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

VOL. XVII.

CHICAGO, MARCH 13, 1875.

NO.

MOTT'S SEANCES. Ten Days at Memphis, Mo.

More than Fitty Spirits Seen. DRITKH PROM . H. MENDENHALL

Bug longs - After our highest regards to Brother and Sister Pitkins, of Memphis Mo. for the kind hospitalities shown us during our stay with them; also our expressed confidence in the honesty and genuineness of the medi umship of Brother Mott, the kindness and fair ness of Sister Mott as Superintendent of cir cles, we proceed to give to the many readers of the dear old JOURNAL, a brief synopsis of the phenomena occurring under our observation during ten sittings or seances. On arriving at the residence of Brother Patkins, where our first seance was held, I met with eight or ten persons from different localities; persons whose benevolent features bespoke or them both mind and character, and whose business there was to investigate under the rules of demonstration, the great and grand truths of immortality THE PART SHANCE of which I was a member,

place on the night of Feb. 4th, 1875 The names of those constituting the circles are given in order as they are announced in this article, while the manner of preparation for manifestations as described in first scance, is the same for all. We did not enslave, or in other words, chain or manacle the medium; but chose to trust to our judgment and natural sepes when brought to bear on whatever phenomena might occur, as to the genuine ness of its character. The cabinet, however, we searched with scrutinizing eye, and after satisfying ourselves that there was no possibility for fraud, trick or delusion, Mott entered it, proposing to change clothes with any gentleman present, if he so desired. 'Satisfaction being expressed by all parties, the cabinet door was closed with Most in the chair, his feet resting on a trenet or small stool, thus giving him an easy and comfortable position, the circle formed somewhat on the plan or construction of a horse-shoe, with the detached ends next to the cabinet, thus allowing each person the opportunity of fronting, near as possible, the aperture in the cabinet. The light being lowered to that of a mellow hue, singing was commenced, the parties joining bands; and soon the ringing of a small bell in the cabinet by spirit force signalized the presence of the immortals. A moment longer, and a face of human contour appeared at the aperture, when the good lady, Mrs. Mott, arose and asked the question, "Who is wanted!" The name, I T. McKenney, of Logan, lows, being announced, he went to the aper-

SAW, RECCONIZED AND CONVERSED

with a nephew, who had been a dweller in the Summer land some seven years. Also saw, identified and conversed with his mother from "over the River" Next, a gentieman of high respectability of Illinois, whose name I am requested to withhold, was called by a spirit friend, with whom he conversed, and recognized by conversation, though not by feature or general outline. The name of a Mr. Wm. Brown, of Quincy, Ill., (a member of the Uni-tarian church) being now announced, approached to the aperture, where he

MET A NIECE.

with smiling countenance, fully recognized by Mr. B. he remarked, "No resemblance of medium L re; it is my niece." She spoke the words, "How natural you took. I am the, wife of John Brown. When are you going back to the old country? (Meaning Scotland).
On! I would like to see Johanie." Then the spirit made effort to kiss her uncle B., caressing him at the same time with gentle patting on hand and forehead. A son of Mr. B. next appeared, being fully recognized by the fathor, and talked freely about his little brother in the form. Mr. L. W. Michel, of St. Louis, Mo.? being called to the aperture by spirit voice, arose, advanced, and by the relating of past events, of peculiar kind,

RECOGNIZED HIS SON.

though by feature somewhat indistinct. Dr. Downs, of Burlington, Iows, when in the form, now appeared, claiming to be a Mason and after long and critical examination, gave to Mr. M., positive and full tests of Masonry. Your humble correspondent, I. H. M., was now called by the Dr. D. (spirit), passed compliments, when he patted me on the hand and remarked in loud and distinct whisper, the words, "Your wife and children are present and want to converse with you." Though I never met with Dr. D. in earth-life, yet he seemed as a near and dear friend, and whose friendly smile and classic brow would not fail to make glad the heart of any one who might be favored with his acquaintance. Seance closed with a general familiar conversation with a German spirit, through the organism of the medium while yet entranced.

BRANCE NUMBER TWO, Feb. 5th, Circle held at Mott's residence. All things in order, the name, I. A. McKenny, being called for, approached the aperture, meeting there his little DAUGHTER NELLIE.

