observations on Spiritualism, remarked, "Spiritualism was known in Asia Minor long ago. Indeed, in one of the French Asiatic journals there was a long account of spiritual manifestations in Casmere 217 years ago."

A CHARITABLE SOCIETY FOUNDED BY SPIRITS IN 1188.

At Bethune, in France, there is a society, founded in 1188, by two gentlemen, to whom a spirit, calling himself Elias, appeared, when the town was visited by a pestilence. This spirit enjoined them to found a *Confrerie de Charitables*. Spiritual communications have continued from time to time downward. The Society at present consists of twenty-eight members, whose office it is to assist the poor under spirit-direction.

We quote from Dean Stanley's *Historical Memorials of Canterbury* (p. 103) the following

CURIOUS INSTANCE OF UNPROVOKED SPIRIT-MANIFESTATION BY TABLE TAPPING IN ENGLAND IN 1170.

"In remains for us now to follow the fate of the murderers of A'Becket. On the night of the deed the four knights rode to Saltwood, leaving Robert de Broc in possession of the palace, whence, as we have seen, he brought or sent the threatening message to the monks on the morning of the 30th. They vaulted their steeds to each other, and it was then that Tracy claimed the glory of having wounded John of Salisbury. The next day they rode forty miles by the sea coast to South Malling, an archiepiscopal manor, near Lewes. On entering the house, they threw off their arms and trappings on the large dining-table which stood in the hall, and after supper gathered round the blazing hearth. Suddenly the table started back, and threw its burden on the ground. The attendants, roused by the crash, rushed in with lights and replaced the arms. But soon a second and still louder crash was heard, and the various articles were thrown still further off. Soldiers and servants, with torches, searched in vain under the solid table to find the cause of its convulsions, till one of the conscience-stricken knights suggested that it was indignantly refusing to bear the sacrilegious burden of their arms. So ran the popular story; and as late as the fourteenth century it was still known in the same place-the earliest and most incurable instance of a 'trapping,' leaping, and 'turning' table. From South Malling they proceeded to Knareborough Castle, a royal fortress, then in possession of Hugh de Merewille, where they remained for a year. The local tradition still points out the hall where they fled for refuge, and the vaulted prison where they were confined after capture."

REVELATION BY VOICE AND VISION.

James Smith, M.A., in his work *The Coming Man* (Vol. II., p. 119), speaking of revelation by voice and vision, the influence it has exercised, and the power it still wields, as certainly one of the greatest which society contains, remarks:—"It is the parent of civilization. The oracles were the schoolmasters of the ancient Greeks; the fathers of poetry, literature, and the arts, and perhaps even of philosophy itself. Revelation by voice and vision gave birth to the Church, the greatest institution that has ever been reared since the foundation of human society. It is, therefore, a great power, this mystic power, however delusive it may be in its individual parts. Its collective influence, its combined result is magnificent. It carries the traditions of the world on its trail; and in majestic confidence of its own strength, it defies the world to recognize itself without its assistance. It is one of the powers that be, and it can neither be dethroned or annihilated."

Such then are some-though a few only-of the waifs and strays-fragments from the Spiritualism of the past, which have drifted down to us. These fragments lie scattered all around, though much time and many minds will be required to collect and laboriously piece them all together. Probably it will never be wholly completed, but what has already been done presents ample evidence to show that Spiritualism is one of the primitive, essential, and permanent facts of our humanity.

THREE MONTHS 25-CENT TRIAL SUBSCRIPTIONS are always discontinued when the time is up, unless renewed under our very liberal offer to such subscribers.

Consecration of Trees.

A BUDDHIST CEREMONY. [From the Christian Union.]

On the morning of the 24th of June, 1865, I was invited to witness the Siamese ceremony of consecrating sacred trees. I gladly accepted the invitation, although it was one of the hottest days in the year. Passing the eastern front of the grand royal palace at Bangkok, I followed a motley throng of gaily dressed men, women and children, through the arched towering porcelain gateway leading to the temple, where reposes in gigantic state, the wondrous sleeping idol of the last Buddha. Imagine a long building of immense size, with tapering roof, and quaint Gothic doors and windows, thrown wide open to the floods of yellow sunlight that streamed through them, and revealing a reclining figure, 130 feet long and forty feet high, entirely covered with a plate of gold, the head adorned with a pagoda-shaped fretwork of gold, colored red, resting on the right arm, the eyes half closed in solemn contemplation, the soles of his monstrous feet covered with bas-reliefs inlaid with mother-of-pearl and chased with effect in purest gold, each separate design distinctly representing one of the many transmigrations of the Buddha, whereby he attained Nirvana; on the finger nails are engraved his divine attributes, which are ten in number. The temple itself, in which the sleeping idol reposes, is unquestionably one of the most remarkable structures of its class to be found in Siam. The lofty octagonal figures, the quaint Gothic doors and windows, the tapering and gilded roofs are carved in an infinite variety of emblems, the serpent, the lotos, the Bhodi Tree, and the palm, predominating. The adornment of the exterior is only equaled in its profusion by the pictorial and hieroglyphic embellishment within. The ceiling is painted blue and curiously overlaid with mythological figures and symbols, most conspicuous among these are still the Bhodi Tree or the tree of knowledge, and the serpent, coiling around the mystic orb of the Hindoos. In the middle of the ceiling are painted the seven constellations known to the ancients, revolving round a central sun-painted yellow, and in form of a lotos-called by the Siamese Dokakhit, or sunflower, because it expands its leaves to the rising sun, and contracts them as he sets. On the cornices are displayed twelve trees, the trunk of each encircled by a species of serpent, on whose sides the twelve signs of the zodiac are represented.

Tree and serpent worship ranks among the very earliest forms through which the human mind sought to approach and to propitiate the mysterious powers of nature. Two thousand years ago it was the common religion not only of the Island of Ceylon, but of almost all the remote parts of Asia; and wherever we meet with the serpent worship, in traditions or in history, there is also a sacred tree, or trees, connected with it. To this day the most learned physicians of Siam make use of the bite of snakes and crocodiles to cure dreadful epidemics, cholera, etc. In Egypt, Carthage, Greece, Persia, and Java the serpent is honored by the original inhabitants, and is always looked upon as a harbinger of good from the unknown.

Tree and serpent worship, however, was so utterly antagonistic to the mild and benevolent spirit of Buddhism that it was summarily abolished by the earliest Buddhist council. But, in spite of all their combined efforts, it is found to crop out again and again, and it still remains as a sacred tradition among all classes and ranks of Buddhists.

But to return to our subject. In the center of the paved courtyard, facing the main building, stands an immense pond, with stone steps leading down to the water's edge, which is kept constantly supplied with water from the river itself. Here some sacred crocodiles, water-snakes, and eels find a pleasant home. This last statement is doubtful, however, so far as the eels and other small finnish tribe are concerned; for they constantly disappear, and are as frequently replenished by pious men and women, who hope to gain heaven by emptying baskets of live eels into this sacred pond, to be devoured by the crocodiles. The dark-skinned water-snakes are shy, and only come to the surface when the coast is clear; but the crocodiles are perfectly tame and familiar with the priests who keep the temple, and seem to have the power of even distinguishing their voices: for only when called in their well-known tones will they come to the surface to receive the rice, bananas, and custard apples that are brought to them daily. All round the temple are planted groves of sacred trees, eight-one of which surrounded the pond affording an agreeable shade. Such were the temple and surroundings where I witnessed one of the most curious and mystical ceremonies known to the Buddhists of to-day. When I planted myself under one of the sacred trees, in what I considered a most favorable position to command a fine view of the mystic rites, while watching, at the same time, the operations of the holy crocodiles, I was told the position was too sacred a one for an outsider, and after some reluctance on the part of certain law officers, whose business it was to attend to the crowd, I was permitted to seat myself on a fallen branch of one of the most ancient sacred trees, so sedulously preserved that the removal of a single twig is prohibited, and even the fallen leaves, as they are scattered by the wind are collected with reverence as relics of the holy place. An immense concourse of worshippers and interested spectators were seated in a circular form outside of the inner circle made by the trees. An open sala on the east was occupied by a band of male and female musicians, both vocal and instrumental. Troops of bright young girls, gaily dressed in crimson and gold, carried baskets of flowers and fruit as offerings to the sacred trees in the pond. There were boys with torches flaring in broad daylight; there were women with silver and golden dishes of preserves and confectionery for the priests; there were slaves, gorgeously dressed, bearing costly gifts to the great sleeping idol; there were great ladies brilliantly attired in sparkling jewels that reflected tens of thousands of suns on their necks and arms, fingers and toes, reclining on silk cushions. There was nothing wanting to complete the oriental and barbaric pomp of the strange scene before me.

Presently the conch-shells were blown loud and shrill, and we saw a long line of priests in yellow garments, bare-headed and closely shorn, with eyes cast down and veiling their faces with jewelled fans, enter through the open gateway. A general stir was manifested in the crowd; merry boys and girls pressed forward; devout and brilliantly-attired ladies bent the knee and folded their hands reverentially, while slaves and attendants crouched down and hid their faces in the dust. As soon as the long line of priests approached the pond, they joined hands and performed a sort of march around it; then they turned their backs to the pond, and stood still forming a circle, and each facing one of the sacred trees; they were eighty-one in number-a priest for every tree. A loud and sudden peal of music now gave the signal that the ceremony was about to commence, and immediately seven laymen, keepers of the temple

stepped forward, with large balls of unspun cotton thread in their hands, which they proceeded first to wind round the trunks of the sacred trees, then round the body of each priest-this was done as many as seven or nine times. I am not quite sure which-having bound them in long lines to the trees, so as to form a double circle, one round the sacred trees, and one round the priests, with straight lines passing from the body of each priest toward the trees; the ends of the thread were all collected and carried in long lines through the open doors and windows of the temple, and placed in an united and closely-twisted knot in the left palm of the sleeping figure of the Buddha.

This was followed by a low, solemn chant from the priests in concert, during which each one laid his outstretched arms lightly on the mystic web of unspun cotton that united the living, breathing, thinking man to the dumb, mysterious life hidden away in the hard, insensible heart of the tree, and thence to the hand of the great sleeping god in the temple with whose birth, life, and death the Bhodi tree was so intimately associated. The entire crowd prostrated themselves, and solemn silence prevailed during the chant or prayer, which extolled the praises of the Buddha, enumerated the 25,600,000, "songs" or metempsychoses through which he struggled to attain divine omniscience, and of which he is supposed to remember every form he ever entered, beholding with the clear eyes of a god the endless diversities of transmigrations through the vegetable, animal, human, and angelic worlds throughout the spaceless, timeless, numberless universe of visible and invisible life. At length this weird metaphysical rhapsody ended with an invocation to the Omniscient One "that as he remembered not only all the men and animals, but even all the plants through which he passed on his way to Nirvana, so all mankind be made to feel and to acknowledge their entire dependence on the vegetable and animal world around them; that, as man is but a part of a whole, in which life is constantly changing to and from the vegetable and animal world, so may each one be taught, the transformations which their souls must undergo in the spiritual world of merit and demerit. And that, as all nature is connected and bridged over with the mystic web of life and death, so may those, the priests, be found bound to the invisible spirit of knowledge which alone reveals to the reflecting mind the path of virtue."

At the conclusion of this singular chant, the priests suddenly but deliberately wheeled round and round in the mystic circle which bound them, and every time they turned toward the pond they scattered cakes and rice and fruit in to the water, at which was heard a sudden rush and several crocodiles appeared with open jaws, into which the offering mysteriously disappeared. Finally the mystic cords were dissolved by the boys, who fired them with their lighted torches, and the priests departed, leaving numbers of devout men and women to pour out their hearts and their simple gifts at the foot of the monster sleeping god.

The Divining Rod.

[From the London (Eng.) Spiritualist.]

Thank you for inserting my letter in your yesterday's paper, which, *en passant*, allow me to say, is full of most interesting matter to us who live so far north of your great city.

As you ask in your foot-note, I will endeavor to give you our mode of proceeding. We lay down on the table a largely written alphabet, with some figures under, also a few small words, such as "Yes," "No," which some of the controls will use instead of spelling. I enclose a copy of such a paper as we use; a printed one perhaps would be plainer. Two persons then take an ordinary walking-stick, without an iron ferrule we think best, and sit or stand on a conveniently high seat, one on each side of the rod, posing it on the fleshy parts of the finger ends, and steadying it with the ends of the thumbs, the hands of each holder being placed alternately. The fingers seem to act as some kind of conductor of the aura, or whatever it is, from the holders. We think a lady and a gentleman, or two children of opposite sexes, the best; however, this does not seem to be an unvarying rule; it also appears to us that one or both of the holders are, what we Spiritualists call, medi-umistic, more or less. Hold the bottom of the stick or rod, over the alphabet, keeping the mind as passive as possible, and the eyes of the most mediumistic person directed to this end of the rod: as the outside influence, whatever it is, seems to first act upon the brain or organization of such a holder, in fact I have known cases of such a person passing in to a trance state. Some of your spiritualistic friends we think would find the rod work almost instantly. A third sitter could write down the questions and answers, or other communications, as we do. I know mental questions of the third sitter have been answered, or questions silently written, but the controlling powers say it is best to put them *vis a vis*, as they can answer quicker.

