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

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COMMENTS.

The Plan of Salvation, According to the Bible, Translated into Plain Modern Speech.

BY DUFF M'DUFF

Little or next to nothing is known about God's business before six thousand years ago. He probably was asleep, or occupied in some other corner of creation. When he swoke he said he guessed he had better straighten up matters in a piece of his territory now occu-pied by the earth, but then a chaos. He rolled up his sleeves and went in. He first madelight, so that he could see what he was about. This light was probably a penny-dip, as no one had struck ile," and gas had not been invented. He ought to have made the sun first, but be didn't. However, God loked the light and said it was nice, and delved away until he had carried half the waters into the firmament, with a couple of buckets, and so divided that above from that below the firmsment. He then blew out his candles and waited for things to settle. Then he lighted it and made some land, and sowed some grass seed, and set out some trees, and getting fatigued plodding in the mud, he called it a day's work, blew out his candle and went to bed. Oversleeping, he saw that he had made a blunder in not making a sun before. In fact, he ought to have made one in the start. He took some Spaulding's glue and fastened the sun on one side of the "firms ment," and suddenly recollecting how dark it was at night, he made the moon, and tacked it on the other. He now had something to regulate his work by, and when the sun went down he knew that the day's work was done, and he need not depend on the six o'clock

The next morning he was awakened by the dawn, and started up refreshed. He created every living thing, from gnats to turkey buz zards, from minnows to whales, from rats to elephants, and set them all a buzzing. He had a hard day of it, and at night when he drew on his night cap, congratulated himself that it was a good job.

On the sixth day God, finding that he had created nothing like unto himself, took some clay and moulded a rough image, as he supposed he appeared, as not having a looking-glass he did not exactly know. Then he breathed into the lump, and he was delighted that he had made a man. But Adam was lone some. He probably did not know what was the matter with him, but God did. He saw at once that his man sighed after a woman, and of contention, God gave Adam a dose of chloroform, and then took advantage to cut out one of his ribs, of which he made a woman. After this practical illustration of his knowledge of anktomy, and after bestowing all his former works on Adam, God said he was so completely used up and prostrated by his unusual work, that he must take a day's rest. It was about the best six days' labor ever recorded. He worked so hard that he has never been more than half awake since.

He placed his man and woman in a beautiful garden, and gave them everything except one big apple tree. This they must not touch, and of course the apples were the reddest in the garden! The innocent pair came round one evening, talking sweet nonsense, and as Adam could not praise the robes of his Eve, he praised her eyes. She knew at a glance that his hour of weakness had come, and if ever he would consent to let her have some apples she might command them now. Bo she blushed and stammered, and said she had a headache, and that apples were good for the headache. Adam was beside himself, and wished to give her some from other trees, but she must have the forbidden apples or none. She scolded and told him he was a bussy and scoward, and confessed that the day before the serpent told her how good they were; and she had eaten, and as she was not dead. God had not told the truth, and then she gathered some herself, and when he still would not est she began to cry, and Adam, driven to desperation, ate all she gave

Then they were ashamed of themselves, and hiding under some bushes, busied themselves the remainder of the day in making aprons

out of fig leaves. But God had his eye on them. As soon as he came into the garden he knew what they had been about. They had stolen his apples and run away. He called loud and long, and Adam, thinking it -useless to longer conceal himself, answered in a low voice, "Here!" "What are you hiding for?" sternly demand-

ed God. We were naked and ashamed to meet you,'

sniveled the perfect man.

"Who told you that you were naked?" shouted God, boiling over with anger. "Have you been eating apples from my tree; you sneaking thief?" "Eve gave me one," whined the perfect man, and Eve stammered, blushing up to her aweet eyes, "Tae serpent gave me to eat, and they were so good, I could not half enjoy them unless Adam ate them with

Then God was foaming angry. He had baited the tree with the nicest apples he could make, just to see how good Adam was, or rather if his job of making a new man was satisfactory; and Adam had proved himself no better than God made him, and had eaten

"As for the serpent, he shall be cursed and walk on his belly," growled his maker, which sentence was decidedly funny, as the serpent never had legs to walk on, and how he could walk otherwise than on "his belly," it would be difficult to say. "You shall be

cursed, and the chief business of your children. Eve, to the remotest generations, shall be to iam his head with club and heel "

"Children." cried Eve, with perplexed ex pression, "Children! what are they!

"You'll find out what they are soon enough. I have made such a botch of you and Adam, that I shall leave the further multiplication of humanity to you, and I'll make a sorry time for you. You two have done just as I expected you would, and I shall kick you out of this garden, and shall curse the ground for your sakes. If you have any bread you'll now sweat for it. I shall work all night making thorns, thistles, weeds and brambles, so you'll have plenty when you go out. Oh I'll make you sweat and bleed thanks your soft hands blister! You shall smart for this, and your children shall smart for all time!" But when he had opened the gate and had collared Adam, Eve looked so sad and downcast, his heart was touched, and he relented; he would not cast them out naked into the cold. So he went out himself and killed some goats and skinned them, and made Adam a pair of trowsers and a roundabout, and Eve an apron and a panniar, then cried flercely, "Begone," and abut the gate in their faces. Fearing that Adam would over-reach him by stealing from the Tree of Life, and thus be like unto himself, he called in some bushwhacking cherubims and set them to guard the tree on the east side of the garden, with which he was fully content, and left man to work out his OWn Way

It was something like 2 000 years before he meddled with human affairs again in a wholesale manner. Eve and her descendants had learned what children were, and the earth was overrun with them. If AJam proved that God was far from a boss workman, his descendants grew worse and worse, until God got entirely out of patience, and swore he would drown them all. Not desiring to risk a new trial of his ingenuity, he selected Noah and his family for seed, and told him if he would build a scow to save the necessary pairs of the animal world, he would save him. Noah set himself to building the scow, God bossing, and they built an astonishing model of marine architec ture. Noah was then a youth of 600 years, a spry lad and full of courage, and with his sons found no d ficulty in provisioning their scow, lying on her flat bottom in the midst of a fertile Of course they were annoyed by the people who were continually crying out, "Ho!
Noah, how's your fined?" "When do you expect to sail?" "When will your old tub
weigh anchor?" But when God got ready, and began driving in his seed stock by sevens and wos, and the three stories of the with the weight of elephants, rhinoceroses, camela, horses and cattle, and the lions roared, tigers growled, and wolves howled they be gan to be amazed, and their amazement increased when everything was ready, and God put on the finishing touches, and Noah called

"All right, let on you waters!" God pulled off the shutters from the windows of the heavens, and it began to pour The people laughed at first, and said to each other, "It was a big rain," but God smiled to Noah and said, "We'll make them laugh out of the other corner of their mouthe before night." Then the water rose in the houses and the people went up on the roofs and began to climb trees, and the water followed them, and they began to shout to Noah, for the ark began to float. But he laughed now, and called out to them: "How runs your flood! It's rather moist out there, isn't it?" It was a rich spectacle to God, who had been quarreling with men

ever since he made Adam. He could now,

like a schoolboy who had made a mistake,

sponge off the siste and begin again. Noah and his sons had a hard pussage of twelve months, for all the cattle, beasts, and birds had to be fed, brushed off and their stalls cleaned, and if God had not taken hold with them they never could have performed the work. There probably never was such a rain, nor as much water on the face of the earth, for it covered the tops of the highest mountains, and every living thing was drowned except the lucky ones in the scow, which seeing, God shut the windows of heaven and began bailing out the waters, into the firmament where they belonged. God has made a great many blunders, and never seemed God has to know what he wanted, or how to obtain it, but he has always been willing to work. Whenever there has been a chance for him to get revenge, or to put somebody in hot water,

he has been eager to begin, and ne obstacle

has retarded him. He had accomplished his object then. The world was thoroughly drowned. The scow grounded, and when the mud dried, Nosh went out with his sons, sowing seed, and the animals and birds were let loose, and God had everything his own way, and hoped to have the earth peopled again with better men. tsouble was that men were too much like God. full of passions, envy, hate, ambition, revenge, seif-esteem, and other nonsense. They had no sooner multiplied than they began to grow wicked. They forgot the flood and waxed in all-manner of evils. God bore and bore with them another two thousand years, when he protested to his chief secretary of state that something must be done—what, it was difficult to say. God grew fearfully angry. "They are ungrateful dogs!" he oried. "I gave them a garden and they circumvented

that it would not appease me. This time I'll go down and let them destroy me, and perhaps that will satisfy me."

No sooner said than done. He became Mary's baby, by means lawful or otherwise.

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me. I drowned them all but one family of the

best, and see what this family has come to!

She was a woman of a people who had been wandering Arabs, and had by no means wholly forsaken their old way. She nursed and dandled him, washed his face and combed his hair, took him through teething, hooping-cough and measles successfully, and when he became a lad, and ran around clad in a sheepskin, his father learned him the carpenter trade. This was a good thing, and had he learned it about 4 000 years before when he was making man, it would have been better. He had tinkered in his shop for over thirty years, and it seemed men had the advantage for they had no idea of killing him? He became anxious, or desirous of having his purpose ac complished, and went out provoking the pricate by blaspheming himself. They were at once exasperated, seized him and nailed him up to the cross, where his body miserably perished, but he having accomplished his task ascended to beaven. His anger had cooled and he was willing to let the world go on another two thousand years.

But mankind were not as content. They began to assert that those who believed God had been killed, not by but for them, would go to heaven, and those who did not would go to They were confused; some claimed God died; others that it was his son, and others that it was both. God himself became confused, and in his inspired writings, is not clear whether it was himself or his son that was born and was crucified, or if they two and the Holy Ghost are three or one. In fact he can't say whether he is himself or his son, and is not sure that he is not both! He is in doubt, not only whether Jesus was his boy, but also if he had a boy, or if that boy by some hocus pocus was not himself!

this may be he became satisfied by means of being bailed up to a cross, which certainly was advantageous. About one in a hundred thousand of the people of the earth will go to heaven through that means, and the other 99,999 will get scorched. will not have his trouble for nothing. When the final day comes he will delight to see the fismes of a burning world fed by the never consuming bodies of the countless millions who do not believe that he became a clouted baby for their good.

While the open mouthed believers, gather around and shout his praise, and encourage him in taking revenge, his anger will grow hot as the brimstone fire he fans, and he will laugh at the agony never ending, the result of

his bungling.

This is the end of six thousand years, work by God on this planet If he has such bad luck on the others, he must have a busy time. Probably one taste of "the flesh," which is "of and the people of Venus, Mars, Jupiter, etc. have some other "plan of salvation.

MRS. CAMPTON.

An Indian with a Red Blanket Appears.

HIS HEAD IS DECTRATED WITH PEATHERS, AND HIS BLANKET TRIMMED WITH BRADS.

The civilized world both in Europe and America appear of late to be very much inter ested in the subject of Spiritualism; so much so that a large part of our papers, not merely those devoted specially to the interests of that cause, but others of most standing and influence, are discussing the subject, mainly, with good degree of candor, and publishing ac bounts of many of the recent wonderful mani

The laugh against Spiritualists as a set o crazy fanatics seems to have been wonderfully changed since Wallace, Crookes, and other most noted scientists of the world have pub lished the evidences they have scientifically collated with reference to the genuineness of the manifestations and their source. Intelligent minds not blinded by bigotry now very generally concede their genuineness, and the only string now left for bigots to pull upon is that "He casteth out devils through Beelze-bub the prince of devils." I think that after they have used this plea to promote the revivals of the present winter they will have to abandon that also, for they will begin to see that the assertion is giving to Beelzebub and his imps too much credit and consequently making out that they have been the instigator of nearly all the good that has blessed the world during the last quarter of a century.

Tainking possibly you may be willing to publish the following account of the visit of Mr. T. S Allen and family of Gowands, N. Y, to the scance room of Mrs. Compton, medium, of Havana, N. Y, I have written it out from his lips, and send it to you. I think that your readers will nearly all be interested with the narrative, and particularly, as Mr. Allen and wife are quite well known to many in Dansville, N. Y., Mr. Allen has, I believe, lived in this vicinity from childhood, and was gratified a few days ago to hear an old gen tleman, also a resident of this place for about fifty years, remark with reference to Mr. Allen's statement, "everybody will believe that what Trueman Allen says is true."

Dr. F. L. H. Willis and Dr. E W. Lewi and others have written descriptions of the seance rooms, cabinet, &c., which have been published within a few months in the Spirit ualist papers. So I shall not attempt a very, minute description of them. I will say, however, that the cabinet is a little closet on the second floor of the house, about five or six feet square. The door which opens from the seance poom is made too short to fill the space, leaving an opening over the top of perhaps twelve or fourteen inches, which has curtains so hung that they may be parted in the middle and slid each way. I write this not from Mr. Allen's description, but from my own recol-

lection, having myself attended one seance there in the fall while the medium was in process of development. My memory may be at fault about the precise dimensions of the cabinet and opening. All visitors have free access to the cabinet, and are requested to ex amine minutely to see that there is no trap door, or means of deception. Mr. Allen and family had free access during their entire stay of four days.

Mrs. Compton is a fair appearing lady, 46 years old, she has only been married to Colonel Compton, I think, about two years, she had been subject to great privations and hard ships while living with her former husband, who was an invalid the last three years of his life They had a large family of children, and the burden of their support and the care of her sick husband, with poverty, made her life one of hardship and toil. Their circum stances now are moderate, and as they have

to devote their entire time to the work, they are obliged to live by charging a fee of admit-tance to the circles. They are limited as to the number they may admit to a circle, fif-feen being the highest number admitted at

Mrs Compton has two or three internating little girls, who are of great assistance in the circles on account of rather extraordinary singing talents One girl about four years old, is an excellent medium for raps, though they appear to greatly exhaust her strength.

In forming circles the place of each visitor is assigned him or her from invisible sources. They usually begin with a dark circle which is continued for ten or fifteen minutes or

I will now use Mr. Allen's own words as near as possible, speaking in the first person During the dark circle the medium describes spirit forms that she clairvoyantly sees with visitors, and, so far as I remember, all were recognized.

In order to make the tests that we should get real tests, we had carefully concealed our names and places of residence. Not an individual in the whole valley or county, so far as we know, ever heard who we were or where we were from, till the spirits called out our

names and exposed us to the company.

After the dark circle a lamp was lighted and the medium retired to the cabinet. The first manifestation on the first evening after the medium had entered the cabinet was a young lady, whom they called Katle, came out o the cabinet, passed around to the members of the circle, brushing their faces with her handkerchief, and saluted some with kisses. One evening she sat down in the lap of each one of our family and kissed us. Her lips seemed warm and life like, but in weight she appeared like a pillow. After staying out a minute or two she would say, "I must go back and get more power." She would then retire to the cabinet and come right out again and pass around as before, this was done two or three times in an evening. When she remained out of the cabinet a little too long, she would appear to diminish in stature, settling down toward the floor. Getting within the magnetic sphere of the medium in the cabinet, sppeared to immediately recuperate or reconstruct her so that she would come out as good as at first.

Her dress was pure white with a blue sash tied in front and hanging down nearly to the floor. On her head was a veil of some fleecy material with a border. The veil hung over her face. Her handkerchief appeared to be-of some exceedingly filmsy, gauzy material, feel-ing very soft when applied to our face, as was done several times.

Her performance the first evening lasted per-haps ten or fifteen minutes. She then retired within the coinet, and immediately to our surprise and astonishment, out came a tall and muscular Indian chief seven feet high! He is called Seneca, and it is said his remains lie buried on the shore of Seneca Lake, only a few miles distant. He had on a red blanket trimmed with beads, wore leggings and moccasins, his head was decorated with feathers and his whole appearance was extremely ma lestic.

Mr. G. C. Hibbard, of Watkins, accosted him, seeing him dressed more gaudily than usual, asked. "Seneca, and what have you got on to night?"

The chief replied, "Dress up. Allen here, len, son, daughter and squaw; me know, me

This was the first time my name had been spoken in that valley, and of course was the first intimation the medium or any one, pres ent had of who I was, except my own family. The members of my family present were myself and wife Jennie, to whom I had been married about three months, my son by form-er marriage, twenty years old, and my daugh-ter, fifteen years old.

Different persons of the circle then asked the chief questions which he answered, remaining out several minutes. He then gave a loud, long, and terrific war whoop and re-

We will not attempt to repeat minutely the manifestations of each particular evening by itself, but will state what tests were given during our stay, without attempting to get them in the order of their occurrence.

Others there received good tests, but in or der to be as brief as possible we will try and confine ourselves to what afforded particular

A nephew of mine appeared, whom I recognized at sight. I chose to not name him, but asked him who he was. He replied, and gave his name in full, Mervin Alcott, and addre me as Uncle Trueman. He also called my wife, whom he had never known in earth life, Aunt Jennie, saying, "I suppose I have as good a right to call her so as Aunt Jennette. Here he had given the names of both my

wives neither of whose names had been spoken by us in the place. I asked him if I had ever seen him before since he passed over. He re-plied, "You have at Moravia," which was a plied, "

My father appeared, showing his face at the opening over the door of the cabinet; I rec-ognized him at once, and he addressed me as his son Trueman. In order to make the matter more clear as a test to others, I asked him to show his hands. He immediately did so, and presented them to the aperture several times His hands were very much deformed, being drawn out of shape by rhedmatism—as badly deformed as any lever saw from like cause. The hands presented at the sperture were deformed in the same manner, so that this ren-dered the identity unmistakable. He said he did not find things there as he expected to (he had been an unbeliever in a future existence), neither do ! find that place that is preached about My son, you have got the truth, do your work, and do it well.

A spirit not visible talked and gave her name as Kosican, Indian girl. I saked her if I had ever seen her. She said, "Yes, at Mary's," meaning at Moravia; I had seen such an Indian girl there.

While sitting in the dark circle, Mrs. Allen felt a light hand laid upon her, lap, and no one was sitting in position to reach her there. Afterwards, during the light circle the same evening, a child's voice called, "Aunt Jennie! Aunt Jennie!"