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He received from her spirit hand gentle cares ses over the forehead, with many words of pleasing conversation. Mrs. Teed, the once famous medium for materialization, now appeared, and after passing compliments, re-marked to Mr. Mc., "I wrote my compliments to you to-day on the slate." I will hear say this is true, Mr. Mott being one of those mysterious alate writers, with a small bit of pencil on a slate, pressed up to the bottom of a table or chair. Mr. Wm. Gavner, Council Blufts, was now called to the sperture, where he saw

and conversed with a son, who was identified by his relating events of the past. Mrs. Mott, now called my name, saying there is a little girl here wanting to see papa. I went to the aperture, thank the good angels, to see my little daughter who was born into Spirit life in the year 1861. On my approach, she ca-

"HOOD EVENTION, PARA

Are you well? Oh! papa, I am so glad to see you. Papa, are you pretty near through writing your books? I replied 'Daughter, did you know that I am writing books?' 'Yes, papa, I am with you nearly every night you write." I here asked her to her name to Mrs. Mott, standing not me, when she dis-tinctly said, "Lucto Mary", ther true name). Then said, "Paps, mamma is here to night. She wants to see you" I remarked, "Tell her to come." Maggie, my first companion in conjugal life, came to the aperture, bowed and wept; yes, wept for joy Nay, we wept together. Removing again the curtain from the aperture with her hands, -ie, kissed me with her angel lips, with all the naturalness of her womanly nature when in the form It was Maggie. I saw her from head down to her waist, plainly as I ever saw her, and naturally, too, as life itself. She spoke the words, "Jo seph, I have been home, they are all well. Again, "Joseph, our son Tommie is a good medium; good night." I will say that our son Thomas is an excellent medium. closed as before with general remarks from Hivens, the German spirit.

THIRD BEANCE, I'eb. 6th Circle in order, and bell rang as signal, when a spirit face appeared at the aperture, calling for a Mr. A. Lundy, of Council Daffs. Tals spirit claimed to be the mother of Mr. Lundy, but was not recognized by him, she passing into spirit-life when he was but five years of age, and now having passed perhaps some fifty summers. Mr. Wm. Gavner was now called, when a spirit under the title of Gen. Bledsoe, of the late rebellion, appeared, and held a long and friendly interview with Mr. G. The General concluded his remarks by passing one of his jokes in saying, "We initiate them over here." Mrs. Teed next appeared and said to Mr. G.,
"Your son is present." On disappearing, the son came to the sperture at once, and said, "Aunt Betsy wrote for you to-day on the slate," which was correct. Mr. G. remarked to his son who had left the sperture, and opened the door of the cabinet and was standing at the opening, "Jimmie, why don't you come out" Then he replied, "Father, it is hard work." My name being now called, I advanced to the aperture, met with Mrs. Teed. whose acquaintabce I formed at Chicago, Aug. 19th, 1873, and under whose mediumship I had the pleasure of seeing several of my spirit friends, and at one time my father and son standing side by side. She soon disap-peared, when Gen. Bledsoe came to the aperture, bowed and said to me, "You have two wives here." I remarked, "General, can I see them!" "Yes, but not now. Go back and come again by and by." I retired to my seat, but was soon called up by the angel voice of my little daughter, who with a smiling face

"PAPA. MAMMA IS HERE."

She impressed a kiss on my cheek and disappeared, when Maggie, my first wife appeared at the aperture, kissed me and said, "Joseph, are you happy?" "Yes, my angel, are you?" She replied, "Yes Joseph, I am happy. I have been home to-day; the folks are all My son Hiram now specared, who passed into spirit-life when young. He had moved the curtain at my right and not until he spoke the words, "Good evening Papa," had I discovcred him there. I asked if this was my little son Hiram, when he replied, "Yes, papa, but I am a grown man now. Tommie is a good boy, papa; tell him I love him and am often with him." Mattle, my last, wife now appeared at the aperture, to my left, moved the curtain so as to present her face in fair view, and said, "Good evening Mr. Mendenhall; are you happy?" "Yes Mattie, are you?" She replied, "Yes sir." This is the style she always accosted me when in the form, while Maggie invariable addressed me, "Joseph." Here was Maggie in front, where the curtain parted in the center, Mattie at my left, with the outer edge of the curtain removed inwardly, and my son Hirem similarly situated at my right, all at one and the same time, constitut-