I can only repeat my former admonition not to use this power in a spirit of levity, as a mere pastime, if you want good results. In conclusion, I will give you another beautiful prayer, which my friend has given me to send you. Three persons only were present when it was given on Sunday evening, June 21. Psalm xiv. was ordered to be read, and the hymn "Thy will be done" sung:—"God, our Father, Who dost cause the sun to shine that the whole universe may be glad and rejoice in its warmth and light, do Thou bestow on us the light of Thy wisdom to enable us to see and know Thee. May we always feel that thou seest all we do, and knowest all our thoughts, and that Thou art Infinite and Supreme; the God of Gods, and the King of Kings. Thou art holy, and we poor mortals are unholy. Thou art wise, and we are foolish. Thou art strong, and we are weak. Do thou, therefore, give us part of Thy strength to enable us to work for Thee. Thou art the fountain of love, therefore give us part of Thy love to enable us to come very near to Thee. Be with us at all times, and enable us to work for Thee. Bless us, and be always with us. Amen."

If you can afford a little more space, I will add a very short, but very good homily, as subsequently given the same evening:—"Time flies every day. Every hour, every moment, you have so much less time to live, so much shorter to prepare for your future life. How are you making yourselves ready? Are you aware it is your duty to make such use of the faculties God has given you, that when you leave the earth, you can return them to God pure and improved. Think and study this little piece of advice. Good night."

Now I must stop short for the present, but shall be most happy to give you copies of many such good communications, also to give you further information as the mode of using rod if required, but that I think will not be needed.

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Lake Pleasant Camp-meeting--Moses Hull put out.

NOTE FROM M. H. FLETCHER.

This meeting commenced August 14th, at Lake Pleasant, Montague, Massachusetts, and was by far the largest of the series of camp-meetings which have been held by the Spiritualists of Massachusetts this year--between two and three hundred tents being occupied.

The weather was fine, and the crowds each day very large. The speaking under the excellent management of Pres't Beals was very fine. On Friday, August 21st, Moses Hull put in an appearance and attempted to speak, but was promptly called to order by the President (he was sustained by the audience), and not allowed to speak, nor was one J. G. Fish, a bird of the same feather.

The meeting was in every sense a great success. I send you a list of officers for the ensuing year.

Your enterprising agent, Dr. A. E. Carpenter, obtained many subscribers for your paper. This extract is from the Camp meeting Guide, a small paper printed on the ground each day.

OFFICERS FOR 1874-75.

President, Dr. Joseph Beals of Greenfield. Vice-Presidents, E. W. Dickinson of Springfield; H. S. Williams of Boston; Dr. Brigham of Fitchburg; Ephraim Hapgood of Lowell; Mrs. W. W. Currier of Haverhill.

Corresponding Secretary, Honey Smith of Springfield. Recording Secretary, Oliver Proctor of Townsend.

Treasurer, Harvey Lyman of Springfield. Executive Committee, George Hosmer of Boston; W. H. Gilmore of Chicago; Mrs. E. E. Morrill of Springfield; Mrs. Harvey Lyman of Springfield; William Wells of Salem.

On Speakers, Henry Smith, Mrs. E. P. Morrill, Mrs. Harvey Lyman--all of Springfield; Joseph Beals of Greenfield.

On Music, Joseph Beals, H. A. Buddington, C. L. Butler--all of Greenfield, and E. D. Hapgood of Lowell.

On Dancing, W. B. Austin, John Harvey Smith, T. C. Coburn--all of Springfield. On Printing and Advertising, H. A. Buddington, E. W. Dickinson, T. W. Coburn--All of Springfield.

On Providing and Renting Tents, Furnishing Tents, Hay and Straw, Harvey Lyman of Springfield; Joseph W. Miller of Greenfield, W. E. Dudley of Montague.

On Laying out Grounds, Harvey Lyman and W. B. Austin of Springfield. On General Police Regulations and Lighting Grounds, John Harvey Smith of Springfield.

On Railroad Fares, Harvey Lyman and Joseph Beals. On Baggage and Stabling, E. M. Barry of Wilbraham; Charles Peck of Charlemon, and L. A. Brigham of Colrain.

It was voted to instruct the committee to inquire into the feasibility of holding a camp-meeting at Lake Pleasant next year and to see about other grounds. Voted to adjourn till Tuesday, August 25th, at the large tent. It was also voted to take measures to make the organization a legal one. The meeting was very harmonious and a general desire was expressed that the camp-meeting may be held every year at some point in the Connecticut Valley.

At the seance of Maud E. Lord, Saturday evening, there were spirit lights, hands clasped the hands of the persons present, voices spoke the loved names of the dead in the ears of the living, and gave kind messages of love to those left behind, the guitar floated in the air and was played upon over the heads of the circle.

On Sunday the day was fair and ten thousand people came to the lake. There were fourteen cars from Springfield, seven came from the tunnel, and twenty cars from Fitchburg and the east.

At ten o'clock A. M., the sacred concert was given by the band, and at eleven o'clock A. M. Miss Lizzie Doten gave another of her great and inspired addresses. The auditorium was filled and many could not hear distinctly. All that could, pronounced the address one of the best of the whole camp-meeting.

At the adjourned meeting held Monday afternoon, the following names were added to the Executive Committee: Mrs. L. S. Pierce, Hartford, Ct.; Horace Bond, Ware; Dr. Davis, Balltown Falls, Vt.; Mr. Weeks, Boston; W. B. Keith, Harwich; Mrs. S. Kimball, Sackett's Harbor; William Denton, Wellelay; Seth Shaw, Providence, R. I.; Isaac B. Rich, Boston; D. R. Hamilton, Maine; J. W. Cadwell, Reading; W. W. Currier, Haverhill; H. A. Buddington, Greenfield; A. E. Carpenter, Boston; M. H. Fletcher, Westfield; Mrs. A. H. Coburn and T. W. Coburn, Springfield; Amariah Bullins, Chicopee; Luther Stone, Boston; W. B. Austin, Springfield; E. M. Barry, Wilbraham; M. V. Lincoln, Boston; C. K. Weston, Westfield; Joseph Pratt, Shelburne Falls; J. S. Dodge, Chelsea; Edwin D. Hapgood, Lowell; Charles Peck, Charlemon; Richard Goss, Beverly; Asa W. Fitchburg; J. H. Smith, Springfield; L. A. Brigham, Colrain; Wm. D. Prouty, Worcester; J. W. Russell, Keene, N. H.; Wm. Crocker, Turner's Falls; Frank Bolles, Hartford, Ct.; Warner Johnson, Greenfield; Mrs. Laura A. Burbank, Henry O. Sullivan and J. M. Fletcher.

The association voted to hold a camp-meeting next year, and appointed E. Hapgood, E. W. Dickinson and Henry Smith, a committee to legalize the association. The receipts from other sources than commission on railroad tickets foot up over six hundred dollars. The camp-meeting has been a great success. Tuesday the campers went on an excursion to Hoosac Tunnel and Mount Toby.

Communication from Rev. Samuel Watson.

The Editor of the St. Louis Christian Advocate, in noticing "Clock Struck Three," speaks thus of the author: "A copy of this, regularly enveloped, directed and postpaid, has been sent you. Most likely sent by the author, or by some one acting under his direction. For Samuel Watson we have, and ever have had, feelings of utmost kindness and respect. We have received from him attentions and favors which excited emotions of gratitude that we hope will never abate. But of all the thoughts which come within our intelllection, one of the most difficult, unsolved and unsolvable, is how such a man as Samuel Watson, as we know him for more than a score of years, could ever be brought into such a whirl of nonsensicality. No psychological principles of which we have any knowledge are adequate fully and entirely to explain the phenomenon. It is not demontion, but rather a singular and unaccountable mental aberration. That he believes what he has stated in this and in two preceding books on the same subject, and believes it fully, firmly and steadfastly, we have no doubt. Nor do we doubt that he looks upon us with feelings of tenderness pity because of errors under which he supposes us to be, while we confess to regarding him with the same sort of feeling."

I presume I may feel thankful to my old friend that he has no worse opinion of me than he expresses. It is a singular fact that many persons find it much easier to dispose of this question by ridicule than by argument. It is much easier to coin a word than to answer a fact, and to talk "mental aberration" and "nonsensicality" than to show wherein these communications consist. He certainly has arrived at one correct conclusion, that I have "the same sort of feeling" towards him that he has for the author. He gives me credit for honesty when he says, "Yet the author believes them as firmly as he ever believed his Bible or anything else."

I will say more "firmly" that is, belief faith; this is knowledge provided our senses are capable of arriving at correct conclusions in regard to such matters. Again he says "he would harmonize his Spiritualism with the Bible, and yet soberly tells us of a London lawyer--one of the first scientists of England--who once placed his finger in a spirit's mouth, and was severely bitten for his temerity, thus proving that it was possessed of sharp teeth and salivary glands." But the great Master said, "A spirit hath no flesh and bones." How would he reconcile the two?

I quoted from a recent English work on Psychology by E. W. Cox of London, (who is not a Spiritualist) to show how far scientific men had admitted the phenomena without acknowledging the fact of spirit manifestations. Nothing is said about "flesh and bones" by Cox or myself, and yet that same individual "took the broiled fish and eat before them." On another occasion, while sitting at the table with his disciples, "he vanished out of their sight." The Editor asks, "how he would reconcile the two." This is with the scientists and himself to settle.

Perhaps the "three men" who visited the old Patriarch Abraham "and dined on the call" that he got "from the herd" and the "cakes, butter and milk" which "Sarah prepared" for them, might "reconcile the two." They were certainly spiritual beings from the better land notwithstanding Abraham renewed his hospitality in washing their feet and furnishing them with their dinner while they ate. Does this history, recorded in the eighteenth chapter of Genesis, "reconcile the two?" Paul says, "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares."

"Then Mr. Watson professes to have at various times called up the spirits of the late Drs. Fisk, Olin, Bond, Parsons, McMahon, and divers others who opposed his theory when in this world, all of whom, of course, recanted their former views, agreed with Watson, urged him on from conquering to conquest. To our feelings, all this is more than merely ridiculous; it is painful. Many of these persons whose names are thus bandied about were our personal friends, and such a use of their names is exceedingly offensive. We do not believe that Watson intends to be a bad man, or is at heart a bad man, but he has certainly wandered farther from the paths of common sense than any man of reputation such as he formerly had of whom we have any knowledge."

In reply to the above paragraph, I do not propose to discuss the whether or not I am "a bad man," but the assertion that "divers others who opposed his theory in this world." In regard to Dr. Fisk, I can not say from personal knowledge, but I have it from good authority that Dr. Olin was a believer in Spiritualism. The two latter I know were believers. Dr. Parsons, for years not only believed, but preached it. I have it from the best source that he not only attended seances in Louisville, where he lived and died, but that he manifested his presence to a medium there through whom he had often received communications from his spirit friends before the medium knew that he was dead. I lived neighbor to Dr. McMahon for over ten years, and we often conversed on the subject of Spirit manifestations, and I have seen him intensely interested while he has been investigating it. It was his eldest daughter that first convinced me of the truth of the phenomena near twenty years ago. She assured me that her hand had written fifty different hand writings, quite a number of which had been compared with the writing of her relatives long since deceased, and they were fac similes of the persons from whom they professed to come. I think my old friend had better be a little more fortified with facts before he wages such a warfare as his notice of this book indicates.

The Bad Samaritans.

[From the Chicago Daily Times.]

A few weeks ago an organization was begun to provide shelter and work for unfortunate women. The charity intended is one of the noblest which the conditions of crime and misfortune in a teeming city demand. The institution entitled The Shelter is designed for a half-way house between the jail and honest labor. A striking illustration of the urgent necessity of such benevolence was furnished in The Times of yesterday. It appears the city very carefully transports women criminals to the bridewell, and when their sentences have expired, turns them out, miles away from assistance, to trudge back as best they can to help and lodging. The consequences of such inhumanity are apparent. Some of the worst, physically incapable of the journey or morally indifferent to their situation, remain about the suburb which contains the bridewell, and more than one comparatively innocent woman has thus been hopelessly consigned to shame and despair. The Society of the Good Samaritans was organized to meet these constantly occurring emergencies, and if it can not be maintained, the failure is a reproach upon the perseverance and charity of the sex, and upon the humanity of the city at large.

Yet it does not prosper. At a meeting of the association on Wednesday afternoon, one of the ladies distinctly charged that the society is not composed of Good Samaritans, but of Bad Samaritans. Said she, "The reason 'Christian men do not subscribe is because 'The Shelter is not run on Christian principles. The matron does not pray with the women. There is no public worship there.' Then she lowered her voice--let us suppose--to add the complete indictment of the Bad Samaritans. Said she, "I am sorry to say that 'The Shelter is not run on Christian principles. Beer was taken in there one night after dark!"