Mrs. Allen asked, "Who is calling me?"
The child replied, "Willie is here! I tried to
jump up in your lap, but you were afraid and
T could not." Willie was her sister's boy, who passed over at the age of two and a half

An Indian's voice was heard. I asked who it was. He said, "You know." I asked him if it was Shongo, the Indian who was some-times seen with me. He said he was. I asked if he was the one I once saw in Canada, and who woke me up. He replied in the affirmative. I asked him what he then said to me. He replied, "I said, 'Go home and get money." I saked him what money was called in his language. He said, "Wishtau," and I remembered that that was what the Indian in Canada said,

My son in law, Darwin Griswold, came visibly, and was fully recognized by myself, my son and daughter, and conversed with us. He said, "Arthur is here and has been trying to materialize all the evening, but is too weak. Arthur is my son who was drowned last summer. No one of us had mentioned him in HAVADA.

My son-in-law said, "Tell Eliza to come & here, I want to talk with her." (Eliza is my daughter, his former wife) He said, "I have (Eliza is my helped her a great deal since I passed over, but have been unable to reach her of late." is a medium, and has often been advised by him in business matters, by which gonsiderable sums of money have been saved to her)

My former wife came, not visible, calling me by name, and saying, "I am so glad you let the children come with you," and called each one of the children by name, and conversed with each one of us separately, talking as a wife and mother might be expected to talk to husband and children, and also to my present wife, Jennie.

I neglected to state that during the dark circle it is common for the medium to announce that an open book is brought and laid upon the table. She proceeds to read from it a passage of Scripture; this announcement and reading is preceded by a succession of raps; then after the reading is fluished more raps are heard, and a gentleman present, another medium, arises under influence and gives a short and very elequent discourse from the passage read. One curiosity about the matter is, that it is said by those acquainted with her, that in the normal state the medium who reads the passage can not read or write.

Now, Mr. Editor, I have written the main points in Mr. Allen's statement, He received several other tests which were to him equal to those here recorded, but to make them appear such to the reader we would have to relate incidents that had transpired elsewhere, which would make this narrative too long for your usually crowded columns.

I submit this to you, hoping that the perusal of it in your columns will serve to interest some of your readers so much as to start them in the road of investigation thorough and candid. The end of this road, I believe, is always conviction.

Dayton, N. Y. A E. TILDEN.

The Rock County Recorder, of Janesville, Wisconsin, says:

The RELIGIO-PHILOSOPHICAL JOURNAL, published by S. S. Jones, corner Fifth Avenue and Adams street, Chicago, is the leading Spiritual exponent of the West. Its tone is outspoken, and it advocates the spiritual philosophy with clearness, earnestness and staunch nonesty. The terms are \$8 15 per year, including postage, payable in advance; but the publisher has, in order to give subscribers an opportunity to see what the paper is, advertised to furnish it to trial subscribers for 29 cents for three months, including p stage.

THERE died recently in India a native king who ruled over a small territory containing less than 1 250 000 inhabitants, but who came of a family of kings beside which the oldest regal families of Europe are as yesterday. He was the Runs of Obdexpore, and was descended from Runs, who flourished about 8 000 years ago, and in whom, according to Hindoo mythology. Vishnu was incarnated. He was regarded by the Hindoos with a degree of sacred reverence, and possessed some religious authority, which, however, was exercised to a very limited extent

Ancient and Modern Spiritualism.

From the New York Hera'd 1

I find a singular confusion of ideas in the Old Testament as to the personality of the manifesting "spirit." What appeared was called the "Lord." Take Abraham's case. "And the Lord appeared unto him in the plains of Mamre as he sat in the tent door in the heat of the day; and he lifted up his eyes, and lo! three men | in buckram! | stood before This was a strong case of materialization, as the three "did eat" the veal cutlets and johnnycake which Sarah made ready, and then (in different verses called "he" and "they and the "Lord") made wonderful prophecies. You see our orthodox friends find themselves in an "Eddy" as soon as they begin to read with their eyes open.

Genesis, xxxii.—Jacob wrestles, "collar and elbow," all night with a materialized apirit, who gets no advantage over him until he takes an unfair hold and puts the patriarch's thigh out of joint. This, like many of the others, ought to be counted out anyhow, as it was a dark scance and there were no witness-The spirit was "nowhere" as soon as the

light was turned on. Genesis xliv.-Joseph puts himself among the ordinary Egyptian "diviners" by sending after his divining cup. Divine notes bene, that all these ancient wonder workers only claimed to "go one better" in the same like as the ordinary magicians.

All through "the plagues of Egypt" we find that when Moses changed rods to serpents, tuyned rivers to blood, brought up droves of fregs, etc., the "magicians did so with their enchantment." He "stamped" them first on the plague of lice. Then they gave up beat But he gave them a fair chance and did not scorn the competition. The reason of this is that they were the orthodox diviners of that time, and he had to show his hand or "go

Erodus, xxxi.-In the Sinal manifestation there was "slate writing" on a large scale, but Moses got angry and broke the first stone ta-bles, and he was forty days behind the cloudy "curtain" before he produced the second set. Numbers, xvii, -- Aaron's rod buds. Any cunning magican can make plants grow "mi

It will be found that most of the wonderful things spoken of as seen and heard by the old prophets, were encountered by them when in the condition described by Balaam, Numbers, xxiv .- "Which saw the vision of the Almighty, falling into a trance, but having his eyes open." Take away the dreams and solitary trances and commonplace clairvoyance, and

the "miracles" become very few.
Id Joshus vi., is recorded the greatest "tipping" manifestation in history. It took the Jews seven days to "prepare the magnetic conditions" for tipping over the walls of Jericho. The whole people formed a circle all around the city on seven successive days. They concentrated their wilf-power and magnetic force upon the wall as one man. Then "music was called for," and the priests tooted on ram's horns. Instead of singing a dismal song like a modern spirit circle, the whole people shouted with a will. No wonder the wall fell (if it ever did), though no mention is made of sappers and miners.

Judges, xv.-We find Sampson at the rope and cabinet trick: He had himself tied successively with new cord, green withes and new ropes; but every time the "committee" approached the medium to examine the knots, the stupid fellow, instead of slipping the ropes off, broke them by main strength and awk-wardness. At this last scance, though his eyes were bandsged, he smashed the cabinet and the affair broke up in a row, with many

sore heads. 1 Kings, xviii.-Eiijah called down from heaven fire that consumed a sacrifice, a stone Well, they altar and the water in a trench. say that an old woman up at the Eddys made a fire burn by pouring water on it. Shall we believe the old story sooner than the new? "Do gray hairs make folly venerable?"

2 Kings, iv. - There is commotion in the Byrian court, because "Elisha the prophet that a in Israel (and many miles away) telleth the King of Israel the words, that thou (Syrian King) speaketh in thy bed chamber." Very simple clairvoyance. Some of the "seventh sons," who advertise in the Heroid can equal

2 Kings, "xxii.—Hezekiah is magnetized into thinking that he sees "the shadow brought ten degrees back in the dial of Ahaz." 1 Chronicles -- David produces plans and

specifications for a temple, and says, like many a modern writing and drawing medium, "All this the Lord made me understand, in writing by his hand upon me—even all the works of this pattern." Daniel, v .- We flad Israel's great prophet,

Daniel (in accordance with a previous state-ment), gratefully receiving the position of "master of the magicians, astrologers, Chal-deans and soothsayers," and ever ready to beat them at their own games.

In the same chapter we read about "the part of the hand" that wrote or the wall; but no ex-pert, like Olcott, handled that hand, "finding no arm behind the wrist," or looked for a hole in the plaster. Can we trust the old test more safely than the thousand new materializa-

Turning to the New Testament, and consing over the stories there, so variously rehearsed by the different spostles, the story of the mirculous feeding of 5,000 persons is seen to stand out most prominently. If the statement is to be credited at all, modern science shows us that the most likely explanation is that the 5,000 were magnetized into a belief that they were being fed. If the modern materializing of all sorts of things by spirit power were credible, we might suppose this food concen-trated from the atmospherer, but as that is out of the question, and as we find such men as Mr. Beecher able to convince an audience of 5,000 of anything; the first theory seems the

right one.
The "Transfiguration" scene, and others The "Transfiguration" scene, and others where unearthly lights appeared, seem capable of a natural explanation, effer reading the writings of the great anti-Spiritualist, Baron Reichenbach, who showed that a light called by him "odyle," emanates from magnets and from the magnetic poles of the human body. A great accumulation of this by will-power might be rightly in the day time. might be visible in the day time.

The stories about the healing of the sick are nearly paralleled in our day, without making much impression on the general public. A few years ago the wonderful healing power of the Zouave Jacob, of Paris, brought such crowds around him that the priests became fearful for their goddess Diana, and the gov-ernment was induced to force his withdrawal from the business. We hear frequently of "healing mediums" in this country, whose of fices are thronged for months by such crowds as no doctor draws; but we all know that this is only the result of the fact that the credulity of the people has been aroused by the uncommon power of a mere magnetizer.

The perception by Jesus that a certain man would be willing to have him keep the Passover in the upper chamber, his seeing Na-thaulel under a fig tree, his knowledge that the owner of a certain "foal of an ass" would put the same at his service, his perception of

the treachery of Judas and Feter are of the same s'yle of "clearsceing" as that everywhere practiced, with varying success, by fortune tellers astrologers, and clairvoyants in this city. Nobody but simpletons pay much attention to these phenomena now occurring about us; why will the religionist make such bother about similar things said to have occurred thousands of years ago, at a time when scientific investigation was impossible?

Again, the miraculous draught of fishes. Why, clairvoyance could show the seer just when and where to order the net dropped, as certainly as an "inside view" can show a Washington official when to telegraph to his Wall street pal to "go in "on Pacific Mail or Colon Pacific.

Acts. viii. - The spirit of the Lord caught away Philip, and he was found at Azotus, miles away. So now, we have so-called well authenticate stories about Home and other mediums being hoisted long distances through the air; and what sort of people are they who swallow these yarns? Yet many of our solidest men really seem to believe the old story.

Acts, xiii —It is thought a wonderful thing that a light shone in Peter's prison and his chains fell off. There certainly have been some queer concentrations of magnetic light around some of the mediums, and they have a queer way of shaking off bandcuff; but if we find so many ways of explaining these phenomena on ration grounds, why make such a time about the bare possibility of one Peter having

had the same experience 2 000 years ago? I have thus shown how readily these old stories can be put in the same boat with the new ones. If any of the D D.s "cry for

St. Rocco.

Communications from Horace Greeley.

more," I am ready.

REPORTED BY J. F. SNIPES.

Question. Did you beljeve in Spiritualism In this life?

Anmeer. To a certain extent; not as it is followed by many for wickedness, but I always felt that those that passed away watched over and guided my career while on the earth. It was the guardianship of friends that led me on, and helped me to achieve the mighty conquest that I made over the minds of many, that gave me the position in life, in society, which I held for so many years. It was the cheering words and kind influences of those that were above me, that aided by apirit, that governed my principles, that actu ated my feelings, and gave me a keen sense of that sealed for me a destiny which, if I had achieved it, would have crowned your nation, in one sense, with success. But my work was done; I was called for; I laid down the weapons of life, and passed away, to take up the warfare here, to assist those that need my assistance already in earth-life.

NOVEMBER 22 - Well, I think times will go Q. Who is this?

You may well ask who it is! In earthlife I was very renowned, and traveled by sea and land, once came very near being your ruler, but was defeated, and I suppose it was all right. It is necessary I should be here to take care of all these friends that are here with me-quite essential. I have very good times here, am very happy here, and very glad you can have all your politics your own way. They don't trouble me at all here, when I'see you are in trouble all the while where you

Have you observed the new Tribune building

A. Vanity! I never aspired to such things. I would rather see a little less suffering among my fellow-men. Can I be your agent to some of your

frieads? A. No, no, my best friends are here. Those with you were friends when I could give bem an office.

DECEMBER 13. This faith is getting a good foothold, getting a sound foothold. Each one must flud out for himself [Should not the world know the truth! They will find it out, sir; they know it already-no use to argue-no use in talking, I did that. I talked a great deal. Patience and perseverance accomplish more than much talking.

JANUARY 3, 1875 There seems to be a great number that would like to come, but it seems that Horace is the one that rules, as he used sometimes to think he would like to down in the lower spheres. There are a great many things which still linger and pursue us even after we have come up here. We feel a drawing down; we feel as if we would like to come down, and participate in many things that we are debarred from, but can not, and at one time during the great financial struggles, we saw the suffering of our fellow men, and we felt that unless, then, the cause could be advanced, and that the people could look up, and believe, the hearts of thousands of our fellowmen would break, and that is one thing why so many so readily took this cause upon themselves, looked into it, and espoused it, and took upon themselves the disgraceful odlum of Spiritualism.

I feel that there is much work to be done yet. The time will soon come when you shall no longer seek hidden corners, nor deserted places, nor topmost rooms, but openly and boldly before the world shall this great truth be proclaimed.

FRURUARY 7.-Q. Can you forgee the issue of the trial of your friend, Mr. Beecher. A. It is not for me to indulge in the things of earth life, on the lower spheres. They are there—those that can try, and render their decision. These things so not trouble us here; we do not partake of the fiesh; but we would lift up your thoughts higher, to let your minds become more elevated, to let your minds become more elevated, to let your thoughts be lifted up above the low, debasing things of earth-life. It drags you down; you do not make that progress which you would if your thoughts were more elevated, and your mind more lifted up above the things that so much engross the minds of men. It is best that we should not mingle nor participate in it. We can not of ourselves do anything only

through the Divine assistance that is given us; and if this man has sinned he must atone for it although he, being my personal friend, has been more sinned against than sinning, as I told you before. But let him be tried by the powers that are now trying him.

We feel that other cares and other duties are now more important—the sorrows and the trials of the poor upon the lower spheres.

The cry is coming up to us, and in sorrow we weep, and in pily we stretch out our hands to help. Would that we could so impress the hearts of the rich, those that have enough in the lower spheres! What does it amount to? As they have it, so must they use it; for it is only for the use that it is given them—they must use it for the benefit of those that have must use it for the benefit of those that have not got it. We sorrow by reason of it—we mourn and weep. Oh! could I so impress it upon the hearts of the people that they might open their purses, and give to those that have not, I would be willing to come down into the lower spheres, and wander forth among the people! But it can not be. It is only in my own way, and in my peculiar manner that

I can work upon the hearts of the people. May he who maketh all things, and who or-dereth all things, so order it that the hear's and the minds of my fellow-creatures may be drawn to this sufject, and that the oppressed go free!

These things, more than any other at the present time, move ur; the cares of the poor and needy come up before us. Shall we fest in our places? can we rejoice with those that rejoice, when we see so much sorrow, and suf-fering in the lower spheres? Oh, no! Horace was too much the friend of the people for

Letter from A. H. Darrow.

DRAR Sta:- Thinking that it might not be unliteresting to the readers of the Jounnal, I have undertaken to detail some of the occurrences transpiring in this locality. There are a good many readers of your paper in this section; in fact the Spiritualists and Materialists are both strong and well divided, with only a very about tendency toward adhesion. A liberal spin ling of the different phases of Universalism, may also be mentioned; and, taken together, the liberal element in its different phases is quite respectable both in point of numbers and talent, and sufficient ardor and enthusiasm exists to cause its adherents to sometimes assume the climsive, and "carry the war into the enemies camp." Several pub-lic discussions on religion and theology have broken into the usual routine of the past few years, and stirred the people heresbouts so as to cause considerable investigation and thought. The churches are generally in that torpid and lethargic state which bids fair to end in paralytic helplessness or permanent decay. In the history of successful religious revivals in this section of country, I have but one spasmodic effort to record. That effort is now in progress, unless hindered by the "cold snap" which came down upon us in such congesting and congesling power a few days ago. It is under the paternal and maternal care of a sect calling themselves Free Methodist, and who are about as free as the Catholics, and about as "method" ical and orderly in conducting their revivals as the lookers on at a street fight. They prohibit the use of whisky and tobacco, which is a good thing; tea and coffee, which is simost an impossible thing; and the wearing of all ornaments and flue clothes, like the Quakers, which is a very stlly thing, and does not speak well for their appreciation of the beauties of nature the true Biole) wherein they must admit that the Uaseen hand of which they speak so reverently Mag spread out such an innumerable host of ordaments for their contemplation.

As I had once been a member of the Methodist Church, I was soon besteged by preachers, who, not content with quoting their obsolete texts in my face, must needs visit me at my house, "to supplicate the divine favor in my behalf." I received them kindly, treated them courteously and even allowed them the bl. saed privilege of kneeling down in my presence and interceding with the "heavenly court" on my account. But I would "jaw back," which means in this case that I argued with them, and that is always "unpleasant" to a "shepherd of souls," so they confined their ministration to a single visit each.

My first clerical visitor proved himself so much of a tyro in knowledge, that he was compelled to yield the field, and send for rein-forcements. The first asked me what Spiritualism taught, and what good it was doing, to which I replied by a statement of the moral teaching of our religion. He then disputed the fact of spirit communion, when I referred him to the Bible doctrine of both good and ewil spirits, instancing the maniscal and other apirits cast out by Jesus, as examples of the second class, and Samuel who appeared to Saul as one of the first class. He seemed to doubt the appearance of Samuel, and stoutly affirmed that no good spirit of a mortal man had ever returned to earth. "Why, sir," said I, "have you never read of the appearance of Moses and Elias to Jesus, on the mount of Transfiguration!" This silenced him. Vexed at this display of his ignorance, he changed the surject at once, declaring that he was happy, whether right or wrong, and

abruptty left. It was not many days ere a more formidable adversary appeared in the form of an elderly minister, "of mijestic mien," who declared that he was sanctified and ready to go to heaven; but as I happened to know something of his "antecedents," I was permitted to doubt the fact, unless the change had indeed been very sudden. "Ah!" he said, "The arm of the Lord is powerful. You are fighting against him, and you can not hope to suc-ceed." "But," said I, "it is recorded of the ceed." "But," said I, "it is recorded of the inhabitants of the valley, that they not only overcame the Almighty, but that, having matched their iron chariots against the Lord, Judah, and the army of the latter (perhaps of the former also) they cleaned out the trio without difficulty." Oh! the Lord permitted it," replied the clerical hero. I have not space to fully describe this interview, which ended with the worthy gentleman's getting down on his knees, and praying and shaking his fist at me alternately to punish me for my obstinacy. But I will mention one incident that occurred before the worthy shepherd arrived at a pray-ing mood. He had begun to expatiate on the death-bed confessions of Infidels, and especially Paine, when I stopped him, and quoted from Vale's life of Thos. Paine, said D. M. Bennett's visit to his grave and conversation with some sged acquaintances of Paine's, proving that he was universally respected and died peacefully. "But," said I, "he was visited on his death-bed by a minister, who indulged in threats and maledictions, and Paine ordered him out of his house." "Well," said the shepherd, "The minister did wrong. He was casting his pearls before swine." "Yes," said I, "Threats and curses are the kind of 'pearls' you Christian preachers usually in-dulge in."