TRIUNE NUMBER,

more sacred to me than all of the triung Gods; while my little daughter behind the curtain, uttering the happy words, "Paps, we are so glad." Mr. I. A. McKenney, being next called, went to the sperture, saw, recognized and conversed with his nephew, who said, "Your folks are here to night, Nelly, grand-ps and grandma;" and conversed freely for some minutes. A Mr. N. W. Babcock, whose post office address I have forgotten, was added to the circle to night, and was now called to the aperture, where he saw his two sons, passed compliments, when the elder one remarked, "Father, are you well? Why did you leave home? Are you going back? Fath-er you must forebear. You have sold your piace and are out of debt; have \$600 at interest; mother has \$580.

view of all present, differing in stature and feature widely from Mr. Mott. I will here remark that the General is so peculiarly prominent in his features that any one seeing him once will readily recognize him afterwards. The materialization now closed, when the German spirit (Hivens: through Mott, entranced, related in the most minute manner, the whole trouble between Mr. B. and his wife, giving ing Mr. B the fair side of the matter. port this by his (Mr. B 's) request.

FOURTH SEANCE, Feb. 3h. Circle formed and best of harmony prevailed. A spirit face soon appeared, and the name Mr. Ben. Winchester, of Council Bluffs, being announced, he went to the aperture, when a spirit said, 'We are going to come out." Soon the cabi net door was opened by a spirit, and a faint shadowy substance at first, materialized full and strong at the cabinet door, advanced for ward the distance of elx feet measured), to where Mr. W. had resumed his seat, caressed him by gentle pattings, talked and returned to the cabinet door, leading his brother (Mr by the hand. This was the spirit of Stephen Winchester, and he remained, placed his hands on his brother's head and conversed freely for the space of five minutes.

OUTSIDE THE CAPINET

Other spirits caressed him by pattings at the same time. One made an effort to pass him a book from a stand, nearly succeeding, but dropped it near him. Mr. Wm. Gavner's name was now called by a spirit, a Mr. Seafield, whose sudden death so to speak) was caused by his, team running off with him, home for this place. Seafield said to him, "Tell my folks I am here, not altogether happy. I was somewhat in debt." Question by Mr. G., "Did you write on the slate for me to day." "Yes, I wrote, 'Herrah for the Spirit-world." This is true. The spirit Beafield here related in full, distinct whit; it has whole parenting of his death, even to the the whole narrative of his death, even to the names of the pall bearers, and concluded by saying, "My wife was not at my interment," which was true. This circumstance had not been regealed to any one present. Mr. G. now spoke to his son Jimmie, thus, "You told me last night, Jimmie that you would write for me to-day on the slate." Answer, "Well, I did." "What did you write?" "I wrote stop it immediately." "Why?" "It drew too hard on the medium." The statement of the writing was correct to the letter. McKenney was called next, saw his nephew and little Nellie, the latter patting him on the head and said, "Mother is here, also brother Thomas; are very happy."

THE MOTHER APPRARED.

complimented him (Mr. M) careased him by patting with her hand, and said, "Are you happy? The rest of the family are here. Father is too weak to show himself. Good night." Mr. Babcock's name was now announced by his elder son, Prosser, and was fully recognized by Mr. B. Prosser said, "Father, mother did wrong, but was not responsible. Go back father, try and forbear. I am happy; would not come back if I could.' Samuel, the younger son now appeared, l'rosser remaining and began to weep, which brought tears from the aged father's, eyes, when Samuel said, "Father, don't weep. I am in a fine place. I enjoy my associates plemidly. Father, better go home; mother will do better. Be a good man. We will do all we can to help you on through the journey of life. Good night, good night, father." My name was now called by Mrs. Mott. On approaching the aperture I met with a spirit, a Chinaman, full, strong, and active. He exclaimed, "Hap-dah, hap-dah," many times, his general movements indicating that of begging. I asked Mrs. Mott if she comprehended his language, and was informed that he wanted a half dollar. He seemed determined to have one, but as I didn't have it for him, he disappeared. His general features were very like a Chinaman. Gen. Bledsoe now appeared, a fine looking man. All present saw him, when he disappeared. Maggie, my first wife now came, beautiful as ever, and said, "Good evening, Joseph, I have been home; the family are all well. Tommie is not at home. Oh! our little baby, Joseph." I replied, "Maggie, do you mean Lilly?" "No." "Do you mean little Alice?" "Yes." I rejoined, "Why Maggie, Alice is Mattle's (my last wife) baby."
She replied, "Oh! Joseph, we are charitable here, all bables are ours." She then patted me on the forehead with her hand and said, "Father is here." Little Mary (my daughter) now came forward, saying, "Papa, dear papa,
Hiram is here." Hiram (my son) now appeared and I remarked as on former occasion,
"Isthis my little Hiram?" "Yes, papa, but I'm
a large man now. I am often with you, papa.
Good night." Little Mary again appeared and said, "Papa, tell my sisters and brother Tom-mie to be good to you. Good night." Magmie to be good to you. Good night." Mag-gie reappeared and said, "Oh! Joseph, I am so happy to see you." She then kissed me on the cheek very naturally. My daughter came and stood by a moment when each said, "Good by," and disappeared. The words, "Take care of our little angel," were whispered behind the curtain. I think it was Mat-tie's voice. Seance closed as usual.