We do not see how the public can safely have anything to do with such an institution. The charge was not denied. In fact, Mrs. Leonard owned up at once, and said that beer and bread and cheese, and meat and wine had been taken in there after dark, because they were needed. The liveliest imagination can offer no adequate defense for such conduct as this. To take hungry, starved, half-sick women off the gaping streets, put them under the blessed roof of a kindly institution, and give them bread and meat and, if they need it, beer or wine, instead of simply praying with them and bringing them to Jesus, is criminal; it is of the deepest dye, and the sooner the impious enterprise is abandoned, the better for religion. The crime is greatly intensified by the accelerating circumstance that the bread and meat and beer and wine were taken in "after dark," when they were most needed,

and were put where they would do the most good--into the piffling creature who also came "after dark." The lady charged that the matron will not pray with the women. The matron ought to be discharged for this infamous dereliction. Her conception of her duty is simply inexplicable. She fancies that her legitimate functions are to wash, clothe, feed, welcome these fallen sisters, and put them comfortably and quietly to bed, that God's blessed hope may come back to them after peaceful and virtuous repose. The matron thinks she is employed to run a Shelter, not a prayer-meeting. This matron ought to be instantaneously dismissed. She has too much practical good sense, there is too much of the milk of human kindness in her veins, to be retained in this position where she must be subjected to the assaults of evangelical noddies who do not know that humanity is the gate to God. The complainant charged that there is no public worship there. The president stated that The Shelter is open to every form of divine worship, that free invitation is extended to every minister, priest and rabbi, to come there and administer religious assistance to those who belong to their respective creeds, or who may desire their services. But it is evident that a public charity which does not compel all who accept its bounty to listen to the cant and whine of every cringing rafter, whether his religion be acceptable to everybody present or not, is unworthy of public support. It is not charity. It is not benevolence. Unless you can coerce a wretched woman's conscience as the price of her bread and bad, let her stay out in external damnation. If a hungry creature will not "come to Jesus" first, do not give her anything to eat. If she will not accord her assent to your particular isms, including as much or as little cant and scripture as your particular little creed prescribes, do not let her sleep in The Shelter--turn her out to the ravenous wolves waiting to devour her."

Despite all this, the heads of these Bad Samaritans seem to be remarkably level. They propose to give home and work to women who have not the one and who want the other; and in furnishing both, no questions are to be asked about the recipients' state of conscience. This charity appeals to the sense and justice of every man and woman whose instincts are not warped. The Shelter is on La Salle street, opposite the Relief and Aid building.

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DEMONIACAL INFLUENCES.

Messengers from the Penitentiary Graveyards.

Few people know what rapid strides Spiritualism is making in New Orleans. Its subjects already number over 15,000, with thousands of semi-converts who partially believe in its dogmas...

Among the upper classes this religion, for so it deserves to be styled, is, through decency, held within proper and reasonable bounds...

It is well known that almost all our very large criminal population are devout and earnest Spiritualists. The negroes—Chicken Charles and such—are often, it is true, Voudouists...

A VISIT TO A THIEVES' DEN.

dancing hall or church is never over-pleasant. Notwithstanding a plentiful supply of pistols and cartridges, we felt very uneasy, and by the time we had reached the appointed place would assuredly have turned back but for fear of ridicule.

There was nothing strange about the house we were shown into, for we saw the company assembled there in anywise extraordinary, and seemed, on the whole, rather quiet, solemn and taciturn; although we were assured that many of them were most desperate outlaws.

By far the larger part were French, speaking an argot, that was unintelligible to us, who find good French hard enough to translate. A bucket of whiskey was the only refreshment resorted to by both ladies and gentlemen, who sought this mode of raising their spirits.

"IT IS PERFECTLY CLEAR."

he explained, "That the spirit is separate from the body. You Christians admit that, but you don't explain what the spirit does after death. Where is the disembodied spirit to spend the long vacation between death and judgment? Not in heaven, not in purgatory, not in the grave, you say. No; the spirit returns to earth. It is the man in everything but his physical formation. It can do anything he can, talk without speaking, hear, smell, see, it can raise weights, climb, play music, chess or dominoes, sing, dance—do anything. I know a friend who won't play dominoes with anybody but a favorite spirit of his. As for myself I utilize these spirits. Never do I go out on a 'croaking' expedition without some of them accompanying me; they are so nimble, so quick and are never detected, never get caught. Half the burglaries committed in this city are

COMMITTED BY THESE SPIRIT BURGLARS;

the police and detectives puzzle 'over the case' a week or so in vain, then call it a 'nest job.' Why, I have a boy spirit in my employ, a very devil of a ghost, that will climb up any balcony in the city, crawl through a key-hole, and throw me down all the valuables, without so much as wakening a canary bird."

My stout friend introduced me to a thin, weazeny man of disagreeable appearance. He was hollow-eyed and dismal in the extreme, and seemed ever looking over his shoulder in an uneasy manner, his mouth meanwhile twitching nervously.

"You have never known spirits?" said he addressing us. "Would to God I knew them not. There is one spirit that never leaves me; sleeping or awake he is by my side, glaring at me with his fiery eyes. I feel it, though I can not see him. No, I did not, John, I did not betray you."

I SWEAR IT BEFORE GOD.

Here he broke out plaintively, apparently addressing the air, the perspiration couring down his face and his features working convulsively. He stopped a second and resumed: "He never, never leaves me; at night I hear him breathing slowly by my side, as if the rope was choking him. Yet, there is nothing

there. I can not sleep whilst this horrid nothingness, this unreal monster is by me; I can do nothing but tremble. Often, he lays his cold, clammy hands upon my brow, or grasps me by the throat until the very blood starts from my nose. In vain, I grapple and wrestle, it is but air. No, I did not betray you, John, I swear it." He broke out again as we hurried away, feeling very uncomfortable and melancholy ourselves.

By this time the preparations for the mysteries had been begun. About three dozen persons, of both sexes, seated themselves around

A LONG, GREASY, UNVARNISHED TABLE, and placing their hands close to each other, seemed bent on business. The lights were removed, and in perfect quiet and darkness, we sat there for over half an hour, a pray to the gloomiest thoughts. At the end of that time several phosphoric and electric lights having very much the appearance of glow-worms, large lightning bugs, darted around the room. They did not, however, satisfy the popular expectation, as one, not over sober, lady remarked: "The spirits must be sick or sleepy to show such poor fireworks."

The phosphoric phenomena were accordingly given up and the lights brought back. We then proceeded to propound Sphinx questions to the spirits. Answers were tapped out slowly. The spirits seemed to speak French and English equally indifferently. Although they betrayed great want of education, yet at the same time, their answers were wonderfully correct and exact.

We asked several questions orally. It is sufficient to say that the answers given us were most wonderfully correct and explicit. Not being able to take refuge in ridiculing the spirits, we shielded ourselves behind Hamlet's remark:

"There are more things in heaven and earth, Than are dreamt of in your philosophy."

It soon became evident that the spirits had got worked up to the proper pitch and enthusiasm. The chairs and table began to shake as if they were seized with the ague. Suddenly

THE TABLE LIFTED ITSELF

and darted rapidly across the room, overturning half a dozen persons in its course. A scene of unimaginable confusion ensued; chairs tumbled over chairs in a wild, drunken race around the room. A large French armed chair enjomed a private car-cabin to itself; whilst an armchair, or rather cupboard, waltzed around the room in a grave and elephantine manner. Slipping in a corner with several others, we watched, half surprised, half frightened, this strange, unearthly scene.

The table, which had for a few minutes sobered off, again attracted our attention by darting at us with frightful directness, as if it was a raging wild beast, possessed of sense. We jumped from one side to the other, whilst the monstrous ram aid by us, and butting against the wall, sent a perfect cloud of plaster through the air.

The greatest victim of all was a short man in a red shirt, who, half asleep, was smoking his pipe in a corner, seated on a richly upholstered chair. The chair evidently became infected with the epidemic madness, for it darted

STRAIGHT UP TO THE CEILING,

without a premonitory word or shake, smashing the red-shirted man's pipe into a thousand atoms and giving his head such a bump that he roared out most lustily. Nor was this all; there to the ceiling the chair stuck, swayed from side to side like a rocking stone by invisible hands and bruising the unwilling aeronaut at every movement.

By this time the rest of the furniture had lost its electric and magnetic force, chairs and tables were left lying around helter-skelter, pell-mell. The argument called on us to assist him; we could do nothing but stand around in a circle, gazing at him stupidly with our mouths wide open. His "pall" became thoroughly disgusted, and broke out into violent abuse of the spirits, cursing them in half a dozen languages in pretty round terms. The whole assembly followed his example, and vented their outraged feelings in abusing the spirits as frauds, fools, knaves and devils. The spirits, on their part, kept up as great a racket with their rappings as a telegraph office. We understood from a medium and interpreter, that they, the spirits, were in an equally bad humor, bestowing the vilest epithets and names on us for disturbing their repose.

In the midst of all this excitement and noise, the chair dropped to the ground an Etienne, half stunned and more dead than alive, was picked up and carried out. The spirits had left also, as their rappings altogether ceased. The crowd gathered into little circles, discussing this remarkable and extraordinary spiritual development. Suddenly a large flint boulder, at least eight inches in diameter, crashed through a window, smashing a dozen panes of glass, and rolled to our very feet. Every one rushed to the mantle-piece for safety, just as another boulder fell in the middle of the room, and broke into a thousand pieces, with a flash of light and a report as loud as a pistol. A minute sooner and a dozen people at least would have been injured. These were followed by a perfect shower of stones, great and small. In ten minutes every lamp, chair and table in the room were smashed or injured; the Spiritualists, frightened and terrified, having clambered into every place safe from these strange missiles.

The most notorious thieves now shouted loudly for the police. The whole neighborhood was aroused by the noise and excitement, and quite a crowd collected around the house to see these strange phenomena. The boulders apparently fell straight from heaven; no human hand could have thrown them.

The arrival of the police disheartened the spirits; they left off throwing stones and very soon "peace reigned again in Warsaw." The occupants of the house, and others who had been aroused by noise, gathered into groups, and now that there was no longer any danger, seemed quite delighted at the evening's entertainment. Seldom had there been such a splendid, such a successful spiritual manifestation. This, they explained, was owing to the fact that at least twenty persons seated at the table were first-class mediums.

Whilst totally unable to explain any of these extraordinary phenomena, we must consider our senses as disorganised. It is frightful to allow a party of people to arouse a legion of devils and turn them loose on the community. We have enough devils loose here already. If Spiritualism is to be carried on in this way, it had better be abolished altogether.—New Orleans (La.) Exchange.

REMARKS.

The truth is often unpleasant when told. No one is ever edified by the rehearsal of acts of licentiousness on the part of erring humanity. Murders, rapes, thefts, and other violations of law and order enumerated in the catalogue of crime, are being daily committed, but they only cause in the minds of the innocent a momentary shudder, and are then forgotten. Crime has always been so common on this mundane plane, that we expect each

month to bring its regular installment. The number of murders and suicides each year are about the same in London; also in New York. In the latter city suicides average about 100; the murders about one a week. Strange to say, too, about the same number each year who become weary of life, take Paris Green, the deadly drug. There is, however, a slight decline in crime, each twenty-five years.

In the above article, it is stated that the scum of society, those from the purlieus of vice in New Orleans, are accustomed to hold circles and consult evil spirits, securing their aid in committing crime. Of course, to the opponents of Spiritualism particularly, this will seem a bad feature of it, to be deprecated, and squelched by law if possible. But the law of spiritual intercourse exists independent of statute law, and that can not by any system of tactics prevent spirits coming in rapport with whoever they choose, and influencing them as they wish. The law is as general as the air we breathe. We would not think of abolishing the atmosphere because it fanned the flames that burned Chicago, devastated Peshigo, and swept with fierce violence over portions of Michigan! Besides, at times it contains poisonous germs, inducing that terrible epidemic, the cholera. We have no doubt that such a conclave of disreputable characters assembled in New Orleans as stated above, and that they solicited the aid of depraved spirits to aid them in their devilish work.

Of course, those who are opposed to the Harmonical Philosophy, especially religionists, will regard this as a bad feature of Spiritualism, and so it is. We would, however, respectfully refer them to the Bible. There was the Serpent in the Garden of Eden, created by a direct act of the orthodox God, and allowed to roam at large, the same as disreputable characters are in the Spirit-world. Then there was one who tried his utmost to overcome the moral scruples of Jesus—he carried him to the top of a high mountain, and to the pinnacle of a temple, and used every endeavor to induce him to forsake God. Then there were seven devils cast out of Magdalen. God himself desiring to accomplish a particular purpose, sent forth "lying spirits" that King Ahab might be destroyed.

Of course, religionists who think that the hand of law should be evoked to suppress Spiritualism, are consistent with Bible teachings—are they? Disorderly gatherings, whether of libertines, church members, or Spiritualists, should be suppressed at once, but in so doing a general principle in nature can not be destroyed—all the laws thereof still reign supreme. Law is the supervising agent of society, and wherever disorder reigns, there its attention is directed, whether to try a Christian for murdering his wife, or a Spiritualist mother for poisoning her children. It can not, however, suppress a principle—a law of nature that permeates the whole universe.

In Bible times particularly were evil spirits evoked to aid disreputable characters in their nefarious undertakings. They are constantly at hand, and are always ready to respond to an invitation to engage in any outrage. The Diakka influence is unceasingly at work, manifesting itself in a thousand different ways—causing free-love in the churches and among Spiritualists. Wherever there is a circle of libidinous free-lovers, there they will assemble, inflaming the passions and urging them on in their work of self-destruction. One, a prominent free-lover who resided in this city, went so far as to expose his person in the company of several free-love "ladies," using language that would make the "cheek of darkness pale." Andrew Jackson Davis did a grand good work in plainly unmasking the secret agencies that have been doing so much injury to society. His name will live, growing brighter and brighter as the River of Time rushes along, while his puny traiders will be forgotten, as soon as the dirt which is thrown on their coffins, ceases to sound.

It is the case also that this Diakka influence is attracted to those who wish to engage in predatory operations. They surround the Bandits of Italy, and the mountain robbers of Mexico, and assist them in their hellish designs and projects. As the air they breathe, and the water they drink in common with the good and pure ones of earth, gives them strength and vigor in their lawless excursions for pillage and plunder, so can inviolable Diakka agents cluster around them (as well as those who are free from sin), and aid them in their nefarious undertakings.

