

Letters from Philadelphia.

ED. JOURNAL .- The bold and manly stand the JOURNAL has taken in denouncing the "Katie King Swindle" and fraudulent mediums generally, is commendable, and goes far to redeem Spiritualism from the odium heaped upon it by the propagators of false issues, such as free-love, etc. This is the proper course to pursue. All fraud must be de-nounced, if it is expected the people will be-lieve and eventually adopt the beautiful truths of the Harmonial Philosophy. I have read the Journan from the commencement and have watched its course with a great deal of interest, particularly in its prompt manner of exposing impostors.

This materialization process ought not to be encouraged; there is nothing in it; it is not a necessary part of Spiritualism, and in my judgment, if recognized much longer, will do

a necessary part of Spiritualism, and in my judgment, if recognized much longer, will do the cause an immense harm. It is humiliating to see, that a small number of persons in this city professing to be Spirit-ualists, yet hover around the dead carcass of the "Katie King" humbug, although it has been denounced by your able and worthy cor-respondent, Dr. Henry T. Child, of this city. All who are acquainted with the Doctor know that he is a strictly honest man, and being one of the number who unearthed the Holmeses fraud, was one of the first to expose it. His influence condemned the whole thing here, not only among Spiritualists, but others. This expose of the "Katie King" delusion instead of retarding the cause of Spiritualism, has greatly advanced it. People now talk about it who before scarcely knew of its ex-istence. The question now is very often asked, "What is Spiritualism?" The following sup-posed to contain the general principles, will fully answer the question. Would it not be well to publish it at this time, when the spirit of inquiry is abroad. It follows the "autobio-graphy of Katie King." TRUTH.

WHAT IS TRUE SPIRITUALIEM.

First. That all around is one vast sea of life, emanating from the Great First Cause, the Divine mind, the Great Spirit. Second. That forms of matter are the reaclt

Source of all power, sustaining to all individ-ualized intelligence, the relation of Father, consequently all are Brethren. Fifteenth. That man as the offspring of the Divine, has within him a germ of divinty, which is ever prompting him toward perfec-tion and that all evil in man is a want of har-mony with this Divine principle, caused by an undeveloped mental and moral condition. Sixteenth. That growth in goodness and

Sixteenth. That growth in goodness and truth is slow, depending, to some extent, on physical organization and surrounding circum-stances, but the ultimate destiny of all is per-

stances, but the themate description of the func-fection and happiness. Seventeenth. Man's 'highest duty in this world is to assist in the mental and spiritual development of his kind, for such is the fundevelopment of his kind; for such is the fun-damental unity of human interests. So com-pletely are our essential lives merged in each other's that the highest good and happiness of each individual can only be attained through the highest good and happiness of all. Eighteenth. The sufferings of this life are the necessary results of man's structure are

the necessary results of man's structure, are essential conditions of his mental, moral and spiritual culture and development; they are part of the divine arrangements, and are the only methods by which we can ever reach high attainments and beneficent results. No man can appreciate spiritual refinement and exaltation or comprehend the full measure of happiness and joy until he has first felt the

sharp pange of poverty, suffering and woe. Nineteenth. That in proportion to man's moral purity, will be his happiness here and hereafter.

ANOTHER LETTER.

BROTHER JONES .- In these cold wintry days you may wish to hear a word from the Quaker City, and more especially with refer-ence to the great cause represented by the RELIGIO-PHILOSOPHICAL JOURNAL. Spiritual-ism is the one thing talked of now, and though it has been shamefully disgraced in Philadel-phia by those soulless charlatans, the "Holmeses" nevertheless by these very means the claims of Spiritualism have been brought to the front, and intellects have been aroused, that could only be disturbed by an excitement of this nature. The traps set by the "Holmes-es" were intricate and calulated to deceive the most careful investigators, and taking into consideration that Mrs. Holmes in reality is a good physical test-medium, the deception pro-duced upon Dr. Child and Robert Dale Owen, is more easily accounted for, and those two gentlemen in the course they have taken should meet with the sympathy and kindly approval of the spiritual brethren. However, let not the Spiritualists at large suppose that the "Holmeses," were endorsed by all the faithful of Philadelphia. Eight-tenths did not credit the manifestations as at all reliable. Dr. Rhoads said from the beginning that by clairvoyant vision, he could see a woman enter the cabinet, who was concealed in a side chamber. Dr. Dyott gave a challenge in the columns of the Sunday Republic, that in five minutes, if permitted, he would discover the dumb screws and sliding board, to the distress of the mediums. These threats at exposure incensed the Holmeses greatly, and they had occasion to redouble their vigilance, so that finally admission to their seances could only be obtained through an interested agent. The First Society of Spiritualists of Philadelphia have been treated to first class lectures throughout the season thus far, by the following worthy speakers: Brother Howe, Mrs. Pudnam, Brother Morse and Mrs. Hulett Parry. The Woodhullites, or Radicals as they are called, show a bad spirit. Having rented a room at Lincoln Hall, they now hold meetings at the same time that the First Society holds its meetings, especially in the evenings; both meet in the same building. This is done as an offset to our refusing to read their notices, etc. But we shall soon occupy our new place of worshp in church, Eighth and Noble Sts. Having the entire control of the building, we shall enjoy the freedom from such annoyances. and the sun that awakens spring birds and flowers, will bring peace and sunshine to our hearts. The physical phases of Spiritualism are con-stantly kept before the people of our city by first-class mediums; among them are Mrs. Stodard and son, Harry Gornello and wife, and Wm. Warren; in a word, the cause is moving on slowly and surely, and the RELIGIO-PHILO. SOPHICAL JOURNAL is coming up bravely to the work, and David-like, with its sling of truth, will soon lay low the boasting Goliah of superstition, bigotry, and free-lust.

to, that "there is nothing new under the sun." The book to which I refer bears the somewhat quaint title, "Lithobolis; or, the Stone Throw-ing Devil," being an exactly true account (by way of journal) of the various actions of internal spirits or (devils incarnate) witches or both, and the great disturbances and amazament they gave to Ceorge Walton's family at a place called Great Island, in the Province of New Hampshire; in New England, chilefly in throwing stones about (by an invisible hand), stones, bricks and brickbats of all sizes, with other things, as hammers, mauls, iron crows, other things, as hammers, mauls, iron crows, spits and other domestic utensils, as came in their hellish minds, and this for the space of a quarter of a year. The book is very old, hav-ing been printed in London in 1698. The events which are related are quite similar to what Spiritualists in our days assert, are con-stantly occurring. I shall condense somewhat the story which I find in the book, referring only to some of the leading incidents which only to some of the leading incidents which are said to have occurred. The writer, who

are said to have occurred. The writer, who signs himself R. C., Esq., says: "Some time ago, being in America (in his then Majesty's service). I was lodged in the said George Walton's house, a planter there, and on a Sunday night about 10 o'clock many stones were heard by myself and the rest of the family, to be thrown and (with noise) hit against the top and all the sides of the house, after he, the said Walton, had been at his after he, the said Walton, had been at his fence gate, which was between him and his neighbor, one John Amazen, an Italian, to view it, for it was again, as it formerly had been (the manner now being unknown) wring off the hinges and thrown on the ground; and in his being there and return home with seyeral persons of (and frequenting) his family and house, about a flight of a shot distant from the gate, they were all assaulted with a peal of stones (taken, we conceive, from the rocks hard by the house), and this by unseen hands or agents. For by this time I was come down to them having an entry of the store of the down to them, having arisen out of my bed at this strange alarm of all that were in the house, and do know that they looked out as narrowly as I did or any person could it being a bright moon light night), but could make no came many stones, and those pretty great ones, some as big as my fist, into the entry, or porch of the house. We withdrew to the next room to the porch, no person having received any hurt (praised be the Almighty Providence, for certainly the infernal agent, constant ene-my to mankind had he not been overruled, in-tended no less than death or maim), save only that two youths were lightly hit, one on the leg, the other on the thigh, notwithstanding the stones came so thick and so forcibly against the sides of so narrow a room. While we stood amazed at this accident, one of the maidens imagined she saw them come from the hall next to that we were in, where searching (and in the cellar, down out of the hall), and finding nobody, another and myself observed two little stones in a short space successively to fall on the floor, coming as from the ceiling close by us, and we concluded it must neces sarily be done by means extraordinary and preternatural. Coming again into the room where we first were (next the porch), we heard many of these lapidary salutations, but un-friendly ones; for, shutting the door, it was no small surprise to me to have a good big stone come with great force and noise (just by my head) against the door on the inside, and then shutting the other door next the hall to have the like accident; so going out again, to have another very near my body chattering against the board wall of the house." Referring then to smashing of windows, throwing down of dishes from their shelves, and other astoniahing phenomena, the writer says he fell asleep and heard no more. In the morning the servants told of the kitchen Implements carried off and afterward dropped down the chimney, and other marvels. In the evening, the writer of the narrative began to play lightly on a musical instrument, and a big stone came in through the open door, "as it were to lead the dance." Other stones foling lowed, and a pewter spoon joined the company. These strange manifestations continued for several weeks, and the names of the eye-wit-nesses of them are far too respectable to admit of any supposition of fraud in the prem-Among them we find the names of Samuel Jennings, Esq., Governor of New Jersey; Walter Clark, Esq., Governor of Rhode Island, and Mr. Matthew Borden, of Rhode Island. Similar phenomena, witnessed by men whose word would not be doubted before any court of law, are said to be taking place in our day. Are they to be explained by saying that deception and humbug are at the bottom of them all, or shall we say that there are some mysterious laws of nature which, when understood will account for all these things; or shall we go a step further, and say that there are orders of intelligence dwelling in other spheres who directly interfere in the concerns of mortals? Can any one answer these questions satisfactorily.

My Second Visit to the Eddys.

BY W. H. WILKINS

Truth in its ever advancing stride demands the attention of all profound Philosophers, Scientists, Statesmen and even all of mankind endowed with the smallest amount of common sense and reason, and now through the agency of the RELIGIO PHILOSOPHICAL JOURNAL,that fearless champion of right and justice, I propose to give its numerous patrons an acpropose to give its numerous patrons an ac-count of my second evening with the Eddy Brothers of Chittenden, Vt, on Jan. 7th, "75. My first night was passed with them Dec: 10th, "74. an account of which appeared in the "Vermont Standard." It would be useless to give any description of the Eddy homestead, as its invates and avanthing accounted with as its inmates and everything connected with them are familiar to nearly every person in the land.

The company numbering about twenty, The company numbering about twenty, among them myself, assembled in the seance room, at about half past 6 o'clock, and after all were seated. Mr. Wm Eddy took his place in the cabinet, the light was lowered, yet leaving enough to render objects plainly visi-ble in all parts of the hall, and the seance commenced by the lady at the organ playing and singing, in which others joined. After the lapse of about fifteen minutes, the curtain was pushed aside and a form robed in

GORGEOUS APPAREL.

GORGEOUS APPAREL, stepped out on the stage. This was a Mexi-can, and gave his name as "Shenefesta." Next came a dark-hued female, also an an-cient, with long black hair reaching four or five inches below her hips. Immediately upon coming out she turned her back to the audi-ence for the purpose of showing her hair. This she repeated several times. Next, a Turk appeared, upon whose head was a magnificent turban, surmounted by a standard about fif-teen inches in height, from which hung a white tassel. These by request moved about the stage and would answer questions that were asked, by bows and raps. After these came an aged lady, who was recognized by a gentleman from Boston, as his grandmother. She remained for two minutes or so, and was She remained for two minutes or so, and was followed by three other ladies, all quite advanced in years, with an interval of about five minutes between their appearance. They all four conversed in whispers with their relatives in the audience. Next came the renowned Mrs. Eaton, who gave a

and advanced some sound ideas. He said the only hell he knew of was a hell upon earth, he had seen lots of those, and that prayer was useless unless accompanied by an prayer was useless unless accompanied by an effort, _____. You may pray," says he, "for the hungry to be fed, the naked to be clothed, but if you do not put your hand into your pocket, it never will be done." After closing he said he and his band would then play the "Storm he and his band would then play the "Storm at Sea" He asked if any one present was ev-er at sea in a white squall? Then the music began. In the piece I could distinguish five different instruments, the harmonica taking the principal part. It was one of the most exthe principal part. It was one of the most ex-citing pieces I ever heard. One could easily imagine themselves on the roaring billows with the storm crashing around them in all its fury, while the wind was plainly whistling through the rigging, as the noble ship bore them through in safety, and the storm died down to a low plaintive wall. A light was struck, the knots examined, and everything found to be in order. Once more darkness reigned, and the music commenced again, the guitar came sailing up into my lap and the reigned, and the music commenced again, the guitar came sailing up into my lap and the lady on my right forgot the irjunction, made a grab and broke the circle. The medium quickly asked for a light again, and turning to me says, "That gentleman has broken the cir-cle; do you deny it?" I replied that "I did." "Who was it then?" he asked. The lady says, "It was me." The control told her if she would risk herself he would risk the spirits, and told them to put out the light. Then commenced them to put out the light. Then commenced them to put out the light. Then commenced the clashing of swords in front of our faces, the spirit telling her they could, "stand her on her head or sail her 'round the room." But Mayflower seemed to take pity on her, and said she guessed the lady did not mean to do anything wrong. Soon the light was lit, and the medium's coat was taken off and thrown out on the floor. Darkness orgain and a out on the floor. Darkness again, and a march was played on the organ, and then it sounded as if five or six heavy forms were cir-cling around at a double quick step, in the small space in front of us, making the old hall ring with their whoops and yells, and creatlug a perfect pandemonium. After striking a light again a heavy iron

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of the operation of natural laws, of unseen vital force, invisible powers operating in this sea of life, under the guidance of Infinite Wisdom, for a purpose

Third. That these forms of matter, from the lowest to the highest, come into existence in accordance with the laws of necessity in the Divine plan.

Fourth. The great centre of all things being spiritual, all power is necessarily spirit.

Fifth. That man, being the highest order of organized intelligence, has a spiritual nature as well as a corporeal; the spiritual having an organized form, with parts and organs corresponding to those of the visible body? Sixth. That the body being but gross mat-

ter, is formed as a covering for the spirit by the operation of these natural laws in accordance with the requirements and necessities of each individual for a use, serve their purpose, and then by operation of the same law, disintegrate and fade away. The living organized spiritual being remains and is immortal, hav-ing continued identity and growth.

Seventh. That there is a spiritual world, a place of existence for man after he has become separated from the gross form with all its substantial realities adapted to the wants and necessities of his continued existence. That the change called physical death, a separation of gross matter and spirit, is a necessity of his nature quite as much as his birth, and does not essentially change the mental constitution or other characteristics of any when experienced.

Eighth. That after the process of physical death the condition of the man in the Spiritworld depends not upon arbitrary degree or special provision made by a superior force, but on character, aspirations and personal individual conformity to the universal divine laws of his nature.

Nis nature. Ninth. That growth and development is the law of the human being, and is the endless progressive destiny of all.

Tenth. That as individuals are continually passing from the earthly to the Spirit-world, in all stages and conditions of mental and moral growth, the Spirit-world necessarily includes all grades of character, from the lowest to the highest.

Eleventh. That happiness and misery de-pend on the growth and development of moral purity, and there must be as many grades of each in the Spirit-world as there are shades of character, each gravitating to his own place by the natural law of affinity. Twelfth. That through the law of spiritual

affinity there may be, and, doubtless are, by mental impression or other modes of trans-mission, communications to a limited extent from spirits out of the form to spirits in the form; but these communications are to be re-garded as truths no more than communications from one person to another while on earth. Their character for truthfulness depends entirely upon the mental and moral development of both-the one that gives and the one that receives.

Thirteenth. That these communications or influx of ideas, and promptings from the Spirit-world are not to be regarded as special privileges, confined to one class of persons, but have existed and will exist through all time, and among all classes of persons; they are the results of a natural law.

Fourteenth. That the chain of causation traced backward from what we see in nature, leads inevitably to a

GREAT FIRST CAUSE. the fountain of life, love and wisdom, the

JOHN A. HOOVER. Philadelphia, Pa.

LITHOBOLIA.

Supernatural Stone-Throwing-Nothing New Under the Sun.

Is there anything new under the sun? The wise men say there is not. The phenomena marvelous to the multitude prove only repromarvelous to the multitude prove only repro-ductions of events long preceding them. Of late a general public interest has followed the communications of Robert Dale Owen, and although the disclosure of the "Katie King" humbug has made many skeptics, there are well-substantiated records of events nearly as marvelous as those appreciant to take place warvelous as those appearing to take place under the direction of the medium, who has herself confessed the deceit to which she allowed herself to be a party.

In looking over the library of the late John Carter Brown not long since, I found an ex-ceedingly rare eld book of sixteen pages, an examination of the contents of which corrob-orates the sayings of Solomon, already alluded visitors.

Thought Never Dies.

It is a terrible thought to remember that nothing can be forgotten. I have somewhere read, that not an oath is uttered that does not continue to vibrate through all time, in the widespreading current of sound; not a prayer lisped that its record is not to be found stamped on the laws of nature by the indelible seal of the Almighty's will.-Cooper.

The Eddy family has been obliged to estab-lish an agency at Rutland to check the tide of

as the second

SPIRITED DANCE

in time to the tune being played on the organ; then returned to the cabinet and immediately reappearing and dancing. This she repeated three times, talking in her "squeaky" cracked voice. Then a gentleman came, who was also. claimed as a relative by a person present. Then another gentleman who was quickly recognized by a gentleman on his extreme right, who exclaimed, "Is that you, Uncle Ezra?" being answered in the affirmative, the gentle-man continued, "If that is Uncle Ezra, show me your arms," upon which the spirit fronted him and extending his right arm only, showed his left one gone at the shoulder. Then came two

LITTLE CHILDREN

and stood in the door, side by side, a little boy and girl, aged about five or six. They were both recognized by the gentleman from Boston, one as his own, the other as the child of a near relative. After them and last to come, was Mr. Brown, father of the Mr. Brown, who recently married one of the Miss-Eddys, and the parting address which he gave to Lawyer Wheat and wife, who had been with them nearly two months, was quite affecting. There were, therefore, thirteen different forms that appeared during this seance, all of them except the three ancients being recognized. In about six seconds after Mr. Brown disappeared, Mr. Eddy came out of the cabinet which was examined by a party, myself with the rest, and preparations were made for hold-

THE DARK CIRCLE.