At the close of the seance, Mr. B. related the very appropriate cause which gave rise to the above statements, all of which were literally true, so far as relates to sale of place, moneys at interest, leaving home, etc., and Mr. B. unknown to all present. Gen. Bledsoe now opened the cabinet door, walked or come out in yould young facts. The first following facts occurred in my absonce. Mr. W.'s statement: "He saw, recognized and conversed with Mrs. Teed. She related the incident of Mr. Seafield's sudden death. Bhe said, 'I was there and you assisted in putting the corpse into the coffin.' Mr. W. says this is true. Mr. W. held a lengthy interview with her; presented a slip

of paper to her at the aperture, she taking hold of one end of it, he holding the other, placed it on the shelf at the aperture. She Mrs. took a pencil in the other hand and wrote a legible communication." The follow ing occurred during my presence, but was not given me at the time it transpired It seeived a communication on a slate, in four distinct hand writings with signatures, the slate being held up against the bottom of a chair by Mr Mott, with Mr W is hands placed on or over his. Communication written, first, from right to left, beginning at top, then cross written in the corners so as to fill every part of the slate's surface. This was done in daylight, and in one third the time required by a fast scribe in I saw this writing Mr. W said, 'the form " 'If hearing, feeling, and seeing are worth any thing anywhere, they are undoubtedly good in this instance.

Mr Gavner handed me the following, which took place on the evening perhaps before my arrival. "I saw," said he, "Mrs. Teed, and recognized her, but asked, 'How shall I know this is Mrs. Teed." She replied, 'Why. don't you remember of coming after me with horse to go to your house, and it was area and I too weak to ride horseback, and that Mr Winchester brought me over in his bugge?" Mr Gavner says the statement was correct & the very letter.

The following was handed me by Mr. McKenney, as having occurred the evening previous to my arrive. My little daughter Nellie, five years old when passed into spirit life. 'My little daughter Nellie, opened the door of the cabinet, came out into the room. I kneeled before her, when she conversed and kissed me, many, many times." I will here state, that Mr. McKenney got a spirit likeness during his stay at Memphis, at Mr. Moberly's Art Gallery, Mr. Mott being the medium for said phenomena. This picture is said to be a very correct likeness of the little girl Nellie, who speared in spirit form at the seauce, and was so expressed by all who saw both spirit and likeness.

FIFTH SEANCE, Feb. 9th. Medium in cabinet, light mellowed and singing by circle. Soon the portly form of Gen. Bledsoe appeared at the aperture, full, strong, all present viewing him. Our circle to-night being composed of new members excepting Mrs. Evans, of Greenville, Ill., and myself, I made it a matter of courtesy to be the last to interview the Ceneral. After passing salutations, I said to him, "General, I wish to leave to morrow, and will take it as an act of great kindness if I can be favored with the presence of my little family once more." He replied gracefully. sit, they are here, you shall see them soon." I retired to my seat, but was immediately called to the aperture by Maggie and little Mary; the former presenting herself in fair view, while the daughter remained veiled by the curtain, speaking the words, "Papa, we are here." pressed her gladness to see me again; also said, "Joseph, I "as at home, yesterday, all were well. Tom...le was at home." now appeared at my right for a moment, while Maggie yet remained. They now dis-appeared, when Mattie came forward, smiling and said, "Good evening, Mr. Mendenhall. We were at the gallery to day to try to give you our pictures." I had set before the camshe again remarked, "We will try again to-morrow; good night." I replied, "Dear ones, I must leave you to-morrow." O reader, had you been there, to have heard the tones of angel weeping,—all heaven would have filled your soul with a knowl-edge of immortality. Maggie, weeping angel tears, and saying the never-to be forgotten words, "O! Joseph, don't go away to-mor-row," while Mattie, in her angel voice, weepingly said, "Don't go, please don't go to morrow." The words "I will not go," closed my seance for the night. Dr. N Henderson, of Talleyrand, Iowa; reports to me the followinging: "I saw and conversed with two spirits, one calling himself, 'Bledsoe.' I asked him how spirits live, and how they are occupied?" He answered in a loud whisper and said, "We engage in works of