The Spirit-world is composed of the daily "drippings" from this sphere, through the instrumentality of death. Some of those drippings are from the scum of society, the emanations of the purlieus of vice, and they are transmitted to the Spirit-world, and continue for a season as had there as here, if not worse. There is no law against their returning; the law permitting one spirit to return admits all; and they come back whether solicited or not. Food strengthens the depraved wretch equally as much as the noble, pure philanthropist!

This Diakka element permeating portions of the Spirit-world, possesses wonderful power. Of course there is an effort there to hold in abeyance evil influences, but they can not be completely suppressed there any more than here. Omnipotence does not reign in the Spirit-world, to be exerted in erecting an impassable barrier against Diakka intrigues. They will come to you if you invite them, and result in making you miserable. You may be added to them, triumph for a season, but failure is sure to follow, perhaps complete ruin. There is no law against you ruining yourself, if you wish, or in making yourself miserable. Sooner or later you will become convinced of the errors of your way, and aspire to lead a life characterized by manly actions and virtuous deeds.

While we know that there is now, and ever has been, a pure exalted angelic influence, gradually subduing evil, making spirits as well

as mortals better, we recognize that there is a powerful Diakka element opposed to it, the same as there is in all well regulated governments a class opposed to law and order. As earthly governments can not completely suppress violence and disorder, nor can the angelic government of the spheres completely hold in abeyance the detestable Diakka.

But while it is encouraging to know that the material side of life is rapidly advancing in morality and virtue, its condition being superior in all respects to that of two hundred years ago,—we still recognize the fact that evil influences are constantly at work. What would the present generation think to witness the hellish orgies of the 16th and 16th centuries? The following, authentic and correct in every particular, gives a faint idea of the condition of society then:

BILL FOR HANGING AND BOILING A TRIER.

A person writes as follows to the Kenosha Observer:—"In the present age of religious tolerance and high price of labor, the following may not be uninteresting. It is extracted from an old magazine, and is an authentic copy of a document of the date—"Account of the hanging and parboiling of Friar Stone, at Canterbury, in 1589. Paid for half a ton of timber to make a pair of gallows for to hang Friar Stone, 2s. 6d.; to a carpenter for making the same gallows, and the dray, 1s. 4d.; to a laborer that digged the holes, 3d.; to an expenses of setting up the same, and carriage of the timber from Stablegate to the Dungeon, 1s.; for a hurdle, 6d.; for a load of wood, and for a horse to draw him to the Dungeon, 2s. 3d.; paid two men that sat at the kettle and parboiled him, 1s.; to three men that carried his quarters to the gates and sat them up, 1s.; for halters to hang him, and Sandwich cord, and for screws, 1s; for a woman that scowered the kettle, 2d.; to him that did execution, 3s. 8d.; total, 14s. 8d."

Remember, too, that the persecutions that occurred during the 16th and 18th centuries, and at later periods, though done under the cloak of religion, were wholly the result of evil influences from the two sides of life, co-operating together. Such scenes were as common then almost, as funerals are now. Think of the burning of heretics, the hanging of witches, the destroying of children, because supposed to be under the influence of the Devil! How dark such a period in the world's history. Occasionally now the same dark, devilish, hateful influence is exerted, not only among the churches, as when Rev. John Selby Watson murdered his wife in England, but in a less deplorable light, as when the Voudou negroes of the South hold their annual festival, and invoke the presence of evil spirits. The one most demoralizing was held June 23d, 1873, of which a correspondent of the New York World gives a full account. From his observations we learn it was held along the borders of the Bayou St. John and the Old Lake. A more disgusting sight has never been the lot of any one to witness. An immense number of men and women congregated in the evening at particular places, and at a given signal they all divested themselves of their clothes to actual nakedness. Bonfires were built all along the shores of the lake, and the whole appearance was such as would almost strike terror into a stout heart. The horrid orgies were inaugurated by one wild, unearthly yell, in which all the assembled crew joined their voices and for a moment afterwards there was a fearful silence. The "worshippers of the demon" then contemplated their naked forms, upon which the fire shone with a ghastly effect, and with a hideous yell they began to dance around the fires, singing weird songs and occasionally bursting forth into a wild and piercing laugh. The songs that they sang could not be identified with any living language, but seemed to be a communion of languages, as, occasionally, you would be able to distinguish genuine English words, German and French. Around those bonfires they kept revolving with joined hands for over an hour and a half without ceasing, uttering their horrid yells and singing their wild unearthly songs. On all occasions a woman presides over these orgies, under the name of "Queen of the Voudou," and when they cease dancing round the fires they go forward and make their submission at Her Majesty's feet, who is usually seated on an elevated mound or a large rock. This Queen retains her title and dignity during life, provided she conducts things with a proper grace, and she is usually chosen out of the most scallily elevated class of negroes in the locality. On this occasion the old queen, Marie Lavody, did not attend on account of illness, and her emblem of power, a garland of flowers bound round the head, was worn by one Mammy Caroline, who has already been named and acknowledged as the successor to the queenly dignity. Queen Caroline held her court in an old house on the banks of the bayou, where she shone forth in all the splendor of her nude beauty. These degrading orgies were participated in by a young white girl, about eighteen years of age, and possessed of more than ordinary beauty. The hideous revel was prolonged till a late hour at night. Imagine several hundred negroes in an Adamite condition, dancing, yelling and singing all night around the innumerable bonfires that were lighted on the banks of the bayou.

Such devilish scenes as this, at one period of the world's history, were common, but humanity has made such progress in morals that they are now of very rare occurrence. It is useless to deny the existence of an evil influence—it is exerted in hundreds of different ways, is present where least expected, but is gradually, of course, subsiding under the advancing strides of humanity. This evil influence has had its peculiar name—Black Magic, Voudou Sorcery, etc., and occasionally the world at the present time is startled with some of its wonderful manifestations, though not near as frequently as in ages past.

We rejoice to know, that the world in the aggregate is rapidly advancing. Because a dirty free-love Spiritualist exposes his person in the company of "ladies" of like faith, boast-

ing that the time would soon come when it would be considered no shame to do so; because a member of a Roman Catholic church seduces several little girls under his charge, and because a prominent minister murders his wife, it is no indication that humanity in the aggregate are more depraved. The magnetic telegraph, the press and the rostrum make crime appear more devilish than in days past, and the announcement thereof causes a greater shock to the nervous system than formerly. But statistics show that humanity in the aggregate are advancing; that murders are less frequent; the average life of individuals increasing; intemperance diminishing; and that evil influences are being brought more thoroughly under subjection, on account of the knowledge gained through spiritual intercourse. When that becomes more general, evil influences can be avoided, and the world made better in every particular.

No. 1, Vol. XVII—New York, and a New Era in Spiritualism.

In the onward march of time the Religio-Philosophical Journal has entered upon its XVII volume.

Its editor and proprietor has been a successful business man, and resident of Illinois three years more than a third of a century.

Standing high in rank with his peers as a lawyer he was at the age of twenty-eight years elected to the office of judge, and again re-elected, occupying the bench for six years.

Then he became actively engaged in railroad-ing, first as a director and secretary, then as a president of another railroad. While thus engaged during the first decade of Modern Spiritualism, he was often admonished that he had a great and active work to perform in Spiritualism. While he felt disposed to treat such admonitions with respect, his own opinion was that it could not be true. He was then so deeply engaged in his business that he deemed it absurd to think for one moment that he would ever give Spiritualism anything more than a passing consideration.

But finally, while engaged in procuring an amendment to the charter of an important railroad, before the legislature of Illinois, an invisible but potential power impelled him to make an active movement which resulted in instituting the RELIGIO-PHILOSOPHICAL JOURNAL, and still later in inaugurating the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, and projecting the LITTLE BOUQUEN.

The entering upon this new great work was without premeditation, and even to-day, the contemplation of the past history of the movement, brings to mind facts that seem more like a dream than a veritable reality.

Every day's experience in this enterprise seems more like bringing to the surface substantial fixed realities before existing, rather than the development of any studied policy of the proprietor and editor of the JOURNAL. Indeed so much so in that the case that it seems to him, when contemplating the subject, even in writing this article, that he is more a humble instrument in the hands of an invisible, yet exceedingly intelligent and all-potent power, whose will in the matter is perfectly irresistible.

Trying ordeals and almost crushing calamities has he encountered since entering upon this work, and yet they were foreshadowed—not in a manner to be comprehended in detail, but with clouds, never so dark but what they presented a brilliant silver lining, portraying a grand result in the future, however terrific the impending storm.

So magnificently grand has that brilliancy been, that in the darkest hours, no despondency was his. On the contrary it impelled him on to renewed action with even more than youthful vigor.

The great fire of Oct. 9th and 10th, 1871, cleaned out his Publishing House so thoroughly that not a relic of the institution as it was first inaugurated remained. Not one cent of insurance did he ever receive, nor one dollar that he did not return or pay an equivalent for.

Not an hour's time did he lose before he was re-established with an entire new outfit, nor did a week pass that he did not get out and send to his subscribers the RELIGIO-PHILOSOPHICAL JOURNAL, full of thought, however diminutive in size. In five weeks the JOURNAL was up to full dimension, and never has he failed to issue his paper on time, every week during the whole time that he has been publishing it.

At the last grand conflagration in Chicago, about six weeks ago, (a holocaust of seventy acres of buildings in the thickly settled part of the city) he was again a sufferer. A large building of his was consumed. As yet he has got no insurance on that, (but he does not consider it as lost), and yet that calamity opens up to him a new field of enterprise that he did not expect to enter upon so soon by some years. But so it is. He is impelled on step by step in this great work before him.

The millions of starving souls—starving for mental and spiritual food, must be fed. The RELIGIO-PHILOSOPHICAL JOURNAL, the LITTLE BOUQUEN, and the thoughts of inspired men and women must be published in the form of newspapers, magazines and books, and to that end a publishing house must be erected commensurate with the work required to be done.

So it is that the fire-land that destroyed his building, furnished him with a building location for a new and magnificent Publishing House in the very center of business—only two blocks distant, South of the new Custom House and Post Office, now being erected by the United States Government. This is to be the final location of the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE—a building of seven

stories—the foundation of which, deep, broad and strong, is already laid. His contract requires the walls to be laid and the building to be enclosed before the close of the present year, and the whole structure will be pushed on to completion with all possible speed.

Good angels inspiring friends to deal even-handed justice to him, he as a hard working man will never flag in discharging the whole duty devolving upon him.

So much for the new burden imposed. Now a word in regard to another and greater work—the publishing of the RELIGIO-PHILOSOPHICAL JOURNAL and LITTLE BOUQUET. Spiritualism is entering upon a new and more important era. We can not now lay before our readers even an outline thereof. It is an all-engrossing thought or impression that a great and glorious outpouring of the spirit is close at hand; such as will bring the spiritual and mundane spheres so closely en rapport that angels and mortals will stand face to face, and hold sweet converse until the Philosophy of Life shall become the all-absorbing inquiry, and the theme of public teaching in all the churches throughout the land—the dawning of that era is now visible in the mental and moral cast.

It is a happy thought! For the speedy ushering in of that era we will work. To that end the RELIGIO-PHILOSOPHICAL PUBLISHERS' HOUSE is being erected, and the RELIGIO-PHILOSOPHICAL JOURNAL and LITTLE BOUQUET is published.

May we not count on you, kind readers, to assist and sustain us in this grand and noble enterprise? We believe so—and with that impression deeply fixed in our soul, we enter upon the great work before us, in all of its departments, with renewed and fervent zeal.

An Inquiry.

BRO. JONES.—I have never had an opportunity of investigating Spiritualism, and the questions which follow may appear to you, an educated Spiritualist, as improper and silly.

If there is nothing known concerning them, please pass them by as if they had not been asked. I am seeking for light.

1. Do spirits when they ascend to what is called the higher spheres, go beyond the earth's atmosphere, or does the word "higher" refer to the moral condition of the spirit, and not to locality?

2. Have we any knowledge that earthly spirits visit the moon, or any of the near planets?

3. Can spirits take cognizance of events remote from each other; that is, can a spirit in Ohio know what is transpiring in Ohio?

4. Can spirits get and maintain control of a human body and mind, against the persons will, as some appear to have done in Christ's time?

5. Is there not reason to believe that family quarrels and strife in communities, law-suits, crimes even, and relentless hate, among those who ought to be friends, often have a spiritual origin? If Spiritualism has thrown any light on these questions, you will confer great favor by answering them truthfully through the JOURNAL.

I have in my mind at this moment, a family, every member of whom have been in a state of chronic quarrel for twenty-five years, yet let an outsider interfere, and every member of the inferno is a unit against him. The members of this family live in the same house, eat at the same table, and curse and damn each other year after year; in fact, they seem to enjoy it.

I remember hearing people say, before I ever heard of Spiritualism, that the devil was in the family. Now, are evil human spirits fermenting and prolonging this strife?

I am acquainted with a young lady, well educated, amiable, kind and gentle to all—with one exception—she is disobedient, uncharitable and cruel to her own mother. She appears to delight in vexing and annoying her in every possible way.

I have often thought that the devil (not the orthodox) was in her; still I may be wrong in this.

The influence which spirits can exercise over families and communities is a subject worthy of the earnest consideration of Spiritualists.

WILLIAM NOLAN, Sharon, Pa., Aug. 23d, 1874.