The audience for this circle were arranged in the shape of a half-moon, and were admon-ished to not break the battery by disjoining hands. After this Horatio Eddy took his seat in a chair in front, and was tied by Mr. Wheat, while Mr. Frost sat in his lap and another gentleman hold of his hands. On the medium's right, distant about six feet, was the table containing the instruments. The light was now extinguished and imme-

diately the guitar commenced to play, followed by the tambourine, bells, accordion, concertinas, etc., all keeping excellent time as they floated over our heads in different parts of the hall. This continued for ten minutes or so, and all the while the spirits of Geo. Dix and Mayflower were talking to different ones present. Then the instruments, as if by common consent, flew all over the floor in front. A light was called for and there lay the different instruments scattered around in "wild and horrible confusion," while Horatio remained the same as when the seance commenced. The medium now dismissed the two persons holding him, and offered to let his knots be sealed, but no one cared to do that. The light was again extinguished and the instruments commenced their serial navigations around the room. . Mayflower now called for a subject on which to compose some poetry. She was given the subject, "Good-bye," on which she composed four or five verses, But I must say it was poetry in the rough, al-though before the close of the scance, she repeated some which was fine, both in sentiment and rhyme.

Dix now called for a subject, said "he felt just like lecturing." "Hell" was given him, upon which he talked five or eight minutes,

on the medium's arm, and while it was yet on the medium's arm, and while it was yet light, and all of us watching him, and without his moving a muscle the ring came off and struck out in the hall and rolled against the wall, and lastly the cords binding the medium were taken off and whisked about and thrown back of him on the stage, and the medium was free, the control left him and the seance closed.

This is a plain unvarnished statement of facts in the order they occurred as nearly as I can recollect. Yet people will cry humbug, trickery, delusion, etc. Now if this is delusion it would seem as if man's existence must be a delusion. People whose word no one would call in question, upon any other subject are scoffed at and looked upon as "poor de-luded mortals." Why this darkness they cry? In answer I would say if I understand aright the spiritual theory, the light dissipates the materialized substance, the same as the rays of light by chemical affinity affect the negative plate and spoil the photograph. Yet accord-ing to the Felchvillian scientific theory, you can not make these people believe that any conditions are necessary, or that joining hands in the circle forms any battery, because they can not see the use. Now these same persons would not think of trying to receive a charge of electricity without first joining hands to complete the circuit. Still nothing is to be seen, yet all know that the electric fluid travelling almost with the speed of light, will pass elling almost with the speed of light, will pass instantaneously through a person without giving the slightest injury. Yes, this the ar-tillery of Heaven, decends to the earth melting the hardest substance to a liquid mass and drowning the roar of a thousand cannons. Yet man small insignificant man, is permitted to control this powerful agent; to make it obey his slightest wish. But let that subtile influence come from the spirit-world, and men influence come from the spirit world, and men are up in arms against it, to crush it to the earth. Such has ever been the case upon the advent of any idea ever since the world began. Look at Galileo, look at Columbus, look at Sir Isaac Newton, Benjamin Franklin, and hosts of other great minds who have carved their names in everlasting characters upon the temple of truth. So it ever is with the whole human race, as they are continually advancing in the arts and sciences. Man's mind reaches out to grasp new thoughts, yet he has to wrestle with those old ideas, until overcome with the conviction of right and justice. As ancient mythology has given way to Christian theology, that in its turn is giving way to the truth of the Harmonial Phylosophy, which shall ever advance until it encircles the entire globe and ascends to Heaven from whence it. came.

LIFE.

BY WARREN SUMMER BARLOW.

Life illumes the radiant dew-drop. Is the fragrance of the flower; Animates all forms of being, Is the essence of all power.

Mortal life, like tints of morning, Ere the sun makes glad the day, Will unfold in endless beauty, While the ages wend their way.

Oh thou glorious boon to mortals! May we walk thy paths of light, Learn to look above earth's shadows, To that life where all is bright.

The Sun never repents of the good he does; nor does he ever demand a recompense.

RELIGIO-PHILOSOPHICAL JOURNAL.

such is the character of the man that we have thought proper to print a statement of his re-

markable visitations, as an interesting addi-tion to the collection of accounts of strange

Occult Science.

Research in the occult sciences has, for a long period of years, been ignored only by the very few. In fact, there are, comparatively, few persons whose tastes lead them in that

direction; and yet there is no other science so

important to man in many respects. Rightly pursued and understood, man becomes a power

in the world, ennobling his existence and fully

fitting him to fill his proper sphere. Thou

sands to day ask what benefit can it be to any

person to perform the tricks of a Blitz or an

Anderson. This is not the phase of magic I refer to. I would speak of that power many

are possessed of, but undeveloped, whereby man can exalt himself and others in the scale

of being, that power which enables one to control for wise and good purposes. That this is attainable is a fixed fact, yet not all can ob-

tain. It is a power, if misguided or left to its

own inherent energy. is ofttimes capable of disastrous results. The witchcraft victims, notably of England and America, were no

doubt the subjects of this power, inherent in

themselves, put in motion from certain causes

plainly understood by the occult student. Witness the effects, as I have, produced by Voodoos of the South and elsewhere. That

they produce effects, and terrible in many cases

can not be denied, and not by meaningless effort, but by the observance of law. Ask them

the nature of that law, or laws, and they can not answer, and yet unconsciously to them-

selves they do use these laws, and effectively

and generally for evil purposes. Outside of law, nothing has been, can, or will be done in any line of pursuit. Conditions are also ab-solutely necessary, and when law and condi-tion are in harmony, there is and the barry

tion are in harmony, there is and can be no failure; hence their success. The higher mys-tic treads a nobler soil, and works for the ex-

altation of his race, and he never faile; for when he becomes a master in the E. M. R., he

directs the occult forces at will. If I admit, as I do, that by the influence of this tremen-

dous power, a bad man living a thousand miles away, an exile from his home, can be made to reform and return, you may be startled at the assertion, and yet it is true. If I ad-mit that he who deeply injures another by de-

famation of character or what not, and thinks

himself unknown, can be known and brought

to repentance, you may be more startled. If the supposed sick and dying one, hundreds of

If these things can be done in the green bush,

visitations from the spiritual world.

PERTINENT DEVELOPMENTS.

Spirits Came and gave Utterance to What Proved True.

DIEQUSSION OF SPIRITUAL, SUBJECTS-THE SPIRITS DROLAREED KATIE KING AN IM-POSTOB, OCTOBER 23D, 1874.

[Philadelphia Correspondence N. Y. Times].

PHILADELPHIA, Friday, Oct. 23d, 1874. Our sprightly Spiritual friend, Katie King, concerning whose remarkable performances I wrote you some time ago, has returned from her summer tour, and is preparing for a busy season in town. She has taken new quarters, season in town. She has taken new quarters, I don't know where, but a mutual friend in-forms me that there isn't any door, covered or uncovered, and that she finds considerable trouble in getting fixed. Her managers an-nounce that, thus far, she has only been able to "develop" her face and hands, and it is quite uncertain when she will be prepared to materialize at full length and give public seances. Apropos of Katle, I learn that her developments are making quite a stir in the Spirit-world, and are calling down on her un-lucky head a storm of condemnation which, if it means anything, means that her sister spirits it means anything, means that her sister spirits must make things decidedly warm for Katie when she returns from her earthly visits. A few evenings ago, Katie and her doings were the subject of an animated discussion at a gathering in this city, which disclosed some very interesting information on spiritual subjects. Your correspondent was not present but some friends in whom he has the utmost confidence were; and all that is most extraordinary in what follows is taken from the original manuscript then and there written, as will hereafter more fully and at large appear.

The principal parties present were a German scientist, once a rank believer in Materialism, but now an enthusiastic follower of Katie King, and the "medium," a gentleman whose name, were I permitted to give it, would be recognized by hundreds of persons in Philadelphia's best society. I can only say that he is a gentleman of literary pursuits, a member of one of the leading professions, wealthy enough to have no pecuniary interest in Spiritualism, and, above all, a thorough-going akep-tic in regard to the whole matter. A less hopeful subject for delusion would be hard to find. yet it seems that the spirit of a lady, a cultured, refined, and estimable lady whom he know in early life, but who died years ago, has elected him as the medium of her commuhications with mortals, and uses him as such whenever and lists. His arm, influenced by another power than his will, as he declares, is made to seize a pen, dip it in ink, and write-he being unaware of what is written until he sees it on the paper. He is a very ordinary player on the plano, but this spirit can and deed use his drawn to work in the second does use his fingers to perform in a way which those who have heard it pronounce perfectly wonderful — even improvising the music. There are many other singular things which he is caused to do, and yet he does not believe that the influence is that of a disembodied spirit, preferring to think that it is due to unconscious action of his own brain. He converses with the influence, using his natural voice, and receives intelligent answers, always in writing. The other day he proposed a cru-cial test. Baid he, "When you can cause my hand to write a language which I do not understand, but which some other person can translate into intelligible English, then I will believe that you are what you profess to be— a disembodied intelligence." The reply was, "Wait; I can not do so now, but I will by-and-

by." The gathering alluded to was at the house of the German scientist, and was held in the

simply clasping her arm and refusing to release her. Do you suppose that a spirit could be restrained by anything mortal? But you will be made to promise not to do this; and so the easiest test will be rendered unavailing to

I am not familiar with the schlevements of the Eddy brothers; but if they profess to say that any spirit can actually form to itself a material body and can appear therein, they are unmistakably deceived. Spirits can not create. That is the work of the Almighty alone. And whence are the atoms to be gathalone. And whence are the atoms to be gath-ered? Remember that to produce a human body there must not only be an aggregate of atoms; there must be an organized union of them. It takes the Almighty, working by natural laws, say twenty-three years, to build up such a body as that in which Katie King makes her appearances. Do you think any. spirit can do so much in five minutes? You were not present at Crookes' experiments, and wright have seen reson to doubt the yalidity might have seen reason to doubt the validity of the deductions from them had you been there; but of this I am perfectly confident; there is no such thing as materialization in the sense that word is commonly used. There are appearances which seem to indicate the actual presence of a material body, but these are either subjective entirely, or are the re-sult of certain manipulations of ether which spirits-certain of them-have the power to control so as to produce these effects. I am in a higher plane than you, and have learned in this life some things which are not known on earth, nor, indeed, which can be intelligi-bly communicated. The lines between spirit and matter are distinctly drawn. Spirit, by its control of physical forces, can control mat-ter. It directs the operations of the one to effect modifications of the other, but the effects required for the production of an organized body are so great and require such a length of time as a necessary element, that they are beyond the powers of spirits, 'crede coperto.' What is it that produces a photo-graph? It is the action of rays of light upon the chemical composition on the plate, and the chemical composition on the plate, and light, as you know, is motion, is waves of ether. I have said that spirits can control these wave motions, and, therefore, can pro-duce both the appearance of a body, and also a photograph of such appearance, without there being any actual body present. You now have the correct view of the mat-ter. There certainly is such a disturbance of the other waves as chall produce upon the ret-

the ether waves as shall produce upon the ret-ina the appearance of a body in such phenomena of this character as are genuine.

Please excuse me now. I am tired, and so is-(the medium). Good-night, and good-bye all."

It is but fair to add that the audience, though silenced by this logical discourse, remained, like St. Anthony's fishes, "of the same opinion still." My friends, who gave me this report, are far from convinced that the communications they saw written were dic-tated by spirits, though they are still further from imputing guile to the medium, who is a close friend of their own; the scientist still believes in Katie King; and as for the medium, he has not yet received the gift of tongues which he demands as a convincing proof of his own powers. But none of them can account for the phenomena by natural laws, and so I give them as they were given to me, without offering explanation or hypothesis.

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in everywhere, and a real tangible entity. The doors of the temple,—if you can find them, and you have soul to burst the angry storm of muttering thunder and lightning's flashes that

Springfield, Ohio.

tic, that I at the time I read it, gave it no as distinct as if of real flesh and blood; though as he said, more "spiritual." So positive is credence, and I send you this to assure you the dreamer, or the gentleman visited, that what he has seen, he has seen with all his senses fully alive, that he will listen to no sug-gestion that he must have been dreaming, and and others that the evidence, to me, is entirely satisfactory as to its actual occurrence and fulfillment. THOS. G. NEWMAN.

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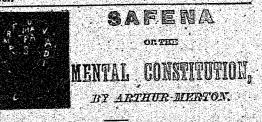
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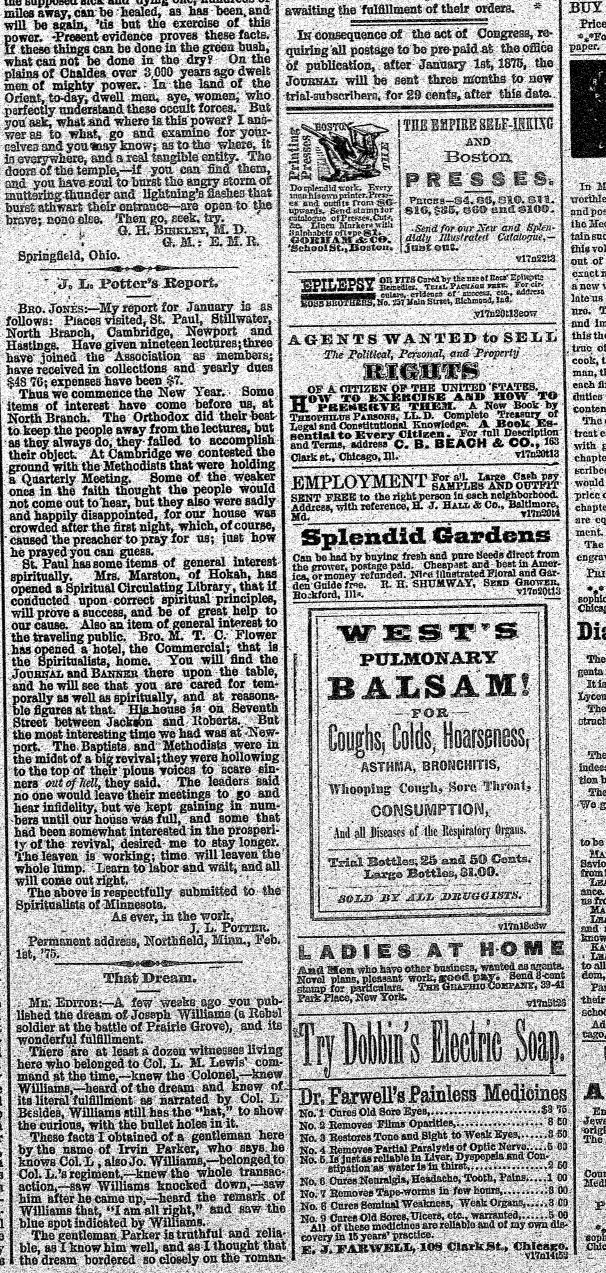
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In Mental Science the world has had a surfeit of worthless speculations. It now asks and needs exact and positive knowledge, such as guides the Astronomer, the Mechanic, the Chemist, or the Physiologist, to certain success in his labors. The discoveries set forth in this volume answer this great need. They bring order out of chaos, and reduce all mental action and laws to exact mathemetical statements. Thus they open to us a new world of thought and life, for the mental laws relate us to every sphere and every act of duty and pleasnro. The truths here explained are of supreme interest and importance to all classes of persons. Not only is this the case with regard to its general ideas. It is also true of their special applications. The farmer; the cook, the mechanic, the architect, the artist, the literary man, the statesman, the teacher, and the parent, will each find here new truths which relate to his special duties or pursuits. An examination of the table of contents will at once show this to be the case. The condensed style of the author has enabled him to treat each of the many topics embraced in this volume with great clearness. For example, in the second chapter the reader will find the Signs of Character described, and to get the same knowledge elsewhere, he would have to purchase a volume costing five times the price of this. So the Word Analysis, in the seventh chapter, and the Laws of Conjugal Love, in the sixth. are equally examples of condensed and lucid slaw-



It these things can be done in the green bush, what can not be done in the dry? On the plains of Chaldes over 3,000 years ago dwelt men of mighty power. In the land of the Orient, to-day, dwell men, aye, women, who perfectly understand these occult forces. But you ask, what and where is this power? I ans-war as to what are and average for work wer as to what, go and examine for yourcelves and you may know; as to the where, it

burst athwart their entrance-are open to the brave; none else. Then go, seek. try. G. H. BRINLEY, M. D. G. M.: E. M. R.

full glare of gas-light, the spirit, pooh-poohing darkness, joined-hands, circles, and all other mystic business. On the part of the earthly members the conversation was in spoken English; on the part of the spirit, in writing, as below. I omit most of the spoken part of the colloquy, as I have no perfect record of it, and as the written dictum explains itself. I have made no change in it, whatever, except to omit names; even the underscoring is just as it stands in the original.

My first slip contains the spirit's answer to a lady, who on a former occasion was perplexed by a number of contradictory messages coming through her own hand, and who in the course of the conversation this evening asked, "How shall I distinguish between the true and the false?" The spirit answered: "Be able to know the difference between what comes into your mind through the natural processes of association and what is suggested by outside influences. If you merely remain passive, you will be perpetually deceived in the messages you receive, and your investigations will end in mere disbelief. The way in which messages are communicated is simply this: We suggest into your mind that which we desire you to write; but the nervous influence which occasions muscular action comes from you alone. You resign partially your control of the nerves, but do so only partially, and you will before long be conscious that everything you write is in your mind before it is written. This, as I have often had occasion to remark, is a pre-requisite to all intelligible writing." "But," said the other, "How do you know what was in my mind at that time?"