CHARITY AND INSTRUCTION

of spirits and mortals who are less informed. have substantial and pleasant homes, and live in communities and families. The other called himself 'Jim Figgins.' At first, I did not recognize him, when he said to me, 'Y m treated me and Allison Bunker. He (Bunker) is here. You have his fiddle with you. All of that is true. He further remarked, Tell my wife and children I am happy, and am often with them. Tell my wife I came without being called for. I heard her say to you that if you saw me to bring her word, and I came here with you." The Doctor tells me the above conversation took place between him and the widow.

SIXTH SEARCH, February 10th. Many new arrivals were added to the circle to night, swelling it to some fifteen in number. Dr. N. Adams, of I wa City, I was, was the first to be introduced to a spirit, whom he describes as follows: "I saw the figure of a human as follows: "I saw the figure of a human being: very much unlike the appearance of Mr. Mott, having a heavy mustache, parted only by a narrow strip having been shorn away under his nose." I will say this was Gen. Bledsoe, of the rebel army, who was recognized at sight by a Mr. Bright, a former companion in arms in the late rebellion. Dr. Tilpanion in arms in the late rebellion. Dr. Til-itson, deceased, late of Iowa City, appeared next to Dr. A., and was recognized by him at once, spoke freely of the manner of his de-parture, saying, with other things, "Why was I so heedless?" (The Doctor had taken through mistake two grains of morphins). He said he regretted his departure only on the account of

his wife Dr Down fiext appeared, whose former acquaintance with Dr A made him readily recognized. He conversed freely and without hesitation, putting his hand into Doctor A 's, and bade him good night. It setor A.'s wife now appeared, with every lineament of She conversed the features strongly marked freely about the family, relating to the welfare of the children, calling each one by the name she gave them; also spoke understandingly of her last sickness-of the cause and cliects: gave many other tests, and then disappeared.

Dr Henderson's name being announced, he selvanced to the aperture, his lady going with him. The D ctor says, "I saw and conversed with O'm Biedsee (spirit). If in a loud whis-per, said to my wife and me, 'Wait till to morrow, night and you shall then have your time. Said to my wife, 'Mary will be present,' to me, Levina will be here.' Smiled an bid us good

Mr. A. M. Gifford, West Liberty, Iowa, was called to the sperture. Isabella, his first wife, appeared, caressed him with hand on the forehead and wept. On being asked if John is herr, she answered, "Yes, he is here." Mr. Gillord's son John now ar peared, was recog? nized, and conversed freely with his father, giving a full account of his death, stating that he was killed by a horse running oil with him when plowing. He remarked to his father, "You have sold the ugly ---," calling the horse by a hard name. Mr. Gilord had, up He remarked to his father, till now, or rat er to the close of the material ization, purposely withheld his name, but was everaled by the spirit of Hivens, through the medium entranced, in his relating a very peculiar circumstance that occurred a day previous to his leaving home for Memphis.

My name being called, I proceeded to the speriure, and met with the portly figure of Gen Biedsoe, who, after passing salutation, took hold of my beard with his right hand, pulling it lightly, and said, "Your wives are here; they want me to make you promise that you will not go away to morrow. One of them says, "It will not cost you anything to stay." I replied, "General, if you will promise I can see my father, my family, and my

PRIEND THOMAS PAINE

I will stay. " He remarked, smiling, "Why, sir, Paine is the most independent soul that lives." 'Yes," I replied, 'but do you prom-ise." He remarked, "You shall see the rest, and I will try my best to bring Paine. Goodbye, sir." As I had not the opportunity of getting the reports of Mrs. L.vans, of Greenville, Ill., at the close of the scances, I will state that she leaves for home to-day, and tells me to say for her, "I saw, recognized and conversed with my father, mother and two brothers many times, and received good tests; also saw and talked with many other spirits whom