Waynesville, Ill.

Letter from Springfield, Mass.

BRO. JONES:—I am told you have published the obituaries of Father Adam and Mother Eve; if it is not asking too much I would like to see the same republished. I have only seen your notice of it in the RELIGIO-PHILOSOPHI CAL JOURNAL of August 2d, 1878, in reply to Bro. McKinney. I have no doubt but that it would be very interesting to a large number of your new subscribers. Truly yours, . B. VAN HORN.

Yes, we did publish the obituaries of Adam and Eye. It would be impossible for us to republish one thousandth of the good things that have appeared in the JOURNAL. Those obituuaries, the first that were ever written of the kind, will, no doubt, be incorporated with the Bible when next revised. We give you a brief extract, where the writer alludes to incidents connected with God's curse, and Adam's sickness and death:

"That curse greatly surprised Adam! He was astonished at the orthodox God making such a consummate dunce of himself. He suggest-

ed to him that he had better reorganize him, take him to pieces and leave out the weak points. But God would not do that-he was determined to get up a first class curse, and there was a good chance! He cursed the earth, just as we used to a stone, when a boy, and when we stubbed a sore toe against it. Adam tried to reason with God; but he was so intent on cursing that he wouldn't reason. And he did curse-oh! it was first-class cursing, too. He cursed the poor little serpent-goodness, how he cursed him! . He ordered him to est the dust of the earth all his life. Wonder he hadn't said tobacco! Then he cursed Eve! This was an interesting curse, to Eve! It was as clear as mud to her. When he told her she must bear children, she thought be said something funny, and she laughed! But she cried when she got Abel.

Adam was finally driven out of the Garden of Eden. This greatly effected him-not the driving out part, but the garments that God had made for him were Stolerable. Such seams, so stiff, so unyielding that they would cause a sore on an alligator, were not adapted to Adam. Poor fellow, how they chafed him! Then the stitches were horribly long! God was not a success as a tailor! The pants were too short at both ends; the vest ditto. They did not meet by some ten feet, whereas they should have overlapped each other that amount The consequence was,' Adam took a severe cold in the exposed part, resulting in cerebrospinal meningitis. His spine being about thirty feet in length, it took the disease one hundred and fifty years to traverse the whole length of it, and even then his constitution was so strong that he lived two hundred years, and finally died of the cholera morbus. We can not believe that a God, an infinite God, and a good mechanic, when mud was plenty, would make Adam less than seventy five feet high! We have a right to believe he was a hundred feet in height. But we have compromised the matter, and piaced his height at seventy five feet and six inches. As we remarked, Adam died. It was painful for him to die, there was so much space for the pain. A little man who dies knows nothing of the pain Adam endured. The cholers morbus had , such room to operate in just below his stomach! It was the worst cholera morbus you ever saw, for it doubled him completely up, in which situation he breathed his last! The sad but delighted mourners tried to straighten him. but all his children and great-grandchildren were inadequate to the task. They buried him in the clothes that God had made for him! The cothin in which he was buried was 40 by

WHY DON'T GOD KILL THE DEVIL

HY C H. ROGERS.

of all the questions that arise In view of wrong and evil, That rises to the quivering skies, In cadences of deep surprise, Why don't God kill the Devil!

The monster author, he, of sin, Of villains most uncivil, The world why don't Jehovah win, And stop this theologic din,-Why don't He kill the devil?

From the creation all along, How brisk these demons revel. With rack and torture they prolong. Why don't God kill the Devil?

The clergy tell us mankind fell From sin to grossest level. Creation groans, ah! who can tell The myriads who have sunk to hell. Because of this same Devil,

Mankind have fought so long for peace, They've formed a curean bevil, Wby don't Re cause of sorrow cease?-Why don't the Lord his church release? --

Estherville, lowa.

Death of Mrs. J. S. Fuller.

Mrs. J. S. Fuller, a lady widely known in Chicago and throughout the country, died at her residence, No. 8 North Ada street, on Fri-day evening, the 5th inst., in the 6th year of her age. The mere announcement will carry grief with it to many hearts, for Mrs. Fuller was indeed a remarkable woman—remarkable for virtues, that, though unostentatious, were rarely to be found in this selfish world. She was born in Philadelphia, in 1812, and from thence moved to Detroit in 1830, where she resided until 1858. In that year she came to Chicago, and here have her days of usefulness been passed. It is probable that no one woman in the northwest has performed more laborious services for Chicago's sake, than Mrs. Puller.
As one of the first directors of the Soldiers' home; as traveling solicitor in behalf of the Sanitary commission; as one of the founders of the Old Ladies' home; indeed, as a champion and advocate of nearly all the charitable institutions of Chicago and the northwest, Mrs. Fuller's record is one that will stand, as a permanent monument, in honor of her memory. During the trying period of the rebellion, while her two sons were at the front, this good woman abandoned her household duties, and night and day, at the Boldiers' home, on the lake front, ministered to the wants and necessities of those who needed, as they had never done before, the motherly care and kindness that she was so free to give. 'Bince the war, she has sought out the poor and suffering wherever they were to be found, and many a weary soul has been made happy through her tender ministrations. It is such as these who will drop a tear of sorrow when this death notice meets their eyes. Mrs. Fuller was buried at Rose Hill, on Tuesday last, and a large concourse of mourning friends, relatives and sympathizing neighbors followed her remains to the grave. Indeed, she was a true, active and outspoken Spiritualist.

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An Interesting Work.

THE BHAGAVAD GITA, or a discourse between Krishna and Arjona on Divine Matters. A San-skrit Philosophical Poem translated, with copi-ous notes, an introduction on Sanskrit Philosophy, and other matter. By J Cockburn Thom-son, member of the Asiatic Society of Erance, and of the Antiquarian Society of Normandy Published by the Kriticio-Pintosornical, Phys. LIBHING HOUSE, Chicago. Price \$1 7%

This is an unusually interesting publication. Mr. Tuomson has rendered good service to the more thoughtful class of readers. There is a peculiar charm about ancient liferature of the profounder sort. Ideas belong to no clime or climate. They are ever the same; yet never the same. Intrinsically they are unalterable; but in application they have a wide range and an almost endless variety. The old Hindoos were an intellectual people. The poem before us is probably older than the time formerly fixed in Coristian chronology for the creation of the world. It breathes a lofty spirit of un-selfish devotion to good objects. The key to its philosophy is contemplation and self-negation. The underlying weakness of Indian civilisation was the idea that man's spiritual nature required an unustural and demoralizing degradation of his physical nature. Bhagavad Gita presents this view of life in its best phase, but even thus it shows plainly the potency, as Prof. Tyndall would say, of the downfall of Hindostan. The early Christians, as well as the Stoics, were poisoned with this heresy. Gradually Christendom is outgrowing it, and perhaps there is danger of going to the other extreme of epicureanism. On its surface Brabminical elevation above the human appetites and passions is very lovely and ennobling; but the experience of nations proves that an insult to nature is pretty soon to be terribly resented.

We can not refrain from complimenting our townsman, 8 8 Jones, who is in reality the RELIGIO PHILOSOPHICAL PUBLISHING HOUSE, upon giving to the public so excellent a book The last volume received from that source was utterly worthless, but this one is grandly useful, especially as it is thoroughly indexed -Chicago Evening Journal

From the French.

BOOK OF MEDII MS; or a Guide for Mediums and invocators. Containing the special instruc-tion of the addition on the theory of all kinds of manifestations, the means of conmunicating with the invisible world; the development of medium-hip, the difficulties and dangers that are to be encountered in the prac-tice of Spiritism. By Allen Karde: Translated from the French by Emma A. Wood. Boston Colby & Rich, pp. 158, 12mo. For sale by the RELIGIO PHESSIPHICAL. PLACEMENT. HOLES.

REVIEWED BY HUDSON TUTTLE

APan Kardec is the master of the French echool of Spiritualism, or Spiritism, as he designates his system. We greatly prefer the former title, as it stands opposed to Material ism, and if discarded by religionists, at once consigns them to that side. Spiritism is esconsigns them to that side. Spiritism is especially applicable to the belief in reincarnation, and designates that phase of the Spirit ual Philosophy. In the present work Mr. Kar-dec does not introduce the discussion of his favorite theory, but it underlies all his thoughts, which hinge and turn on that peculiar concep tion of spirit existence. Bo far as this is true his reasoning, if he may be said to reason, is

The translator has performed her work well, but she could not change what was ordinary wood into more precious substance. Kardec was sincere; he was honest. He seems wholly wanting in the ability to condense his thoughts or clearly express them. His thoughts them selves never are well defined in his own mind Instead of condensing, his method is to ex-pand and classify, and draw nice distinctions where none exist. They who expect to find in the book, as stated on its title page, the philosophy of the various phases of mediumship, explanations of the phenomena, or any certain method of attaining mediumship, will be woe-fully disappointed. He deals in the most wague and uncertain utterances, and succeeds in leaving his readers more confused than when they began. Thus speaking of the perisprit, or what may be called the spirit-

body, he says:
"This semi-material envelope in the human form constitutes for the spirit a fluidic vaporous body," etc. What meaning can be extracted from such phrases as "semi material, or "fluidic vaporous," we are at a loss to dis cern. He considers his discovery of this per sprif to have marked an era in Spiritualiam, yet that such a perisprit exists depends entirely on his ipse dixit.

Granting its existence as proved, he is able to dispose summarily of all phenomena. Thus be accounts for "double presence" in this wise:

"When he [the subject] is completely dematerialized by his virtue, when he has elevated his soul towards God, can appear in two places at once," etc. What is explained by this sentence? Nothing. Can a man be "dematerialized" by virtue, or in any other manner? Those who have been the subjects of this strange phenomena were not peculiarly virtuous. Such are fair illustrations of Mr. Kardec's manner of demonstration

We alluded to his weakness in classification. and exemplifying. As one of many, we give his division of mediums: First division, Imperfect Mediums, divided into classes, as follows: Obsessed, Fascinated, Surjugated, Triding, Indifferent, Presumptuous, Haughty, Cassardible Mercanary Ambitious Lieuteent, Susceptible, Mercenary, Ambitious, Insincere, Egotistic, Jealous. Second division, Good Me-diums, divided thus: Serious, Modest, Devoted, Certain. Each class calls out a lengthy disquisition, and the whole is as valueless as dividing a pile of sand into classes, according as the grains had differently formed angles and

The next error which meets the attention is his idea that spirits byve a task-master and only act as "permitted." He constantly uses this word. The spirits with whom he converses are able, or "nable, as "permitted." If the Spirit-world is governed by such an arbitrary despotism, it is assuredly most undesirable. If a applicable of the spirit has not arbitrary despotism. If a spirit has not attained a certain elevation, it is compelled to become reincarnated.

The higher spirits determine, or else G d.
The next fundamental idea is that spirits act as superintendents and creators. Thus speaking of the death of the animal, he says: (ii) is immediately utilized by spirits charged with such cases," etc. Extended, this notion sweeps away all organic laws, and substitutes the direct action of spirits. The doctrine of reincarnation, with these ideas of "permis-sion," and direct interference takes the world out of the control of inherent and unchanging laws, and gives it into the hands of spirits more or less elevated. It transforms every event into a miracle, and makes Science im-

possible.

The style of the book is without literary merit, vague, confused and wandering, yet occasionally the author rises out of the mars and utters a clear thought. He is not uninterruptedly involved in the fog of the perisprit. It would be difficult to write a book of 500 pages and not state many truths, and outside of his peculiar theory Mr. Kardec had arrived at a very just understanding of the spiritual philosophy, and few objections can be urged

His educational prejudices against him. strongly affected his views and colored the

communications he received. In the last chapter the following paragraph occurs, which has especial significance at the present time:

" The Medianimic [mediumistic] faculty, even restricted to the limit of physical manifestations, was not given to make a parade on the platform, and whoever pretends to have at his orders spirits, to exhibit in public, may justly be suspected of charlstanry or jugglery more or less skillful."

In our ignorance of the conditions essential for success, physical and spiritual, it is pre-posterous to promise any set occurrence at a spirit circle. They who do so, and obtain unvarying "manifestations," manifest fraud by

the certainty which attends their scances!

Had these 458 pages been condensed into one hundred, much ink and paper would have been spared, and the readers not been compelled to wander over arid wastes to taste the springs that here and there break forth. The Medium and Daybreak, of London, publishes a stand-ing column of "rules for the formation of circles," which contains the gist of this whole

The translator, in her preface, says that she has received in her task invisible aid, and not only affirms the purity of life and character of Mr Kardec, but exalts his attainments in spiritual science. His character was noble and unblemished, but the latter claim to science can not be entertained. His method is the antipode of the scientific.

The book is valuable as a contrast to the spiritual philosophy enunciated in America. It shows how the two great streams diverge under the influence of race, and the beautiful unity which underlies the most diverse enunciations dependent on the unity of its origin in the Spirit-world.

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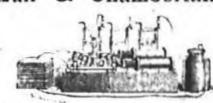
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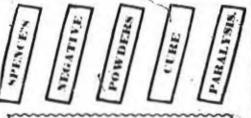


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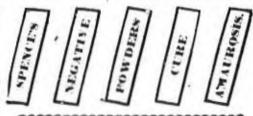
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CEICAGO, SATURDAY, MARCH 5, 1875.

AN OLD WRETCH!

His Letter Answered by a Horrible Massacre in Mexico!

MR S S. JONES -Some time seo I sent for your paper on Irial for three months. The second number, Jan. 16th, contained an article that plainly showed your cloven foot. The one I refer to is headed 'Catholicism," on the fouth' page. If you had the power you would be a Bismarck in this free country; but no, sir, you never shall send your Infidel paper to Bismarck, during the time I paid for Rest assured, sir, the Catholic church will live to see you and Bismarck buried. We had in times gone by more powerful men to con-tend against than S. S. Jones, yet we still live. J. B. MECHAN.

El Paso, Wis.

Any one can readily see the spirit of intolerance permeating the above letter. Its hydra-head is plainly visible. The world has already suffered much through the instrumentality of Catholicism, and we have no doubt it will continue in its evil course in the future, as it has in the past. That it will outlive Bismarck, or the editor of the Journal, we have no doubt-so will selfishness, licentousness, bigotry, superstition and ignorance. Although it has lost its prestige in Italy, Spain, France and Germany, it is still a power in the land. Shorn of its greatness and grandeur at Rome, it seeks the free soil of America in which to plant a disturbing element. Here It tries to crush our magnificent free school system, and subvert the true principles of a free government; in so doing, however, it is met with the combined opposition of the various Protestant Churches, and in this respect at least, they are doing a good work.

In Europe, however, the Catholics seem to exert more power than here, and will no doubt continue their machinations until shorn of all their influence. Gladstone comprehend the situation exactly. Bismarck's keen vision discerns their plans for self-aggrandizement. and thwarts them on all sides, even escapes from the assassin's hand, who is animated with zeal to serve his religion by killing its bitterest

Gladstone, the Anti-Papal League in England, and the Government of Brazil, have discerned their intolerant spirit secretly moving among the people in a manner calculated to excite alarm.

In Canada they absolutely refused to allow a heretic to be buried in the Catholic cemetery, though the deceased owned the lot. The civil authorities took the matter in hand, and decided adversely to the priests.

They make ostentatious pilgrimages to Lourdes and LaSalette, in order to give themselves prominence in the eye of the world; they caused, according to the statements of Biamarck, the war between France and Germany. In 1771 thirty conspirators assassinated Stanislaus Augustus, the King of Poland, first making the following oath: "We, excited by a holy and just zeal, have resolved to avenge the Deity, religion, and our country, outraged by Stanislaus Augustus, the despiser of laws both human and divine, the favorer of atheists and heritics, and do promise and swear before the sacred and miraculos image of the Mother of God, to extirpate from the face of the earth Mim who dishonors her by trampling on religion."

The same cruel intolerant spirit that existed in 1771 among the Catholics, has its counterpart at the present time in Mexico, as you will see by reading the following.

THE RELIGIOUS MASSACRE AT ACAPULCO, MEXICO.

[From the San Francisco Afts, Feb. 11.]