"Because I am aware of your mental con-dition now, and know how little you are able as yet to distinguish between the thought proper to yourself and that suggested." The spirit said, further: "We (the spirits) have an influence, but it would not suffice of itself to direct the complex action of the muscles necessary to write. We are able, under certain conditions, to control and direct physical forces, so as to produce manifestations physic-ally; but we chiefly affect spirits." Of facsimiles of handwriting as given by some me-diums, she said; "In the great number of cases you will find the statements in regard to fac simile writing to be exaggerated and untrue; but there may be instances wherein the spirits obtain such a thorough and complete control of the organism of the medium, that they become for the time being the soul of that body. Such writing is done usually, if not always, in the trance state. It can only be accomplished when the mind of the medium is greatly weakened, and it must always eventuate in detriment to the medium's spirit." Then the scientist turned the conversation to Katie King, and received the following em-nettic converse of their sectors.

phatic opinion of that young lady: "Katie King is a bad young woman, who goes about the country in the company of another, making money out of the credulity of those who are foolish enough to pay to see her perform her tricks. There is no mistake about it. She is simply and purely a humbug, as are most professional mediums. Prof. Hermann, the magician, performs more wonderful tricks in the full blaze of gas light before thousands of witnesses. If any spirit could materialize and dematerialize, those results could be accomplished as well by daylight, in the open air, before thousands of persons." "Then," said the scientist, "tell me some simple test that will demonstrate conclusively

whether she is a humbug or not."

"You will not be allowed to make any fair test, you may rest assured. You can satisfy yourself of the very mortal nature of Katie by

In these days of strange spiritualistic pheno-mena and startling revelations that come to some people, or are, perhaps, imagined to come, we are prepared to receive with less wonder than formerly, the statements that come to us of wonderful visitations that sometimes come to people in their communications with the spirits and the spirit-world. The faith of these people in what they have had manifested to them is undoubtedly larger than most of us have in such things, but now and then there comes a statement of such strangeness, and in which the parties making it seem to be so earnest and sincere, and of such faith, that they are worthy of record at least, in that part of a newspaper devoted to the current topics of the day, and the chronicling of

strange events. A great number of instances are on record in the Greek and Latin classics of remarkable dreams, which show how widely the faith in the spiritual nature of dreaming was disseminated, and we have many such cases in these latter days where remarkable revelations of events to transpire have been made; and time has proved their correctness. And we have also instances where dreamers have been visited by forms, unseen and not to be seen by others, and yet to these dreamers these forms are real, are living, moving bodies. And now we have to record the strange visitations that have come to a well known citizen of Dubuque, one of the proprietors, we believe, of a saw-mill on the Catfish. He is now living with his third wife, the two former wives being dead, one of them having died three or four weeks after giving birth to a child, the child dying a couple of months after its mother. This man is not a believer in Spiritualism, and is quite as far from an "ism" of any kind as the most practical and thoughtful among our citizens. He has been married to his third wife several years, and they have lived happily together, and nothing has come between them to make their lives unpleasant, and he is now in as allost nives the pressure, and he is now in as good health as he ever has been; hence it is the most difficult to account for the strange almost nightly visitations that come to him. About two weeks since, the first of these visits was made at a late hour in the night when the house was wrapped in the most solemn stillness. He was awakened from his sleep by feeling the touch of light, cold fingers in his aleep, and saw standing above and bending toward him, from near the ceiling of the room, two forms and the faces of his two former wives and one of the women held a child in her arms. One of them addressed him, and told him to make no noise, else they must disappear. But he was frightened and cried aloud, waking his wife who slept by his side. The spiritual forms instantly disappeared, and did not come again during the night. The next night he occupied another bed room, but be-ing restless, did not sleep much and received no sign of ghostly or spiritualistic presence. But the next night he was again swakened by the touch of fungers, and saw as before the the touch of fingers, and saw as before the spiritual forms of his two former wives and the base in the arms of its mother. Both spoke to him and bade him be still; saying no harm would come to him; they they were both ever at his side, and should guide and protect him, and were in constant intercession for him with the Almighty, and urged him to make his peace with God. Twice since has he been thus visited, but the messages have been different each time. On one of the latter occa-sions his first wife told him they should all meet after death and be happy together. The voices sounded as real to him as any earthly voice. The faces were as real, and the forms the dream bordered so closely on the roman-

J. L. Potter's Report.

BRO. JONES:-My report for January is as follows: Places visited, St. Paul, Stillwater, North Branch, Cambridge, Newport and Hastings. Have given nineteen lectures; three have joined the Association as members; have received in collections and yearly dues \$48 76; expenses have been \$7. Thus we commence the New Year. Some

items of interest have come before us, at North Branch. The Orthodox did their best to keep the people away from the lectures, but as they always do, they failed to accomplish their object. At Cambridge we contested the ground with the Methodists that were holding a Quarterly Meeting. Some of the weaker ones in the faith thought the people would not come out to hear, but they also were sadly and happily disappointed, for our house was crowded after the first night, which, of course, caused the preacher to pray for us; just how he prayed you can guess.

St. Paul has some items of general interest spiritually. Mrs. Marston, of Hokah, has opened a Spiritual Circulating Library, that if conducted upon correct spiritual principles, will prove a success, and be of great help to our cause. Also an item of general interest to the traveling public. Bro. M. T. C. Flower has opened a hotel, the Commercial; that is the Spiritualists, home. You will find the JOURNAL and BANNER there upon the table, and he will see that you are cared for tem-porally as well as spiritually, and at reasonable figures at that. His house is on Seventh Street between Jackson and Roberts. But the most interesting time we had was at New-port. The Baptists and Methodists were in the midst of a big revival; they were hollowing to the top of their plous voices to scare sin-ners out of hell, they said. The leaders said no one would leave their meetings to go and hear infidelity, but we kept gaining in numbers until our house was full, and some that had been somewhat interested in the prosperity of the revival, desired me to stay longer. The leaven is working; time will leaven the whole lump. Learn to labor and wait, and all will come out right.

The above is respectfully submitted to the Spiritualists of Minnesota,

As ever, in the work,

J. L. Porrer. Permanent address, Northfield, Minn., Feb. 1st, '75.

That Dream.

MR. EDITOR:—A few weeks ago you pub-lished the dream of Jossph Williams (a Rebel soldier at the battle of Prairie Grove), and its wonderful fulfillment.

There are at least a dozen witnesses living here who belonged to Col. L. M. Lewis' command at the time,-knew the Colonel,-knew Williams,-heard of the dream and knew of its literal fulfillment as narrated by Col. L. Besides, Williams still has the "hat," to show

the curious, with the bullet holes in it. These facts I obtained of a gentleman here by the name of Irvin Parker, who says he knows Col. L, also Jo. Williams,—belonged to Col. L's regiment,—knew the whole transac-action,—saw Williams knocked down,—saw him after he came up,—heard the remark of Williams that, "I am all right," and saw the blue spot indicated by Williams.

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MARY.--I hear people talk about a Savior. What is a Savior; how can we be saved, and what shall we be saved

Stylor, now can we be haven, and what anality of the saven from ! LEADER. — My child, we need to be saved from ignor-ance. Knowledge is our Savior, and that only can save us from physical and mental suffering. MART. — Is education and knowledge the same thing? LEADER. — Not exactly; oducation represents the wayn and means, and the act of acquiring knowledge, while knowledge is something acquired or gained. KATTS. — Must we have education to be civilized ? LEADER. — Education is the main spring to civilization, to all reform; it is the stepping stome to knowledge, wis-dom, virtue and true greatness. Parents abould send for it and mut it in the hands of

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RESEARCHES NEW

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FEB. 20, 1875.

RELIGIO-PHILOSOPHICAL JOURNAL.

An Important Work.

HISTORY OF THE CONFLICT BETWEEN RELIGION AND SCIENCE. By J. W. Draper, M. D. RELIGIO-PHILOSOPHICAL PUBLISHING Housz, Chicago, Ill.

REVIEWED BY HUDSON TUTTLE.

This is a history, as its title purports, and not s philosophy. The co-ordination of facts is Dr. Draper's forte, and in this volume he marshals them in an impervious Macedonian phalanx sgainst the arrogant claims of Christianity. The work is written from the standpoint of Science, and opposes religion in the special Science, and opposes religion in the special form of Christianity, rather than in its uni-versal significance. His history really reaches no further back than the origin of Christianity. Hence it is deficient in philosophy, and makes no pretense in detailing the origin of beliefs, their growth and career. It takes them at the dawn of Christianity, shows how that religion absorbed the Pagan beliefs and superstitions, converting the temple into the church, Chrish-ns into Christ. Isis and her infant Horus ne into Christ, Isis and her infant Horus into the Virgin Mary, the gods into saints, in short, the re-christening of the Pagan worship as a whole with new names.

The influence of this new movement pre-cipitated the terrible night of the Dark Ages, a nightmare of religion lasting a thousand years. The ignorant priest, with his ghastly relics of gibbited saints, or his splinter from the cross whereon God Almighty had been nailed by a Jewish mob, took the place of the philosophers; religious cant that of the claselcs; superstition bore down the minds of men; ignorance became honorable, and knowledge a dangerous gift to the possessor.

For a thousand years Christianity absolutely. ruled the nations of Europe. It was intro-duced in the Augustan age, when the civiliza-tion of Rome was at its zenith, when the greatest poets, philosophers, statesmen and ora-tors abounded. Dr. Draper well says: "Latin Christianity is responsible for the condition and progress of Europe from the fourth to the sixteenth century." It is not only responsible for the bigoted destruction of the literature and noble works of art of the Pagan world, but for plunging Europe into an almost incomprehensible depth of moral degradation. It choked the throat of civilization with its bloody hand, and with the blind fury of a bigoted priesthood, stamped every effort toward freedom, in the dust.

We are told by the priests who demand a recognition of God in the Constitution of the United States, that all progress is referable to religion, and the most desirable state is that wherein the priest has rule. Europe presents. an example of such rule for a thousand or more years. God at the head, the priest as his executive, and only by martyrdom, war, and indescribable suffering, battle-fields of bleaching bones, skies darkened with the smoke of cities sacked, and the desolation of kingdoms, did humanity, impelled by its in-herent growth, escape from the poisonous embrace of religion.

What this rule had done for intellectual growth, may be learned by its teaching that the earth was flat, and in the center of the universe; the myth of man's fall and redemption through the slaughtering of God; its persecu-tion of Galileo; its burning of Giordino Bruno, and thinkers by the thousand and the hundred thousand; its negation of law, in exorcising the plague, earthquakes and comets. What it had done for morals is significantly indicated by the fact that when the followers of Columbus brought a nameless disease from the West Indies, a few years sufficed to extend it from monk to pope, from peasant to king The death rate was one in twenty then to one in forty at present, a result of the utter neglect of Science, dependence on the miraculous in-terposition of lunatic saints, and disregard of ordinary decency. Out of this cesspool of degradation man escaped by thought, though not without a bitter resistance on the part of the clergy; men began to think that pestilences are not punishments inflicted by God on society for its religious shortcomings, but the physical consequences of filth and wretchedness; that the proper mode of avoiding them is not by praying to the saints, but by insuring personal and municipal cleanliness. Beginning to think, thinking could not be suppressed. In the face of the Inquisition, the Index Expurgatorius, rack, fire, the dun-geon, men would think, and the result of their thinking has been the casting off of the millstone of Christianity. Dr. Draper says: "In the annals of Christianity the most illomened day is that in which she separated her-self from Science." How could she do otherwise? How can any religion, which necessarily by its infallibility is stationary, ally itself with Science, which by its nature is progressive? We might as well take of allying darkness and light, fire and water, or any other antagonistic elements. His remarks regarding Genesis, hold equally good here: "Many good and well-meaning men have attempted to reconcile the statements of Gen-esis with the discoveries of Science, but it is in vain. The divergence has increased so much it has become an absolute opposition; one of the antagonists must give way." Nor should we be astonished at the vindictiveness of persecution. It is inherent to all religious systems, and the more zealously they are supported the more terrible the cruelty they engender. Dr. Draper has not traced out the origins of bit. Draper has not traced out the origins or religious dogmas, presenting a comparative theology until its final overshadowing of the earth. He accepts the tree with its poisonous fruit, as maturing two thousand years ago, and does not trouble himself about its roots or the sources of their pourishment. He delight in sources of their nourishment. He delights in the brighter field of Science, and details the gradual steps in discovery of the forces of nature, and their application in the arts. It is a desperate struggle with Christianity, apply-ing the brake to the wheels of progress, and over and anon gibbeting the engineers. When it had succeeded in obliterating, not only free-dom and knowledge, from Europe, but almost their desire, the Arabs, under the influence of s noble Mohammedan faith, which exalted in-stead of crippling thought, absorbed the learn-ing of ancient Greece, through the grand works of her philosophers, and gave this learning to the West. Perhaps Dr. Draper is inclined to give too great credit to this Arabic influence, and not allow sufficiently for the ripening age and grow-ing thirst for knowledge of Europe, yet there is no denying the great debt we owe to the Saracens, who precipitated a change already imminent. We can not say whether our civilization would have been better or worse had not Charles Martel beat back the wave of Moslem conquest. Eastern rule probably would not have been as congenial to the West as the forms of government which were slowly evolved from its own necessities. In the summary of great thinkers and dis-covarers, Dr. Draper ignores the claims of Lord Bacon. He justly says that: "His fanciful philosophical suggestions have never been of the slightest practical use. No one has ever thought of employing them. Except among English readers, his name is almost unknown." almost unknown,"

ceptance-is due to Leonardo de Vinci, who was born A. D. 1453. The puerility of Bacon is indicated by his rejection of the Copernican system, and his

absurd objections against it, and denying the utility of instruments in scientific investigation. History exhibits no parallel instance of fame being so unworthily bestowed. He was a corrupt politician, and a charlatan in Science. At the conclusion of his history, Dr. Dra-per, standing on the firm ground of Science, prophesics an "impending crisis." In this he is not alone. They who are best able to

judge will not discount from this statement " In all directions we see the lowering skies:

we hear mutterings of the coming storm. In Germany, the national party is arraying itself against the ultramontane; in France, the men of progress are struggling against the uppro-gressive, and in their contest the political supremacy of that great country is well-nigh neutralized; in Italy, Rome has passed into the hands of an ex-communicated king."

Nearly two-thirds of the population of Eu-rope are Catholics, all Christian South America, Central America, Mexico and the West Indies. In the United States, the Protestants predominate, but in the civilized world; as a whole, the Catholic church is largely in excess. It is the strongest organization of our times, and far more political than religious. It asserts its divine commission, its infallible authority, and is unembarrassed in the presence of the great crisis it has long expected, and for which it has saized the highest vantage ground.

The Evangelical Alliance has followed in feeble imitation of its colossal sister. The petty Protestant sects, which exist only by their insignificant differences of inexplicable dogmas, unite in the face of the rapidly encroaching Science, and frightened by its grow-ing proportions, which they have no power to check, speak of it in tones of courtesy or denuncistion.

"The Alliance failed to perceive that modern Science is the legitimate sister-indeed it is the twin sister-of the reformation. They were begotten together and born together. It failed to perceive that, though there is an impossibility of bringing into coalition the many conflicting sects, they may all find in Science a point of connection; and that not a distrusta point of connection; and that not a distrust-ful attitude toward it, but a cordial union with it, is their true policy." Is this a sop to Cere-bus? No man knows better than Dr. Draper that in case of such a union Protestantism would cease to exist. We can not understand their sisterhood. They were cotemporary, that is all wide spart and antaquistic from their is all; wide apart and antagonistic from their very natures. If Protestantism accept Science, what becomes of man's fall-his depravityhis redemption-the atonement, and the whole brood of dependent dogmas, and when these are all swept away, what is there left of this twin sister?"

There is no place for Protestantism, and in the day of the "Crisis," the Evangelical Al-liance will be the left wing of the army of Catholicism. What is said of the latter, is equally true of the former:

"Convicted of so many errors, the Papacy makes no attempt at explanation. It ignores the whole matter. Nay, more; relying on the efficacy of audacity, though confronted by these facts, it lays claim to infallibility." Dr. Draper is hopeful of the end:

"As to the issue of the coming conflict, can any one doubt? Whatever is resting on fic-tion and fraud will be overthrown. Institutions that organize imposture and spread delusions must show what right they have to exist. Faith must render an account of herself to Reason. Mysteries must give place to facts. Religion must relinquish that imperious, that domineering position, which she has so long maintained against Science. There must be absolutely freedom of thought. The Eccle-slastic must learn to keep himself in the domain he has chosen, and cease to tyrannize over the philosopher, who, conscious of his own strength, and the purity of his motives, will bear such interference no longer." In that blessed time when the struggle is over, Religion will have run her career, and the "Ecclesiastic" will belong to the fossilized past. His services will be no longer needed to stir the embers of auto-defes, or superintend the cannibal repast of the "Love-feast."

Medium's Column.