I never knew until I learned their names here." BEVENTH SEANCE, Feb. 11th. Circle formed and all things in order. Dr. Henderson and lady were called to the aperture, and reported to me as follows: Dr. says, "I saw my first wife; she appeared in full size, with features perfectly developed. She remarked to me, 'I am Lavina, your wife.'" Dr. says, "She convetsed with us both (wife and I), calling my present wife by her name, and said, 'I love you as a sister. Do you love me? and when you come here we will have such a good time.'" Again, "Mary is here; oh! she is so sweet. Then Mary Dysrman, our adopted daughter, appeared, alluded to her sickness, talked of her troubles in earth-life, and referred to the fact of her husband having poisoned her. Mary and Levins now appeared at the same time." The Doctor and wife conclude their report thus, "We both sfilrm,

BEFORE HIGH HEAVEN, that we did see and talk with these two angels, and no amount of evidence could convince us that any delusion or fraud was practiced."

Dr. Adams' name being announced, he advanced to the sperture, saw his spirit-wife, talked with her some five minutes on home affairs, and she then said, "Dr. Mesmer will be here to see you; also father, mother, daughter and son, before you leave for home.

Gen. Bledsoe now appeared and called my name, and said to me, "Wait until to-morrow night, and we will give you a good time. Good-bye, sir." Many other persons present, strangers to me, saw and conversed with their friends, but left without report. Beance closed with excellent tests by Hivens (spirit) through medium entranced. Eighth Shanck, Feb. 12th. Circle all in

order. Dr. Adams was called to the aperture, meeting his wife (spirit), who, promising to show herself, opened the door of the cabinet, came forward, and appeared in a white robe; conversed with the Doctor about his health, and invited him to come to the better land. She caressed him by gentle patting on the fore-head with her hand, bade him good-bye, with a promise to return.

Dr. Tilotson (spirit) now appeared, when Dr. A. invited me up, and Dr. Tilotson conversed freely and distinctly with us both. To Mr. Adams he remarked, "I want you to insist on the medium (Moti) to come to Iowa City." If we can secure his attendance, we will change the religious complexion of the community." He further remarked, "It takes a smart man to be a fool in the opinion of the people nowa-days," alluding to those investigating the spiritual philosophy. After playing grace-fully with his long beard, he bade good-night, and disappeared.

and disappeared.

Mr. Giflord, being now called, saw and talked with his son, who said, "Mother is here," introducing her. The mother and wife remarked, "Are you well? Patience (a daughter) now appeared and conversed about her son, who was but a small boy at the time of her departure; gave evidence of her ever watchfulness (Continued on 4th page.)

A GERMAN WORK.

"Studies upon the Spirit-World."

The above is the title of a second book, which the famous Hungarian Medium. Mrs. Adelina Baroness de Vay, nee Countess Wurmbrand, has offered to the world, and of which a second edition—Le'nsic, 1874, is lying be-fore us. Mrs. de Vay's first work, entitled, "Geist, Kraft and Stoff,"—"Spirit, force and matter,"—which appeared some years ago, has in its time attracted a great deal of attention, and elicited elaborate reviews from scientific men like Prof. Perty, of Berne, and so will, no doubt, this second work of the same authoress, containing a great-many experiences from the mediumistic life of this nighty gifted medium and her husband, and a vast deal of interesting and instructive informs tion, although prominently impregnated with the influences of religious mysticism and the doctrines of French Spiritism, which by many of the Spiritualists of this country will not readily be accepted for more than the vagaries of extravagant imagination or pious fanaticism. The "Studies" of Mrs. de Vay are no doubt a remarkable and valuable, though in may respects curious and abstruse, contribution to the constantly and rapidly increasing Spiritist Literature, and therefore deserve a more than passing notice in the columns of the JOURNAL

It is nearly impossible to give the English reader anything like an accurate idea of the spirit of this book, by a mere enumeration of its contents, and I shall have for that purpose to give below some larger extracts from its pages in verbal translation. I will, however, begin with stating the main-heads under which the authoress has arranged her "Studies." Two short prefaces introducing the two editions, and dated January and June, 1874, captivate the reader by the spirit of simplicity, truth, and womanly modesty and resignation, with which they are stamped. The table of contents show, 1st, an introduction, which treats on the principles. "the means or the life-principles, and the effects for appearances

of the spiritual principle."
Part II. relates the history of the mediumship of the authoress and her husband, the Baron "Odon" de Vay, the latter being a drawing, his wife a writing, and both healing