By the steamer Montana, which arrived from Mexican port on Tuesday, came up from Acapulco, on his way to New York, the Rev. M. N. Hutchinson, Superindent of Presbyterian Missions in Central and Southern Mexico and Treasurer of the entire Mexican mission-apy field. He is the gentleman who was tem-porarily ministering to the Protestant Reform congregation at Acapulco at the time the at-tack was made upon the congregation, which resulted in the murder of a number of its members; and from him we obtain the follow-ing particulars of the shameful outrage:

rotestantism has made rapid progress

Mexico, there being now many congregations organized in the City of Mexico, Vera Cruz, and other cities. In Acapulco, until a comparatively recent date, little or no missionary work had been done. About four years ago the agent in Mexico of the British and For eign Bible Society. Mr. Butler, visited Aca pulco, offering for sale the Seriptures printed in the Spanish language. One Pranco, a shoe-maker of a thoughtful turn of mind, was at the time in serious doubt regarding the Cath olic religion, in which he had been brought up. He purchased a Bible, read it, and found therein what seemed to him sufficient ground for abandoning Catholicism and embracing the reformed religion. He read the sacred book to a few of his friends in the same class of life, and gradually drew around him a little body of believers in Protestaniam. About a year ago this movement received

AN IMPORTANT ACCRISION

in the persons of Don Procopio Diss, editor of a local newspaper a member of the State Con gress, and a man of more culture than those who had hitherto accepted the new lights. The meetings of the little company were transferred to the house of Senor Dias, and were continued, quietly but effectively, until the little congregation had grown to membership of about fifty men and women. They determined to organize a church, and sent commission of three persons to the City of Mexico, to request the assignment of a minister to take charge of their movement. Mr Hutchinson gladly received and encouraged them. Special meetings for prayer and consultation were beld; but Mr. Hutchinson had no one to send them, and after due deliberation, concluded to go himself, organize the congregation and spend about one month with them He reached Acapulco on the last day of 1874. He commenced holding services during

THE WEEK OF PRAYER,

and considerable interest was mulifested, al though the movement was conducted quietly and without any effort to force a new doctrine on the attention of the people. building formerly occupied as a Catholic chapel, but more recently as a storeroom, was purchased and fitted up as a church, and the services were transferred thither from Senor Dias' house The ser ces were continued throughout the week of prayer and for the three following weeks, Mr. Hutchison preaching every evening in Spanish, and the congregation entering heartily into the singing of Spanish bymns and the si was organized by Mr. Hutchinson, fifty three members making a profession of faith, and taking part in the Lord's Supper A very encouraging spirit was manifested, and Mr. Hutchinson felt rewarded for his close and earnest labors in the new field, and forsaw a prosperous future for the new church. His month of labor was ended on Sunday, the 24th of January, and he was left, as may be supposed, in a somewhat exhausted condition

THREATENINGS

Soon after Mr. Hutchinson sppeared in Acapulco, there were threatenings which portend ed mischief to him and the movement which he had come to organize. Many of the ignorant and intolerant class of Cathorics looked with ill-concealed anger upon the effort to estab lish a Protestant church in their midst, and made frequent threats to violently oppose its consummation. After he had been in the city about two weeks, he was advised one day by an American member of the congregation not to attend the services that evening, his informant's Mexican wife having been warned to keep her husband away, as it was intended to attack the church at that time. were held as usual, however, and nothing out of the way transpired. On several occasions stones were thrown against the doors and windows of the church; but, beyond this, no hostile movement was made, and throughout the month the services progressed uninterrupted.

AN INTOLEHANT PRIEST.

The intolerant feeling which prompted at tack was doubtless incited greatly by the preaching of the Catholic cura, who, in all his addresses from the altar, as well as in his with his people, bluerly de nounced the Protestant movement So violent did his course become that the authorities found it necessary to warn him that if he continued to incite his flock to lawless proceedings, he would be prosecuted, under the provisions of the new law of reform. He is said to have answered that he would persistently denounce the heretics, and if arrested the faithful indians would rally from the surrounding country and rescue him. It was also rumored (but this has not been verified) that the curs advised these Indians that the time had come to suppress the Protestant congregation, before it increased in strength.

THE MASSACRE

On the evening of Tuestay, Jan. 26, services were held as usual, but Mr. Hutchinson was so unwell that he did not attend. There was no unusual indication of hostility on that day; but, after the family in which Mr. Hutch hason was stopping had gone to church, he felt a presentiment of trouble, and locking the doors of the house, in which were, with him, bis servent and some children. His presenti-ment proved well founded. After a little a party of men came to the house, and one of them was heard to ask his companions; "How shall we discover who is inside?" Presently, however, a messenger came up and told them that all the inmates had gone to the cherch. ' Mean while, at the church a scene of horror was being enacted. Shortly after the services began, a few man came quietly in-and one young Indian, with his left arm wrapped loosely in a scrape, in which was concealed a machele, walked up the sisle toward the deak, where Senor Dias was. Arriving there, he suddenly darted at the Senor, and lunged at him his machete. Immediately everything was confusion and contention.
The Indian's companions rushed into the fray; and the main body of the assailants began to pour in from the outside. Members of the congregation rushed to the door, succeeded in closing out a portion of the crowd. An American, (an old resident, the same whose wife had been warned two weeks before), believing he would have influence with the mob, went outside to harangue them, but was at once shot and killed. Another member, also was shot on the outside. Inside the church.

A HOT FIGHT RAGED.

The young Indian who had begun the fray, shouting, "Death to the Protestants! Long live the Catholics!" attacked Bener Dias. wounding him three times in the head, and cut away two fingers of his right hand. The Senor's wounds are very serious.

The wife of the American who had gone outside to his death, was the first to spring to resist the attack. She drew a pistol and shot down the Indian; and throughout the melee she continued to fight like a tiger. The assilants were armed with machetes, and slashed right and left, cutting down a number of persons, besides demolishing the organ and pulpit. Many in the congregation, however, were also armed, and they offered a determined and fleroe resistance to their assailants: After the fight had progressed some time, the garrison

of the city, numbering only about one hun-dred soldiers, arrived on the scene, and suc-ceeded in quelling the disturbance. They arrested about fifty of the attacking mob, and marched them off to prison. The rest of the mob'es caped.

THE DEAD AND WOUNDED.

Besides the two members of the congrega tion killed at the door, three others were killed and ten seriously wounded, one of the latter dying next day, making six deaths in all.
The Chief of the Police, who, with all the members of his family, belonged to the congregation, received four wounds. Of the assailants, two were killed outright, and the Indian who attacked Senor Dias died on the following day from the pistol wound inflicted by the intended Maryan wounds. by the intrepid Mexican woman, whose brav ery has been already mentioned. A number of them were wounded, but escaped to the mountains. It was afterward rumored that their wounded numbered thirteen, of whom live died, doubtless from exposure and lack of

AN INQUEST IN PROGRESS.

Mr Hutchinson, having providentially es caped, as it somed a suil falt to be in danger, and was advised to seek refuge on the Ida Lillie, an American coaling vessel until the arrival of the steamer Montana, on which vessel he took passage for this city. The President, Lerdo de Tejada, sent him word that he would be furnished with an escort to the City of Mexico; but, as the rood is but lit tle better than a trail, Mr. Hutchinson decided to return to this city and proceed to New York, to represent the condition and needs of Protestantism in Mexico, to which country he will soon return, to join his family, now in the City of Mexico.

Prior to his departure from Acspulco, Mr. Hutchinson learned that the small garrison had been reinforced, on the 1st of February by the arrival of Gov Alvarez with five com panies of State troops, as well as by one regi ment of Federal troops, another regiment be ing promised An investigation of the affair was in slow progress; but there was an evident design to thoroughly sift the matter, and apply strictly the provisions of the new law of reform. No additional arrests had yet been made; but it was probable that there would be in a short time. The new law had been amended, subsequent to the assassination of the Rev. Mr. Stephens, 3h : Protestant missionary, to cover the case of priests inciting their comprunicants to deeds of violence by bitter and incendiary hardngues, and it is possible that, under this law, the cura of Aespulco basere this been called upon to anwer for his part in the inception of the cruel massacre.

Members of the stricken congregation sent word to Mr. Hutchinson that they were in nowise cast down by the persecution to which they had been subjected, but would continue in their profession of faith to the end; and he has full confidence that Protestantism will grow and expand in Acapulco. The blood of these martyrs will be the seed of their church, from which shall spring goodly fruit

Jesus and the Journal Accused of Blasphemy.

WATERLOO S. D. C. N. Y. F. B. 10, '75.

MR S. S. JONES D. C. Ser.—At the request
of a lady friend, whose family are Spiritual
ists, I subscribed for the RELIGIO PHILESOPHI-CAL JOURNAL for three months, which have now expired; and I write to ask that it may be discontinued for the future. I should be glad to be able to believe in a part of Spiritualism, but educated as I have been, I can not read so many tilings in the Jounnal, where Jesus Christ, the Savier, is spoken of so blasphemously (as it seems to me) without a thrill of terror! If such men as Rebert Dale Owen are deceived, and the Bible is true, the penalty which is pronounced on him who shall " take away from the words of the book of this prophis fearful. It would at least be in better taste to avoid using such opprobrious terms when speaking of those whom so many are taught to reverence. If Spiritualism is true, it does not need to be built up by pulling down another faith, and the effort to do this is, in fact, a decided hindrance to its success

One of my children, a few hours before her death, spoke of the "many dear friends she had in Heaven," and said that " saints are ministering spirits, the Bible says, to those who are heirs of salvation, and perhaps my little brother (deceased) will be my ministering spirit, and come with my Savior when he comes for me."

A few hours after, while conversing quietly and in the perfect possession of her reason she exclaimed, "The Savior has come for me! Mother! mother! I see the angels too! Oh! how merciful God has been to me!" etc. The room where she yielded up her spirit seemed like the "very gate of Heaven," and I have never doubted the presence of the Savior, or the brother and other friends. I can not separate them. If one came, then all came.

By and by, when Spiritualism is further developed, and these miserable impostors are exposed, I may again become a subscriber, but one can not compel faith. Excuse the trespass on your time. Respectfully, , Mrs. . . .

PROM THE ABUNDANCE OF THE HEART THE MOUTH SPEAKETH

We deeply sympathize with the sister who penned the foregoing. From early childhood she doubtless has been taught, and has most sincerely believed, that the gentle Nazarene-Jesus-was the man of sorrow, who took upon himself the sins of the whole world, and suffered martyrdom upon the cross to make propitiation for sin, that the wrath of an offended God might be appeased towards all who believed and confessed him as "our Savior."

It is a terrible thought that the Almighty is angry with all mankind, and that his wrath can only be appeased with the endless torture of every human being.

There are millions of terror-stricken souls besides our sister who believe that but for the terrible sacrifice made by "our Savior," they would be doomed to never ending torture in the lake of fire and brimstone, where the worm dieth not and the fire is not quenched but where the smoke of their torment ascendeth upwards for ever and ever.

Believing this, how gloriously beautiful, how lovely and majestic, how inexpressibly good must be our Savior, who has descended from the throne of a god to become incarnated in the flesh, there to suffer an equivalent of torture to the never-ending torments of the whole human family damned in Hell, and that none but those who believed can escape the just penalty of God's offended law.

Who among all of God's created beings that fully comprehend the terrible penalty that awaits each and every one, and at the same

plan of salvation," in which He himself became incarnated in the firsh for the especial purpose, (which he ordained before the foundstion of the world.) of suffering infinite torture to placate his own wrath, will not feel deeply grateful to him, first, for his or her existence, and secondly, for endless happiness purchased at so great a sacrifice on the part of that Deity who is the author of their existence?

While penning lines for the Jounnal can it be otherwise than a fact that our whole soul is filled with gratitude, being fully assured that God gave us life, and long before that laid the foundation of a plan for our salvation through the blood of a "risen redeemer," who was none less than Deity incarnated? And when we contemplate that children are taught to love and revere him as "our Savior," with all of the horrors of Hell torments for the demons damned. first, for the sins of Adam, and secondly, for unbelief, portrayed to their lively imaginations as a veritable truth, is it not a burning shame for the RELIGIO PHILOSOPHICAL JOOR-NAL to be guilty of blasphemy by raising a doubt as to truths so well anthenticated as are the fundamental principles upon which-acctarian Christianity is based?

Taking our correspondent's view, from her standpoint, "educated as she has been," the terrible threat "pronounced on him who shall take away from the words of the book of this prophecy," is fearful!

And, indeed, we wonder not that she says, "I should be glad to be able to believe in a part of Spiritualism " That part would be its philosophy which robs the Deity of that attribute attributed to him by Christ, ians, which, if true, renders him the most to be detested of all tyrants. It would be that other part of the Philosophy of Life, Spiritualism-which ennobles the character of Jesus by making him a man of a most superior type, . and a teacher of moral ethics, based upon the great truth that mankind are saved from the sorrows incident to evil deeds by ceasing to do evil, and learning to do good to their fellow-

This view of Spiritualism is so ennobling that we wonder not that our sister would like to embrace it, but we do marvel that any person of ordinary good sense should take exceptions to it.

We would not take away the faith that our sister has that the "Savior" came to receive her beloved child at the portals of eternal life, as she, the jewel, was leaving the casket. As one thinketh so is he-happy or miserable.

The little girl was happy in the thought that her Savior would come with her little brother to receive her at her decease—the loving mother was happy to know that her child was so received.

The Rev Moses Sherman's wife was of the belief that Jesus alone could cure her. When the spirit through the mediumship of Mrs. Robinson did cure her, and she felt his presence, she thought it was Jesus, and gave him the praise. It is well the fact of spirit comintinion is established. It matters not whether it was Jesus or the grandfather of the child that came with her little brother to conduct her to the evergreen shore of the Summer Land, any more than it mattered whether Jesus or Dr. Butler, an intelligent healing spirit, cured the Rev. Mrs. Moses Sherman, of Piermont, N. H. The angelic ministration is verified in both cases. So that even the revilers are made to bear testimony to this great truth of spirit dommunion.

But a word in answer to the charges of blasphemy. The RELIGIO-PHILOSOPHICAL JOURNAL is as clear of just complaint on that score as was Jesus, when charged with the same. 'He only showed the falsity of theological dogmas, sometimes by the severest sarcasms against the Pharasces-we do the same, and for a like purpose towards self-conceited Pharasees of the Christian dispensation, "who encompass sea and land to make converts," to an old an effete system of theology. In that sense only can we be charged, and in that sense our company is noble. No one can revere and love the character of Jesus more than ourself.

QUESTIONS AND ANSWERS.

Comments Intended for Those Whom the Coat Fits.

BUBLINGAME Kan., Feb 18th, '75. BRO. S. B. JONES -I'm indignant-no Jour-NAL this week. Is it the mail's fault, or your fault, or perhaps it is my fault? Well, here is the pay, postage and all, up to Jan., 1876. 1 can borrow the BANNER and lend the JOURNAL, but I am not mean enough to borrow two papers. I did not think you would stop the Journal on me because I was a little in arrears, when I offered to overpay you when I made my last payment, and you would receive only to the end of my year. If you have stopped my paper because I am three months in arrears, I shall think it very mean of you. for you know we have had the seven plagues of Egypt all at once this year.

Yours truly, · JAMES ROGERS.

held in such high estimation by you that its failure to reach you for a single issue arouses a spirit of inquiry into the cause. The Journal has never falled to go into the

We are glad to know that the Journal is

U. S. mail in due time each week during the whole time of its publication, the week of the great Chicago fire not excepted.

While we think it very wrong for subscribers to keep us out of our just dues, we last fall stated that those who had had their crops destroyed by the grasshoppers, and shose who had become embarrassed by reasons of their property having been burned up, would have a year's extension given them by informing us of the fact. That nor any other promise by us made, do we intend to violate.

We can not account for the Jounnal's not reaching you last week. Perhaps some other person has got in possession of it. If so, it may serve as a missionary for his conversion. time can grasp the infinite wisdom of "God's We have credited you for the money sent, and

send you a copy of the Jounnal to supply the

place of the lost one. We know the names of several that owe us for amounts on subscriptions that are too much for us to lose, that have a worse reason for not paying than the grasshopper plague. It is the

plague of negligence, and our forbearance. While many would deny themselves of seven meals of victuals a week rather than be in debt for the Journal, that class would allow their accounts to accumulate from year to year without making a single effort to pay the most sacred of all indebtedness-s newspaper indebt-

And some of that class are mean enough to skulk behind a postmaster's notice of "Refused!" Great God! what must their spirit friends think of them-and what will they think of themselves when they get to the Spiritworld and find it indelibly imprinted upon their foreheads, to be read by everybody, "I cheated the publisher out of his just dues for my newspaper; I dodged behind a postmaster's notice, 'Refused,' because I was ashamed to write, and too mean to pay the indebtedness "

IN A BOX.

A Matter of Fact Which has an Explanation - The Medium "Boxed" by Material Conditions.

The Spiritual Scientist | f B stom, says:

"In our last issue appeared a report of a seance held at the rooms of Dr. Storer, in which it was made to read that a new medium, who had made his appearance, possessed the power to pass through a solid substance,—his particular forte being to pass himself into a closed and sealed box

"The editor of the Scientist declined to attend the seance in question, having no faith in the parties who were supposed to possess this power. The supporter of the supposed medium-one Miss Lillie-had been so often exposed, and made to appear in so ridiculous a light in the Boston Herald and the evil done by such fraudulent manifestations is so glaring an injury to the cause of Spiritualism, that we refused to attend; we effered as an excuse a disblief in the powers claimed, and contended that if the manifestations were genuine a feeling of/distrust would tend to weaken, if not destroy the harmony which should characterize a tost circle; therefore we preferred to await developments.

"The report which appeared in the Scientist, was furplaked by one in whose judgment we have the greatest faith; indeed, the majority of people participating in that scance felt that the conditions were unquestionable. But the phenomena was so wonderful, and performed so easily, at all times, that suspicion was aroused as to the construction of the box; and it was decided to put it to even more severer tests before endorsing it to the public as a

sptritual performance. "On Friday evening, Eeb. 5th, another party had gathered; the programme was similar to that described last week.

"The medium insisted on the conditions usually required at physical manifestations, and was thereby enabled to make the most of his natural genius; but for once he was in too much of a hurry; he got into his box, but unfortunately he did not close the door through which he went, quite so neatly as usual; the corner of one end was not quite flush with the side piece; sharp eyes detected it, and suspicion was rendered a surety; the box contained secret springs, and it was determined that the company present should fully understand how

they worked.
"The box which appeared so perfect was soon in the hands of the committee. Martin. the medium, who was inclined to become physically demonstrative, was put on an anxious seat and held there by four of the company. Miss Lillie, who wanted to faint, was told to fain in the entry, where there was plenty of room and air. Screw-driver in hand, it was attempted to remove the screws at the end of the box. They turned freely, and were easily pulled out with the fingers.

' Martin now saw his occupation, or certainly his reputation, as a medium was gone, and expressed his willingness to explain the modus operandi of his manifestations.

'When placed bound in the cabinet, it was his custom to cast off his bonds, open the end of the box by removing the slide screws, passhimself into it through the trap end, and shove it back in place, put out his hands through the air hole, replace the slide screws, and call for a light; he would then of course be found in the box. The numerous threads and cords which had passed over the sides, top, and bottom of the box were of course intack. If the ends had been sealed his "conditions" wouldn't have been right.