HENEY SLADE, CLAIRVOYANT, NO. 23 BAST TWENTY-FIRST ST., New York. 7140657

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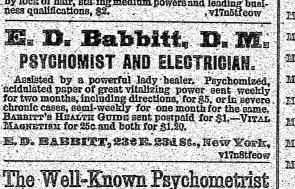
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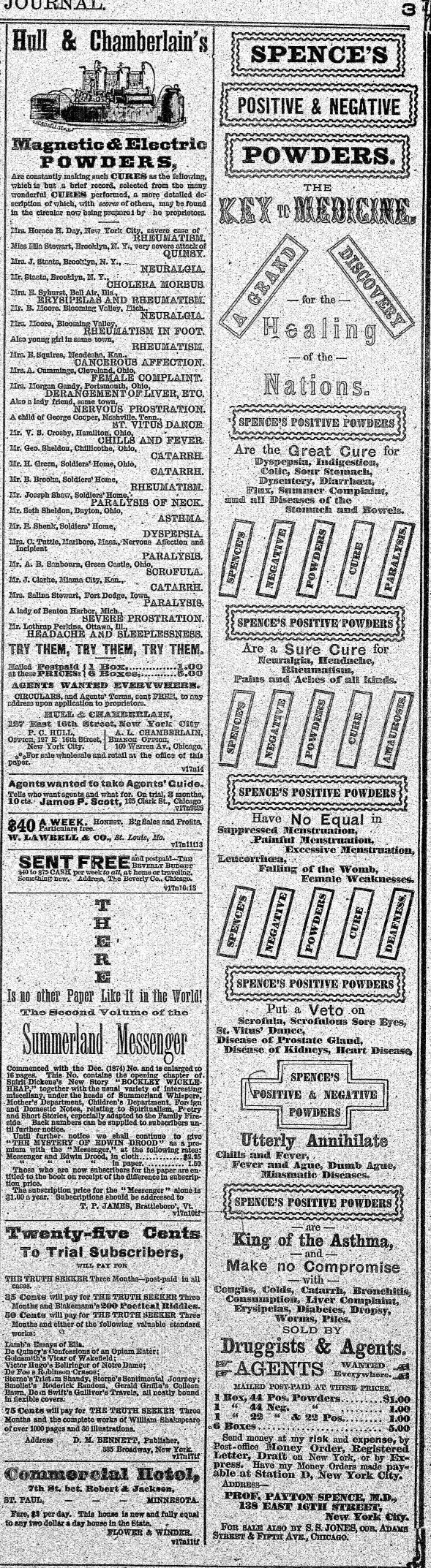
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Bold as Dr. Draper is, he hesitates in expressing the logical conclusions of his premises. If his prophecy be correct, there will come a time when softness of speech will not pass current, nor assuage the wrath of contending factions.

To the student of the portentous signs of the times this work is invaluable. It will show him how, step by step, knowledge has won its way over the powers of ignorance and darkness, as embodied in the Christian church. How with pain and martyrdom free thought has advanced, and dragged the masses forward into the light of superior civilization. At every step it has met the church militant, and been compelled to conquer every foot of ground, with social ostracism and ignominious death suspended over its head. No subterfuge has been sufficiently contemptible, no false-hood black enough, no depth of crime too ap-palling to stay the hand of Christianity in this warfare, from which it comes into the light of the present, its garments clothed with gore, its nostrils smoking with hot wrath and car-nage, audaciously claiming as its own the civ-ilization it has fought to the death!

LED ASTRAY, or La Petite Comtesse, the Sphinx, or Julia de Tracœur; Bellah, by Octave Feuillet. Translated from the latest Paris editions by O. Vibeur. New York: G. W. Carle-ton & Co., Publishers.

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CHICAGO, SATURDAY, FEB. 20, 1875

The Katle King Exposure.

The following report by Gen. P. J. Lippitt will show the fact established that Mrs. Holmes, formerly Mrs. Ferris, is a good medium. That fact we affirmed in our editorial remarks on publishing the Katie King expos-DFO.

We then believed that some influence had been brought to bear upon her, to induce her to attempt to show more than the spirits could do. In what disjuice the tempter presented himself we know not, but suffice it to say that it is now confessed by both Mr. and Mrs. Holmes to Gen. Lippitt, that the pretended spirit photograph of Katle King, was the likeness of Mrs. White, who played the role of Katle King, the spirit. This admission settles the question in regard to all the frauds attributed to the Holmeses, by the aid of Mrs. White.

It will be ceen that Gen. Lippitt and Col. Olcott have succeeded in getting well down through the mysteries of the fraud practiced by the Holmczes, to the bed rock of true spirit manifestations. They went to work in a manner to secure the confidence of the Holmes. es, as their friends. Friends surely they needed in their terrible hours of trial. The

string was pulled as tight round the throat as it could be without stopping respiration. At the back of the neck the ends of the drawstring orossed each other without being tied. At the point of crossing, melted sealing wax was dropped and stamped with Col. O.'s sig-net ring. Then the slack of the bag being taken up from the bottom, it was pinned to Mrs. Holmes' sleeves, on both arms, near the wrist, and a pencil mark was drawn round each pin. .Invariably, at the end of the sit-ting, Mrs. Holmes was found in the bag, in precisely the same condition as when put in it; the seal was unbroken, and the pins had not been disturbed. On every occasion I assisted Col. Olcott, and certify to these facts on my own personal observation. I will add that Col. O. obtained from an eminent juggler the eccret of the "bag trick," and adopted a mode of securing the medium that effectually precluded any possibility of her resorting to it. During the sittings there was light enough for the spectators to discern avery object in the room.

Under these conditions the following manifestations occurred: On the door being closed it was instantly bolted on the inside. At the window covered by the cage, hands and spirit lights waved back and forth, and once the upper part of the head of John King appeared. At the other window a guitar left in the cabinet was thrummed, and then handed out: hands and arms were shown, sometimes within a few seconds after the door was shut; and once a beautiful female hand, in full gaslight, before we had taken our seats. The face of John King always appeared. It was the same face, perhaps slightly varied, that I used to sea at the Holmes' seances last May. Generally he answered only by signs of the head; sometimes in a whisper, and once began to speak to Col. Olcott in the graff voice of last May, which then subsided into a whisper. Inside of the cabinet I repeatedly heard him speak in this same gruff voice. This face was no mask. His head was seen higher (as I verified myself) than Mrs. Holmes' could have been even if standing on the chair. The same fierce black eyes I saw last May moved in every direction (Mrs. Holmes' are light gray). His lips moved in speaking. He would kiss his hands to us with a smack, and once kissed the check of a lady present. His hands were large, even for a man, though perfectly life-like and natural to the touch. That be was a disembodied spirit is shown by the following facts:

Mrs. X, a lady friend of Col. Olcott in Philadelphia, has been for many years a medi-um of extraordinary power. One day while Col. O. was conversing with her at her own home, John King made his presence known, and at Col. O.'s request promised to give him a certain secret sign to prove his identity, on showing himself that evening at the Holmeses. That evening he appeared as usual, called up Col. Olcott, and gave him the identical sign agreed upon.

Col. Olcott has two sons at school in New Haven. One day, talking with John King at Mrs. X.'s, he asked him to keep a good look-out for his two boys. That evening, while talking from within the cabinet, he said to Col. O., nothing having been suggested to lead up to it, "Colonel, I'll take care of your boy Morgan." No one present but himself knew of his having a boy of that name.

At one of the sittings Col. O. handed him his signet ring, which he did not return to him. After the sitting was over the cabinet was searched for it, but it could not be found. On retiring to rest that night at his lodgings,

while putting his watch under his pillow, he found there his signet ring. At one of the sittings John King responded to questions by raps inside the cabinet. He was asked to rap a certain number of times in French, Spanish, Russian, Geo and in Greek; the number desired varying with the language. The response was correct in every instance. The Holmeses are entirely ignorant of any language but their own.

of the bedroom closet, at the entrance of which was hung a black curtain, with slits made in it for a window. At that sitting both Col. Olcott and myself felt Mrs. Holmes in the bag on the left side of the closet, while Katie was talking to us and touching us from the

It being thus demonstrated that spirits do ma-terialize themselves through the Holmeses, the question as to whether the Katie King of last spring and summer was Mrs. White or not, is brought within the domain of ordinary facts, to be determined by the weight of evidence. The proofs of Katie's identity with Mrs. White consists first of Mrs. White's so called sutobiography, published in the Philadelphia Inquirer of Jan. 9th and 11th. Secondly, of certain corroborative facts: 1. The now admitted fact that Mrs. White

personated Katle King in the taking of her alleged photographs.

2. The recognition of Mrs. White as Katie King at a mock sitting on Dec. 5th, and Dr. Child's recognition of her when she signed herconfession on the 5th of January. 3. Mrs. White's production of the presents

made to Katle King. 4. The alleged substitution of a new Katle

King at a sitting near the end of November. 5. The identity of Mrs. White's handwriting with that of the notes received from Katic King; and the identity of Holmes' handwriting with that of the body of the communication signed F. W. Robertson.

6. Certain expressions in Holmes' letters to Mrs. White apparently pointing to such a confederacy.

First, as to the autobiography.

It was signed by Mrs. White, formerly Eliza Frances Potter, daughter of James Potter, atone-cutter, of Lse, Mass. Her father is dead. Her mother and her son, a boy about thirteen years old, now live in Cape strest, Les. She is now from thirty-six to thirty eight years of age. When very young she married Wilson B. White, commonly known as "Bob White," a drummer in a band, who now keeps a drink. ing saloon in Winsted, Conn. Since she left him years ago, she has gone by various names. Last March she hired the premises at No 50 North Ninth street, Philadelphia, taking the Holmeses with her to board; they compensated her by paying the rent (\$45 per month) and a further sum per week. She continued to re-side there till the 9th or 10th of Beptember, when she told the landlord, Mr. Evans, that the week point to see her her whether the second she was going to see her boy, who she heard was ill. Her room was on the third floor, directly over the parlor in which the Holmes sittings were held. She was thought by many to resemble the "Katie King" of the cabinet and it came finally to be generally believed that she personated her at her sittings.

The mysterious gentleman who made the alleged discovery of the identity of Katie King with Mrs. White, is Mr. W. O. Leslie, agent of the Baltimore, Philadelphia and New York

Railroad Company. During my stay in Philadelphia, I repeated-ly requested Mr. Leslie, as also another mem-ber of the "Exposure Committee," whom I will call Mr. Z., to obtain for me an interview with Mrs. White, in order to identify her with the Katie King whom I so often saw last May. The answer always was that she had disappeared, and that they could give me no information that could put me on her track

According to Mrs. White's own statement. her personations of Katie King could not have commenced before the middle of June. The cabinet she describes, and of which she gives a diagram, consisted of walnut or dark boards covering the entire corner of the room, including the door-way into the bed-room, having a door opening, into the parlor with a window on each side of it. The bed-room door had been ige darred by a walnut partition through which she entered the cabinet by unscrewing a button, covering the two ends of adjoining panels. Now this cabinet was not made till the fifth of June, and even then no partition had been put up in the doorway, the door being secured by a padlock. It was not till some some time afterwards (exactly when I could not ascertain) that the door was taken away and boards substituted. Until the 5th of June there was a second door hung upon one of the door posts, and the cabinet was extemporized for the face sittings by simply bringing the two doors together. The only aperture was a circle cut in one of these doors. at which the faces were seen. On the bed-room side there were five boards of unpainted pine firmly nailed to the sides and to the top of the door, but there was no batten hiding cut boards; and none of them had a button on it, as I, and many others who examined them, will certify. Again, Mr. Leslie assured me that he attend-ed the sittings from the time Katie King first appeared, and on questioning him I found that he had nover seen or heard of the cabinet that existed before the 5th of June. Finally, Mrs. White says that they had heard of the London Katle's farewell before they determined to bring her out in Philadel phia. Now this farewell was on the 21st of May, and it was about the middle of June before any notice of it was published in this country The Katie King that appeared in May and the first part of June thus remains entirely un-accounted for, and, if not a spirit, must have been another confederate. In that case, must she not have known the fact, and knowing it, is it credible that she should have made mention of it in her statement? One word more as to this Katle King of May. Mrs. White, as I accertained from various sources, is but little below a woman's medium height, the estimate varying from five feet one, to five feet three inches. Now the May Katie King, who appeared in full form the first time on the 5th of June, was dwarfishly short, of the height of a child of ten years old, as I learn from several persons then present. Next as to the facts corrobroating Mrs. White's statement; and first, as to Mrs. White's standing for Katle King in the taking of the photographs. This fact was admitted to me by Mr. and Mrs. Holmes on the 31st of January, and it undoubtedly casts a strong suspicion over all Katie's appearances in the cabinet, and requires of us the greatest caution in accepting the evidences of their genuineness. It is only just to Mr. and Mrs. Holmes to state that their admission to me of the fact was entirely voluntary, and prompted appar-ently by my carnest appeal to them, if they had been guilty of any deception in the matter, to dare to do right by confessing it. The effect of this personation might have been foreseen. All those persons who had ever seen Mrs. White, on seeing these alleged photographe of Katie King needed no further proof that they were one and the same person.

A Case of Insanity.

PEDEE, IOWS, Feb. 1st. '75. MR. JONES, DEAR SIR:-I have received two numbers of the RELIGIO PHILOSOPHICAL JOUR-NAL, and think I have now received the full value of the money sent to you. It is not what I had supposed it to be, and anything What I had supposed it to be, and anything else but a welcome visitor to my house. If I wanted a journal to drag my children down to eternal perdition, I say here is your money, send on your paper; but my watchword is on-ward and upward, so you will please stop sending the JournAL; I have no use for it whatavar. Very respectfully whatever. Very respectfully,

S. MCCALL.

My friend, we are sorry to say you are laboring under an hallucination. We would not drag your children down to hell, or injure them a particle; on the contrary, we would save them and you from error, illuminate your mind with the beautiful truths of the Harmonial Philosophy, and prepare you for an exalted position in the Spirit-world.

Our philosophy could not render Mr. McCall more incane than he already is, but, on the contrary, it would restore his mind to its normal healthy condition. Christianity, however, is a conglomerate medley of inconsistencies, which in many instances, is productive of incanity. There was S. L. Middleton, who killed an inmate of the Kings county (N. Y.) acylum. It appears from the New York Sun that he believes that he is Ohrist, and last August, when Mr. Bennett was put in the asylum, Middleton at once said that he was the Devil. and began to show a dislike for him. Bennett was sixty years old, and a genial, kind-hearted man. He was in love with a little girl to whom he believed he was to be married very soon. The day he was killed he was sitting at the table with his back to the door, writing to his sweetheart. On a large sheet of paper in front of him he had written the words: "Dear angel Mary," and followed them with strong expressions of love and endearment. He had marked the letter, "Confidential-show to nobody." While he was at work on this love letter, Middleton stole into the room with the plasterer's hatchet, drove it into the old man's head, and hurried out. Bennett fell to the floor, and ten minutes later the keeper found him dead with the lead pencil with which he had written tightly clutched in his hand.

Here we have a devoted Christian, who, laboring under an hallucination, kills one who has never wronged him in the least. Between this insane convict and Mr. McCall, there is a very close resemblance in actions-the former kills one whom he regards as the Devil, while the latter tries to destroy the RELIGIO-PRILO-COPHICAL JOURNAL, fearing it will drag his coul to hell

We regrot exceedingly that Mr. McCall has discontinued the Journan. . Its teachings would have cured his incanity, prepared him for future usefulness, and directed his children in the path they should travel.

Letter from D. Weyandt.

2d Vice President-Mrs. E. S. Loper, of Middleport.

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Following the election of officers Ray. J. H. Harter, of Auburn, made a few remarks on his experiences as a Spiritualist, temperance re-former and lecturer. He was followed by A. C. Woodruff, Mrs. Woodruff, Mrs. Emma Hardinge Britten and numerous others. The exercises were enlivened with charming masic, and the proceedings were very harmonious.

The Richings-Bernard Concerts,

now being given in the city under the auspices of Messre. Carpenter & Sheldon, are meeting with good encouse, as indeed the entertainments of this troups always do wherever they go. The long study and skill of Mr. and Mrs. Bernard have secured for their company a reputation second to none in the country. Our readers in this city and suburban towns where they are to give concerts, may rest assured that they will have first-class and highly en.. joyable entertainments from this well-trained troups. Messre. Carpenter & Sheldon deserveto be well rewarded for the enterprise and lavish expenditure attending their liberal management in catering to the education and amusement of their constituents in Chicego and suburban cities.

"Dr. Taylor Rises to Explain."

On the sixth page of this paper will be found an article headed as above.

To better judge of the merits of the coplanation, the reader will do well to turn to second page of the Journal of January 2nd, and read Dr. Taylor's article headed, "My Trip to the South," then to page four of the Journan of February 6th and read the Oertificate of the Secretary of the Masonic Lodge at Cairo, Ill., under the head of "Calumny Refuted."

Believing all-who read the three articles roferred to will be fully capable of judging of the merits of the explanation made, we forbear comments.

Fraternal Call.

Br. Icaac B. Rich, the junior member of the firm of Colby and Rich, proprietors of the BANNER OF LIGHT, gave us a fraternal call on Monday last.

Mr. Rich visits Chicago for both business and pleasure. He is in the prime of life and the picture of good health. He evidently knows how to, and does enjoy life as it daily presents itself to him. That is a mark of wisdom, and mankind will be the happier when they fully sporeciate the great truth that this world is not all a vail of tears for sighs and sorrows given, unless we make it so.

FEB. 20, 1875.

laws of kindness not only brought about a confession of the fraud practiced in the matter of the spirit photographs of Katie King, but it paved the way for the revival of true spirit manifestations under most absolute test conditions.

The Spiritualists throughout the world will feel under deep obligations to Gen. Lippitt and Col. Olcott for their labors in this matter: and all will rejoice to know that Robert Dale Owen and Dr. H. T. Child were not only right in declaring Mrs. Holmes a good medium, but equally truthful and honorable in exposing the fraudulent manifestations, when the evidence warranted it, which the Holmeses in an evil hour had perpetrated.

GEN. F. J. LIPPITT'S REPORT.

LFrom the BANNEB OF LIGHT.]

I have just returned from a two weeks' la borious and perplexing investigation in Philaborious and perplexing investigation in runa-delphia of the Katie King affair, made at your request. As your paper is about going to press, I will simply state, as briefly as possible, the results arrived at. The principal credit for these results is due to Col. Olcott, with whom I labored during the first week. The evidence leading to these consists partly of documents, partly of statements and afildavits of credible persons, and partly of facts which I personally witnessed. Most of the documentary evi-dence will be published in Col. Olcott'a forth-coming book. The first question was: Do spirits really materialize through the Holmesse?