ANSWER.—There is a great deal of confusion and variety of views among believers in spirit communion upon the subjects of spheres.

An ignorant spirit usually claims to come from the seventh sphere, and sometimes listeners appear to think that such spirit has ascended to the acme of spiritual knowledge.

A classification of spheres is made in Nature's Divine Revelations (a book which every thoughtful investigator should read), which is rational and of deep interest.

A sphere of thought, or a plane of mental development, to us has a meaning, and may be classified as first, second, third, etc., as high in number as convenient and profitable.

An individual belonging to a higher sphere, may in performing his mission, as a guardian angel, descend low down among the ignorant and depraved, even down to this rudimentary or first sphere of human existence, and yet it is probable that the more congenial abiding places of spirits of different spheres are well defined localities, as distinct one from another as are the different nations of the earth, and these may in one sense be denominated spheres, as a classification, and yet as arbitrary in fact as the classification of cities by its number of inhabitants.

What sphere are you in, is a common inquiry—the reply of a cloud-hopper who has just taken his exit from a cesspool of vice, is sure to be from the seventh sphere. To him, the change is so agreeable, that he really thinks he has arrived at the acme of earthly happiness. Well, so be it, it is consoling to his friends to learn that he has so speedily arrived at such supreme felicity.

ANSWER TO SECOND QUESTION.

The Swedish seer, as well as many others, tells us that spirits often visit distant planets.

ANSWER TO THIRD QUESTION.

Upon the spiritual plane of life, distances are comparatively annihilated with spirits who

are in sympathy—distance does not make them remote from one another, nor does nearness always bring spirits into the presence of each other. The laws of attraction and repulsion are much better appreciated there than here. Enemies are repelled from each other—hence can not harm each other on the spiritual plane of life—they are not even in sight of each other.

ANSWER TO FOURTH QUESTION.

A class of mediumistic persons who are very negative, may be controlled by spirits unpleasant and disagreeable, because it is agreeable to such spirits, and the medium does not exercise sufficient will to repel them.

Query. Do not the spirits of snakes, vipers, and even human souls from the lowest spheres in spirit-life, find it congenial to their feelings to get en rapport with dissolute people who imbibe large quantities of intoxicating drinks and drugs, and live almost exclusively upon the sensual plane of life? May it not be that the intoxicating drink and drugs are to them what a marsh is to snakes and vipers upon this plane of life, and may not *dilutum tremens* be accounted for on this hypothesis?

ANSWER TO FIFTH QUESTION.

As love or hate predominates in the human mind, so to he or she brought in rapport with those upon the spiritual plane of life, corresponds to the faculties aroused to action, and without any positive will of the spirit, reflect the mental sphere of love or hate as the case may be.

The Philosophy of Life is at best but little understood. The more we know of it, the better we shall be prepared to guard against the evils that may beset us.

By long experience, the world in learning many things in regard to sanitary measures conducive to health, and carrying them into practical use; even so in the mental and moral spheres of life, a little is known and much is to be learned.

The passions are important in the economy of life, but when unguarded by reason they are like steam engines with steam up, and a drunken engineer for a manager.

Your questions are all important, and each one should be thoroughly considered in the minds of the thoughtful. Our hasty reply is no attempt at justice to so important questions, and yet they may stimulate to a further spirit of inquiry.—[ED. JOURNAL.]

An Expose.

BRO. S. B. JONES.—Since leaving Chicago, we have held eight seances at different points, with good success.

Charles Raynor, who was traveling with us, held five seances on his own responsibility, two without any test conditions, and three with.

The test conditions consisted in placing a mosquito net over him and nailing it to the floor. The first time the spirits could not manifest. Raynor said the net was too small—the spirits could not work; they must make it larger. So the committee enlarged it the next night, and nailed it down over him with staple tacks. "Various spirits" appeared, some of whom were "recognized."

On examining the net after the manifestations, it evidently had been tampered with, but Raynor obstinately refused to be searched. The next night while the "manifestations" were going on, those in attendance rushed into the cabinet, and lo! they found him with the trumpet in his hand, and searching him, they discovered nearly a hatful of false hair, curls, paint, wax, etc., with which he materialized spirits.

These fixings will all be sent to the JOURNAL office and placed on exhibition.

T. W. MILLER, N. D. MILLER.

Quincy, Ill.

REMARKS.—We do not feel very much pleased at the demand upon our columns to expose the fellow Raynor, especially by Mr. Miller, who very well knew (as he was here at the time) that he had already exposed the contemptible impostor beyond any controversy.

Mr. Miller will do well to read the fable of "poor Tray."

Mr. and Mrs. Miller are both good mediums. If they allow themselves to travel with, and give countenance, directly or indirectly, to an impostor who has been thoroughly exposed, they will soon find the public seriously questioning their integrity, and not without a cause.

We have exposed several impostors, who have claimed to be good mediums, while they were all the time loaded down with traps to deceive credulous investigators. Such impostors, after being exposed in the columns of the JOURNAL, have more than once been put on exhibition by those claiming official positions in Spiritualism, as genuine mediums. The result is, they are soon again exposed, and the cause of Spiritualism has to suffer for the odium imposed thereby.

A most thorough sifting and ventilation of such conduct, will rid Spiritualism of much rubbish. The JOURNAL will not hesitate to expose impostors with the same independence that it stands by genuine mediums.

The Northern Illinois Association of Spiritualists

will hold their Ninth Quarterly Meeting in Grow's Opera House, No. 517 West Madison street, Chicago, Illinois, commencing on Friday, October 2d, at ten o'clock A. M., and continue over Sunday, the 4th.

The platform will be free, and all subjects germane to humanity are debatable on our platform.

Good speakers and mediums will be on hand to entertain the people. Come, Spiritualists of Illinois, Wisconsin, Indiana and Michigan, to our convention; see and hear for yourselves. The First Society of Spiritualists of Chicago, will do all they can to make your stay pleasant during the Convention.

O. J. HOWARD, M. D., President. E. V. WILSON, Secretary.

P. S. Will the R. P. JOURNAL give this notice a place in its columns?

Yes, we give it place, and suggest to you that the Spiritualists of Northern Illinois will very readily comprehend why you have called the three last meetings at Chicago. It is simply

because there is not another place where you could get five Spiritualists within five miles to second the movement.

Again, they thoroughly understand that you hold that "social freedom is germane to Spiritualism." You now tack ship, in hopes to deceive some simpleton by saying, "germane to humanity!" Very thin this last phrase, "Gentle Brother." You find that Spiritualists do not admit that Spiritualism has any alliance with free-love, so you substitute "humanity" in place of Spiritualism. Is this new tactful because your leader has shipped to foreign parts? and are you becoming ashamed of the position you have heretofore occupied, to wit, that Woodhullism is "germane to Spiritualism." But Spiritualists will query why you assume to state what shall be discussed on the platform, if it is to be truly a Spiritual meeting.

Again, you assume to say what the "First Society of Spiritualists of Chicago" will do, when you know that not one in twenty of the Spiritualists in Chicago would be seen at a meeting officered and run in the interest of the Moses-Woodhullites.

You propose the Spiritualists of Illinois, Wisconsin and Michigan, to attend your meeting, as you did at the Elgin meeting, when you well know that there is not a single Spiritualist from Wisconsin or Michigan, nor outside of Chicago, that will show his or her face at your meeting, free-lovers excepted.—[ED. JOURNAL.]

To the Spiritualists of Wisconsin.

The Northern Wisconsin Spiritual Conference will hold their next Quarterly Meeting in the Spiritualists' Hall in Omro, on the 25th, 26th and 27th of September, 1874. The regular speakers engaged for the occasion are C. W. Stewart and Mattie H. Parry. We would also extend an invitation to all speakers and mediums, to meet with us on this occasion. Let there be a grand rally of the whole Spiritualists of Wisconsin. The platform will be free to discuss all subjects of importance to the human race. The Society will make every effort to entertain (free) all that may attend the meeting. Arrangements will also be made with the hotels of the place, for reducing rates for those who may choose to stop with them. Let there be a Grand Rally!

For the Society, pr. Dr. J. C. PHILLIPS.

NOTE FROM E. A. PUTNAM.

BROTHER S. B. JONES.—I herewith inclose you a copy of the Call of the Northern Wisconsin Spiritual Society, for their next Quarterly Conference, to be held at Omro, Wisconsin, the 1st of the month. It was sent me by the old secretary, who resides at Omro, with the request that I send it to you for publication in the RELIGIO-PHILOSOPHICAL JOURNAL. Please give it due notice, and oblige, Fraternally yours,

E. A. PUTNAM, Secretary N. W. Association of Spiritualists.

REMARKS.—We publish the above queer call at the request as above stated. The Wisconsin Spiritualists will query why does the present secretary allow a man, out of office, to call a meeting of this kind, and assume to say who will be the principal speakers—to wit, C. W. Stewart, one of the most rabid Moses-Woodhullites in the country, standing first.

Who authorizes this Dr. J. C. Phillips to say how the platform will be occupied?

It is high time that Spiritualists repudiate the presumptions of these would-be leaders, who are ever on the alert to directly or indirectly make it appear that Spiritualism is embosomed in free-love.

Again, we say the people will inquire, why does this Dr. Phillips, an out and out free-lover, but not the Secretary of the Northern Wisconsin Spiritualist Association, assume to call the Convention, and tell who are to be speakers, and what is or is not to be discussed on the platform?—[ED. JOURNAL.]

The East and the West.

Without giving any thought to the article published in the JOURNAL, of August 8th, entitled,

THE EAST AND THE WEST, written by a distinguished lecturer, well, but better known East than West, we have called out a reply from Prof. Brittan, which will be found in this issue of the JOURNAL.

We do not intend to open our columns to the discussion of local or personal matters that originate in articles published by our contemporaries, so long as they keep off our coasts. We prefer that such battles be fought out on their own lines. But of course, our correspondent will find it necessary to respond to Prof. Brittan, and in doing so, he will, we trust, appear over his own signature, and thus disabuse the mind of Brother Brittan on the "Modoc" question.

Are They All Long-haired Impracticable Dreamers?

Some people judge of the great mass of Spiritualists, by a few idle dreamers.

Dr. Wolfe, the author of "Startling Facts," certainly is an exception. See what a Cincinnati paper says of him: "Dr. N. B. Wolfe, quite recently made a purchase of unimproved real estate in that city, for which he paid one hundred thousand dollars in cash. The property is embraced in a city improvement which will enhance its value in the next three years to half a million of dollars. This speaks well for the thrift, enterprise, and pluck of our talented and energetic former fellow townsman."

Texas will be a grove meeting in Palmer's Grove, Frankfort, Herkimer county, N. Y., September 6th, at 1 o'clock P. M. Speakers for the occasion are Mrs. Kimball, of Sackett's Harbor, and E. A. Doty, of Ilion, N. Y. The same persons will speak at Jerusalem Hill, in Herkimer county, some time in the second week of September.

B. F. Underwood will lecture at Selby, Ontario, the 15th, 16th and 17th of September; at Arnot, Pa., September 23d, 23d and 24th; at Rensselaer, Indiana, October 2d, 3d and 4th; at Indianapolis, October 11th.

Dr. T. W. FIELDS, of Monmouth, Illinois, says that John Mott, of Memphis, Missouri, will respond to calls to hold seances.

Mrs. M. J. WILCOXSON is now at Boulder, Colorado. She has been doing a splendid work in the West—her lectures having created a great deal of interest.

J. M. FEEBLES is engaged to lecture in Baltimore, Maryland, during September. He has been recuperating among the White Mountains of New Hampshire for the last few weeks.

N. FRANK WHITE will speak in New Haven, Connecticut, in October; Stafford, in November; Washington, D. C., in December; Troy, New York, in February. Address, through September, care Banner of Light.

PARKER PILLSBURY will hold meetings at Union Hall, Farmington, Ohio, Saturday evening, 5th, and Sunday the 6th of September, 1874.

Mrs. NELLIE J. T. BRIGHAM lectures during September in Winstead, Connecticut; October, November and December, in Troy, New York; January in New York City; February and March, Lynn, Massachusetts; April and May, Glen's Falls, New York; June, in Springfield, Mass.

Mrs. A. E. MOSSOR PUTNAM will resume her labors in the lecturing field this Fall, speaking in Waverly, New York, in October, and Philadelphia, Pennsylvania, in November. Her address is Flint, Mich.

ANTHONY HIGGINS will speak in Salem, Massachusetts, Sunday, September 13th; in Washington, D. C., during the month of November, and in December, in Boston.

North Collins Yearly Meeting Resolves for Home, Family and Marriage.

EDITOR JOURNAL.—The Yearly Meeting of Friends of Progress at Hemlock Hall, has just closed its three days' session, with a large audience. Among the topics discussed were woman suffrage, marriage and parentage, and the resolutions below were passed by a hearty vote, large and unanimous, save a solitary "no." They need no comment or explanation, and show the deep convictions and intelligent conclusions of a full audience, after simple discussion and hearing of different opinions on these questions.

Resolved, That we earnestly favor woman suffrage as just and as a help to higher civilization; and especially do we feel the need of woman as a law maker with man; that our marriage laws so largely based on the falsehood of woman's subjection, may give place to laws inspired by the idea of her equality, under which there shall be personal liberty, and equal property-right—all helping to a higher goodness of home and family, and to a decrease of vice and licentiousness, both in and out of marriage.