'Such, in a few words, is the history of one attempt made by Spiritus lists to detect and expose bogus mediums, and yet these same parties will probably hold forth as before; they will give their physical manifestations, bogus tests, war dances, and other ridications per-formances under the guise of Spfritualismcalling themselves spiritual mediums."

Certainly they will continue to perform as before, the same as the Holmeses. You wouldn believe the statements of Dr. Child and Robert Dale Owen, nor will we believe your statement. Some old granny should be sent to-investigate the truthfulness of your charges, and who will be able, no doubt, to get up a counter report, and lay your informants in a lie. The first prime old dunce that comes along, we will send to investigate this expose published in the Scientist, and he will be able to prove that Martin is a genuine medium, inclined, when conditions are not favorable, to counterfeit the manifestations.

MR. J Young sends \$3 60 to this office, but gives no post-office address.

In answer to several subscribers' inquiries as to the whereabouts of Dr. J. R. Newton, we can only reply that we do not know

MISS DORCAS E. PRAY, Augusta, Maine, clairvoyant and speaker desires to make engagements to lecture.

A LETTER would reach Mrs. Hollis, the medium for physical manifestations, if directed to Louisville, Ky.

MR. PERBLES speaks in Chicago during March. His lectures are always highly inter-

MRS. BLAIR is still in the city painting her beautiful bouquets, which speak as elequently for Spiritualism as words that fall from the most graceful orator.

Philadelphia Department

HENRY T CHILD, M. D.

Subscriptions will be received and papers i say be obtained, at wholesale or retail, at our Race St., Philadelphia.

The Spirit World.

A DEPARTMENT FOR COMMUNICATIONS FROM THE INNER LIFE

(For some time past unappril friends have been urging me to add to the Philadelphia Department, one in which they may have the opportunity of sending their thoughts to the world. The extended circulation of the Jauranal furnishes the means of Reaching more individuals than

furnishes the means of Fearning more individuals any ofher paper on Spiritualism.

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

H. T. C. I

Communications Through Katle B. Robinson, of 2123 Brandywine Street, Priladelphia.

THE D HR PARKER

If the people fittis world would stop and listen for a moment, they would find that all these spiritual manifestations, and in fact all the religious beliefs of the world, are controlled and directed by one supreme power, and that some persons are led to do just as the parties you have spoken of, because there we an aim and object in the controlling power that governs your world, and this that seems like a terrible cloud that rests upon Spiritual ism, is to go forth and be one of its brightest stars, for almost all the people have locked upon this sut ject, and have had a chance to read something concerning Spiritualism, and the true and noble defenders have come forth, and have written out the tests that they have received, and they are attracting the attention of the people in such a way that they shall see there are facts of importance to all man-kind in these communications. We know that the time is not far distant when the materializing power shall come to the people of earth, not only through public mediums, but through others who have never been before the public. They will be seen in broad, open daylight. We tell you, friends, that the hour is advancing for these things I have promised myself, through one of the best mediums in this country, that I will materialize, if she lives long enough, and stand upon the platform in Boston.

I say to you that the cause of Spiritualism is certainly to be more progressive, to do more good in the years 1875 and 1876 than it has ever done. If there are mediums, as we know there are, who will yield to the influence of lying and deceitful spirits, and we know the atmosphere is filled with these, if any will do this for the love of gain, or for fame, or any other selfish feeling, they are certain to have their downfall. We know that there are mediums who are honest and truthful, and whorde not open the doors for any evil spirits to come through them They will not yield to temptation, though starvation might stare them in the face. We know that when the sifting process which is now taking place has done its work, these will come forth with far greater power than has ever yet been mani fested, as Jesus declared "the things that I do, and greater things shall ye do." Follow his example who was humble in his mis-sion; who went about doing good to the bodies and souls of men; who sometimes said he had not where to lay his head; who never sought for position or wealth, but ever strove to do that which his noble guides bade him.

My aim in returning and controlling Mrs.

Conant to speak to the perple of Boston, has been for a good purpose I was liberal in life, and am still more so now. I know that you as pioneers in Spiritualism have had many trials, more than you will have in the future. can see that your Journal and the dear old BANNER OF LIGHT have their influence in many homes and hearts, and the thoughts that are written in these Spiritual papers are read by many of the people, and much better appreciated than they were formerly. My spirit hovers over dear old Boston, and I know there are people in the church and out of the church who recognize the influence of the free religion that I felt it right to preach when I walked among men. I look back now and see that I was a medium, inspired at times by a class of spirits that were determined to speak the truth in earnest, and without fear or favor, through my organism. I did not recognize Epiritualism while I lived on earth. It was but for me. I had my appointed work, and could not have done it so well if I had been diverted by the investigation of so great a subject. So while I did not oppose it, I took no particular interest in it.

The work of Spiritualism must go on, though there has gathered into your ranks many radical and fanatical people. They will find by and by that they must have patience; that the spirits require law, harmony and patience that the conditions may be more perfect in your seances. I am pleased, as this is my first visit to your circle, to send some thoughts to the world. I have often done this with Mrs. Conant, and have become familiar with her. I know that she is held for a beautiful and important purpose in the earth-life. Bensitive, and weak, and weary at times, yet her reward is sure, and although some may not appreciate the truths given through her medium ship, they are appreciated by the angel world, and will be still more by the people of this life as they learn to understand this truth. I love to see the people advancing; it gives us better opportunities to come to them. I shall be glad to give a description of my home in Spirit-life.

RMMA MANSFIELD, OF CHARLESTOWN, MASS.

I understood something about Spiritualism, and had received communications before passed to Spirit life. I was sick a number of years, and did not enj y life, but was bappy when the form was laid away and my spirit found rest. I have a great deal of love to send to the dear ones who were so kind to me. I would like you to say to George that I am often by his side, and I see the circumstances and conditions that have controlled him, and the struggles he has had to pass through, even since I passed to Spirit-life. For his kindness, and for the love of his mother and the sweet influences of my child, I often 'cel 'thankful as they come to me in the spiritual world. I know I am remembered. I think it is beautiful when the door is opened and we can return and communicate with the friends we love. have communicated through some mediums. but as I once knew this medium, I have tried ever since your circles were formed, every Thursday morning, to meet you here, and have waited patiently for an opportunity. I feel thankful for the experience I had. I am permitted to watch over the dear ones, and I know that they realize Emma's presence in the home circle. I have seen them scattered, yet I know that we shall all be brought to-

gether, and when they have done with this

life Emma, bright and beautiful, shall meet them here, where in one unbroken chain of love we shall wander together, with no anxious care to oppress our minds. What a place of love; what a beautiful home I shall be able to prepare for those I love. Oh! it seems to me there is a beautiful light, and when I see that light it brings me home to the olden times, and I am happy I want each friend that knew me and watched over me in my last hours of sickness, to remember that I will repay them, even as I would come and bless this medium whom I knew when in life, so would I bless you all, and say that I feel thankful as I look around and see you

HENRY CLAY MALONRY

It seems to me my mether is to Newbury port, Mass. Her name is Martha I would like to send her a few words. Tell ...er that I have seen the changes that have taken place since father's death, and as I know she loved this Spiritualism, and always liked to receive communications, I have come to send some thing through your paper, hoping she may see It There were so many people present that A had to wait for my turn. I am just about the happiest young man in this part of the Spiritworld, for I am always going about learning something and doing all the good I can. I see that I passed away when young because I was needed in the higher and better circle Dear mother, she worked hard and laid up money that I might er joy it. God bless her I often come to her. I want her to be careful and not listen to everybody's flattery, but do the best she can, and I shall often be near her and help She thought there was nothing good enough for me, and when I passed away sud dealy it almost broke her heart. I was buried at Worcester, but mother has made some changes since, yet I go to the old home. There is one thing that is beautiful, that is, wherever your friends go you can follow them, and, thank G.d. you can always find them. There is a law of attraction between mother and, child I was the only boy, and you see mother never loved any one as she loved me, and I will try to repay that in the Spirit world by making the most beautiful home for her. See has a great big heart. She would do anything for you, one of the best cooks that you saw, and if you were sick the same nobody in the world could help you better than she could. I feel that she will be pleased to get word from me.

God's providence is not blind, but full of

It searches all the refuges of lies, And in his time and way the accursed things

Before whose evil feet thy battle gage Has clasped defiance from hot youth to age Shall periab. All men shall be priests and

kings. -One royal brotherhood, one church made free By love which is the law of liberty!"

WHITTER

Mrs. Thayer's Flower Scance.

BROTHER JONES I have attended within the week two of Mrs. Thayer's seances, in which remarkable things occurred, and I thought a statement of what happened would be interesting to your readers

The seances were held at 27 Milford street. in this city, and were given complimentary to Mr Morse and Cooper of England.

In the first scance there was, perhaps, twenty people present besides the gentlemen alluded to. We were seated around a dining table, the medium among the rest. The gas was then turned off, making the coord perfectly dark. We sat in this way, perhaps fifteen minutes, when a light being called for, the table was found to be strewn with a great

VARIETY OF PLOWERS,

fresh and fragrant as though just plucked from the parent stems. My wife was the re-cipient of a rose bush that had been taken up by the roots, earth and all. It fell upon the table directly in front of her, and she was seated some eight feet from the medium. gentleman present received a bunch of heath. o torn up by the roots with at least a of earth upon it. There were also two sprigs of orange tree, one with leaves and a green orange nearly ripe upon it, and the other with leaves and blossoms Mr. J. J. Morse received the most singular present, it being a

BRAUTSFUL DOVE. that was found on production of the light, quietly seated on the table but a few inches in front of him. There were roses in great pro-fusion and variety; six different kinds of ferns; pinks, japonicas, and other flowers whose names we were not acquainted with.

I attended another scance on Thursday evening, which was held under especial test conditions. The windows and doors being sealed, and the medium examined by a committee of ladies before taking her seat in the circle. There were about twenty persons present: Dr. Storer was scated on one side of her, and a lady on the other side, each with their chairs on the medium's dress. The room was then darkened, and remained so about fifteen minutes. Light being called for, we found scat tered upon the table the following flowers, all fresh and beautiful: nine roses, two calls lilies, one sprig of orange blossoms, leaves and flowers, three japonicas, five different kinds of ferns, one pmk, two large calla fily leaves, two sprigs of heath, one baby's breath, four other flowers names unknown. Turning down the light once more we sat a few mo-ments longer, during which time there came

TWO BEAUTIFUL WHITE DOVES, one for Mr. Morse and the other for Mr. Cooper, of England; also a large bunch of pinks, torn up by the roots. Mrs. Carpenter had a beautiful rose-bud placed in her necktie This concluded the seauce. The conditions were as near complete to prevent collusion or deception as we could make them. We are certain that the medium had no confederate, and the phenomena had all the appearance of being genuine. Mrs. Thayer is holding circles almost every evening, and the same large quantities of flowers and fruit, and often birds, are presented.

They are certainly very wonderful and beautiful manifestations, to those who can realize their truths.

No 2 Indiana St., Boston, Mass.

SPIRITUALISM IN CLINTON, ILL. Additional Evidence of the Truth of

Our Philosophy. CLINTON III ; Feb 10th, 1875. DEAR SIE:-We, the undersigned, visited Morris and Green's seance, in the city of Clin-

EDWARD GREEN, one of the mediums, is an impressional and unconscious, while Morris is the positive medi-um. The residence is situated in the northeast part of the city, about fifty yards from what is known as the old depot grounds of the Illinois Central R. R. The bouse is a onestory structure (no cellar), 18x24, with three rooms. The room where . 13

ton, De Witt Co., Ill.

THE SEANCES ARE HELD

is 10x16; 8 feet high, with two windows and three doors. The cabinet is constructed of one half inch pine lumber. The wall forming

the other half is papered with dark wall paper THE WALLS ARE SOLID,

except the one door for entrance. A common hemp carpet, well tacked down, covers the en tire room, including also the place where the cabinet sits. The aperture in the cabinet door is about fifteen inches in diameter, a dark piece of calice dropping over it. We entered the cabinet and gave it a

SEARCHING BXAMINATION,

and found the walls neatly papered, without a break, also the floor carpeted and well tacked, precluding the possibility of any deception. After thoroughly

SATISFYING OURSELVES,

we took our seats about fifteen feet from the door of the cannet; several musical instruments were then placed in the cabinet, consist ing of a drum, three bells, a tambourine and an accordion, the door of the cabinet being then fastened. The mediums took their seats on the outside with the audience. The lamp being then turned down to twilight, in which we could plainly recognize each other's features.

THE INSTRUMENTS BEGAN TO PLAY.

The cabinet being empty, hands were seen, and also the outlines of a face, which we could not decide whether male or female A slate communication was then asked for by us, which resulted in a communication for Mr Drake from his departed wife which was highly gratifying to him and satisfactory to us. A gentleman from Bloomington then stepped up to the sperture and put his hand inside the cabinet, when it was grasped by a hand, and s pencil with which the communication was written, was pressed into his hand.

JOHN H WRIGHT, DeWitt Co. OLIVER DRAKE Clinton. S K NoneR, Stranger

-Knotly Questions for Orthodox Thinkers.

The fill oring of the to the Spiritual Inquirer a paper just started at Sandhurst. Australia

If God created an endless Hell before he created man, did he know there would be any

If God knew there would be any use for an endless Hell, must be not have created some men for endless misery?

If God created an endless Hell, washt in cluded in the works he promounced 'very

If there be an endless Hell, and it was not made before Creation, when was it made?

If there be a personal Devil, who made him, and for what purpose was he made? VI.

Can there be any such thing as Sin in

It there was Sin in Heaven, and angels were cast out, may there not be Sin again, and may not the present inhabitants be east out?

As Vin possesses Temptation of some sort, who tempted a holy angel to Sint If an Angel could Sin without a Devil to

tempt him, may we not Sin without a Devil to tempt us? If a holy Angel was tempted by surrounding evil, is Heaven a holy place?

If an Angel was tempted by evil passions, could he have been hole?

If an Angel became a Devil by sinning, was Adam's the Original Sin !

If an Angel sinned without being tempted, and a man does not Sin unless he is tempted by the Devil, can we consider the Angels superior

The same paper gives the following:

The first authentic record in print of the dead returning to this life, in New Bouth Wales, is that of a man named Fisher, who was mur dered by his neighbor, at Appln, in 1834 His sprit was plainly seen by a man at a spot where it turned out that he was murdered. On being approached, the spirit retreated to a water-hole near by, into which it disappeared. The remains of the victim were found there securely hidden; the circumstances procured A pamphlet was published giving all particu-lars, which was termed "A History of Fisher's Ghost." the conviction and execution of the murderer,

Passed to Spirit Life.

Notices for this Department will be charged at the rate of twenty cents for line for every line exceeding twenty. Notices not exceeding twenty lines published

WILLIAM C. HOWARD, parsed to Spirit life, 'rem Sol d'er's Home, Dayton, U., on the 14th inst , in his 75th year, He was a devoted Spiritualist. Who could desire more than this:

Passed to the Spirit life, Mas. MARADA HOWARD, 60. the 22nd of Oct., '74.

Having full faith in the clorious truths of Spiritua-iism, and having been much affected with disease for several years. She expressed her elf as not only wil-ling, but very anxious to deput this life.

Mas Fowler passed over the river, on Dec 14th, '74.

WE. Garliand passed over in his flet year. He was a large souled charitable man, and had such faith to the Spiritualistides of the other world, that he semetimes remarked, "I feel that I can hardly wait to go,"

All were residents of Odin.

RLISHA MERRITT, passed to Spirit-life from Nunda Stattoe, N. Y., Feb. 18tb, 1875, aged 78 years.

Station, N. Y., Feb. 18th, 1870, aged 73 years.

He was born in New Jerrey, and came is Genesee Co, this State, about fifty years ago. He has been a believer in the beautiful truths and principles of Spir'tualism for over twenty years, and was just and inevitable result of the practical appiration of these principles to his life, he was ready, and anatous to meet his change, conversing freely upon the same with all around him. He was conscious to the last and seemed, it times to have a rich foretaste of it e blissful home awaiting him, and looked upon his change as but an incident in his existence, giving his findly and friends the aweet assurances that he should crustines to exist in more refined spiritual spheres, and prowising to ald, earourage, and strengthen his aged parture, is the remainder of her journey toward her change. May the Eather of all our spirits, through the instrumentality of ministering spirits, and intermediary agencies by which he type reaches his children, assist the survivors of this now spirit husband and father, to grow and develop in those beautiful upiritial truths which were such solace and comfort to the departed one. This little couplet expressed in his own words, his dealers to exchange the natural for the spiritual:

I wish the carriage was at the door,

' I wish the carriage was at the door, . To take me to the everlasting shore." "We shall meet him in the 'Sweet By and By."

Business Motices.

Wirm all the commention attending the manufacture of some. We can not acip remarking that Dubbins' Electric Soap is always ahead in popularity. Why is it? It is won

Why will you go to any public or social gathering with a disagreeable cough, thus taking no comfort yourself, and disturbing others? Why not get a bottle of West's I'ul monary Balsam and cure yourself? Then go and entertain, or be entartained, as the case may be, with profit to yourself and friends West's Palmonary Balsam also cures sore throat and consumption Trial bottles 25 and 50 cents. Large bottles \$1 00 Sold by all

The Wonderful Healer and Clairvoyant Mrs. C. M. Morrison.

This celebrated Med up is the macrument or organism used by the invisibles for the benefit of humanity. The placing of her name before the public is by request of her Control ing Band. They, through her organism, treat all diseases and cure in every instance where the vital organs necessary to continue life are not destroyed. Mrs. Morrison is an UNCONSCIOUS TRANCE MEDIUM, CLAUSVOYANT AND CLADIAL DIENT

From the very feginning, her is marked as most remarkable areer of success, succ has seldorf if ever fallen to the lot of any pol No disease seems too insultous i remove, nor patient too far gone to be n stored.