That they do, is conclusively proved, I think, by the following facts:

The cabinet is built of single walnut boards. in the form of a triangle; the sides are five feet long; its height is eight feet. It is entirely covered at the top, which is two feet below the celling. It stands at the center of one of the walls of the room, but detached from it. The front side has a door in the center, and an aperture on each side; the lower edge of which is five feet five inches from the floor. Mrs. Holmes' height is five feet three inches, so that when she stood on the inside, under a window, she could not be seen from the outside. Standing on tip-toe, the top of her head only was visible. The only thing inside on which she could mount, was the very low chair on which she sat, and sometimes even this was not taken in, she standing during the whole seance.

The entire outside of the cabinet was always visible to spectators, and no person or thing could be introduced into it without being seen. There was no cut in the carpet on which it stands, and no trace of any trap in the floor. Every one of the screws and nails were tested by Col. Olcott, and no sham screw, swinging panel, or cut boards could be found. Entirely round the cabinet on the outside, at the height of nearly six feet, he tacked a mosquito net. One of the windows was made unapproachable from within by a wire cage some eighteen inches deep, extending from the top to the floor, and secured by staples clinched on the outside.

Before the materializations commenced, Mrs. Holmes was invariably tied up in a bag by Col. Olcott himself. The material was obtained by himself, and the bag was made under his own supervision. On each occasion we examined it inside and out, to see that the stitching had not been tampered with or an-other bag or lining introduced. The drawFinally, at the sitting at Col. Olcott's lodg-ings, hereafter mentioned, John King called no Mr. Betanelly, a Georgian gentleman present, and mentioned to him in a whisper an occurrence which, he assured me, no other human being but himself knew.

Katle King, or a spirit calling herself thus, appeared and talked with us repeatedly. It was not Mrs. Holmes; the face was entirely different. It was not a mask: it was as natural and life-like as that of the Katie King of last May; her eyes moved, and her lips, when speaking—which was always in a whisper. When talking with her, I was within from siz to twelve inches of her face. Once, at my request, she floated upward to the very top of the cabinet. I saw her form to below her waist; it was covered with a delicate white drapery. As I gazed at her, she vanished from my sight. Mrs. Holmes at this, as at all the other sittings, was dressed in black.

Several times she extended her hand out of the window and patted me on the head. Repeatedly she allowed me to feel of her hands, which were soft and delicate to the touch, and perfectly natural, though smaller than they ap-peared last May. But the face, to my surprise, at the sittings of January 22d and 23d, was entirely different. Strange as it may appear, it was the face of the photograph, alleged to be of Katie King, but now known to be that of Mrs. White. The complexion was pale and eickly, and the expression very sad. Her explanation to me of the difference in her appearance was, that last May Mr. Holmes was the medium; and that now she drew from Mrs. Holmes. At every sitting, she persisted in assuring me that she was the same Katie King that I saw last May; and in proof of it, recalled to me something that transpired at one of the May sittings, personal to myself, and which I had entirely forgotten. On Jan. 23d, she took my knife and cut from her head for me, in my presence, a small lock of her hair, which was perfectly straight when given to me. On the gas being relighted, it was found to be curled, and of a delicate shade of golden auburn. Dr. Child informs me that this was the color of the hair of the Katle King of last May. I have compared this hair with that given to Robert Dale Owen last June; it is ev-idently the same. The three hair artists I have shown the specimens to, say they must have come from the same head.

Come from the same nead. On January 25th, Mrs. Holmes' trance was so deep that when the sitting was over she was like a corpse—as cold, as white, and almost as pulseless as marble. That evening, as also on January 27th, the last time I saw her, the Katie King was again the Katie of last May-that is, so far as 1 could distinguish the features, the room being much darker than usual. In a few minutes the door was slowly opened, and Katie stood before us, draped in a white gauzy material, a bridal veil covering her head, and standing out stiffly from it as if starched. She remained two or three minutes. and then withdrew, closing the door after her. Twice more she re-appeared, and withdrew as before. She was very short—apparently not over four feet six inches in height. Her arms were bare to the shoulder, beautifully formed, and she kept them continually in graceful mo-tion. tion.

Finally, on Jan. 24th, at a sitting improvised at Col. Olcott's lodgings, to which I brought Mrs. Holmes in a carriage, she bringing with her only the bag, the cabinet consisted simply Mass.

JOHN COLLIEB, from England, who is now filling his second engagement this season at Springfield, Mass., is desirous of making further arrangements for the months of April. May, and June, and he respectfully requests correspondence from societies requiring the services of a radical speaker. Address Mr. Collier, care of Harvey Lyman, Springfield,

Bowenston, Harrison Co., O., Feb. 1st, '75.

MR. S. S. JONES, DEAR SIR:--My gon is teaching school twenty miles south of Toledo, and it appears that one John McQueen came to Tonogany some time ago lecturing, or in other words, "Exposing" Spiritualism, and in his discourse he stated that he knew more about Spiritualism than any other man. He said that he traveled five years as a Spiritualist, holding seances and prescribing for diseases. My son says it was laughable to see how he answered sealed letters, etc. He denounces the RELIGIO PHILOSOPHICAL JOURNAL. He says that before he betrayed Spiritualism, he was spoken of by that paper as one of the brightest stars, far superior to Jesus Christ, but now he is considered insane, is influenced by an orthodox spirit, etc...

The above is what my son wrote to me. and requested me to send him some of the late Jour-NALS, which I declined doing, for the very reason that you had commenced those articles,

DEATH, OR THE PATHWAY FROM BARTH TO EPIRFC LIFE.

I now file my papers carefully away for future reference.

Respectfully yours, DANIEL WEYANDT.

BEMARKS.

We have repeatedly cautioned Spiritualists to not go near this notorious rascal, McQueen. His pretended expose is a very poor counterfeit of the original—in fact, it is no expose whatever! Raps produced by mechanical means, or writing on a slate by a pencil conceale d in a table, bear no more recemplance to the original spirit raps or writing, than the interior of a rotten egg does to one perfectly fresh.

On the exterior the expose may bear a resemblance to the original, while on the interior the real causes differ as much as the two eggs. McQueen is the rotten egg in this expose business, and if the churches want to suck the same, let them do it. Spiritualists can gain nothing by witnessing his tricks.

Suppose a chair is moved in the presence of a medium without visible contact, and then suppose McQueen succeeds in moving one in a like manner through the aid of secret wires. or by some skillfully arranged machinery; there may be as close a resemblance between their exterior movements as between the outer shells of two eggs (one good and the other bad), while the respective interior causes are just as different as the inside of the two eggs. It is impossible to expose true Spirituslism.

The New York Convention.

A Brother writes to us that the Spiritualists of New York, held their Annual Convention, at Buffalo, New York, the 16th and 17th ult. The attendance was large, J. W. Seaver called the convention to order. The following officers were elected for the ensuing year:

President-J. W. Seaver, of Byron. 1st Vice President-O. Olmey, of Livings. .ton.

Letter of Fellowship.

The Religio-Philosophical Society granted a Letter of Fellowship, Feb. 7th, 1875, to Brother J. W. Anderson of Fort Scott, Ka., constituting him a regular minister of the Gospel, and authorizing him to solemnize marriages in due form of law.

N. FRANK WHITE speaks in Troy during February.

ROBERT OSBERN cends 30 cents for a three month's subscription, but gives no PostOffice. PROF. J. H. W. TOOHEY lectured in Plymouth, Mass., the last two Sundays in Janúary.

J. M. PEEBLES goes from Baltimore to Cleveland, for February. Address, care of Thomas Lees, 16 Woodland Av.

PROF. D. W. SEXMOUR is about to start on a lecturing tour through North Missouri and Iowa. His lectures are given in trance. His address is Greencastle, Mo.

MRS. LUNA HUTCHINSON, of Bishop Creak, Cal., was granted a Letter of Fellowship by RELIGIO PHILOSOPHICAL SOCIETY, OVER & YEAR ago.

WILLIAM BRUNTON, Who has been lecturing in Troy, N. Y., will speak in Philadelphia, Pa., during February. He will return to Troy in March.

DR. S. W. OTTINGER, of St. Louis, Mo., is represented as being an excellent trance-clairvoyant physician and healer. He is an offshoot of the Jews, and is working to promote the welfare of Spiritualism.

A SUBSCRIBER, residing at Denison, Texas, will learn much of the theory of immortality, held by that class of Spiritualists who do not believe that all who possess a human form are immortal, by reading A. J. Davis' works. He by no means is the first, that has been dissatisfied with answers to sealed letters. Men are prone to disappointments in every department of life. Why not then occasionally a, disappointment with those, who send sealed letters to be answered without being opened?

AT a scance lately held by Maud E. Lord, in Boston, a little child, apparently not over three years of age, came to a gentleman and his wife, while the medium was facing another part of the circle,) as demonstrated by the clapping of her hands and the continued presence of her feet by the side of the one appointed to act as sentinel before the light was extinguished), and, scarcely able to reach above the knee of said gentleman, patted him with its tiny fingers, and finally kissed him and wife.

FEB: 20, 1875.

RELIGIO-PHILOSOPHICAL JOURNAL.

Philadelphia Pepartment

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

Are Idiots Immortal?

We believe all human beings are immortal; We believe all numan beings are immortal; that no grade of intellect, no deformity of the physical body, can blot out the germ of im-mortality. "The intelligent principle of man is a spark straight from the heart of Deity; within man resides the true divinity, a central intelligent principle." Spiritualism alone can answer the question of immortality. There have been various speculations in regard to this have been various speculations in regard to this prior to the advent of Modern Spiritualism, but nothing definite in regard to this could be obtained until this brought the light necessary to solve this question. In our last number we gave an abstract of a lecture delivered by J. J. Morse, on the philosophy and necessity of death. He remarked in a lecture upon the same subject, delivered in Liverpool, "The idiot dies, no light has characterized his career. When he is dead it is said with bated breathit is a belief cherished in secret-when this poor banighted one dies he goes down into the grave even as the beast, and there is an end of him. His was an existence devoid of a spark of immortality, say they. Monstrous doctrine, blasphemous in the extreme, and he who cherishes it, cherishes treason against the principle of existence, for how can a human body have an existence if the principles requisite to its formation were absent? and the principle requisite to the formation of a human body is that of intelligence. Without the presence of that principle, it would be impossible for the human structure to have an existence; but, nevertheless, the means of expression may suffer. The brain power may become weak-ened, its balance destroyed, its strength impaired. The world is so unwise upon matters in this direction that it spoils far more human organizations than it perfects. It has yet to learn the deep mysteries of physiology. When the operation of the physiological laws have transpired in all their fullness, the spiritnal body is then deposed, and death is its removal to a higher condition of being. The benighted in this life ultimately attain to a proper condition in the life hereafter." These are the words of a spirit whose experience in the interior life, as well as his intelligence, en-

title him to a candid hearing. Since immortality of identity belongs to the soul of man alone, and is not dependent upon the organization, it is easy to understand that where, from any cause, a defective organiza-tion exists, one which the interior, mental and spiritual natures can not use for the external expressions which indicate intelligence, both the mental and spiritual nature must remain in a dormant state,-can not realize that growth and unfeldment which results from the conscious experiences of this life; but as the germ of immortality rests within this, it is not to be supposed for a moment that this obstruction to their manifestation, during the earthly existence, is destructive of that which is indestructible.

The idiot, the weak-minded, does not pro-gress by means of the experiences of this life, and must receive instructions in the other to compensate for this loss. We are all more or less weak-minded. No one has a perfect physical, mental, or spiritual structure here, and consequently no one receives the full and perfect development which belongs to these conditions while in this life. There are

Was God asleep till then? And through the eternal years, Could none but Hebrew pen Record the birth of spheres?

Nev! Far back beyond their ken, Beyond the reach of story, This grand old earth gave birth to men Whose lives were filled with glory!

Their voices joined in morning hymn, They, too, knelt low on bended knee And reverently prayed to him-The God they could not see.

They sought for truth, and found it, too, For it is written everywhere, And we can read its records true

On earth, or sea, or viewless air. Each soul can kindle its own altar fire, No other need we call! And as our souls to truth aspire, So on us will its mantle fall!

BIG INVENTION. Lloyd, the famous map man, who made all the maps for Gen. Grant and the Union army, certificates of which he published, has just invented a way of getting a relief plate of steel so as to print Lloyd's Map of American Continent-showing from ocean to ocean-on one sheet of bank note paper, 40x50 inches large, on a lightning press, and colored, sized and varnished for the wall so as to stand washing, and mailing anywhere in the world, for 25 cents, or unvarnished for-10 cents. This map shows the whole United States and Territories in a group, from surveys to 1875, with a million places on it, such as towns, cities, villages, mountains, lakes, rivers, streams, gold mines, railway stations, etc. This map should be in every house, Send 25 cents to Lloyd Map Company, and you will get a copy by return mail.

J. J. Monse, the celebrated English trance speaker, is engaged as follows, during the remainder of the time he is in this country: Greenfield, Mass., during February; Bangor, Me., during March; Lynn, Mass., in April; New Haven, Conn., during May; Philadelphia, Pa., during June. Negotiations are pending, which when completed, will result in Mr. Morse concluding his visit with an ongagement in New York Oity, during July. We re. gret that Mr. Morse is not coming West, as anticipated.

A Sufferer's Thanks.

MRS. A. H. ROBINSON, Chicago, Ill.-Please scept the thanks of one sufferer for the relief you have extended to me. Some two years ago I wrote to you, sending a lock of my years ago I wrote to you, schung a tota of any hair and a partial description of that terrible disease of my throat and head, from which I have suffered for years, and which almost deprived me of speech and reason.

I could get no relief until I applied your remedies. May the good angels ever attend you in your good and glorious work.

SUSAN COOPER. Napoleon, Mich., Jan. 25th, 1875.

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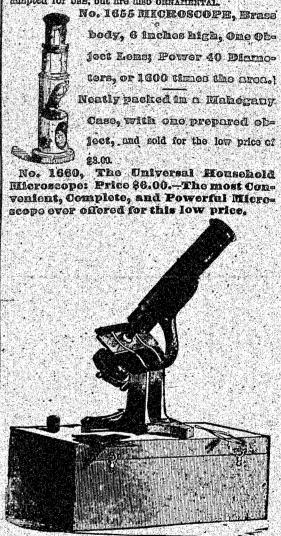
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beings as far in advance of the highest and most perfectly developed human being as these are beyond the idiot. Shall we conclude that those who have received the best earthly development are therefore never to reach these heights? The inconceivable gap between the highest angel and Deity, can not be compared to the space between these and the lowest idiot. Let us remember that eternity opens before us with its never-ending lessons, and that there are means and appliances which shall reach each and every condition of life. While therefore our feelings of pity and sym-pathy may and do properly go forth to the idiot, the weak-minded, and the criminal, let Idiot, the weak-minded, and the criminal, let us remember that in the divine economy all God's children are safe, and that time and the laws of evolution and progress are unceasingly at work to produce those results which are universally desired, namely, the attainment of purity of life, and the unfoldment of all the powers and faculties which exist in the human being, germinally and feebly, it may be, but still the beautiful and unerring prophecy of that grand, harmonious and divinely perfected that grand, harmonious and divinely perfected physical, mental and spiritual organism, that shall fit and qualify us to become dwellers in those higher spheres, where all those who now draw upon our sympathies, will be able to help us in comprehending the divine laws, and real-ize that fruiting of hempioners bials and realize that fruition of happiness which flows from conditions that are at present far beyond our conceptions. The idiot is immortal, and be-longs to the great family of man, and Spirit-ualism comes with its cheering and consoling words, not only to those who have these poor unfortunates in their families, but to all the weak, the deformed and suffering children of earth, and say to these, look up, behold the brighter day that is in the future for you when this which now casts a shadow over your lives shall be removed, and these children of our common father and mother will be able to compansate you for the weary hours of care and anxiety that you have spent over them. Verily God is good, and there is a way out of all tribulation and sorrow into the life elysian.

The Spirit World.

A DEPARTMENT FOR COMMUNICATIONS FROM THE INNEE-LIFE.

[For some time past my spirit friends have been urging me to add to the Thilsdelphis 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. Builts have expressed a desire that I should not only send forth the communications which they are able from time to time to give through my organism, but select some that I may report as given through other mediums, whose names will be given with their communications. H. T. C.]

TRUTH. BY HORACE M, RICHARDS, OF PHILADELPHIA.

Where search for truth ye seek? Where find its place of birth? Think ye 'twas born on Sinai's peak-There given to earth?

and the second second

e.

Think ye its eternal fire Flamed first on Hebrew pages? Think ye it could alone inspire The priests of by gone agear.

Hath it no record true. Save in the aucient time? Could none but Pagan Jew Receive the word sublime? . CANBY, Oregon, Nov. 18th, 1874. MHS. A. H. ROBINSON, Chicago, III., --DEAR MADAM:--Having tried your tobscco antidote, I found it a speedy cure of the habit which was hereditary with me. I now desire a diagnosis and prescription for my health. I send a lock of my hair and \$3. Onen Les. tf OREN LEE. 11

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Items from the West.]

INTER FROM MRS M. J. WILCONSON.