Resolved, That while we believe in monogamic marriage, we believe in divorce as an escape from cruelty and crime, and a relief from the sad mistake of an unhappy and loveless union.

G. B. STEBBINS, North Collins, N. Y., August 31st, 1874.

Annual Convention.

The Sixth Annual Convention of the Iowa State Spiritualist Association, will be held in the Universalist Church, in Des Moines, on Friday, Saturday and Sunday, October 9th, 10th and 11th.

The following named persons have been invited to attend as speakers: Warren Chase, R. G. Eccles, Dr. Samuel Maxwell, of Chicago, who is also an excellent clairvoyant and test medium. The State Missionaries, and several other mediums, embracing the different phases of mediumship, materialization, etc., have been invited to attend and add to the general interest.

We expect a very large attendance, and would suggest to the friends who are able, to bring with them well filled baskets of provisions. Come then, and let us rally once again in full force.

Mrs. J. SWAIN, Sec'y, EDWIN CATE, Pres't.

A Good Head of Hair Restored by a Spirit Prescription.

Mrs. A. H. ROBINSON, CHICAGO, DEAR FRIEND.—Though much has been done for me already, I now ask again for further treatment for my hair and left ear. With many thanks, I am able to say that I have a new suit of hair—which and strong, about four inches long, but it is partly grey; cuticle not quite restored. After using your entire prescription, it was suspended a while. I am now using only your hair restorative again for the purpose of restoring the cuticle; also the original dark color to the hair. Does the restorative need any change?

Will you again diagnose my case and give me further treatment. Please find inclosed two dollars.

Yours very truly, PRISCILLA C. JAMISON, Tuscaloosa, Ala.

KIDNEYS, LIVER AND SPLEEN DISEASES CURED.

Mrs. A. H. ROBINSON, 190 East Adams St., Chicago, Ill.—Please forgive me for not writing to you before. I have most shamefully neglected it, and am not a little ashamed of myself. I got the prescription filled and took the medicine, and gained very fast; was well in a short time, and have been tough and rugged ever since. Truly yours, KIRK S. ADAMS, Elm, Minn.

Prisoner's Friend Fund.

All money donated to this fund will be most sacredly appropriated to sending the RELIGIO-PHILOSOPHICAL JOURNAL to prisoners who may apply for the same.

Total amount previously received, \$14 10 E. T. Slight, Watsonville, Cal. 1 47

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 for. M. I. Swift, Kikikat, Wash. Territory, 50 Who will next be inspired to a similar deed of noble charity? We shall report.

Philadelphia Department

BY HENRY T. CHILD, M. D.

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

KATIE KING.

Abstract of a Lecture delivered at Waverly, N. Y., July 26th, 1874.

BY HENRY T. CHILD, M. D.

My friends, we are living in an age of unparalleled progress. Robert Dale Owen calls it "unexpected and unexamined progress."

During the past three months I have had opportunities of witnessing the materialization of spirits under far more favorable conditions than ever before. I have notes of seventy-one seances which I attended with Mr. Nelson Holmes and his wife in Philadelphia, at their room in the second story of the house No. 50 North Ninth street. This room is about eighteen feet square, with two windows in front, and two doors in the rear, one of which at the north side leads to the entry and stairs, and the other communicates with the bed-room. The cabinet, which has been changed several times, and enlarged by directions of the spirit, is placed in a recess in the south-west corner of the room. It consisted of a walnut board partition, six feet wide and ten feet high, in which are two apertures and a small door admitting to the cabinet, which occupies the entire recess between the chimney and the back wall. The door communicating with the back room was removed and a strong walnut partition consisting of plain boards, firmly secured by four battens on each side, which were screwed to each board, and the whole securely nailed to the door frame.

Having been present with fifteen other persons when this cabinet was taken down, we had ample opportunity to see that it was entirely satisfactory. There was no trap or trick about it.

These seances extended from the sixth of April to the twenty-eighth of July, and in that time I saw more than three hundred spirits, of whom one hundred and fifty were more or less clearly recognized by some who were present, sometimes several faces appearing at a time; old persons and young, even very small children who were held in the arms of others. Only five or six of these had the power to speak, and of these Katie King was the most perfect. Next to her was her father, John King.

By reference to the narrative which these spirits have given me, which have been published in the RELIGIO-PHILOSOPHICAL JOURNAL, it will be seen that they have been a long time engaged in this business.

I had attended ten seances before any spirit was able to speak to us. On the evening of Tuesday, May 12th, 1874, a colored man appeared at the window of the cabinet and announced, rather indistinctly, R-a-m-c-h-u-r-o-y. This is the name of a distinguished Indian missionary who was converted to Christianity and became a noted liberal preacher.

Shortly after this, at the same seance, Katie King appeared. She was the most wide-awake spirit that we have seen. She saluted Mrs. Holmes by name, and said to her, "You Sh-sh!" She told us that Florence Cook, her medium in London, was sick, and that she would be obliged to leave her very soon.

At the next seance she requested me to write to Willie Harrison, of the London Spiritualist.

At the seance on the fourteenth, she thanked me for writing to Mr. Harrison, and requested me to write to her medium.

At these seances, she and several other spirits took oranges from us.

On the nineteenth of May she took a card into the cabinet, and wrote on it, "Yours truly, Katie King."

On May twentieth, John King came, and said to us, "Katie will not be here to-night. She is attending another seance."

On the twenty-second, before we had separated ourselves, John King appeared at the aperture, and in a loud voice said, "All hands on deck! Ship ahoy! Get me a spy-glass!" I gave him an opera glass, which one of the company had, and he held it up before his eyes and said, "I don't see anything with this." He continued, "Dr. Child, I am glad you are going to write my narrative." Later in the evening Katie came, and after saluting us all as stupid, she spoke of her father, and said, "He is mean, he has got ahead of me, I wanted to write my narrative first. But no matter." I told her that I would be glad to do it for her. She asked if we remembered the burning of St. Paul's church in London. Mr. Lippitt, of Boston, said, "It was at the great fire in London, which occurred in 1666." "That is so," said she, "I was a little girl in London at that time. I will tell you all about my history when I get a chance."

On the evening of May twenty-sixth, I gave Katie a sheet of blank paper, which she took with her into the cabinet, and which could not be found after her disappearance. The next afternoon at four o'clock, we had a seance, at which Geo. W. Childs, Mr. Drexel, the banker, and Vice-President Wilson were present, by invitation. Katie came and conversed with us; she shook hands with Mr. Wilson, and then handed me the sheet of paper I had given her the evening before, on which was found the following: "Flowers are not trifles, as we might know from the care God has taken of them everywhere. Not one unfinished, not one bearing the marks of the brush or pencil. Fringing the eternal borders of mountain ranges; growing on the pulseless head of the gray old granite, everywhere they are harmonizing. Murderers do not ordinarily wear roses in their button holes. Villains seldom train vines over their cottage doors.—K. A. King."

Friday, June fifth, Robert Dale Owen was present for the first time. John King said, "If you will all sit back and open the window so as to let more air into the room, and turn the light down, we will open the door, and let you see Katie in full form." Obeying, we then saw her in a beautiful white robe. She stood in the door, very distinctly visible to us all.

Sunday evening, June seventh, I asked Katie if I could feel her pulse. At first she declined, saying that she was not sick. And then lying her beautiful white hand and arm out, I placed my finger over the radial artery and counted thirty-six in a half minute. It was as natural a pulse as I have ever examined. Later in the evening, Katie said playfully, "Dr. Child is going to give me a ring." A lady present said, "Katie, I have a ring that you may have; it is a plain ring with my name on." Mr. Owen placed it upon the ring-finger, and in a few minutes she walked out into the room and showed it to all.

At another seance, Mr. Owen gave Katie three small bouquets, and handed her a hair-guard-chain, mounted with gold, which had been presented to him forty-five years ago, by a lady now a spirit, known as Violet. Katie asked if she should keep this. Mr. Owen said, "If the one to whom it belonged is willing, you may. I wish you would take it to her."

(Continued on 8th page.)

A Short Sermon on the Efficacy of Prayer.

BY J. B. GREEN.

I propose drawing the attention, for a few moments, of the readers of the JOURNAL, to a few remarks on the Efficacy of Prayer. You will find my text recorded in the Book of Proverbs, 29th chapter and 9th verse.

The subject of the usefulness of prayer, which has lately been somewhat agitated, is one of great importance. When we consider the thousands of prayer meetings in this country and the vast amount of time spent in this exercise, which, if as some contend prayer is of no avail, is absolutely wasted, it behooves the religionists to examine into the matter to speedily rise from their knees and set about helping themselves. The Chinese have invented a way of praying to their gods by machinery, which is said to work well and effect a great saving of time. They have their prayers written out and fastened to the rim of a huge wheel in front of their idols. This wheel is connected with a water-wheel or wind-mill, and being made to revolve before the idol, the people go off about their business, with the profound satisfaction of knowing that they are all right and will receive the special favor and protection of their gods as long as the wind keeps up or the water don't go down.

Compared with this simple and economical mode of worship, how bungling, cumbersome, unwieldy and expensive does our system appear. We have indeed culled what we call the savage and half-civilized nations in the pursuit of the arts and sciences. We have made a news-carrier of the lightning, enlisted the giant arm of steam into our service, and have fashioned numberless devices of machinery to carry on all the various branches of trade and manufactures. In our intercourse with distant friends, we have almost annihilated both time and space, and by means of the printing press, we have scattered the white-winged messengers of knowledge thick as the leaves of the forest. But in the matter of prayer we still adhere to the slow and old-fashioned motions of our forefathers. It is, however, refreshing, in view of this lamentable want of progress in this particular, to note that one ingenious individual (no doubt a native of the land of wooden nutmegs) has, under the pressure of a lack of time and a severe fit of inspiration, struck out an entirely new and bold idea in relation to praying, which bids fair to revolutionize the business, and cast even the advanced method of the Chinese into the shade. His patent is to write out his prayers in detail, in good round hand, giving over the entire ground, and omitting nothing worth asking for, expressing the whole in grammatical language, and leaving no chance for misunderstandings or mistakes on the part of the Lord. He then pastes the prayer on the head of his bed, and when retiring, all he has to do is to give a nod towards the head-board and ejaculate, "Lord, them's my sentiments," and the thing is done. We regret exceedingly that we have been unable to ascertain the originator of this invention, but like many benefactors of his race his name seems to be involved in obscurity. His invention, like all other great improvements, will, no doubt, meet with much opposition among the clergy at first, but when it once becomes generally introduced, and its great superiority becomes fully acknowledged, its future researches should ever succeed in bringing his identity to light, the church will no doubt reward his services by erecting a monument to his memory.

Time was, not very long ago, when a belief in the efficacy of prayer was almost universal. Few indeed had the hardihood to doubt that the ear of the Almighty was ever open to the voice of supplication, and that he stood ready to shower his choicest blessings, both temporal and spiritual, only to those who approached him on bended knees. He was supposed not only to give spiritual gifts to his favored children, but it was believed that often, in deference to the fervent prayer of the righteous, the stern laws of nature would themselves be reversed and yield to his inexorable decree. The following anecdote gives a good illustration of this point: A reverend clergyman was once called in to comfort a very sick old sinner, and during the interview proposed to pray for him. In the course of the supplication he prayed that the sick man might be brought to see the error of his ways, and might have a new heart. At this point of the ceremony the invalid interposed, "Stop! stop my dear sir, you're all wrong—there ain't anything the matter with my heart—that's all right enough. It's my liver that's out of order." This may seem ludicrous at this day and age of the world, but a few years ago it was in perfect keeping with popular belief and the teachings of the pulpit, and many intelligent persons even now to be seen who, if it is proper to ask God to create in us a new heart, we may not with equal propriety ask him to create a broken leg, or furnish us with a new liver, stomach, or other organs, when through misfortune or neglect of the laws of health they happen to get out of order.

But of late years popular opinion on the subject of prayer is becoming somewhat modified. Men have for some time noticed that success in temporal affairs is dependent entirely on their own efforts, and many are becoming convinced that the same law holds good in both the moral and spiritual kingdoms. The great body of the church probably still hold to a belief in the efficacy of prayer as far as spiritual matters are concerned, and would consider it blasphemous to even doubt its power; but the fact that a learned professor has lately proposed to have what he calls a "prayer-test," a public trial of the power of prayer, so as to make a prayer-gauge, and have the thing reduced to a scientific standard, that people may know exactly how much help they can depend upon from this source, and the fact also that the churches have refused to submit to the test, shows that confidence in this ordinance has, to say the least, become impaired. For ourselves, we do not hesitate to predict, wherein the history of the past lies open to our view, and the dim vista of futurity is clearly defined before our expanded vision, that the time is not far distant when men will see that all their affairs, both of time and eternity, are governed by laws as fixed and unvarying as the movements of the stars in their daily pathways through the sky. It must be confessed that the use of prayer tends to diminish our self-reliance, and if, in addition to this, it can in no way, alter the plans of God (as it surely can not, if he is unchangeable), or secure to us favors not otherwise attainable, it must not only be useless, but in proportion as it wastes our time and diminishes our self-reliance, it must be, in the language of our text, "an abomination." We believe that all men will by their own efforts, eventually arrive at a state of happiness, through greater or less tribulation, according to their various natures, and the amount of suffering necessary to purify them and bring them into harmony with the laws of their being. The theologians, however, have long since settled the question and announced to

the world that the chief end of man is to glorify God and enjoy him forever (on compliance with certain obnoxious provisions), and, taking this view of the subject, and supposing that God was only an enlarged edition of man, built on a big scale, endowed with like passions as themselves, and extremely fond of flattery and adulation, and that the work of glorifying him, and to this end have eaten any amount of theological dirt, thinking thereby to get on the right side of God, and thus enjoy the entire monopoly of his society forever.