Mrs Morrison, becoming entranced, the lock of hair is submitted to her control disgnosis is given tarough her lips by the Band, and taken down by her Secretary. The Band, and taken down by ner Secretary original manuscript is sent to the Correspond

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Disgnosing disease by lock of hair, \$1.00 (live age and sex) Remedies sent by mail prepaid.

SPECIFIC FOR SPILEPSY AND NEURALGIA Address Mas C M Monnison, B sten Mass , No. 102 Westminister St. B x 2510 v17, 25 13

WE are pleased to Lovice among the graduales of the Eductic Medical Coding of New York, the name of our Trojan drugglet amphysician Dr. J. E. Briggs, who has protreed medicine successfully for a number of years, and now to the his second degree se doctor of medicine. We know he was a good physician before taking this last degree, and have great reason to thank God for his skill, over pight years ago, in raising a beloved sister from a bed of dangerous illness which other physicians had vainly attempted to cure. Now that he has studied and practiced still more. and taken another stey higher in the medic-profession, we may hope for yet greater success to crown his efforts. - Waterford (N Y) Advertiser

See Dr. Briggs's advertisement in another column

Out of Print.

The November, December, January and February numbers of Scribner's Monthly (all the numbers of the present volume) are out of print, though of some of them, new editions have already been reprinted. The demand for the January and February number of Scribner, in wich Dr. Holland's Scrial, The Story of Sevensaks, and Maj. Powelt's Colorado papers were begun, has been as unexpected as it is gratifying.

The new editions of these numbers will be ready about February 20th. The November and December numbers can not be supplied until a little later, owing to the largely in-creased edition of the current number.

Orders for March should be sent in at once.

EVERYB BY can now afford to own a copy f The Bhagarad Gita, an edition of which we are now selling at the low price of \$1 75. postage paid. This edition is fully equal in elegance to the beautiful \$3 00 edition, which has been so universally praised by the press.

GILES B STEBBINS will speak in Baltimore in February, in New York City, March 7th and 14th, in Cirveland, Ohio, April 4th and 11th; in Waverly, New York, April 18th and

\$1.50 pays for this paper one year, to new trial subscribers, and 15 cents pays the postage one year, which has to be paid in sdvance, making \$1 65, which must be remitted in advance. BANNER OF LIGHT for sale at the office of

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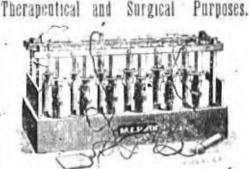
THE Spiritual Magazine

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CONTENTS:

Prefatory address to the Protestant clarge, R I Touching Communication of Re-ligious Knowledge to Man. Book Il Some Characteristics of the Phenomena

Book III Physical Manifestations Book IV Identity of Spirits

Book V The Crowning Proof of Immorbility.
Book VI The Spiritual Gifts of the first Century appearing in our times

The world-wide reputation of the author as a Statesman, Diplomatibt, and writer, his carnest and varied life in connection with the rise of the mandacturing interest in England, the Socialistic Movement in this country, the political affairs of thirty years ago, the career of a Diplomatist at the Necapolitan court but last and greatest of all the Growth of Modrian Striktratains affords an absolute gurrantee that any work from his pen must be of the highest order and absorbing interest. The large sale and extended interest manifested in all quarters upon the publication of Debatable Land is sufficient evidence of the authors reputation and its continually increasing sale proves it to be a work of great ability and one esperty demanded by the public and meeting the highest expectations. Mr. Owens "Poot-falls" has reached a sale of over Twenty Thousand copies and is still selling well. Debatable Land bids fair to exceed it in popularity. It is a large handsome twelve me book of Five Hundrand and Funty-two radges handsomely bound, Paice \$2.00. Postage free.

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EXTRACTS PHON AUTHOR'S PREPACE:

Mem Nork Department.

.R. D. BABBITT, D. M.

Subscriptions and Advertisements for this paper re-ceived at the New York Magnetic Cure, this East Eard street, by Dr. Babblit

The Power of Spiritual Forces.

Dry Brown Sequard, and a whole bevy of old-school physicians all over the world, seem still to be ignorant of the mighty power of magnetic and spiritual forces, and, being ig-norant, strive to make others ignorant also, by ignoring the whole-matter and denying their existence. The wonderful phenomena of psychology and other phases of Mesmerism are brushed saide by attributing them to imagination, will power, etc. It never seems to occur to them, that these forces are the very weapons that imagination uses to accomplish its achievements with. I bright ask these gentlemen. What was the missile that struck the giant Goliath to the earth! The true acas wer, of course, would be, the stone from Ih eid's sling; but these gentlemen, resisoning as they do about imgination, should say David himself. They fail to distinguish between a power and a force-between an agent and an

Another thing which makes old fogles afraid of magnetism, is, that if much attention is paid to these subtile forees, it is apt to lead towards Spiritualism and quackery generally; which last is the name they apply to every thing that does not build on the old, fickle foundations of past ages, or walk in the same deeply worn ruts as themselves. Cuvier and La Place and Humbolt, and the Commissioners of the French Academy who reported in 1831, and hosts of other great authorities, give their facts to prove the existence and wonderfu! phenomens of this subtile etherium, but hosts of men, even at this late day, will stand up and try to whistle these menomens down the

wind by mere assertion. As a sample of the power which lies in these marvelous invisible forces, I have some facts which I have just received from an intelligent New England manufacturer and jobber, who was formerly a lawyer. He once caused a clergyman to break down in the middle of his discourse. At another time, he sent a letter kindly expressed to a lady, the aura of which overcame her and caused her to have a brain fever. He stated he had had most remarkable experiences which he would be pleased to give me, if I wished. I put his letter to my forehead, and it gave me a shock like a battery and left me with a headache. It occurred to me that, he must be a person of powerful will, strong passions and of a somewhat inharmoni-ous nature, and I wrote him asking for some of his experiences, and for a frank statement of his own traits of character., Knowing, as I did, that sometimes even a loving good person's magnetism may not harmonize with an-other, yet the fact that his letter had that fierce power over the lady, and a severe effect on me, made me feel that there must be something barsh in his nature. His letter, which is very frank and very instructive, soon came to hand, accompanied by his photograph which shows a good deal of the lion in his face. I quote from it as follows:

"Dear Dr. Babbitt:-I have read your 'Health Guide' to page twenty two, and it has already paid me for its cost. Send me all the books you know of on the subject—

"In placing your letter to my forehead, I perceive you have a finer and more soothing organism than I have. I see it mentally, in-stantaneously. The animal and spiritual in me are at clashing points, and always have I'm a very high strung nature, and yet essentially gross; in fact, an inigma to myself.

I am very practical—am a thorough disbe-liever in humanity and theology, and am only well grounded in nature, nature's God and

"I always feel the invisible power when quiet, and it was the first and only thing which convinced me of the dimmertality of the soul. With that quiet spirit which I can call up at will, I have saved the labor and care and fret of years, perhaps, of a life-time, in establishing an aura over my household, and a crew of fifty rough animal spirits in my employ, mak-ing it unnecessary for me to speak to them at all, except to give orders for work. never transgress-are always civil and faithful.

"I never see invisible forms about me or others, that is, since childhood, when, I can take oath, two forms, clad in white, entered my room, knelt by my bed, and disappeared only when I struck at them, and I have been striking at one thing or another ever since, but the blows have generally recoiled on

myself.
"I have stgong passions which I can control under any circumstances, and can stimulate in another to almost any extent, either when silent or by verbal communication. I am sensitive as a flower naturally, lost a dear sister by that disease, for it (sensitiveness) is a disease when the world treads on it, but am harder than Bessamer steel now. I neither hate nor love strongly though passionately, but never, never forget an injury. In fact my own life experience tells me that my nature is perverted. I stepped into the arena proud, ambitious, trustful, and have found out what a petty stage of puny actors the world is. I am strongly inclined to fight it, do all the moral damage I can without compremising myself, save to the poor and lowly, and they have my right hand of fellowship.

"I think if it was a pleasure instead of a

burden to me, I could will most persons to do anything I wished. I am conscious that I never half fried as a rule, because the power is not backed by desire. I can, with the greatest ease make a friend of an enemy almost instantaneously, although shy and reserved naturally myself. I have had very many remarkable experiences in willing persons to obey my wishes. In one instance, I drew a perfect stranger from a thronged public hall, who followed me to and into my house. I have gained complete control over strangers publicly and privately. But such reminis-cences are now extremely painful. It was an unlicensed indulgence in the first flush of a new-found power.

"The most absorbing trait of my character has been to excel and govern others. Using for a quotation 'what a man strongly wishes always happens,' I have lived to see it exemplified and to feel its daily growth. I generally in the morning will myself into any speci-fic state of mind, and it lasts me until night without further effort, and generally regardless of daily surroundings, incidents, etc. A quick, short bending down of the head always occurs with me in a sudden action of the will. At times it seems as if I could almost stop a tiger lesp in mid air in a sudden emergency, although I should prefer not to test it, but tiger-passion in men yields readily to me be-

cause it is brutish. "I never tried healing to any extent. My wife was forsworn to die within a year after marriage. She is now a healthy woman comparatively, and the mother of two noble children. can always quiet her nerves, put her to sleep, and banish pain from any part of her body. I have cured myself of chronic headsche of fifteen years standing, liver complaint, irregular action of the heart, etc., after three prominent physicians have failed even to help me. My health is now excellent, weight 185 pounds.

Yours for new light, etc. This gentleman is of course a medium, and every one can have prore or less of this same power, by gaining them health and becoming so spiritualized as to come into rapport with the finer indigeroes and atmospheres without. What a magnificent work such a nature could accomplish by having it dedicated to the divine cause of humanity! What a curse and a blight to every one around, if bent on mere power and selfish ends! He wills that men and women shall obey him, and they do so without his uttering a word. How much imagination or mere belief is there in such Shall we follow Dr. Brown Sequard or Dr. Fabnestock in making people feel a fatal security in the presence of such people, by telling them there is no power in magnetic forces, no such thing as psychological influ-ence, no danger of being controlled by others unless our belief is appealed to; or shall we show them the danger, and then tell them how to grow strong and positive and well informed

enough to avoid it? Even flow, with his imperfections, this gentleman can recomplish much good in his fam-ily and else bere. What an angel of harmony and power to bless he could become by having exalted metives. I wrote him that if he would cultivate his benevolence and control his combative propensities be could attain to a grand manhood, and that he was destined, either in this world or the next, to accomplish a great

Experiences of an lavestigator with Messrs. Bastian and Taylor, in London.

Early in August, 1874, I heard that two young Americans, Messrs Bastian and Taylor, had just arrived in London, that the former was what is called a medium for psychological and physical manifestations, and the latter a clairvoyant, who in his natural state is able to see and describe the appearance of the socalled spirits and occasionally even to give their names. On the occasion of their second appearance in London, I attended and found that the people assembled were all strangers to me. At this seance we sat in a circle, holding our neighbors' hands, Mr. Bastian in the center of the circle by himself, with the feet of one of the company in his lap to present him leav-ing his chair, and it was arranged that he should continue clapping his hands together during the continuance of the seance. Mr. Taylor, the clairvoyant, formed one of the circle, and his hands were held by his immediate neighbors. After the usual phenomena of yarious musical instruments

PLOATING ABOUT

over our heads, playing accompaniments to whatever songs the company chose to sing, and then gently alighting in our laps, many individuals were touched by what were sup-posed to be spirit hands, Mr. Taylor describing the appearance of the spirit forms, their apparent ages, and occasionally giving their names. At last he addressed himself to me, and not knowing my name, said, "The gentleman holding the lady's right hand "-there was only one lady present. Bir, there is the spirit of a lady near you; she is touching your hand." I immediately replied, "Please describe the lade." scribe the lady." He answered, "It is a lady of about 60 to 65 years of age; she has gray hair; is very thin, and has a remarkably prominent nose, rising in the center. She left this world very recently." I was not in mourn-ing. Mr. Taylor then said that she had a ing. Mr. Taylor then said that she had a shawl on, fastened with a cameo brooch, and that her name was Mary. This was an exact description of a friend who had died only a few weeks before, and I must add was the very person I was willing or wishing to appear. I have siege ascertained from my late friend's husband that she always

WORE A SHAWL

and cameo brooch, although the fact had entirely escaped my recollection.

About a week after the above mentioned seance, I attended another at the same house, and went prepared with the following test: I wrote on a piece of paper, "Please in future, when you wish to manifest yourself to me, instead of touching my hand, touch my forehead three times to signify 'yes' to any ques-tion I may ask, and once to signify 'no.' Can you bring the spirit of my dear friend, your sister-in law?' This paper I held folded in my right hand when the circle was formed and the light extinguished. After several manifestations to different people, I was also touched, and asking Mr. Tsylor who it was bouching me, he replied, "It is the same lady who appeared the last time you were here. She gives the name of Mary." I then said to She gives the name of Mary." I then said to the supposed spirit, "Please read what I have written on this paper." The paper was im-The paper was immediately taken, and in a short space of time replaced in my hand, and my forebead was touched three times on the right side, and then three times on the left, by what felt to be a woman's hand. Soon after that Mr. Taylor said to me, "There is now another spirit touching you. She appears to be about thirty sge; has light brown hair, and is very years of fair; I can not make out her name." I may observe that the age and appearance of my old friend, the sister in-law of the first spirit, was correct as far as I could remember.

About ten days afterwards I again attended at Mesers. Bastian and Taylor's, and on that occasion I placed in the breast pocket of my coat a pencil drawing, given me a few years ago by the lady whose spirit had now twice manifested itself to me. When the light was extinguished I was soon touched on the forehead, and a trembling hand was put under my buttoned cost and the drawing carried off. The company all heard the

RUSTLING OF THE PAPER

as it was waved above our heads, and Mr. Taylor exclaimed, "It is the same spirit that always comes to you, and she seems much pleased with the paper she has taken away." Soon afterwards the drawing was placed between the thumb and forefinger of my right hand, and my face was patted.

At the next seance there were only nine persons present besides the mediums; they were most of them skeptics, but being fair and candid investigators, the circle was an harmonious Soon after the light had been extinguished, my neighbor on the left exclaimed that some one was playing with his foot, and Mr. Taylor said, "It is the spirit of a little The gentleman then remarked, has taken off my shoe, and now he is taking off my sock." I quietly stretched out my left foot in front of my neighbor, but could not feel anything. Many individuals were feel anything. Many individuals were touched, and their spirit friends described, and at last I was touched on the forehead, and the clairvoyant said it was the same spirit come sgain, and that her name was Mary, upon which I heard the female rpirit, May (who always attends at Messra. Bastian and Taylor's), say in a whisper, "It is Lady Mary." I must here remark that I had never given the slightest hint to the mediums, or to any one at these meetings, that the spirit in question was, during her life-time, entitled to such a preface to

At the end of the dark seance, the spirit

called "George," who constantly attends these mediums, and who can speak in an audible voice, said that they had better light the gas, and the spirits would try what they could do in the light, and added. "Let Capt. James sit with the medium." This was a privilege I had long desired, for I had often heard people say that it would be far more convincing could they depend on the bons fides of the person selected to sit with Mr. Bastian, and although l, had never observed the slightest indication of trickery on the part of those I had hitherto seen chosen, I still felt that I should be better satisfied were I allowed to have custody of the medium. I therefore gladly consented, as in case there should be any manifestation of spirit hands or faces, I at any rate could not well be deceived, whatever opinion the rest of the company might entertain. I seated myself close to Mr. Bastian, in a corner of the room, holding his hands, my left foot pressed against his right, and can truly certify that he never once is odd uring the whole time we sat together. A dark cloth was then buog in front of us, nearly as high as our shoulders, and the ends of the cloth were nailed to the two walls, forming the angle or corner of the room, the company, including Mr. Teylor, being seated at a distance of about eight feet. As I sat turned half face towards the medium, could see distinctly the whole of the space behind us, down to the carpet, on which were placed a musical box and a small bell. The first thing that occurred was that the box be-gan to play, but soon stopped. The bell then rose up, and with great velocity flow past my face and fell in the middle of the room. Hands of various sizes darted, or rather glided over my left shoulder, and, as they reached to about the level of my chest, were plainly visible to the whole company. Some of the hands I observed to become materialized about half way between my left shoulder and the floor; some from behind me. I heard after the scance was over that a

BARB ARM AND HAND were seen above my head, but, of course, from my position they were invisible to me. Occasionally a hand would rise, play with the me dium's shirt collar, and then sudden'y melt away. I could observe a marked difference between three of the hands; two of them were apparently the hands of females, one having delicate taper fingers, and a wrist covered with a piece of black velvet or silk, or it might have been the end of a sleeve. The other female hand was small, but the tipe of the fingers were much spread, as if their owner had done a great deal of work during her life time. The nails were very short. I observed, also, the long and bony hand of a man, about half as large again as the medium's.

Finding myself in the position of "Master of Ceremonies" to the ghosts, I thought it a good opportunity for testing the intelligence of the force now exhibited. I accordingly requested one of the company to come close to me and to hold a ring in the open pairs of his hand. A gentleman came forward with a ring. I then said, "Please take the ring." It was done; a hand suddenly darted up and carried off the ring. "Please return it." The ring was immediately replaced in its owner's hand. The bell was placed on my shoulder, and at my request carried away. I then said, "Please pull my ear." Immediately I saw a hand formed, which, gliding upwards,

PULLED MY EAR and patted my face. This was observed by every one in the room. The gentleman who came forward with the ring could see the whole space behind us, and could have de tected the slightest movement of either Mr. Bastian or myself. On comparing notes with this witness after the conclusion of the rearts. we agreed as to the marked individuality of three of the hands we saw materialized, and he laughingly observed that they were very unlike the medium's or mine.

At a subsequent seance the room was crowded, there being about twenty people present The heat was very great; the medium much exhausted by the dark seances, and the mani festations in the fight were comparatively weak. I was again chosen by the spirits to sit with Mr. Bastian. The hands formed and were seen by the spectators, but there appeared to be a want of power as they never reached near as far as they did on the previous occasion, and although at my request a hand at tempted to pull my ear, it only succeeded in touching it. It was observed on this occasion that several hands appeared under the curtain on the carpet, and they handled one or two small objects, and this circumstance was probably rather convincing to some of those pres ent, as that feat evidently could not have been performed by either the medium or myself without detection.