DEAR JUURNAL —At last I will endeavor to fulfill my long-standing promise of a report on Colorado Spiritualism. When I came to the territory almost completely disabled by long labor and ruinous exposures, I came seeking health. But a chronic state of billousness and general debility resulted, after a stay of two months, in a fierce acclimating ordeal which laid me a helpless sufferer in the fangs of rheumatic inflammatory fever, upon a sick bed, to which I was confined for four weeks, when I was left a cripple and nearly helpless for two months more. When I took the stand once more, on the 16th of Nov., 1873, it was a mere experiment, but the friends immediately applied for a winter's campaign, and I continued to speak here every Sunday till the 1st of April, 1874. Then I was re-engaged for six months, allowing a summer vacation. On the 20th of Sept., we sgain opened our meetings which have continued up to the present time. On Jan. 3rd, 1875, my engagement closed, but I was promptly secured for the present winter. Since I commenced my services here I have not lost a single Sunday, and have lived to see our efforts successful in a high degree, considering the scarcity of money, the grasshopper infliction, the drouth, and comparative stagnation of mining business, and we may well congratulate ourselves upon the victory we have gained. We have removed from the unattractive and ill kept Court House to the fine large Union Hall, which is light, airy and comfortable, with all modern appliances for ventilation, etc., and every Sunday we have a fine congregation embracing many of the most influential families of the town, and many of those in high official trust and responsibility. The old fling of "long haired fanatics" has no application to our adherents here. Our audiences are composed of avowed believers and liberal investigators of all grades, a fair per centage being "Liberal Christians," so-called, who seem to favor our Harmonial Philosophy.

I have found no place in Colorado with so large a proportion of the population avowed Spiritualists and Rationalists, as we have here. There is no slinking behind a more popular name, or a Nicodemus dread of daylight; in fact, it seems as if the mountain air naturally caused the thoughts to take on the heroic freedom of these higher altitudes, and it is not a very favorable locality for making slaves of men who have once thrown off theological chains and fetters. Of this fact our Methodist and Calvanistic neighbors have become fully aware, and no amount of contempt, scorn, misrepresentation, and burlesque, which they have treated us to, has in the least weakened our forces, but on the contrary, has added to our strength and defeated their objects most eignally.

The Rev. Mr. Thompson of the Congrega-tional Ohurch in this place, has shown a truly practical spirit of good will and genuine toleration by his courtesy in allowing me the use of his Church for lectures on education, temperance, and kindred subjects. He is a man who has rapidly outgrown the Edwards and Watts damnation system of Orthodoxy, and teaches "the moral theory of the atonement" which has called down upon his head a pompous syllabus from the bigoted popes who have ostracised him from their council of evangelical preachers as teaching "dangerous doctrines." But Mr. T. is more than head and shoulders above his self-conceited judges in sound doctrine, sound moral purpose, and sound adherence to the Golden Rule. All hail to the royal champions of Republican freedom, whose steps are now paving a new highway of redemption for the coming genera-tious! For every such step taken in the name of God and Humanity, Liberty and Justice, let us rejoice. The grand army of reform is at last counting in the Cheneys and the Swings of every religious denomination. But how it makes the Roman and the Calvanistic lionsroar? I observe that there is really no Orthodox denomination which keeps up with the rational, scientific thought of the century to the extent that some of the Congregational school do, especially those of the Beecher type. If my observation is correct we have more "departures" in that branch of orthodoxy than in any other, and generally they are brave in meeting the issue. But to my report; we have never adopted any platform of a binding character in our society, having only a Business Committee to attend to flaances and keep accounts balanced. Our Associations have thus far been of the most fraternal aad harmonious nature with the best kind of general good feeling. We have been blessed with a most indefatigable worker in our organist, and other members of the choir have been correspondingly faithful, in consequence the music and singing have been a valuable aid, while the performers have been much applauded for their energy. There are a number of mediumistic persons in the town and vicinity, but no public or professional mediums fully engaged in the work. Mrs. A. B. Mackey, of this town, is the finest personating medium I ever met, but only occasionally sits for investigators. We have had two visits from Wm. F. Peck. Esq., who is not to be surpassed as a physical, clairvoyant, and materializing medium. Though but recently developed, and a very sensitive in his nature, he has run the gauntlet of hand cuffs, ropes and chains of every kind, and come victorious from all those low charges in which men make themselves "smart" and show their unparalleled shallowness. While here, he was not well, and had to undergo a bombardment by Rev. England & Co., which resulted in proving their cowardice and a good deal more, for when their opportunity came they did not put in an appearance. Much was charged and insinuated (as usual, by that class) which had not a particle of truth in it, but prominent and truthful citizens attended the seances, some getting astounding tests and proof of unseen power. During the cabinet seances a hand would raise a slate and pencil from the floor, hand it through the aperture, and write in full view of the company. Mr. Peck being firmly bound, hands of different sizes appeared, and once three hands were seen together, one being a small hand like that of a child. Mr. Peck is a man of the highest integrity and probity, and entirely above any deception. He is always modest and unassuming in his pretensions, generous and indul-gent to his judges, and charitable in judgment to an extreme degree. I have spoken in Longmont, Erie, Gold Hill, Niwot, Denver and Colorado Springs. Den-ver has been mostly asleep excepting at the vis-it of C. Foster, until last July, at which time I spoke there twice, when a Children's Lyceum was organized by Mr. Peck, he having most suc-cessfully, conducted one in Toreke Kan. cessfully conducted one in Topeks, Kan., before coming out to Denver, and where he has now returned. The Unitarian Society has succeeded in sb-sorbing many of the Spiritualists of Denver and Colorado Springs, so that for any open avowed sympathy with our cause, they are virtually dead. I have not yet lived to see that practical fellowship for our cause which appropriates a due share drawn from Spiritualists into the Unitarian Treasury to a true hospitality in the use of the platform-nor have I seen any very great liberality or courtesy extended to our hard mediumistic workers, by those who leave us to work on, while seeking our mediums in private, and publicly allying themselves to Unitarianism. Let every one worship according to the dictates of the conscience—but let us all be consistent. I have had one experience apropos to these

remarks. At a certain town in the Territory I was solicited to lecture by some well mean ing Spiritualists thus absorbed by the Unitarian Church. These friends with myself took all the responsibility. The Unitarians furnished nothing, not even their own hall. But they inserted an article in the arrangement that all taken in at my lecture over a certain amount, should go into their treasury. Com-ment is unnecessary. In vain I seek a pure and unselfish fellowship in some "Liberal Alliance." that is higher than mere mercenary motives. There is doubtless a vast amount of interest in our cause, and an opportunity for true Missionaries in this Territory. Mediums of the type of Mott, Mrs. Hollis, Foster and Peck will be well paid; the one who plows the field and teaches the philosophy must be brave and work on at small remuneration. People in this section do not take generally to "the foolishness of preaching," and it takes time to arouse their interest in the philosophy to the zeal of a supporting system. Still, at all points where I have labored I get good houses, and find much private speculation on the subject. The Boulder News has published the most sensible editorial on the great question of anything I have seen in our secular papers. The position is fair and consistent.

The Katie King muddle in Philadelphia made a great noise here, but it died out in smoke, and no one got scared to death about a single expose. Besides Mrs. Holmes, formerly Jennie Ferris, had a former record in the town of Central, and other mountain towns, which had much to do with her present reputation for integrity, so that old Spiritualists here could not be easily duped on that question. Of course, personally, I only know what they assert as true. I believe, however, it is now an occasion of great rejoicing and triumph for our cause. All true mediums are now promptly demanding scientific tests of their genuineness. All false mediums, mountebanks and quacks in our ranks are suddenly called to a high court of impartial inquiry. That the test may often be too rash and severe is not to be doubted, but let every devoted medium know that the final reward is sure and let all quacks henceforth beware Boulder, Col., Jan. 27th, 1875.

Letter from Bastian and Taylor.

BRO. JONES :-- Many of the readers of your widely circulated J. URNAL, as our friends and acquaintances, being undoubtedly interested in our whereabouts and welfare, we take the liberty of sending you for publication a brief account of our tour on the continent, and a report of the condition of the movement of Spiritualism in the different countries we vis

Although having made preparations to return to America in October, receiving pressing invitations to visit Holland, after due consideration we concluded to postpone our return, and instead take a run over on the continent

Embarking from London at noon on Oct. 16th. we crossed the German ocean, landed at Rotterdam, and, after a short ride on the cars, reached the Hague, our place of destination. On our arrival at the depot we were met and welcomed by Mr. A. J. Riko, an indefatigable worker in the cause of Spiritualism, one who has done much, both privately and publicly, in the literary line towards the advancement of its merits and truths, and who acted in perfect manner as conductor of the seances du-ring our stay. Finding a home in the family of one of the friends, we began our work at once by giving a complimentary seance the first evening to the society Oramase, a flourishing body of zealous gentlemen, whose fruitful efforts to set the subject of Spiritualism on a substantial basis we had come to further. and extremely pleased and satisfied with the little manifestations they got, owing to our great fatigue, they set at work interesting themselves in our behalf, so that before long our services were in good demand. For the seven following evenings we gave seances at different places in the city to select parties, composed of the most refined and intellectual portion of the community; and on one occasion, at the residence of an aristo-cratic gentleman, several of the nobility were present, the Crown Prince and another mem-ber of the royal family included. Under the charge and patronage of Baron Von Hamert, we went to Arnheim to stay for a few days. We found there not a society, but quite a number of believers and investigators, for whom we gave in succession five seances, with splendid results. Returning to the Hegue, we held three more seances to like companies as before, and went out to give one seance at each of the places, Leiden, Delft, Utracht and Rotterdam. those of the two former being for the students of the colleges there, who seemed very much interested in the subject, holding circles by themselves. After having had a complimentary supper, given to us by the society Ora-mase, in expression of their appreciation of our services, as well as their brotherly regard, we next proceeded to Amsterdam, where, as the guests of a wealthy Spiritualist, we remained ten days, giving meanwhile nine seances, several of which were to the society Veritas, a prosperous body which we found in full working order, with several mediums developing among them. Returning again to our head-quarters, the Hague, we satisfied the desires to witness our wonderful powers that had arisen during our absence, and gave a musical seance one evening, for the society and friends, to their overwhelming wonder at the remarkable results, as well as their great gratification at being permitted to witness such. The next evening we gave our last seance in the Hague, which we had the honor of holding in the palace of Prince Alexander. The manifesta-tions on this occasion were very powerful, and the prince as well as his company expressed great pleasure and satisfaction thereat. Going back then to Arnheim, we gave six more seances there, also four more at Utrecht. Theu, finishing up our work, left Holland, very well satisfied with the signs of a good harvest from the seed we had sown, and pleased with our visit and the kind treatment received from the friends, whom we will always hold in fond remembrance.

the friends, we prepared ourselves for a week's stay, and made ourselves comfortable. Holding the scances in the same room of the house in which we stopped, on the three first evenings, the power increased in strength, so that the fourth night faces were seen and recognized. The cause in Belgium we found in a progressive condition, the believers many and cealous, and the investigators anxious and on the increase; many thinking men, who a short time ago scoffed at the subject, now deeply interested in its study.

Leaving the kind friends we had made in Brussels, we took our departure for Paris, and after a tedious journey all day, arrived in that city of pleasures and palaces. Arrangements having been made for four scances by Madame De Veu, an ardent sister and worker in the object of spiritualizing humanity, we fulfilled each engagement with splendid success, the second seance, at which Mr. Leymarie, the editor of the "Revue d'Esprit," the organ of the French reincarnationists, was present, being remarkably good. The believers in the phil-osophy we found great in number. but unfortunately divided into two classes, the Spiritists or Kardecians, and the Spiritualists or Phenomenists. Leaving Paris the day after Christmas, we crossed the channel with smooth passage, and landing on Albion's shores, re-turned to the dirty and dismal London.

Our stay here will be governed by circumstances, but at any rate we intend to return to America some time before summer, when we hope to have a happy welcome, and find our many friends still enjoying good health and the best of God's blessings, spirit communion. HARBY BASTIAN AND MALCOLM TAYLOR. London, Dec. 30th, 1874.

Dr. Taylor Rises to Explain.

S.S. Jones Dear Sir and Brother:-The "right to explain" is like that of "petition"-always admissible, always "in order." 'I had not the remotest idea of abusing your confidence, or prostituting your columns by sending the letter that contained the offensive paragraph concerning the man Woodward, for surely I did not know that you were sick, (which I am now sorry to learn) at the time I sent the letter. But if I had known it, should not have with held it on that account, as I supposed that your able and talented Assistant, J. R. Francis, was at his post, and with his over vigilant eye, would see all that went into the columns of the JOURNAL.

Few of your readers, I know, will be made to believe that I took advantage of your sickness and absence from the office to do an injustice to a fellow man; and I simply ask, would it not have been at least as kind and generous and just, to have suggested in your edi-torial, that Bro. Taylor had been misinformed by some one relative to Woodward's expulsion from the Masonic Order, rather than to say that he had stated a falsehood with a view to isjure Mr. W.? But, of course, different men have different ways of putting things.

I now wish to explain fully, that my letter did not state that I knew, of my own knowl edge that Mr. W. had been expelled from the Order, but that I had been informed that such was the fact; at least that is the fact in the case, and I will give Mr. W. the names of my informants-two men-good and true, of that city and Mound City, just above Cairo, if he will write me to that effect. Of course, the certificate of the secretary or scribe of the lodge proves that my informants were mistaken, and that is all it proves.

I say, that if he has not been expelled from the order of Masonry he ought to be, and so ought I, and also the author of "A Search After God," published in the JOURNAL, and endorsed, as I understand by the senior editor-a wonderful production-hope you will hurry up and give us it in book form (and many others that I know of)because we do not believe in the God of Moses, the Hebrews, Christians, Mohammedansor Pagans. Should I, or any of us named above make application to be admitted into 'a Masonic Lodge, we could not "pass muster" at all on the God question. Mr. W. does not believe in God according to the Masonic idea-no more than do I; for I have heard him say so; and my theory is that whatever is sufficient to "exclude a man from the kingdom of grace and glory," or a Masonic lodge, should be sufficient to expel him from the lodge. And I now reiterate that Mr. Woodward's treatment of Mrs. Hollis was simply infernal. No intelligent Spiritualist in Cairo who is conversant with the facts will tell you anything short of that. My earnest desire is to defend true mediums against the machination of evil designed persons. Why, Mr. Jones, you have no idea of the extent of the damage Wood-ward tried to do both me and Mrs. Hollis. He wrote me a letter, couched in innuendo, which I dared him to put in plain English; but he don't dare to do it. Col. Hollis has in his possession the original letter, on which, but for a technicality, he would enter suit against Woodward for slander. The letter is to this effect, accusing me, and of course involving Mrs. Hollis, of going to her private room for improper purposes. The day that I left Cairo, I called to say "good-bye" to Mrs. Hollis, and as we sat a moment in the parlor, in the presence, as I now remember, of Mr. and Mrs. Woodward, Mr. Shippen, Prof. Smith and his sister—the three latter from Mound City, Mrs. Hollis said in hearing of all: "Prof. Taylor, I wish to see you a moment in my room, if you please." I excused myself to the company and followed Mrs. H. to her room, where and when she told me of Woodward's, conduct, and in a few mo-ments I returned to the parlor, bade the friends good-bye, and left. Hearing of the continued persecution of the medium, I wrote Mr. W. s letter, remonstrating against it, and the result was the letter referred to above. These are the facts, and I am willing to leave your readers to judge as to the justice of the whole case.

INDIANAPOLIS, IND.-Mrs. J. S. Combs writes.-You are still sending the JOUENAL to Mr. J. S. Combs' address, although he has passed into higher life, yet I do not feel it would be right to change it, for I know his interest in your paper has not changed. He said to me only a short time before he passed to the Summer-land, "I want to leave you Brother Jones' paper, as a legacy, and I hope you will always be able to take it." So you can consider he and I life subscriber so long as I live on this mundane sphere.

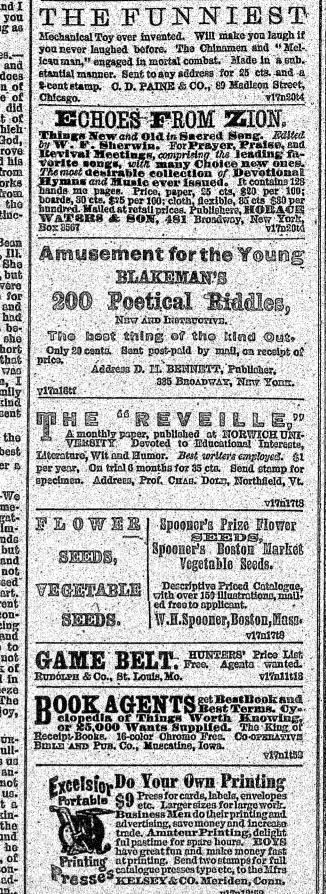
NASHVILLE, TENN.-B. F. Adams writes.-Brother Winder says that Jesus was chosen and set apart for a special purpose by God. How does he know that? Does he accept the assertion of Jesus and his followers as sufficient evidence of the fact on is the great works that Jesus did the fact, or is it the great works that Jesus did that convinces him that Jesus was the Ohrist of God. Now, then, if those great works which Jesus did proves him to be the Christ of God, what do the works of our great mediums prove them to be? And if he claims that Jesus did his great works by a power from God and not from spirits, and our mediums do their works by a power from the spirits and not from God, he will please tell us where to find the evidence which will enable us to make the distinction.

COBSICANNA, TEXAS.-Mrs. E, L. Beam writes.-I visited Mrs. Howard of St. Charles, III. She told me of my brother here in Texas. She described him and family as well as I now can, but at the time we all supposed him dead. We were sure he died in the war. He had been gone for eure be died in the war. He had been gone for eighteen years. She said his hair was white and he looked like a man of seventy; was married; had had two girls and two boys; and I would not be-lieve it at the time, but I wrote to him, where she said, in the South, and he answered in a short time. He repeated her words, even, caying that he looked like a man of seventy, yet he was only 49 at the time; and now I have seen him, I hnow that all is true, yet not one of our family know that he was living. Will you be kind enough to let me know Mrs. Howard's present address

Mrs. Leonard Howard, St. Charles, IlL, is the proper address. She is truly one of the very best of test mediums; no one will regret giving her a call.