Among men, flatterers are generally despised, and he who yields to their influence is considered as showing unparadonable weakness—and yet the ruler of the universe, whose laws are immutable, and whose piercing gaze scans not only the human mind, but looks beyond the outermost bounds of creation, is supposed to be pleased only by praises, and to dole out his pap and patronage—not to the virtuous and upright, to those hardy and robust souls who presume to rely upon their own merits, and boldly claim happiness to be due only to those who earn it, but to those who, conscious of deserving punishment, are yet willing to still further debase themselves by adding to their sins the sickening and contemptible crime of flattery. Let them deny it who will, this is the teaching of the so-called Christian plan of salvation—the wonderful scheme of redemption that has been so much bragged up—and there is no wonder that under its influence the cause of morality has attained such a sickly growth and failed so miserably to keep pace with the great strides of intellect, whose teachers always give fair notice to those pupils that there is no royal road to learning, but that the development of the mental power is due only to honest and earnest endeavor. As well might the artist expect to learn without study, or the gymnast to acquire his unerring skill and strength of nerve without practice, as for a man to expect to become moral by a miracle or good through the grace of God rather than by his own exertions. These truths are beginning to dawn on the minds of men, and thousands even in the church itself are awakening from the moral nightmare which has so long possessed them, and are becoming convinced that for personal purification and advancement, better is one true aspiration and mightier far one noble and independent effort, than millions of wordy and humiliating supplications or barrels of the blood of Jesus.

Some one has said that if we would have strong bodies we must labor; if we would have strong minds we must think, and if we would have loving hearts we must love. This is the key to the whole matter of progression. In all branches of business and in all the walks of life, both in the arts of peace and the arts of war, we see it exemplified that use and practice bring skill and development. The skillful sailor is not made by reading books on navigation or sailing on the calm and untroubled surface of a peaceful lake. Long years of experience and conflict with storms and tempests are required to give him the knowledge and nerve necessary to contend with old Neptune on the ocean's waves. The soldier can not be formed by studying works on tactics, or by sham fights with blank cartridges on the parade ground. His trade is only to be learned on the battle field, amid the fierce struggles of contending foes and the loud roar of the death-dealing guns. Poets and philosophers may flourish in seclusion, but characters like Washington and Bonaparte, are born only amid the upheavals of society and the mighty throes of revolution. The great law of use can not be violated with impunity. Inaction leads only to weakness and decay. The same law of growth which gives to the arm of the blacksmith its ponderous strength, and which causes the mind of the thinker to expand, will, if applied to the moral nature, inevitably lift it from the lowest depths of degradation to the highest pinnacles of virtue. It is a law of nature that use and use only shall give strength and power, and they seek in vain who look for them from any other source. Happiness is solely the result of compliance with the laws of our being, and is a certain result of such compliance, beyond the power of God himself to either give or take away. Convince men of this great and simple truth, and you will lay in their minds a solid and safe foundation, whereon, by the mighty aid of hope and aspiration, they will build stronger and more glorious the temples of humanity.

Roaring Branch, Pa.

A. J. Fishback.

LOVE, MARRIAGE, DIVORCE, FREE LOVE.

The Union, of Albia, Iowa, gives the following account of Bro. Fishback's lecture there.—

Such was the broad subject of Mr. Fishback's lecture last Thursday evening at the court room (which, by the way, he says is the most unpleasant room to lecture in, that he has found in the seventeen years he has traveled as a lecturer.) Those who went to hear "Free Love" advocated, if there were any such, were doomed to disappointment, and those who had the idea that all Spiritualists were "Free Lovers" in sentiment, if there were any such, had then and there a favorable opportunity to have their minds disabused of such ideas. The fact is that Spiritualists as such necessarily agree only upon the belief that the spirits of the dead communicate with the living. When, therefore, one goes to hear a strange Spiritualist lecture, he does not know whether he is to hear a tirade of ignorant, infidel prejudice, or hear truths of God and nature intelligently and beautifully set forth, as was done by the lecturer last Thursday evening. We did not hear Mr. Fishback's lecture on Spiritualism, if he delivered such a lecture, and we do not know what he believes in regard to the visits of the departed ones to the living—nor do we care. We heard his lecture upon marriage, &c., and were very much pleased with it. The speaker contended that a law of nature enjoined monogamous marriage, and claimed that all ages and among all people, the highest honor had always been bestowed on the pair who lived in accordance with this law—the *noan* joined together and become one flesh and mind. True, the patriarchs and many others practiced polygamy, but in so doing they violated one of the laws of nature and were not as happy as though they had obeyed this law.

The speaker maintained that this law of marriage was obligatory upon each man and woman—that each man must take a wife and each woman a husband, or disobey the law. He held that neither an old bachelor nor an old maid could be happy—it is not good for either man or woman to be alone. Each must choose for himself or herself a companion. The influence of any other motive than love in the choice of husband or wife is to be deprecated, and generally brings unhappiness. Do not marry for money; do not marry for position or any similar consideration. Marry the man you love because he is worthy of your love and because he loves you, and look after the pecuniary affairs afterward. Happiness is what you and all of us seek, and there is a thousand fold more happiness in mutual love than in much money. Particularly, don't marry an old person for money expecting him (or her) to die, for he won't do it. The speaker ex-

pressed his views of divorce in "What nature has joined together let no man put asunder."

The law requiring the marriage of one husband to one wife, being one of the most sacred laws of nature and nature's God, unfaithfulness to the marriage vows is one of the most awful crimes that can be committed—one that is bringing untold sorrow upon the race. The apparent increase of this crime in our land is one of the saddest signs of the times.

The speaker deprecated, and disowned as a Spiritualist, the lax views of the marriage relation obtaining in certain circles—one class claiming that a marriage contract is nothing more or less than a civil contract, like a business co-partnership, to be entered into and annulled by the parties at pleasure; another class of the Victoria Woodhull stamp taking a still more gross and sensual view of the marriage relation.

The speaker had once had an exalted opinion of Theodore Tilton as one of the noblest writers of the age, but T. T. had fallen low down in his estimation when he began to advocate Free Love sentiments.

Voices from the People.

AKRON, OHIO.—J. L. Robertson writes.—Your firm stand against Woodhullism is the right stand—it challenges the adulation and approval of the true Spiritualists, both male and female.

BOSTON, MASS.—M. L. Jackson writes.—I wish to tell you that the people of Massachusetts thank you for your boldness in fighting for truth and against free-love, called "free-love."

MAQUOKETA, IOWA.—S. O. Webster writes.—I am interested in reading the JOURNAL, and in the principles advocated, and am pleased with the course pursued with the Woodhull doctrine. Give me truth at all events.

PLEASANT GROVE, MINN.—O. P. Best writes.—I had rather have the JOURNAL than all other reading matter; a person feels repaid for the time spent in reading it, the spirit feels rested, comforted and refreshed.

KENOSHA, WIS.—Geo. Hale, Sr., writes.—I am much pleased with the stand you have taken against the Woodhull obnoxiousness, and hope you will continue to war against the same until true Spiritualism is rid of its desolating influence.

BLOOMINGTON, ILL.—F. J. Briggs writes.—I cordially approve of the resolution which stands you have taken to prevent Moses Woodhullism from coiling around and belittling the truly aspiring principles of genuine Spiritualism.

FORT MADISON, IOWA.—S. Aldrich writes.—I admire the many stand you have taken in opposing the advanced pleas of the Social-Freedomite, Free-Lusters or Libertines, which I consider but one more variety of the public prostitute. Go on with your noble work and all true men and perfected spirits will aid and assist you.

MAUSTON, WIS.—Dow Cline writes.—The seekers after truth are attempting to organize into a society in Mauston, and desire me to communicate with you the subject of sending you a good speaker and a first class test-medium. They think there will about a hundred join them and can safely promise liberal support to a good lecturer.

PRAIRIE DU SAC, WIS.—Mrs. King writes.—The true Spiritualists are destined to no distant day, to be the body of true believers, separate from free-love, or free-joyism, whether in the churches or out of them. The free-love has ever been in churches more or less can be demonstrated by facts, and murders have been perpetrated to hide their guilt. So the church need not look among Spiritualists to find free-love; they can find it at home.

WESTFIELD, N. Y.—J. Timmy writes.—You ask if I believe that my spirit will have no answer to any question, even in the after-life, and I want an answer without circumlocution. My answer is No! I believe in it. Is this sufficiently explicit? If so please allow me to ask a question. The visible and invisible are convertible into each other. Is my body or anything else an exception to the rule? If so, what? Take your own way of answering, only confine yourself to the question.

EAGLE CREEK, ARK.—James Nich, Marks writes.—The cause of Spiritualism is now gradually being brought to the attention of the enlightened. The best developed minds are favoring the cause. A test-medium would do a good business here, I think, as the people are very desirous of investigating the phenomena. However, I would have it distinctly understood that a Woodhullite would injure rather than benefit the cause here, as when Spiritualists say they are mediums who would publicly or privately advocate the disgusting and inhuman doctrine of promiscuity.

SHREVEPORT, LA.—A. Walker writes.—I am doing all I can for your paper. I think you will soon have a number of subscribers from Minden, Homer, Shreveport and Mansfield as I am a traveling agent for Prof. Spence over a large territory and known as a believer in Spiritual Philosophy.

Thanks, Brother, and may all subscribers make a like effort to circulate the JOURNAL, thereby benefiting themselves as well as the world generally.—Ed. JOURNAL.

SIKLEVILLE, NEW YORK.—Oliver Bliss writes.—I have received and read through four numbers of your excellent paper. I feel highly pleased with the tone of it, and I hope you may always keep it on the side of peace, purity and progression. Mediums, blessed is your mission, should there is one that ever was tempted by the devil, the most subtle and crafty, and the woman that was caught in adultery, condemned, until bright angels said "go thy way and sin no more." I am a Bible Spiritualist, laying firm hold on the promises there given to the children of earth, that we can do the things that Christ did, and even greater if we but live the pure harmonious lives we ought to.

BLOOMING VALLEY, PA.—Dr. J. A. Alkin, Sec'y., writes.—At a recent meeting of the Society of Progressive Spiritualists, held at the Grand, Crawford Co., Pa., the following resolutions were almost unanimously passed, there being only five dissenting voices: WHEREAS, It having been falsely represented to the public that this Society endorses the Woodhull doctrine, Therefore, Resolved, That we, as a Society of Progressive Spiritualists, do disavow, disown, and utterly repudiate the doctrine taught by the Woodhull faction, as debasing and demoralizing in its tendencies, and its practice destructive to the human race.

Resolved, That it is our moral duty to guard and protect the interests of our sacred cause.

LITTLE ROCK, ARK.—Mrs. C.R. French writes.—Some kind friend has sent me the RELIGIO-PHILOSOPHICAL JOURNAL, the past three months. I am not only interested but much benefited by its high and noble teachings. I think many of your contributors are touching the right chord, by explaining Spiritualism in harmony with the Scriptures and the divine teachings of Jesus. In my observations for the past few years, I have discovered that a higher development of Spiritual light is gradually advancing in the orthodox religion, as when Spiritualists say they are mediums by the Scriptures, instead of ignoring them as many have, Modern Spiritualism will take a leap toward enlightening the world. D. Winder on Bible Spiritualism comes with some noble thoughts and I am anxious to see his articles published.

GALLATIN, OITY, M. T.—An Inquirer writes.—I have just become interested in the phenomena, called Spiritualism, and wish to know the truth of the matter. But the great trouble is that we have no medium, so-called, here, nor any person who pretends to have any such power in fact, we are all skeptics, though willing to receive truths. For myself, I have only had my attention directed to this subject by seeing a stray copy of your paper. I have just read Wallace's "Defense of Modern Spiritualism," and by its careful perusal, I have been led to desire to learn more. But being away from my place, I have not been able to procure one, which would satisfactorily demonstrate

the truth or falsity of these things, the question is, how am I to determine for myself, for I am unwilling to accept the views of others blindly; the truth of the statements set forth by Spiritualists. Of course I am willing to accept the testimony of others to a certain degree, but when I can become a witness myself, I prefer to rely on the evidences of my own senses, and deduce conclusions for myself, rather than to allow others to lead me, as it were, by a chain of reasoning to the point of belief.

LEAVENWORTH, IND.—Geo. W. Adams writes.—I have been one of the Liberator's Library Association of this place, of which I have the honor to be Secretary and Librarian. I can assure you that our library (which all have been bought of you) has done a very good work in liberalizing this part of the country. Although this is called an infidel community (by the orthodox), I believe we have a good neighborhood school there in the State, in proof of which I can aver that I have lived here over sixteen years and there has not been a lawsuit nor a neighborhood quarrel—not even an old woman quarrel, and the word of our infidel friends can be implicitly relied upon, as they are all expected to be responsible themselves for whatever they say or do, and not to be the natural results of their own conduct; in short they don't believe that it is possible for Jesus Christ to be a proxy to bear their sins. The true philosophy of life as indicated by Spiritualism, is steadily gaining ground here, although we have no lectures or test mediums, still we have several who are partially developed in several phases of mediumship, such as seeing, writing, speaking, healing, etc.