The above is an account of experiments tried by myself, and for the truth of which I am-answerable. The following were experi ments tried by two of the company in my presence, and I firmly believe these persons to be thoroughly trustworthy investigators. Mr. Adshead, of Belpher, Derbyshire, sat next but one to me at one of the seances, and heard all that took place. Mr. Adshead, in a letter to the Spiritualist, weekly paper, writes: "Addressing me, Mr. Taylor said: 'I see

an old lady standing near you; she appears to be about 70 or 75 years of age, and she wears a cap. Her name is Margaret. She is touch ing you now.' As he spoke, I felt a hand soft and moderately warm, laid on my head She has passed over to the gentleman opposite to you, said Mr. Taylor, meaning my brother, but of whose relationship to me Mr. Taylor was at that time ignorant. My brother was also patted on the head and face, in addi-tion to which the spirit, addressing him, said 'God bless you, my dear George.' Then re-turning to me, in the most demonstrative manner, the hand of the spirit was passed rapidly over my head and face, and this for more than minute. Then addressing me in a voice not at all unlike one I loved to hear in years passed away, the spirit said, 'God bless you, my dear son. I am ever near you. I have often mani-fested to you before.' That these were the voice and hand of my dear departed mother, have no doubt. The name and description her, given by a gentleman who not only did not know at what age she died, but who did not know whether she was still on earth, or had passed to Spirit-life, were strictly correct, in addition to which the recognition of her two sons, and calling one of them by name, when neither of the mediums knew either my brother's name, or that any relationship existed between us, points unmistakably to the same conclusion. Some time afterwards, addressing me again, Mr. Taylor said, 'I see a male spirit standing beside you; his name is James.' Guessing who it was, I said, 'James, I am de-

addition to the manner in which the work was done, it must be remarked that my coaten that occasion was so worn the mediums could not have known I had an eye glass suspended to my neck I now felt a slight movement of Mr Taylor's right hand, which I was holding They have taken ny ring,' said he. Almost before the words were ultered my wife's brother said, 'A ring has been placed on one of my flogers'. It proved to be the one taken from Mr Taylor Not only is one astonished at the rapidity, but also, and that in a larger measure, at the precision with which this was done. If a gentleman wishes to place a ring on the floger of a lady, not only does he re-quire light for the purpose, but also that the hand of the lady be held in a proper position for the pa-sage of the ornament. flut here, in the dark, without the slightest touch being felt, either on the hand or any other part of the person, with marvelous rapidity and un erring aim the ring is carried to the desired place. My sister in law declared the only touch she felt was that of soft flogers passing the ring on to her floger."

Such is Mr. A shead's account of his experiments. Toe next is the relation of a remark able test tried by a gentleman who sat next to me on another evening. At previous seances a spirit had manifested itself to bim, purporting to be the spirit of his deceased wife. On this occasion he told me that he had come determined to try the strongest teet he could imagine. Before the light was extinguished, he placed a packet of photographs, a half-sheet of note paper and a pencil at his feet, and drew my attention to the fact that there was no writing on the paper. Soon after the circle had been formed, my neighbor was touched, and Mr. Taylor informed him that the spirit touching him was his wife. Hathen said, "If you rea ly are my wife, bring the photograph - out of the packet at my feet and place it in my hand, and write on the paper the pet name you were known by amongst your friends in this world." A photograph was soon placed in his hand, and when the room was relighted it proved to be the one asked for, and on picking up the paper he found a word on it rather indistinctly written. He handed the paper to me and asked me if I could decipher the scribble, as he called it. The word was written in very curious form, but after looking at it very attentively. I said

LOOKED LIKE ' P PPY "

His face brightened, and he exclaimed, " That was the very name we used to call her.

Of all the abourd explanations given by those who have either never seen a single experiment, or at the most, have attended at-one or two seances, the most absurd is that which as serts that the physical manifestations are all

WOBE OF MACHINERY!

One evening, at Bastian and Taylor's, I requested the female spirit May, to take a guitar off my lap and to play upon it, floating about the room over the heads of the company near the ceiling. It was immediately done, the guitar occasionally striking against the ceiling, as if to show its position and progress, and then it was gently replaced in my lap without the slightest fumbling although the room was in total darkness. Were I to relate all the wonderful feats performed by this remarkably clear sighted, quick eared thoughtreading, intelligent piece of mechanism, feats executed sometimes in response to my mental, sometimes to my sp. ken requests. I fancy that strong-minded skeptics, in setting up the machine theory in opposition to Spiritu lem, might flud that they had themselves performed one of the most satounding of all feats, viz, of "straining at a guat and swallowing a camel." JOHN JAMES.

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Poices from the People.

PIQUA, OHIO -Hiram Tamplin writes. - Dear Brother, the good that you are doing, it will never be fully appreciated by mortals here, but will be

RIVER FALLS, WIS .- B. N. Lawrence writes. - I like the way you expose faire mediums. The

don't hear any more Woodhuillam advocated WILMINGTON, DEL -John S. Rowbotham writes. - Our Philosophy in this city lags a good

deal, except to private circles; we have one every Wednesday evening, and we are doing bravely. MOUNT VERNON, ALA.—Thomas Molumby writes.—I am as old man on the verge of the grave, but while life lasts, shall take the dear old JOURNAL I like the manner in which you deal with the Woodhull and all other parasites that cling to the Philosophy of Life.

WASHINGTON, D. C.-Chas: A. Crause writes. - From information gained from the works of A. J. Davis, and communications received, in a very interesting and harmonious little family circle, find a number of spirit spheres an established fact. according to the development, purity of spirit, banges to bigher spheres seem to take place. find also through communicating apirita, that the higher the development, the more of individuality, selfishness is lost, so that even their immediate friends, share no more of their especial love and care, then the whole human family. Then God is in my mind, the same of all the highest spirits, so pure and unselfish, so harmonious, that all the individuality is lost; no more male and female, no more American and European, no rich and poor, no Christian, Jew, Spiritualist or Infidel, but a unit of Goodness, love, and wisdom, a harmonlous grand meeting together of all that is beautiful, which is gradually used up again in creation.

VIRDEN, ILL -H. C. Powell writes .- The JOURNAL is growing in popularity in this part of the State. When it first made its appearance in this community it was received about as gracefully as a firebrand would be; and, in fact, by certain Christiana a firebrand would be still more certain Christiana a preprand would be still more acceptable, especially amongst those who make their living by preaching the everlasting gospel, which, by the way, is being daily curtailed of its former magnificence and awful grandeur, by the former magnificence and awful grandeur, by the free press of the country, and such scholars as Tyndall, Darwin, Spencer, Huxley, and others, who dare, against all orthodoxy, proclaim the truth which shall yet set the world free, and give to each child a new heart, and cleaf assurance that hell is a conception that found its birth only in the foul brain of a tyrant, whose idea of God was about as limited as the ordinary "Harmonial" convert is of Latin or Greek. convert is of Latin or Greek.

Guessing who it was, I said, 'James, I am delighted to meet you here, but I did not expect to do so.' 'That, my dear brother, makes no difference, answered the spirit, audibly. Then gently, but very quickly, he inserted his fingers beneath the collar of my coat and removed my eye-glass, which was suspended round my neck by a thin black cord. In removing it the cord caught behind my left ear. Without being touched on any other part, I felt the spirit's fingers directly behind the ear, liberating the cord, which he then carried off. On the instant I said to my brother, 'James has taken my eye-glass.' My brother replied, 'He has placed it in my hand.' To say the least, this, to me, was very remarkable, as in Spiritualism, for I carry be Woodhullism with me. CALTMUS, IOWA .- Dr. Wm. oH. Andrews

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It we coming was forested, even as was Christ.

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AR' THAT WELL MISSIFUL OF BEATH To many individuals, whose condition her fluminated the world in term, ous respects, death has been customided with a clock of darkness. To the buildand James Freeman Clarke, such as the case, still, even connected with his consgiousness, there is a divine spark that enables him to eatch a slight glimpse of the beyond. He says. All that great mystery of death How silent have all the dear voices become, which lately were music in our ears. Where have those loved one some? What are they doing, the fathers and mothers, the sives and husbands, the sweet children, the noble friends, who a little while ago, told us all that was in their hearts. How deep is the voiceless hush of the world. Why can not we talk with them across this abyes. Why may we not hear one word to tell us that they fore us still' Between us and them there is a great gulf fixed. There are those who believe that spirits cooks are heard across it, and I am glad itthey get any comfort out of that belof but these voices do not sound to me much like the voices we used to bear nor do they tell us a great dear Their tones are rather unnatural Only on voice hitherto has retained aold tone-the one that said Mary, in that early twilight; the one that said, Peace be unto you, in that evening meeting, the one that said, 'Come and dine,' on the lake shore of Sabile. But that you'r has thrown light into the darkness and has told us of the many mynaming to the House of tind_issuring us of a world beyond this world, as good at least as this, as rich in brauty, in action, in thought and in love."

Even he had a slight realization of a future that, to a cortain extent, would relieve death of its myster, and his views are merely the emanation of one libble divine spark within him, by and by, others will become illuminated, dissipating the mystery that surrounds the last earthly change, and leaving in its place a glorious halo that reflects, inirror like, the grand our of the transition. Judging from his expression of opinion, he merely presents a vivid picture of his own interlor condition. Nearly all the divine impulses of his being seem to be so interwoven with absurd ideas, that they can not become illuminated at once, as well light a lamp enclosed a solid rock. He is mentally and specitually blind, or he would not ex laim, "Ab' that green mystery of death " Thousands of minds like his. adorned with the rarcet gems of interature, and cultured in the schools of philosophy, exhibit a mental obliquity when expressing an opinion in reference to the character of the pressing to the clysian fields above. It is an shyss to them, bleak and dismal, where only frightful demons reside and

they shudder when thinking of it

THE SOMBRE SURROUNDINGS OF THE DEAD When we consider all the circumstances connected with death -- the cortege, the mourning dress, the long and arrmon, and the graveyard, we do not wonder that erroneous notions have taken deep root within the mind. How cheerless the expression of everything connected therewith, except, perhaps, the beautiful wreath of flowers that embrace the placid bosom, and shed their soft gental influence over the now lifeless features. They stalle as they are moved slowly along to the last reating-place, and their aroma encircles the darkened countenance. They are joyous in their mission, and cast a divine radiance over the remains. But, alas' how sombre the scene otherwise. Eyes moistened with tears! Faces overshadowed with deep regrets! Voices tremulous with emotion, while every movement is indicative of sorrow! Then, look at the cemetery! Irrad softly there! What a desolate aspect connected with everything. We cherish the memory of our dead, under a cloud of sadness . The ancient Greeks and Romans fostered a recollection of the departed under a silvery halo of joy, and their cometeries ornamented with groves and flowers, con tained their promenade walks, where pleasure was manifested in all the bubbling emotions of the soul, and where happy reunions imparted a lively enchantment to the scene. The Orientals of this are have received into their veins the imphises that characterized the ancients in some respects. and their cemeteries are places where, on festal occasions, the eye becomes more brilliant, the step more elastic, and the laughter more hearty and cheers, and regrets for the departed are never allowed to throw a drapery of melancholy over the occasion. They recognize the fact that death is owly a change of condition, a sublime transformation-far more glorious than that which characterizes the caterpillar, which apparently dies when It encloses itself in its cold shell. But-that process is required in order that its inward beauties and latent energies may expand and develop them. selves into a gorgeous butterdy! Death might have terrors if it crippled the powers of the soul or dwarfed its capacities, and then it would be highly proper to make dreary places of our cemeteries! But it is nothing but a glorious transfiguration, or more properly speaking, a liberation of all that constitutes the real man or woman.

The organism of the butterdy is within that of the caterpillar . To-day, a disgusting sing worm; to-morrow, sylph-like, floating gracefully on the breeze and bathing itself in the aroma of nature's awest-scented jewels. To-day, its home is in a woodshed; to-morrow, the companion of the warblers of the sky. In both of its conditions, it is visible to our eyes. But man is destined to a greater change. To-day, he is pinched with poverty, his intellect and aspirations confined within a parrow circuit; to morrow, the real man bursts his fetters, blooms into a spiritual personage of rare powers; yea, his senses become so grand-and comprehensive in their action, that what was to him a hidden mystery, becomes an unsealed book, and his aspirations find their appropriate field for action. Such being the case, why should funerals be seasons of melancholy, when the breezes eigh a mournful strain, and the noise of footsteps sound sepulchral, and the countenance assumes such a bleak expression? Funeral feasts, transmitted from primitive man, still exist in many countries. Returning from the place where the remains have been carefully deposited, the mourners forget their sorrow, and setting down to a table richly laden with choice delicacles, at the residence of the deceased, their hearts animated with affection, they wish his spirit a pleasant journey to the evergreen shores. Their andness is beautifully illuminated with spiritual light, and their cheerful wishes impart exhibarating magnetism to the spirit that has left its earthly

OBSERVATIONS ON DEATH BY A DISTINGUISHED PRENCY AUTHOR: Louis Figurer, in his To Morrow of Death, says, "Those who have watched the dying have made observations which we will state summarily.

First, we must leave out of such-observations deaths occasioned by maladies that destroy the consciousness of the dying. Such cases are very many. Think, for instance, of deaths caused by cerebral or pulmonary apoplexy, by rupture of ancurism, or affections of the heaft, which cutail speedily fatal symptoms. In all these cases, the organs of speech being paralyzed, the dying can express nothing. To learn the thoughts of the dying, we must observe those who, up to their latest breath, preserve their intellectual powers unabated, who 'have their head,' as the saying is. It is certain that their dying struggles are very tranquil. Consumptives. wounded persons, those dring from disease of the stomsch or the intestinal canal, or of those fevers that san the strength without affecting the mental faculties, the dysenteric and the dropsical, who retain to the last minutfull possession of their intelligence, die calmly and almost with delight M. de -____, Captain of Franc-tireurs, in the Vosges, who, in a fight with the Prussians, was struck by a bursting shell in the statomen, and died a few hours later, said, as he expired, 'What happiness! I am going to see my dear wife again.' There is surely a time that often lasts several hours, and in which, life having wholly withdrawn from the body, it is already a corpse under the eyes of those pregent; and this corpse still moves and speaks. But the soul that survives in this body already cold and actually dead, is not that of a terrestrial man; it is already a superhuman's. The dying man has consciousness, and even perhaps an anticipative sight, of the ineffable bliss that awaits him in the new world whose threshold he is touching; and he manifests his joy in speech, and in the expression of his eyes. His last sigh passes in a flight of supreme joy. This extraordinary state in which the dying are half on orth and half in the new realm to which they are destined,-having, so to speak, one foot on earth and the other in heaven, - accounts for the touching eloquence, the often sublime words, that flow from their failing lips. An ignorant and uncultivated man expresses himself on his death-bed with an eloquence unaccountable to those who hear it. In this way are explained the prophecies of the dying that subsequent events have verified. The dying have an insight into facts of which they would not have had the least notion, if they shared the common conditions of human kind. For this reason we should treasure their last words with religious care, ecrupulously regard the wishes they express. In Moldavia, when a peasant has escaped from a severe illness, in which he has seemed to touch the very portal of the tomb, his friends press, around his bed to sak what he saw in the other world, and to get news of their relatives gone before; and the poor sick man tells then his visions as well as be can.

"Without going to the farthest limit of the death pang, it is easy to convince ourselves that those who are soomed by Nature to an early death, those who must die young, possess a deep serenity of spirit. This moral appanage is, in our opinion, one proof that they have already a presentiment, or even the anticipative enjoyment, of the new life that awaits them after death. . Why have consumptives such sweetness of temper, such quick sensibility, hearts so expansive and susceptible that everybody notices these peculiarities, characters so marked as to aid the physician in making a diagnosis of their disease? It is, we think, because these sick persons, already half-gone from the Earth, have already partially taken on the moral attributes of superhumans. Consumptives, it is well known, are always confident of recovery; they lay plans for enjoyment and the future.