VERMILLION, ILL .- F. M. S. writes .- We need a good medium in this neighborhood, some thing to set the people to thinking and investigat-ing; some thing to rid the people of the yoke im-posed upon them by creeds. Orthodoxy stands aloft in dignified horror and cries "humbug;" but for selfishness, they will not give it a hearing, and in fear for the safety of their throne, they will not investigate. Not many months ago, one passed away, who ever was the very idol of my heart. This led me to view Spiritualism in a far different light. Instead of waiting for something to convince me. I commenced searching for convincing proof, and now I find beauties in its doctrine, and stores of consolation in its thoughts. I love to think of my darling child as near meatill; and not far away in some distant realm. I love to think of her as hovering around the scenes she loved in earth-life. Perchance at times she fans the breeze that sweeps her sorrowing mother's brow. The thought is sweet, but to know it would be joy, joy unspeakable.

S. P. Hosg, of Cortland, N. Y., likes the Jour-NAL because it has the nerve to oppose Woodhullism. J. J. Davis, of Des Moines, Iowa, asks us why we didn't publish the report of the last annual convention held at that place. If it was not published, it was because it was not furnished us. He says that the Woodhullites, though but a handful, tried to run the convention. D. Skinner, of Lyons, Iowa, writes that a man by the name of Tupper, a medium, is passing around through the country, borrowing money when he can, and then is heard of no more. N. A. Lull, of Washington, N. H., writes, "I hope you will con-tinue to battle for the truth, and against those adtinue to battle for the truth, and against those ad-vocates of free-love." H. B., of Nashville, Tenn., says, in speaking of his conversion to Spiritualism. "I am gainer physically, montally and socially." Mrs. Jane Sayles, of Troy, N. Y., a clairvoyant medium, says. "I have the bleesed assurance of a company of intelligent spirits that never leave or forsake me." Mrs. E. B. Hoig, of Morenci, Mich., writes, "I hope soon to be able to take the roe-trum again, and clasp hands with the dear old JOURNAL, in trying to demolish principles called Woodhullism." E. B. Palmer says. "I would be lost if the JOURNAL did not make its weekly ap-pearance."



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We have not said anything about the strong and extraordinary demonstrations produced at the various seances, such as a

CHINA SAUCER AND CUP

filled with tea being brought from an adjoining filled with tes being brought from an acjoining room where a light was burning, with the doors closed; the weighing of a spirit hand in the light; the direct answering of scaled letters, one in foreign tongue; and direct writing in a closed box; which inexplicable phenomens of themselves set the wiseacres at their wit's end to account for, let alone the many other sceming miracles that took place. Well, leaving Holland we entered Belgium,

and after a long ride arrived at Brussels, where we were duly welcomed by Colonel Jacoby, a veteran both in the cause of freedom and truth. Escoried by him to the home of one of

T. B. TAVLOR, M. D. No. 11, Clinton Place, N. Y.



FANNIE, KA.—B. J. Finney writes.—And I would say to the readers of the JOURNAL that if you can ald the suffering of Kansas, do not give to the State Aid Society, but find some trustworthy person, whereby it may reach those to whom even now the grim shades of starvation are visible. The Trustees of each Township are the best to distri-bute to the needy, and in most all cases they are more honest than any of the aids, but the difficulty is their address.

ty is their address. CINCINNATI, O.-J. B. Campbell, M. D., writes.-The society of Spiritualists generally holding their meetings and lyceums in Thorn's Music Hall, is no more. It flourished well under the fostering care of Bro. G. W. Kates, until last summer when he moyed across the river into Kentucky, and became the pastor of the New Port Spiritual Society, which left the Society here without a leader. The most of the old Society here swear by the *Crucible* and whisper by the *Weekly*. But another society has been started here, and has been holding its meetings in the Unitatian Church, Northeast corner Eighteenth and Plumb Streets, now for nine successive weeks. We have large interested sudiences. We have no good test medium here now; one would do well to come here.

pearance."

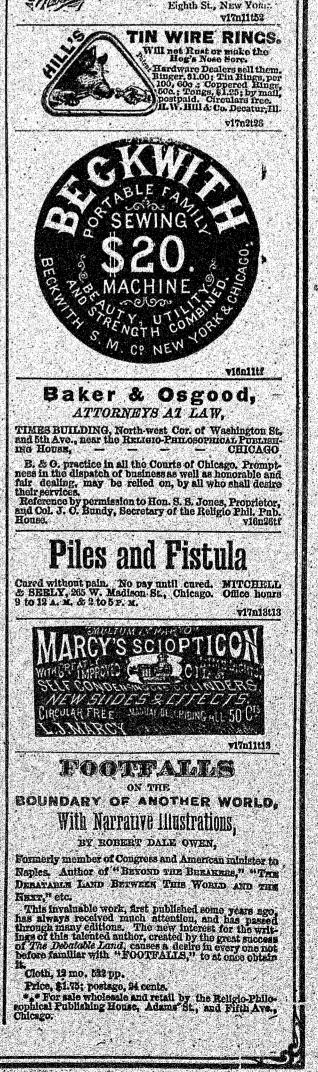
ST. PAUL, MINN .- Mrs. E. M. Welch writes. I wrote you the 21st, a short statement of Mrs. Blanchard's mediumship. She had passed through to the Summer-land that morning quite suddenly, at 9 o'clock. Although she had been ill for some time before, and I, unconscious of her death, was so impressed by a something connected with her, -a nearness of presence, that 1 seemed impelled to write of her. I never saw a person who so en-joyed the gift of mediumship for the comfort and hope she could impart to others. She was an ex-cellent trance clairvoyant. "Straws are said to show which way the wind blows." I wish to mention as a sign of the times, an important event in the annals of Minnesota. For the first time the Legislature sits without a Chaplain. Whether Legislature sits without a Chaplan. Whether they are more Christian than those who met be-fore, or consider themselves past praying for, is not known. But it is patent that the occupation is gone. The S5 per day is diverted into other channels. It is a step in the right direction. Men can do their own thinking as well as praying. The people, the toilers have done enough trying to become the repeated billing of the notion by sume keep up the respectability of the nation by supporting such useless ornaments as Chaplains, with their five minutes asking and blessing—in the Legislative Halls of our country, where but few of those "noble works of God" are to be found now davs.

INDIANOLA, IOWA.—F. M. Milliken, D. M. writes.—Believing that one of the great needs of humanity is better health four persons in this localwrites, ----beneving that one of the great needs of humanity is better health four persons in this local-ity, all possessing some degree of healing power have, under spirit direction, formed a circle for development of healing powers exclusively. One of our number can see and hear spirits, and they control him to speak. We base our works upon the golden rule. We believe when this is reduced to practice among mankind honestly and strictly, and when the commandment, "That ye love one another," is kept in works, that there will be no need of a defunct clergy to tell the people that the "signs and wonders" of old have ceased. We have done some most astonishing healing both by "laying on of hands," and without touching the patient, simply forming our circle around her and asking our spirit friends to do the healing, and it was done in remarkably short time. The control-ing spirit has named our circle the "Council of Harmonial Healers;" and has promised us that, if we comply with certain conditions, greater works shall be done by us, or through our organisms. we wish our friends everywhere to know what we are doing, and what we expect to do; to lift suffer-ing humanity to higher and more enjoyable con-ditions. We therefore desire and expect the sym-pathy and ald of all percents who wish such instipathy and aid of all persons who wish such insti-tutions built up throughout the land, until disease and death shall be banished from earth. We therefore ask the friends everywhere, who have been treated by us "without money and without price," that feel able, to send us just what they feel impressed to give. "Freely ye have received, freely give," If it is desired to know how we stand on the cocial question, we reply that we have no free-lusters among us, and do not desire auy. Correspondence solicited. Box 177.

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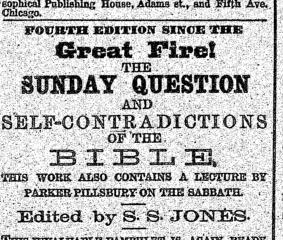
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CHAPTER XI. Wonderful Cases of Resuscitation—Death Disappointed—Animals Starved 10 Death-The Oak Tree-The Skeleton, and its History-The Narralive of the Dying Man-His Sensations while Starving-Death from Freezing-The Greenland Whaling Vessel-A Ship Carrying a Frozen Crew-The Sensations Arising from being Frozen to Death-Weird Fancies-Confused Dreams-The Severe Snow Storm in Minnesota, etc., etc.

PARTIAL DEATH-REMARKABLE CASES OF RECOVERY.

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The Encyclopedia Britannica says: "The recovery from drowning is well illustrated, by a case given by Plater. A female, condemned for infanticide, was enclosed in a sack according to the provisions of the Caroline code of Germany, and thrown into the Rhine. She fainted at the moment of immersion, and after having been under the water for a quarter of an hour, was drawn out and restored to life. Pouteau relates the history of a man at Lyons, who suddenly fell into a river, covered with ice, and remained submerged for three hours, yet was restored to life by the long continued assiduity of his medical attendant. Morgagni mentions the case of a man who was resuscitated after having been under water for half a day, and Pechlin relates the instance of a Swedish gardener, who was submerged in a frozen pond for sixteen hours, and yet was recovered by similar means. In all such cases, Desgranges claims, that the capability of recovery is to be attributed to the sudden arrestation of the vital motions, at the moment of the immersion. The action of the heart and of the lungs, ceasing simultaneously, no vital blood could be transmitted to the brain. A stop would, at the same time, be put to all secretions and excrctions, so that there could be no expenditure of vital power. How long this suspension might continue, without extinction of vitality, is unknown, but something resembling it, occurs in some long continued paroxysms of hysteria, and in persons who have, for several days, lain apparently dead, but have been resuscitated. The causes of death from drowning, are regarded as rather more complex by Devergie. He considers it as produced in five modes, by simple asphyxia, by syncope, by cerebral commotion, in which the vital functions are affected through the medium of the nerves, by apoplexy, by a union of several of those causes. Death from asphyria combined with syncope, or cerebral congestion, he states as including five-eighths of all the cases of drowning."

Really it must be gratifying to those contemplating suicide through the instrumentality of strangulation by water, to learn of the sensations that animated the person of Dr. Hoffman. Being a physician, his statements will be received with more than usual credit. His only cause of regret seems to have been that he was rescued just at the moment when his situation commenced being delightful, or, in other words, he had just begun to enjoy being drowned. "He gives it as his opinion," says one who wrote an account of his experience, " that for pure unadulterated delight, it far exceeds the dreams of opium or the soporific effects of the Turkish bath." This information is really valuable, because suicide has become so much a part and parcel of modern practices, that it is right that those contemplating an exchange of spheres, should know just what to do, although when accomplished, it will be followed by deep regrets. The opinion of Dr. Hoffman is, however, quite in accordance with the universally acknowledged results of past experience; and it has long been known to those having occasion to restore the partially drowned, that the sensation between the first disagreeable mouthful or two of water, with the contraction of the glottls naturally produced, and the stoppage of vital function, is a delightful dream, hence the general and poetical belief that a man's whole life passes in one instant in review before him. Shakespeare tells us, "The sense of death is most in apprehension." It is the thought of death that is terrible, not death. Death is gentle, peaceful, painless; instead of bringing suffering, it brings an end to suffering. It is misery's cure. "Where death is, agony is not. The processes of death are all friendly. The near aspect of death is gracious. There is a picture somewhere of a fearful face, livid and ghastly, which the beholder gazes on with horror, and would turn away from, but for a hideous fascination that not only rivets his attention, but draws him closer to it. On approaching the picture the hideousness disappears, and when directly confronted, it is not any more seen; the face is of an angel. It is a picture of death, and the object of the artist was to impress the idea that the terror of death is in apprehension. Theodore Parker, whose observation of death was very large, said he never saw a person of any belief, condition or experience, unwilling to die when the time came. Death is an ordinance of nature, and like every ordinance of nature, is directed by beneficent laws to beneficent ends. What must be, is made welcome. Necessity is beautiful."

However pleasant death may be, under no circumstance should it be an incentive to commit suicide. We are all placed in this sphere of existence for a purpose, and he who destroys his own life, only places that which he would attain, still more remote in the future. An enthusiastic writer says, Death! how grand! how terrifically magnificent is the contemplation of death! How soul-exciting and grandly beautiful to those whose spirit rises above fear, is the commotion of the ocean lashed to fury by the tor-To such the death-dealing lightning and the crash of heaven's artillery, is a source of delight. So death, the crowning terror of this life, is grand, beautiful to contemplate, to those who fear not.' How wonderful the change! One instant marking the sands of time, and the immortal part of ourselves is lifted from this wall of clay, and new scenes, new conditions, burst at once upon our being, and these things of earth which so concern us now will be forgotten-lost-in the grandeur of that life of which this is but the shadow."

Death-A Christian gives his Opinion in Regard to the Transit from Earth to Spirit-Life.--Continuedhouse, and set about to read the memorandum of the captive of the tree. But owing to his failing eye-sight, he could decipher but little, and this little a conglomerate mass of disconnections. But still he reads enough to learn that the eyes that once shone in the now orbless sockets, often looked upon Washington in the heat of battle, and amid the snows of Valley Forge; and the skeleton arm, covered with flesh and muscle, had struck many stalwart blows for our country. The man's name, as gathered from the papers, was Roger Vanderberg, a native of Lancaster, Pa., and a Captain in the Revolutionary Army. He was an Aid to Washington during the retreat across the Jerseys, and served a time in Arnold's headquarters at West Point. In 1791 he marched with St. Clair, against the Northwestern Indians, and in the famous-outbreak of that General on the Wabdsh, Nov. 3, of the year just written, he was wounded and captured. But while being conveyed to the Indian town at Upper Piqua-a historical place well known to your readers-he effected his escape, but found himself hard pressed by his savage foes. He saw the hollow in the oak, and despite the mangled arm, and with the aid of a beech that grew beside the giant then, he gained the haven, and dropped therein. Then came a fearful discovery. He had miscalculated the depth of the hollow, and there was no escape. O, the story told by the diary of the oak's despairing prisoner! How rather than surrender to the torture of the stake, he chose death by starvation; how he wrote his diary in the uncertain light and the snow! Here is one entry in the diary:

"Nov. 10.-Five days without food! When I sleep I dream of luscious fruits and flowing streams. The stars laugh at my misery! It is snowing now. I freeze while I starve. God pity me?"

"The italicized words were supplied by Mr. Rogers, as the trembling hand off-times refused to indite plainly. Never was such a record of sufforing traced by human hand before. The entries cover a period of eleven days and in disjointed sentences is told the story of St. Clair's defeat."

. Of course, his last moments must have been accompanied with untold agonies of mind and body. Under the circumstances, when the vital sparks of life were being gradually extinguished through the instrumentality of starving, we do not wonder that he suffered terribly. Dying through the aid of artificial means, can not be as pleasant as when the dissolution takes place through the quiet workings of Nature's forces, after a well-spent life Then the separation is accompanied from the beginning, with the most exalted feelings. As soon as the will censes to resist, the transition is easily accomplished, and the splendor of the supramundane scenes gradually bursts in on the enraptured vision. While dying by the slow and tedious process of starvation, it is not strange that the senses are impressed with scenes through the instrumentality of dreams, that, if tangible, would quickly respond to the demands of nature, and relieve one's suffering. The desire then for food and water predominates in the mind-is the lead. ing exciting cause therein, prompting it to dream of "luscious fruits and flowing streams." It is understood how the psychologist acts upon the mind of his subject, by exciting to action certain desires therein, as love. fear, hatred, bravery, cowardice, etc. How much easier for the body to affect its own mind, by the intense wants of the same, resulting in dreaming of that which will supply the urgent wants; hence Mr. Yanderberg had his slumbers annoyed by the presentation of that which, while confined to his prison house, he could never attain.