ORANGEVILLE MILLS, MICH.—L. Norris writes.—I am a constant reader of your inestimable paper. Through the kindness of others I have this privilege, as my friends are so utterly opposed to anything leading towards Spiritualism that it would produce unpleasantness for me to take it myself. The wonderful things I read are almost beyond belief although my own experience teaches me much of it must be true. I have many impressions of which I never speak for fear of ridicule. No important event ever happened to me without my being impressed before hand that something unusual will occur. Often the influence of those loved and departed are perceptibly surrounding me, and once I have stood face to face with one who had died years before. There are not many Spiritualists in this place, in fact but one who declares openly a belief in this new truth, J. S. Terry. He has long been working for the good cause, spending much of his time and money in lectures and test mediums, and his great lack has been abuse and slander but still works on for the good cause. Many copies of your paper find their way through his influence into the hands of the people.

MUNGERVILLE, MICH.—D. Higbie, M. D., writes.—Miss Ella V. Sprague, of Langenburg, Shiawassee County, Michigan, is an excellent medium, perhaps properly termed inspirational. She was at first developed as a writing medium, but now her mediumship is a striking, graceful motion over the surface of a large round book without pen or pencil. She never sits in a circle, and never has; talks as in a normal state, uttering the thoughts of the spirit as impressed on her mentality, sometimes laughing heartily, occasionally saying, "What is that you say?" Please explain. It is three years since her mediumship began, at which time she was consumptive and very feeble; now she is healthy and hearty, cured by spirit power. Does not this answer the question, "What good is there in Spiritualism?" The lame walk, the deaf hear, the blind see, the poor deluded creed-bound bigoted avarice and stultified through religious oppression of ages, have the gospel of Spiritualism preached unto them, which is able to save even unto the uttermost. She is a modest and unassuming, mouth-piece of the angels, and may profitably be consulted on business, health, mediumship, scientific matters, etc. She makes no charges for services; lives retired at her father's, but her labors should be made public, and utilized for the good of humanity.

ORRORD, OHIO.—D. Winder writes as follows in an article in the Liberator, of Le Cygne, Kan.—I. In your friendly criticisms in the Liberator, of Aug. 29th, you ask why I did not add "omnipresence" to the attributes of God. I answer, because I do not believe in his omnipresence, either in the sense of ubiquity, as held by theologians, or in the Pantheistic sense, as held by those Spiritualists who deny the person of God. He does not need to be personally present, to know or do all that is proper and necessary, and in accordance with his laws. His omniscience and omnipotence render his personal omnipresence unnecessary. 2. You certainly understood me to accept God, when I said he was the prime cause and solver of our earthly problems. Our Spiritual Philosophy recognizes the intelligence displayed in communications and phenomena as demonstrations of their intellectual source. I consistently apply this philosophy to the universe of matter and spirit. Were it not for the evidences of intelligence in the system of organic nature, it might be easy to say to us all, "You are dead." Our Philosophy recognizes the intelligence displayed in communications and phenomena as demonstrations of their intellectual source. I consistently apply this philosophy to the universe of matter and spirit. Were it not for the evidences of intelligence in the system of organic nature, it might be easy to say to us all, "You are dead." Our Philosophy recognizes the intelligence displayed in communications and phenomena as demonstrations of their intellectual source. I consistently apply this philosophy to the universe of matter and spirit. Were it not for the evidences of intelligence in the system of organic nature, it might be easy to say to us all, "You are dead." Our Philosophy recognizes the intelligence displayed in communications and phenomena as demonstrations of their intellectual source. 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CATALOGUE OF BOOKS FOR SALE BY THE Religio-Philosophical Publishing House.

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With Narrative Illustrations. Formerly member of Congress and American minister to Naples. Author of 'Beyond the Breakers'.

THE LOVED HIM MADLY.

A deeply interesting and new novel, which when once commenced, will not be laid aside until finished.

(Continued from 5th page.)

The next evening Katie came, and held a dear little babe—as she termed it—up to the window. Afterward, she returned Mr. Owen his chain, saying: "Violet desires you to keep this for her sake, till you come to her."

On Thursday evening, June eleventh, a seance consisting of eleven persons, besides the mediums, sat an hour and half without any manifestations. We were then told that they were endeavoring to materialize Abraham Lincoln, and if the same persons would meet on Sunday evening, they hoped to succeed.

On Sunday evening we met again, M. Stenerson, Swedish minister, and a lady being added to the circle, by invitation. When the door of the cabinet was opened, two forms were visible standing in it—John King and his daughter Katie. After a brief time with the door closed, it opened, and the tall form of Abraham Lincoln was plainly visible. He was clothed in beautiful white raiment; he waved his hand, but did not speak. Standing beside him, on his left, stood a fine-looking colored man, his head coming a little above Mr. Lincoln's shoulder. They appeared a second time, and in answer to the question, whether it really is Abraham Lincoln, he nodded his head in the affirmative. There was a third attempt to show him, holding a flag, but both the figure and the flag were indistinct. After these came a sailor boy named Richard Laranjeau, dressed in white shirt and blue trousers, floating about in the cabinet and appeared at the top of the door, which was seven feet high, and Laranjeau was not over five feet six.

Sunday evening, June twenty-first, Mr. Holmes, who had before been obliged to sit in the cabinet, sat out in the room with us, and there was no one in the cabinet. In a few minutes an Indian spirit, who gave the name of Saun-tee, appeared at the aperture. She is known as an Indian Princess, and was one of the guides of Fannie Young, a medium who passed into spirit-life a few weeks since. She said if we would lower the light and sit a little further back, she would come out to us. In a few moments, a swarthy Indian form appeared, and walked out of the cabinet and around the room. She carried a white blanket on her arm which she permitted us to feel. She came out five or six times, and walked round the room so that her form was plainly visible to all.

At another seance a large form said to be that of General Rawlings, stood in the door of the cabinet and spoke a few words to us.

Several spirits came quite frequently, and it was very evident that there was considerable difficulty in Materialization. We observed that they were generally less perfect at their first appearance than after repeated trials. Katie King came more frequently than any one else, and could do a great deal more. Next to her in frequency was Mary Noble, a young lady, formerly of this city, and who had been in spirit-life a few years, and was fully recognized.

At the seance on June twenty-third, Katie came out several times, and after she retired to the cabinet, the door was opened, and we saw her floating in the air, with her beautiful feet about eighteen inches above the floor.

The most marvelous of all her manifestations, was that of her disappearance and reappearance. During the seance she had received a number of presents—a pearl cross, a pearl heart, a string of white pearls, three or four gold rings, a dagger fan, and a white spool breast-pin. Some of these she usually wore, and when requested, she would bring them all out. It was noticed that she seldom wore the same dress though they were always white. On several occasions we saw her with all these presents named upon her person, holding in her hand a bouquet at least six inches in diameter, step into the cabinet, and standing with the door open so that she could be plainly seen, she would gradually fade away and entirely disappear, and with her would disappear the before mentioned articles and the bouquet. After a few moments there would gradually appear, near the floor, the bouquet and a hand, and then her form would rise up, and she would walk out into the room and speak to us—the door of the cabinet not having been closed.

I have in my possession a golden-colored curl which she gave me, and which I saw her cut from her head. Also a piece of her dress. When Mr. Owen first asked her for a piece of her dress she remarked to him: "I will fix it so that it will stay." It is evident that in ordinary materializations of spirits, the substance with which they clothe themselves is evanescent; but they have the power to render it permanent.

I am asked what will be the result of all this? I can not tell, but I rejoice to know that we have unmistakable evidence that a beautiful spirit who walked this earth in sorrow and suffering two hundred years ago, has returned, walked in our midst clothed in the white robes of angels, giving us the most positive proofs that man can not die; and as these angels bow down to us, they are ever calling upon us to come up higher; to live truer lives, so that we may walk hand in hand with them.

PROGRESSIVE LITERATURE. We are about issuing a second edition of "Westcott's Progressive Hymns and Songs," and we are desirous of adding something to the former edition.

The following hymn which may be familiar to many of our readers, was one we had selected. On going to the theological book stores to find it, as it is an old hymn, we were somewhat surprised to learn that it was not in any of the modern books. We found it in one published ten years ago. It is a sad commentary on the spiritual condition of the church, that such things must be expunged from its literature.

LET THE GOOD ANGELS COME IN They hover around us, bright angels are near, To glory immortal they win, Then gladly will open the door of our hearts, And let the good angels come in. Let them come in, let them come in, Let them come in, let them come in, Let the good angels come in, Come in—come in, Good angels come in.

How kindly our Father has sent them to keep A watch over his children below, They're with us in slumber, their eyes never sleep, They are with us wherever we go, CHORUS.

To comfort the lonely and strengthen the weak, Their mission of mercy and love, A nd off on their beautiful pinions of light, They bear our petitions above, CHORUS.

Oh! let them come, they are holy and pure Their presence, how tenderly sweet, They echo the song of the happy and blessed, They learn at Immanuel's feet, CHORUS.

The Spirit World.

A DEPARTMENT FOR COMMUNICATIONS FROM THE INNER-LIFE.

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

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

A NARRATIVE

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

CHAPTER XIV.

Our first real success was at Athens, Ohio, in 1850, where a series of important manifestations were produced by hands under our immediate superintendence, an imperfect history of which is to be found in the publications of the day, a compilation of which may be found in Emma Hardinge's work entitled, "Modern American Spiritualism," pages 307 to 338. In those days we found it much more difficult than at present, in our materialized condition, to make accurate statements of what we desired to present to the world.

The startling novelty of our manifestations, and the ignorance of mankind in regard to the facts connected with them, as well as the conditions which Katie alluded to in her first communication, rendered it almost impossible to get any correct statements, and yet we were glad to do what we could, knowing that we were laying the foundation for a much better state of affairs. We did not call ourselves "of the most ancient and primal order of man," though we did refer to a race of men known by the generic title of "Adam," which simply means red clay.

We referred to our leaders as "most ancient angels," and by this we intended to convey the idea that all knowledge came down through the older races, and was transmitted from higher circles to those nearer and nearer to earth, until they reached its plane.

In its transmission adapting itself to the conditions of those who received it, sometimes being very much distorted, and at others, rendered brighter and more beautiful by the living intelligence of the circle receiving them. We rejoice exceedingly in every advance that the race has made, and in none more than the power which is coming to the world so rapidly of understanding us better, and thus opening the way for more direct and perfect communication between the two worlds.

As the earthly teachers rejoice to find mankind coming into a better condition—to comprehend their teachings, so do we on our plane realize similar feelings.

As a medium, Sister Hardinge wrote the following which is strictly true:

"The communications referred to many subordinate spirits who aided in the manifestations; and played the instruments; also, to the souls of departed human beings who had recently entered the Spirit World, and of hands of dark, undeveloped spirits, who, with their several leaders, were enabled, through the strong corporality of their spiritual bodies, to produce powerful feats of strength which more sublimated natures could not have performed. Foremost of the leaders who came under the latter category, was a spirit, who subsequently became" one of the "controllers of the Davenport brothers' manifestations, and though he retained the generic of 'King,' he claimed to be one 'Morgan,' a famous Welsh pirate, who, while living on earth had been knighted by Charles II. of England, and appointed Governor of Jamaica.

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The translation referred to is called the Bhagavad Gita.

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Slumber, by Charles E. Hollas; Alligator, (Illustrated); Origin of the Forget-me-not; Spiritualistic Incidents; Curious Items of Interest; The Three Angels; The Spirit of Little Tom Potter, by Newton Croeland; Monkeys at Supper, by Mr. Bradley, an Eastern Missionary; Our Darling hath not Died, by J. F. Aldrich; Astronomy and the Wonders it Teaches, by A. F. Simmons; Perfect, by C. L. V. Tappan; Indian Life, by Cor. N. Y. Tribune; My Guardians, by Elizabeth Martin; Treatment of the Calla Lily; Inter-State Industrial Palace at Chicago; Baby Lily, by Mrs. A. H. Adams; Baby Land; Editorial Department, Monads arrange themselves into Molecules with Marvelous Harmony; Heroism of a Little California Girl; A Manacled Criminal Saved a Child's Life.

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THE CLOCK STRUCK THREE; being a review of "Clock Struck One," and reply to it. Part II, showing the harmony between Christianity, Science, and Spiritualism. By Samuel Watson. Chicago: Published by the RELIGIO-PHILOSOPHICAL COMPANY. All the prefatory and preliminary matter in this book is highly interesting and pertinent; and those who would peruse all that the author has written and all that has been written in reply to him on the subject of Spiritualism and the Law of Life, will be glad to find it here collected in the compass of one volume. The resumption of the subject is of very deep interest to all, especially those who are giving rein to their inquiries in the churches. In fact, it is to spiritualize the churches and to show the need of spiritualizing science also, that this book has been written. The author subscribes implicitly to the doctrine that the reign of law is universal. He defines Spiritualism as a "rational, intelligent system of communications between persons in both worlds, whose intellectual and moral status is capable of appreciating and improving the laws and principles to which he refers." Mr. Watson is a Methodist clergyman of wide influence and marked power. He feels that Spiritualism is just what the church needs for its salvation, and therefore he has laid out his work to demonstrate its harmony both with Christianity and science, and its inspiring power for each. In doing this he travels over a wide space, but he handles the question with a master's ability, and in the full faith of the reality of what he advocates. In his proofs he is especially strong. His book can not fail to be very widely read, and in his own chosen denomination particularly, it must exert a profound and lasting influence.—BANNER OF LIGHT.

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