A figure of the first of the fi The second of the second of the

a their last hour is about to strike; they feel hope and joy, while triends are thinking of their unerals. It is commonly said, in explanation of this anomaly, that consumptives do not appreciate the gravity of their disease; for our part, we think that they have, on the contrary, some conbeset and dim idea of their conditions; we believe that Nature reveals to them the approach of a life of unclouded happiness, and that it is this are ret conviction that gives them hope and confidence for the future. The future that they catch a glimpse of is not that of earth but that of heaven

"Al-xandre Dumas, the younger, has aptly expressed this truth in a to autiful page of his romance" Antonine, which we may be permitted to quote. 'Did you ever know consumptives to be aware that they were such ! Have you noticed that for them life has spects unknown to those who have much longer to live? Their eyes, to which, by the presentiment of death, find partly unveils his eternity, sees beings and objects in a peculiar and poetical light. They see with their spiritual rather than with their physical vision. In them sensations are electrically bistantaneous, -what moves others only through deduction, moves them at first sight. One would say that their souls, too closely cramped in their breasts, strive constantly to rise, and that, from the heights which they reach, they discern what escapes the common eye Their sould we higher than their bodies; and this accounts for their easy death, for, with the last hour comes, their immaterial part has been so long separated from its corporeal envelope, hat it rassly and painlessly detaches itself from and shandons it, as we ast off a garment that is too heavy. 'Those who are attacked with this disease have, like the sick man of Milleroye, who was no other than Millerove himself, an incessant longing to draw near to Nature, the first ource of life. For them the trees have a peculiar shade, the birds sing a wigs that only they can understand, the sun dispenses a heat that others t i not Where others see nothing but a natural fact, they see a blessing from God. Their faces at last take on the sad poetry of their spirits. For saffering they feel the very pity that they inspire. They are charitable, a d forgiveness is habitual in them because they are near the Lord. If Nature has granted them the power of reproducing in hodily expression tur sensations that life awakens in them, their talent suddenly becomes g nius, it wears a pale and transparent bue like a star ray, and exhales a perfume like the fragrance of a hidden flower. Hear Bellini, read Milleroye, and you will find, in the music of the one and the verses of the other, that indefinable sentiment, plaintive and melodious, which has been their

"Not among consumptives alone may these observations be made. Every man preffeshined to doe young seems marked with that secret sign of the - on) which produces sometimes a sweet and charming melancholy, and again vivacity or sensibility that relatives admire, and that is, alas' too often the signal of approaching death. The beautiful qualities that shine in these young people are but the forerunning indices of their dissolution. Short lived are children born with such great minds, says Casumir Delarighe in 'The Children of Edward' The Greeks said, 'Those who die young are loved by the gods. Therefore let us not fear death, let us await t not as the end of life, but as its transformation. Let us learn, by the parity of our lives, by our virtues, by the cultivation of our faculties, by knowledge by practions, the worship of our ancestors, to prepare ourselves for the critical manner tod got within change which will bring us into the

blessed manuses of the othereal spheres, in the regions of spiritual light."
The evidence even by Louis Fujer, demonstrates plainly that death is not attended with those horrors depresented by the various orthodox clutches. The demons of all imaginary pandemoniums, rendered tangilife, and enveloped with an atmosphere of hate, revenge and mischief, could not devise a death that would equal that so vividly pictured by some orthodox divines, when referring to the last moments of an Infidel. They are ignorant and highted, and over their mind rests a dark cloud of superstation through which spiritual light can not penetrate. Their emotions are not actuated by love, nor is their vision often gladdened by a sight of celestial glories. They would have death terrible, because their naturals not softened or animated with divine qualities. The ideas, thoughts, or sentiments of one's mind, are the intellectual germs thereof and if not en veloped with the aroma of pure love, it is because the soil from which they spring is devoid of proper nourishment. Glance for a moment at the following gushing sentiments, emanations from the mind of Elder Sutherland, the great revivalist, and ask yourself if such a man could form a correst idea of death. He says in one of his sermons:

I will now give you, my dear friends, a picture from a scene in hell. The Devil is sitting in his private office receiving the souls as they are brought to him from the upper world. In comes an infernal faller confurting a soul to everlasting flames. He was a man who had killed his Mother-in law He was hung in London. 'Take him away,' said the Bevil, 'but treat him kindly. The chances are two to one that he lan't much to blame. I remember his case. His Mother-in-law came here three weeks ago. She looked as though she wanted killing. She's over in No. Put him there, and set the fold woman in front of the furnace. No 63 . too cool for her ' Pretty soon another victim arrives. 'What has brought you here? asks the Devil. "My case is a hard one," was the reply. "I am here just because I swore.' Because you swore?' asked the Devil, rising angr'ly from the chair 'Yes, that's all the sin I ever did' 'All the sin? schned the Devil, 'all the slu! Why, you mean, despicable, contemptable, ow-lived vagabond, said the Devil, as he brought his fist down on the able, 'there isn't a corner here that's hot enough for you. Of all the Suffy Thousand Predefers that spend their Sundays in blackguarding me, not one of them ever yet accused me of swearing. Blasphemed your maker, did you! Profaned the holy name of your Savior that forgave His enemies upon the cross, and died to have saved you from here? You did this, did ou?' The trembling culprit made no reply. 'Why,' continued the Devil, whose voice arose as his wrath intensified-'why, there's no excuse for you. A man by an unlucky blow may kill another one. In pressing temptation a man may steal; he may lie to save his neck or to cheat his neighbor. There's some excuse for him. The profane swearer has no exruse! Attendant, take this accursed scoundrel out of my sight. Put him up to his neck where the coals are the hottest, and then put somebody to sit upon his accursed head."

Such a mind as that possessed by Elder Sutherland, is devoid of Christlike emotions of pure love, and his conceptions of God's divine government are as poisonous to the moral nature of others, as the emanation of the Upas tree is to the physical organism. No man can give expression to ruel sentiments and apply them to Delty, without his nature being vile, and his disposition malignant.

TRANSLATION OF BROCH AND REIJAH, AND EMPEDOCLES.

History informs us that certain distinguished characters have been trans lated. The Bible says: "By faith Enorh was translated that he should not see death; he was not found because God had translated him; for, upon his translation, he knew that he had pleased God" Elijah was favored in like manner by God "And it came to pass as they still went on and talked, that there appeared a chariot of fire, and horses of fire, and parted them saunder, and Elijah went up by a whirlwind into heaven." Ancient his tory mentions the franslation of Empedocles, who was Born 444 years & C. and who proclaimed himself a God, and was so received by many, and he was transferred to heaven, it is said, amid a flood of great effulgence, dufing a sacred feast. We are inclined to doubt these extraordinary state. ments, although we do not believe the instantaneous dissipation of the human body an impossibility. These isolated cases of translation, if true, give us no ground of hope that you will be so highly favored, or that a charlot of fire and horses of fire, will convey you to a seat in heaven. The common method of entering the supramundane spheres through the instrumentality of death, is still desirable, and we do not believe that any of the Gods of the various religious sects can improve thereon. THE WONDERFUL BUTTERFLY.

In connection with death, many beautiful incidents have occurred, the most peculiar of which we will give. The Jersey City Journal speaks of a physician of that city who has won considerable fame from the successful cures be has made in medicine and surgery. For some years past, the doctor says, whenever one of his patients dies, no matter where he is, what time of day or night, a small white butterfly comes directly to him, and flits about until it has attracted his notice, when it departs. The moment, the doctor sees the little winged messenger of death, he is at once made aware of the demise of his patient; and if at night the warning comes to him, he invariably remains in his office in the morning in order to give a certificate of death. The first time the doctor ever saw this butterfly, was a few years ago, while he was looking at the form of a deceased child, the butterfly alighted on its breast, and there remained, slowly raising its wings up and down until the body was closed up in its little coffin. On one occasion, while the doctor was attending a patient in Clark Place, the butterfly entered the window, and commenced flitting about his head. He looked up at it, and one of the ladies in the room, thinking it annoyed him, said, "Oh! leave it alone; it will soon burn its wings by the blaze of the gas." "No, it won't," replied the doctor. "It has come on a mission. and will soon disappear. I have just lost a patient, and in the evening, I shall be called upon for a certificate of death." Sure enough, the next morning the father of the child that had died the night before, called, and notified him of the loss of his little one. This is only one of the many instances where the doctor has received this strange visitation, and kept a record of the circumstances, besides that of calling the attention of those present to the fact of the butterfly's warning of death among his patients.'s Premonitions of death are of common occurrence, being usually impressed upon the mind through the instrumentality of dreams or visions. In some countries, at the present time, the mouraful barking of a dog, or the apmearance of certain birds, is considered a harbinger of approaching dissolution. Spirits can, to a certain extent, discern the future, and tell very nearly, when one is sick, the time of the fibal transit of the spirit.

Ned Baker, and his Peculiar Characteristics-Views of Fontenelle-The Action of Dead Bodies A Woman in France Burial Alive-Burial of Mrs. Coggswell while in a Trance-Statement from a Welsh Paper-Interesting Statements by an Englishman-Statement of Miss Martineau-Albert Bennet's Experious while in a Death-trance-Premature Burial of Wm. Blackburst-Disposal of the Deat in Germany-Other Interesting Particulars. A LITTLE BOY MINICKING DEATH.

The Detroit Free Press gives an account of a little boy by the name of Ned Baker, who will, for a small compensation, stretch out on the floor, cease to breathe, grow white in the face, affect the rigidity of a corpse, and his pulse become so feeble that the beating can only be detected by a practical finger. He lately went through this performance in a saloon on Woodbridge street, in that city, and so much like genuine death was his counterfeit, that the men who put him up to the trick, became greatly frightened, and bribed him to come out of his death-like stupor. His breathing was so faint that it rould not be felt on the hand or cheek, and hardly dimmed the glass held down to his lips. He says that the performance does not injure his health, and he can make himself so nearly lifeless that it is only by a great mental effort that he throws off the lethargy. His mitation of the final transit is really worthy of careful consideration. How is it accomplished? Has the mind such a wonderful influence over the involuntary nerves as to compel them for a time to suspend action? Iy the complicated machinery of our system, the voluntary and involuntary peris thereof, under the complete control of the will in certain individuals? Such seems to be the case Ofcourse, there was a singular lorpidity of the -islem induced by this remarkable boy. It is a well-known fact that -makes, various kinds of insects, and alligators, ducing the severe winter, wrome torpid—to a limited extent, dead—and when the vitalizing influence of spring approaches, their intent energies are quickened into life again, they assume their normal state, and no one would suppose that they had bern in such a comatose condition. The raccoun presents a peculiar example of this when it burrows on the approach of winter, partially suspends its animation, and without any sustenance whatever, remains until invited forth again into the active world, on the arrival of spring. Like Ned Baker, it, ioo, can mimic death, and protract the imitation for months, and then awaken therefrom in perfect health. Man, being an epitome of the universe, embodies within his physical organism the peculiarities of the animal kingdom. The torpidaty of the caccoon and many other animais, is self-induced, it is a species of trance, or syncope, that continues while a congealing state of the atmosphere exists. The suspension of conso tousness on the part of the raccoon is voluntary, as much so as the seek. og of its burrow for rest and sleep. It is a partial death-the lungs cease to throb, the blood to circulate, and the nervous system to transmit sensations to the brain. Dr. Dodd claims that in those atomals that become torpid during the winter, the foremen week, the opening between the auriles of the heart, never closes, consequently they can live without breathing. In infants, the foramen osale generally closes immediately after both He says, further, that there a occasionally an individual in whom it never closes and that he is hable when disease or pain exhausts the coluntary powers to sink into a torpud state, which has been mistaken for death. The lungs and heart suspend their motions, the blood no longer circulates, and the limbs grow sliff and cold. Thousands in this condition have been prematurely buried, came to life, strugg of turned over in their coffin, and perished. On being docuterred, they have been tough with their face downward. Some placed in tombs, have revised, been adoldentally heard,

"There is," says Appleton's Encycloped is "but few well anthenticated cases of premature burtals, and those were probably from beign or barbarous ignorance. The horsor of being furied acce naturally, however, so excites the imagination, that it is prepared to receive the most marvel. one fables, as if they were authentic facts. A French wister, usined Fonenelle, has, in his work on the Signs of Death, given full scope to his an dubty, and accepts without hesitation the most about stories of persome being buried slive. He nyreates, with a faith more marvelous than are even the extraordinary incidents of some of his recitals. One hundred cases of premature buttals, gathered from all the world, and from all hetory, and which he would have us believe are truths, but he gives no evidence of their genuineness. Louis, a French writer, on medical jurisprudence, relates that a patient who was supposed to have died at the hospi & tal, was removed to the disserting room. The next day Lands was told that mosas had been heard, and on repairing to the place he was persuaded, as the winding sheet was more or less disturbed, that the supposed dead had revived during the night, and had died subsequently. The moans heard, and the disarrangements of the coverings of the dead, in this gaze were, however, no absolute proofs of the ma ements of life, and it is quite possible that Louis was musled by indications that have often seemed to give sanction to the popular notion of persons having revived after apparent death. Bodies are often found turned in their coffins, and their grave clothes disarranged. These effects are, however, easily explained without any supposition of life, by the fact that the gases generated by corruption, imitate in their action on an inanimate budy some of the movements of vitality. Dead hodes which have been long in water, when not secured to the dissecting table, have been known to be heaved up and, thrown to the ground from the more effect of the gas developed within them in the progress of corruption. Thus is, in fact, a constant effect in bodies that have been interred, and, undoubtedly the supposed moans, sometimes heard, the changes in position observed, and the horrible idea entertained of the flesh being gnawed in bunger, may be recounted for by the generation of the gases after death, which will explode with a noise, wist the body, and break through the integuments"

The above writer, no doubt, is correct in his statements, that the escape of gas often moves the dead body, yet there are very many well authenticated instances on record, where the hair has been pulled out, clothes rent, and flesh forn off by the teeth, in an insane attempt to effect one's Il bera-

tion from a subterranean joinb CASE OF APPARENT DEATH AND PREMATURE INTERMENT

The Messager du Midi relates the following dreadful story where a young ! married woman residing at Salon, France, died shortly after her confinement. The medical practitioner, who was hastily summoned when her illness assumed a dangerous form, certified to her death, and recommended immediate burial in consequence of the intense heat then prevailing, and six hours afterwards the body was interred. A few days after her death, the husband having resolved to remark, the mother of his wife tlesired to have her daughter's remains removed to her native town, Marsellies. When the vault was opened, a horrible sight presented itself. The corpse ay in the middle of the vault, with dishevelled halr, and the linen torn to pieces. It had evidently been gnawed in her agony, by the unfortunate victim. The shock which the dreadful spectacle caused to the mother, had been so great that fears were entertained for her reason, if not for her life. AN ADDITIONAL WARNING AGAINST HASTY BURIALS.

In Chapmanville, Penn , a short time ago. Martha Coggswell, wife of Anhony Coggswell, a drover, died, as was supposed, and was buried. Her tushand was absent at the time. When he returned home, almost wild with grief, he insisted on her body being exhumed, so that he could see the remains. This was done, and, to the horror of all, the body had changed its position in the coffin, showing that Mrs. Coggswell had been buried a hills she was in a trance. The body was lying on its face, and evidences of a fearful struggle made by the unfortunate woman when the recovered consciousness in the coffin, were visible. Mr. Coggawell wil senseless

a ross the coffin, and became a raving maniac.

A very curious case of a woman being in a trance is reported in a Welsh newspaper. It appears that the wife of a rockman, named Vron Crysilte, in a village about three miles from Liangollen, had been in delicate health for some months, and a few days prior to the 3610f January; 1874, her life was despaired of. A person living in the neighborhood acted as a nurse, and the sick person was a patient of Mr. Williams, of Derwen Deg, Trevor. Early on the Friday morning following that date she second to be rapidly sinking, and between three and four o'clock, she apparently died. At this time the nurse and the husband were present, and had no doubts whatever that life was extinct. In the ordinary course the nurse proceeded to lay the body out, and about 7 o'clock the husband went by the train to the vil. lage in Shropshire, to acquaint some friends of the death, and to make arrangements for the funeral. On his return, however, he found to his great astonishment that his wife had disengaged herself from the wrappings which are usually put upon the dead. Although she was still insensible, there was no doubt that sire had moved. He at once resorted to friction and stimulants, unmistakable signs of life appeared, and the Welsh newspaper from which westake it, says that the woman, who is aged about fifty, is in a fair way of recovery.

THE DEATH-THANCE AND WAKE. Henry G. Atkinson furnishes the following for the Spiritual Magazine, published in London, Eug. The information therein contained is worthy of note:

" It is not of much consequence to whom Mr. Froude might have referred, but I rather think it was to to self and to a case of mine,—Miss Martineau being his informant. The asse occurred ten years before that of Mr. Crosland's, but was also that young lady, a remarkable clair-royant, and afterwards the wife of a celebrated London physician, and mother of a healthy family. She was a patient of Dr. Ellictson, who had been treating her mesmerically for some time, on account of a strangely depressed nervous condition, arising from a sudden shock to the system. in fact, in a fit of temper, her father had given her a blown She got no better under Elliotson's hands, and, Indeed, was becoming much worse. When in her clairvoyant state she said that I was the only gow who could save her, she having only once seen me at a distance in a drawing room.

How to Form Spirit Circlés.

The Spiritualist of London, Eng., gives the

following: "Inquirers into Spiritualism should begin by forming spirit circles in their own bomes, with no Spiritualist or professional medium present. Should no results be obtained on the first occasion, try again with other sitters. One or more persons possessing medial powers without knowing it are to be found in nearly every household.

1. Let the room be of a comfortable temperature, but cool rather than warm-let arrangements be made that nobody shall enter it, and that there shall be no interruption for one hour during the sitting of the circle.

2. Let the circle conelst of four, dve, or six individuals, about the same number of each sex. Sit round an uncovered wooden table, with all the palms of the hands in contact with its top surface. The removal of a hand from the table for a few seconds does no harm, but when one of the sitters breaks the circle by leaving the table it sometimes, but not always, very considerably delays the manifesta-

3 Before the sitting begins, place some pointed lead-pencils lead-pencils and some sheets of clean writing paper on the ta-ble, to write down any communications that may be obtained.

4 People who do not like each other should not sit in the same circle. Belief or unbelief has no influence on the manifestations, but an acrid feeling against them is a weakening influence.

5 Before the manifestations begin, it is well to engage in general conversation or in singing, and it is best that neither should be of a frivolous nature. prayerful, earnest feeling among the members of the circles gives the higher spirits more power to come to the circle, and make it more difficult for the lower spirits to get near.

6 The first symptom of the invisible power at work is often a feelsweeping over the hands. The first manifestations will probably

be table tlitings or raps. 7. When motions of the table or sounds are produced freely, to avoid confusion, let one person only speak, and talk to the table as to an intelligent being. Let bim tell the table that three tilts or raps mean "Yes," one means "Doubtful," and ask whether the arrange-ment is understood. If three signals be given in enswer, then say, "If I speak the letters of the alphabet slowly, will you signal every time I come to the letter you want, and spell us out a message?" Should three signals be given, set to work on the plan proposed, and from this ime an intelligent system of communication is established. 8. Afterwards the

"Are we sitting in the right order to get the best manifestations?" Probably some mem-bers of the circle will then be told to change seats with each other, and the signals will be afterwards strengthen-ed. Next ask, "Who is the medium?" When spirits come asserting themselves to be related or known to any-body present, well-chosen questions should be put to test the accuracy of the statements, as spirits out of the body have all the virtues and all the fallings of spirits in the body.

2. A powerful physi-cal medium is usually a person of an impulsive, affectionate, and genial nature, and very sensitive to measuric tadumedia are ladica.

The hest manifestathe medium and all the members of the circle are strongly bound to-gether by the affections, and are thoroughly comfortable and happy; the manifestations are oorn of the spirit, and shrink somewhat from the lower mental influ-ences of earth. Family circles with no strangers present, are usually the best.

Possibly at the first sitting of a circle symp-toms of other forms of mediumship than tilts or raps, may make their