The sensations of death by drowning or freezing, are generally regarded as being delightful, especially when caused by the latter. That death by freezing is painless, is proved by many incidents. In the year 1775, "the Captain of a Greenland whaling vessel, found himself at night surrounded by icebergs, and 'lay to' until morning, expecting every moment to be ground to pieces. In the morning he looked about and saw a ship near by. He hailed it, but received no answer. Getting into a boat with some of his crew, he pushed out for the mysterious craft. Coming alongside the vessel he saw through the port hole a man at a table as though keeping a log-book, frozen to death. The last date in the log-book was 1762, showing that the vessel had been for thirteen years among the ice. The sailors were found, some frozen among the hammocks and others in the cabin. For thirteen years this ship had been carrying its burden of corpses-a drifting sepulchre manned by a frozen crew.". If death by freezing is accompanied by unpleasant sensations, the man referred to above as sitting at the table, frozen, would certainly have changed his position, and there would have been some evidence of agonizing pain depicted on his features. During the winter of 1872-3, a man was found dead, in Chicago, Ill., sitting on the seat of an omnibus, frozen stiff. If his death had been accompanied with disagreeable feelings, he would not have remained in one position, as fixed as a statue. During the severe snow storms that occurred in Minnesota the same period, many perished. Those who approached death's door so near that they caught a glimpse of the inspiring beauties of the Spirit-world, and then were rescued, state that the first knowledge of freezing consists of a prickling sensation, followed by drowsiness, and then all desire to be saved vanishes from the mind, followed by enchanting scenes, such as characterize a dream when one stands on a lofty pinnacle, and surveys the grandeur of creation. There is but little pain experienced then, and that in the very first stages of the freezing process. A party of six young couple, happy in the anticipation of pleasures which they expected to enjoy, were out sleigh-riding, and were overtaken by this destructive storm in Minnesota. The snow poured down in such quantities, and the wind blew with such terrific violence, that they were compelled to halt, and when discovered after the carnival of the elements, they were found locked in the embrace of each other's arms, sweetly sleeping in death. What a scene! Six couple, joyous and happy, compelled to succumb to the piercing cold, and yield up their life so full of hopes, romance and mystic charms, to the devouring rapacity of the elements. But their parents and friends had the satisfaction of knowing that the transition was painless, and the visions and scenes accompanying the same delightful. Of course, no one desires to die from the effects of a snow storm, however agreeable the same may be. Our ideas of death are of a character not to render it desirable under any circumstances, while the vital forces are buoyant and vigorous. An inspired writer has well said, "There is nothing that man is so likely to be little acquainted with as death. He usually shuns what he has always been taught to believe the greatest of evils, and avoids the vision of the monster, even when it knocks at his friend's or neighbor's door. The great majority of men, seldom sees death until it has gone, except when it comes to them, rarely recognize it, so different is the original from the hideous caricature. Thus death has been for ages, contrary to science and experience, depicted in its physical relations as a pang and an agony." Our fear of death, however, is to a great extent hereditary, is deeply im. pressed upon our nature thereby, and through experience and science may demonstrate the transition to be comparatively painless, and accompanied with pleasing sensations, yet there is within mankind a deep-rooted antipathy against the final dissolution of spirit and body. A paper published in Minnesota, where so many froze in the winter of 1872-3, gives the following: "The bitter cold does not chill and shake a person, as in damper climates. It stealthily creeps within all defenses, and nips at the bone without warning. Riding along with busy thoughts, a quiet, pleasurable drowsiness takes possession of the body and mind, the fences grow indistinct, the thoughts wander, weird fancies come trooping about with fantastic forms, the memory fails, and in a confused dream of wife and home, the soul steps out into oblivion without a pang of regret." You might convince humanity that under any circumstances, death is easy and pleasing, yet the inherent dread of the same is so deeply implanted in our organism, that the contemplation of it almost invariably causes a chill to thrill the soul, In many cases, it is the affection that induces one to shrink from the approach of the death-messenger, for one is apt to feel coldly towards the agent which deprives him of that which is nearest and dearest to his own heart. You may have lost a friend, whose brilliant qualities attracted you to her, and whose presence illuminated your soul with a divine light and made your step more elastic, and eyes beam with fresher radiance and joy, and if death takes her, your whole soul is rendered dark with sadness, and you write as this one, who had lost a noble and devoted wife: "In comparison with the loss of a wife all other bereavements are trifles. The wife, she who fills so large a space in the domestic heaven, she who is so busied, so unwearied-bitter, bitter is the fear that falls on the clay. You stand beside her grave and think of the past-it seems an amber-colored pathway where the sun shone upon beautiful flowers, or the stars hung glitfering overhead. Fain would the soul linger there. No thorns are remembered above that sweet clay, save those your own hand may have unwillingly planted. Her noble, tender heart lies open to your inmost sight. You think of her as all gentleness, all beauty and purity. But she is dead! The dear head that so often laid upon your hosom now rests upon a pillow of elay. The hands that ministered so untiringly are folded, white and cold, beneath the gloomy portals. The heart whose, heavy beat measured an elernity of love, lies under your feet. And there is no white arm over your shoulder now, no speaking face to look up in the eye of love, no trembling lips to murmur-'Ob, it is too sad!' There is a strange hush in every room. No smile to greet you at nightfall-and the clock ticks and strikes and ticks -it was sweet music when she could hear it! Now it seems to knell the hours through which you watched the shadows of death gathering upon her sweet face. But a tale teleth of joys past, sorrows shared, and beautiful words and deeds registered above. You feel that the grave can not keep her. You know that she is in a happier world, but feel that she is often by your side, an angel presence. Cherish these emotions, they will make you happier. Let her holy presence be as a charm to keep you from evil. In all new and pleasant connections, give her a place in your heart. Never forget what she has been to you-that she has loved you. Be tender to her memory." The affection for friends that are dear to us, renders death, many times, an unwelcome visitor.

CHAPTER XII.

A Christian glues his Opinion-Some of his Experiences Illustrate the Truths of Spiritualism—An Interesting Collection of Incidents.

OBSERVATIONS ON MAN'S DEPARTURE, BY A CHRISTIAN. Desiring to furnish a complete analysis of death, and all of its attendant phenomena, we give the following from a devoted Christian, Rev. David Nelson, the author of "Cause and Cure of Infidelity ":-

"While attending medical lectures at Philadelphia, I heard, from the lady with whom I boarded, an account of certain individuals who were dead to all appearance, during the prevalence of the yellow fever in that city, and yet recovered. The fact that they saw, or fancied they saw, things in the world of spirits, awakened my curiosity.

"She told me of one, with whom she was acquainted, who was so confident of his discoveries that he had seemingly thought of little else after. ward, and it had then been twenty-four years. These things appeared philosophically strange to me, for the following reasons:---

"First: Those who, from bleeding or from any other rause, reach a state of syncope, or the ordinary fainting condition, think not at all, or are unabla to remember any mental action. When they recover, it appears either that the mind was suspended, or they were unable to recollect its operations. There are those who believe on either side of this question. Some contend for suspension; others deny it, but say we never can recall thoughts formed while the mind is in that state, for reasons not yet understood.

"Secondly: Those who, in approaching death, reach the first state of insensibility, and recover from it, are unconscious of any mental activity, and have no thoughts which they can recall.

"Thirdly: If this is so, why, then, should those who had traveled further into the land of death, and had sunk deeper into the condition of bodily inaction, when recovered, be conscious of mental action, and remember thoughts more vivid than ever had flashed across their souls in the health of boyhood, under a vernal sun, and on a plain of flowers?

"After this, I felt somewhat inclined to watch, when it became my business, year after year, to stand by the bed of death. That which I saw was not calculated to protract and deepen the slumbers of infidelity, but rather to dispose toward a degree of restlessness; or, at least, to further observation. I knew that the circle of stupor, or insensibility, drawn around life, and through which all either pass, or seem to pass, who go out of life, was urged by some to prove that the mind could not exist unless it be in connection with organized matter. For the same reason, others have contended that our souls must sleep until the morning of the resurrection, when we shall regain our bodies. That which I witnessed for myself, pushed me (willing or unwilling) in a different direction. Before I relate these facts, I must offer something which may illustrate, to a certain extent, the thoughts toward which they pointed.

"I was called, on one occasion, to see a female, who departed under an influence which causes the patient to faint again and again, more and still more profoundly, until life is extinct. For the information of physicians, I mention, it was uterine hemorrhage from inseparably attached placenta. When recovered from the first condition of syncope, she appeared as unconscious, or as destitute of activity of spirit, as others usually do. She sank again and revived; it was still the same. She fainted more profoundly still; and when awake again, she appeared as others usually do who have no thoughts which they can recall. At length she appeared entirely gone. It did seem as though the struggle was forever past. Her weeping relatives clasped their hands and exclaimed: "She is dead!" but, unexpectedly, she waked once more, and, glancing her eyes on one who sat near. exclaimed: 'Oh, Sarah, I was at an entirely new place!' and then sunk to remain insensible to the things of the place we live in.

"Why she, like others in fainting, should have no thoughts which she could recall, when not so near death as she afterward was when she had thought, I could not clearly explain. Why her greatest activity of mind appeared to happen during her nearest approach to the future world, and while so near that, from that stage, scarcely any ever return who once reach it, seemed somewhat perplexing to me. I remembered, that in the ease recorded by Dr. Rush, where the man recovered who was, to all appearance, entirely dead, his activity of mind was unusual. He thought he heard and saw things unutterable. He did not know whether he was altogether dead or not. St. Paul says he was in a condition so near to death. that he could not tell whether he was out of the body or not, but that he heard things unutterable. I remembered that Tennant, of New Jersey, and his friends, could not decide whether or not he had been out of the body; but he appeared to be so some days, and thought his discoveries unutterable. The man who cuts his finger and faints, recovering speedily, has no thoughts, or remembers none; he does not approach the distant edge of the ravine. These facts appeared to me poorly calculated to advance the philosophical importance of one who has discovered from sleep, or from syncope, that there is no other existence, because this is all which we have seen. They appeared to me rather poorly calculated to promote the tranquility of one seeking the comforts of Atheism. For my own part I never did desire the consol: tions of everlasting nothing covet a plunge beneath the black wave of eternal forgetfulness, and can not say that these observations, in and of themselves, gave me pain; but it was evident that thousands of the scientific were influenced by the weight of a small pebble to adopt a creed-provided that creed contradicted Holy Writ. I had read and heard too much of man's depravity, and of his love for darkness, not to see that it militated against any system of Deism, if it should appear that the otherwise learned should neglect to observe, or if observant, should be satisfied with the most superficial view, and, seizing some shallow and questionable facts, build hastily upon them a fabric for eternity."

The inquiry is often made, how can I become developed as a medium?

FEB, 20, 1875.

How to Develope Mediums.

There are many phases of mediumship. Some individuals pass from one phase to another very rapidly; others continue a long time as mediums for come particular phase, without any apparent, or very little, change.

A majority of the people are mediumistic, and can be readily developed to some · useful phase of mediumship. The question is, how can it be done? There are various means by which it is readily accomplished. If there is already a well developed medium that can be procured to sit with the circle, where all desire to become mediums, it should be done; If not, go to work in earnest without such aid. •

Let a few carnest souls, lif such can be found, join in a resolve to sit regularly twice at least a week, not more than six persons, unless a greater number can be relied upon as , sincere seekers for truth.

One person alone can become developed, if the same rules are observed as are required. where several sit for development.

While a circle of about equal numbers of each sex is preferable, it is by no means absolutely necessary.

s.

Let a room be selected that is secluded from all disturbing noises, and one that can be rendered totally dark, if desirable.

Let the seekers for truth convene, at regular hours and days, and under no circumstances allow the mind to be absorbed in business foreign to the object of development. Let serenity of feeling and love of truth, mingled with kind feelings toward all the world, hold supreme control during the hours of sitting, It is well to form a

DEATH BY STARVATION, ETC.

While drowning has its peculiar sensation, so has starvation. Of course, the pains and anguish of the latter, are much greater than the former. The experiment of starving animals has been tried, in order to witness the phenomena produced. "M. Chossat (Recherches Experimentales sur l'Inanition) deprived a number of animals (birds and small mammals), of all sustenance, and then in the most careful and scrutinizing manner watched. the result. The temperature in all the animals was maintained at nearly the normal standard, until the last day of life, it then began rapidly to fall. The animals previously restless, now became quiet, as if stupefied; they fell over on their side, unable to stand; the breathing became slower and slower, the pupils dilated, the insensibility grew more profound, and death took place either quietly or attended with convulsions. If when these phenomena were fully developed, external warmth was applied, the animals revived, their muscular force returned, they moved or flew about the room, and took greedily the food that was presented to them. If now they were again left to themselves, they speedily perished; but if the external temperature was maintained until the food taken was digested, and from the feeble condition of their digestive organs, this often took many hours, they recovered. The immediate cause of death seemed to be cold rather than starvation. The average loss of weight in the animals experimented upon, was 40-per ct., varying considerably in different cases, the variation depending chiefly on the relative amount of fat." The same phenomena would undoubtedly transpire in the case of human beings placed in like. circumstances. We can not, of course, learn anything definitely of the sensations of dying by starvation, by experimenting on animals. All persons when starving exhale the most nauseating and offensive effluvia, and when death ensues, the body passes rapidly into a state of putrescence, showing that decomposition had actually commenced before the separation of the spirit.

EXPERIENCES OF A STARVING MAN.

The following narrative throws some light on this interesting subject. It appears that in a hurricane passing over the Ohio River and down the Miami Valley on the night of the 4th of July, 1873, a splendid grove of oaks on the "old Anderson farm " of a Mr. Rogers, in the latter locality, was almost wholly prostrated, and here is an amazing story derived therefrom and gravely communicated to the Miami County Democrat, by one J. F. Clark:

'Upon the morning subsequent to the storm (Saturday) Mr. Rogers, in company with a hired man, proceeded to inquire into the extent of the damage inflicted upon his premises, and the first objective point was the ruined grove. The centre tree of the plat was a noble oak, the king over his fellows, and a tree which had stood the ravages of time seemingly unscathed for several centuries. This tree had been snapped and felled by the storm. Upon examining the fallen giant for the purpose of ascertaining its worth as rail-timber, Mr. Rogers made a startling discovery. This was nothing less than the fact that the tree in falling had disgorged a skeleton. The bones were disconnected, yellow as gold with age, and scattered promiscuously over several square feet of pasturage. The skull was almost intact; all the teeth save two-molars-were still in their places, and there was a scar on the left parietal bone which looked like the memento of some fierce cavalry charge. The humerus of the right arm was shattered, and save the three defects just mentioned, the skeleton, when put together, was without blemish. The tree in falling, I should have mentioned, was rent asunder-a task not difficult of accomplishment when I refer to the fact that an examination found that at some remote date the very heart of the oak had been cleft by lightning. From a spot twenty feet from the ground upwards to the first great fork-a distance of ten feet-a hollow extended, and from this cavity the skeleton had been hurled. If we but knew who he was, thought my informant, Mr. Rogers, and, strange to say, a few minutes later the twain discovered that the tree had also disgorged a thrilling history. An old-fashioned leather pocket or memorandum-book lay in a remarkable state of preservation, which no doubt had been dropped into the rent made by the lightning, and thus been preserved while its master decayed. A few brass buttons of old and unique pattern were found near the memorandum, but it is with the latter that we have to deal. This old leather purse, entirely moneyless, contained sundry papers covered with rude pencilings quite difficult to trace, as they were written on the backs of army passes and military consignments which dated as far back as 1776. Mr. Rogers conveyed the bones to his

"In the cases of those who, recovering from yellow fever, thought they had enjoyed intercourse with the world of spirits, they were individuals who had appeared to be dead.

"The following fact took place in recent days. Similar occurrences impressed me during years of observation. In the city of St. Louis, a female departed, who had a rich portion of the comforts of Christianity. It was after some kind of spasm, that was strong enough to have been the deathstruggle, that she said-in a whisper, being unable to speak aloud-to her young pastor: 'I had a sight of home, and I saw my Savior!'

"There were others, who, after wading as far as that which seemed to be the middle of the river, and, returning, thought they had seen a different world, and that they had an antepast of hell. But these cases we pass over, and look at facts which point along the same road we have been traveling.

"I was surprised to find that the condition of mind in the case of those who were dying, and of those who only thought themselves dying, differed very widely. I had supposed that the joy or the grief of death originated from the fancy of the patient, (one supposing himself very near to great happiness, and the other expecting speedy suffering,) and resulted in pleasure or apprchension. My discoveries seemed to overturn this theory. Why should not the professor of religion who believes himself dying, when he really is not, rejoice as readily as when he is departing, if his joy is the offspring of expectation? Why should not the alarm of the scoffer, who believes himself dying and is not, be as uniform and as decisive as when he is in the river, if it comes of fancied evil or cowardly terrors? The same questions I asked myself again and again. I have no doubt that there is some strange reason connected with our natural disrelish for truth, which causes so many physicians, after seeing such facts so often, never to observe them. During twenty years of observation, I found-the state of the soul belonging to the dying was, uniformly and materially, unlike that of those who only supposed themselves departing. This is best made plain by noting cases which occurred.

"1. There was a man who believed himself converted, and his friends, judging from his walk, hoped with him. He was seized with disease, and helieved himself within a few paces of the gate of futurity. He felt no joy: his mind was dark, and his soul clouded. His exercises were painful, and the opposite of every enjoyment. He was not dying. He recovered. He had not been in the death stream. After this he was taken again. He believed himself dying, and he was not mistaken. All was peace, serenity, hope, triumph.

"2. There was a man who mocked at holy things. He became seriously diseased, and supposed himself sinking into the death-slumber. He was not frightened. His fortitude and composure were his pride, and the boast of his friends. The undaunted firmness with which he could enter futurity was spoken of exultingly. It was a mistake. He was not in the condition of dissolution. His soul never had been on the line between two worlds. After this he was taken ill again. He supposed, as before, that he was entering the next state, and be really was; but his soul seemed to feel a different atmosphere. The horrors of these scenes have been often described, and are often seen. I need not endeavor to picture such a departure here. The only difficulty in which I was thrown by such cases, was, * Why was he not thus agonized when he thought himself departing? Can it be possible that we can stand so precisely on the dividing line, that the gale from both this end the coming world may blow upon our cheek? Can we have a taste of the exercises of the next territory before we enter it?" When I attempted to account for this on the simple ground of bravery and coward-

"First, I have known those (the cases are not unfrequent) who were brave, who had stood unflinching in battle's whirlpool. They had resolved never to disgrace their system of unbelief by a trembling death. They had called to Christians in the tone of resolve, saying: 'I can die as coolly as you can.¹ I had seen those die from whom entire firmness might fairly be expected. I had heard groans, even if the teeth were clenched for fear of complaint, such as I never wish to hear again; and I/had looked into countenances, such as I hope never to see again while journeying on this earthly sphere.

circle around a light, ta ble with the palm of the hands resting flat upon the table leaf. Lower the lights so as to make a very soft mellow light, only. Have writing paper and pencils ready before each person, so that if an inclination is manifested to use them, it can be readily done without breaking the circle.

Good singing aids much in harmonizing the circle and making each person negative, and comparatively thoughtless of all but the words sung, and the musical tones of the voices. Music from a good music box is better than no music, but the magnetic effect of good lively tunes and xpressive words, are far preferable.

Some one will soon feel an irresistible desire to move a hand, speak, write or spat the table with the paim of the hands. Raps may be heard; the table may tip or some other de-monstration may be witnessed, or some one may be entranced and speak.

Have no fear of consequences, whatever it may be, and under no circumstances resist the influence. Yield to the influence cheerfully, with a sincere faith that your spirit friends will allow no harm, nor anything to be done

which is improper. The first demonstrations being imperfect, the spirit control is often very eccentric.

Hence we have ad-vised that in forming circles, none should be admitted but such as have a sincere desire for truth.

When spirit commun-ion is once established, no matter by what means the intelligence is manifested, questions are in order, and the spirits will give such directions as necessary in conducting the developing circles there-after. Such directions as they give should be followed.

If any one feels disposed to raise objec-tions and thereby create inharmony, it is better to close the circle at once, than to sit there with uncongenial feel-ings, and not attempt to come together again to come together again until all such feelings are entirely subdued. Harmony is absolutely necessary for spirit communion.