Part III. contains a series of manifestations from the years 1865 to 1869, as-the authors of which are given the names of Buddha, Hahnemann, Mesmer, St. Laurentius (a Christian martyr), and Maria the mother of Christ. We are notified that the "Spiritual Leaders" of Adelina are Maria, Buddha and Laurentius, and receive information about the inhabitants of the planets; the reincarnation of spirits; the immaculate conception of Mary; the doctrines of Buddha (who was reincarnated as one of the Apostles of Christ) Popery and Protestantism, and other topics of importance to the philosophers and theologi-ans of the age. Some of these informations are, however, so little in accordance with the "Byllabus" and Canon's of the creed of Rome, that we are afraid the book of the fair Adelina, although a pious and devoted Catholic, will be put on the index librarum prohibi-

Part IV. gives the explanation of some of the mediumistic drawings of Odon de Vay, of which in this and some other places, we are only presented with a few specimens instead of the whole collection, what we have to la-ment, since the artistic reproduction of such curious objects, as a spirit traveling by the aid of his fluids; a cat and a dog from the planet Mercurius, and the likeness of the re-voltingly ugly mishaps of a deep sunken fe-male evil spirit," must certainly command the interest of all seekers for supra-terrestrial realities, particularly those who remember some of the descriptions furnished by the spiritual vision of Emanuel Swedenborg.

In part V. we are told the history and some instances of an other phase of Adelina's medi-

umship, her power of seeing forms and scenes in a glass of water.

Part VI brings evidences of the doing of another writing medium, a relative of the family, the Baroness Catharina de Vay. The largest part of the book VII. filling pages 111 to 326, treats in 23 chapters of the healing mediumship of Adelina, to which we will have to refer more amply below. Then follow in part VIII. and last, "some memorable manifesta-tions of living as well as departed spirits," and a final resume of some instructive manifestations by several high spirits, Swedenborg, Maria, Magdalina, Buddha and Mary, while the book closes with a comprehensive treatise on Christianism and Spiritualism by the three above named spiritual leaders of the medium. This short look over the table of contents of this remarkable volume of 407 pages, will give the reader an idea of the rich treat of medi-umistic facts—of these nobody can doubt—to which we are invited, leaving to all who approach it, what and how much thereof they like and are able to assimilate for themselves. We will now try to give a concise sketch of the spiritual philosophy of the anthoress. The gist of this given in the introduction, apparently written under the control of the spiritual leaders, is about the following: There is God, the primitive mind, the original and first life principle, Father and Creator of all. From him, through emanation "came the Messiahs," or "prime sons of the spirit of God," the sec-ond life principles. Some of these fell by haughtiness and ambition, and hence, through opposition to the life principle, generated the embryo spirits. And when these fell in their turn (the whole process of the generation of spirits goes on as the medium says, in a double rotation or a multiplied spiral), incorporations or incarnation; man in the flesh, spirit in its combination with matter, appeared.

combination with matter, appeared. "All men are therefore from their very birth in the flesh, fallen spirits. Through the fall of the spirits a dualism, good and bad, law and opposition, was created, but they are united and reconciled by the grace of God."

Next to the original life principle (the moving cause, the law), we have to consider 2nd, its means, which is manifested as the fluidic, vegetable and animal, vital principle, and 3rd, the manifestations appearance effect of the the manifestations, appearance, effect of the law through their principle, matter, everything

visible, tangible, solid.

The "fallen spirits" had to become men in consequence of the density and gravity of their nerve spirit, in accordance with the law of gravitation. The "vital principle" is the same in the spiritual fidids," monads, gases, minerals, plants, animals, man. In the latter it is "soul," the "fluidic tie" between spirit and body. All the metamorphoses going on in the downward rotation of life, are presided over by spirits, who move the whole Universe. They act everywhere, in water, dire, flowers, animals, souls, as well as suns and planets.

The reincarnation theory of Kardec enters largely into the system of the medium, as is particularly evident in the report of her spiritual magnetic healership, about which nore below.

The mediumistic powers of Adelina were first noticed and evolved in 1865, when a Magnetic Doctor told her that he saw the faculty of spiritual vision expressed by the phrenological lines of her head, and advised

her to try magnetic writing. As a child and a girl, she had always been very pious, but never noticed any particular sensitiveness. As a devoted Catholic, she rejected indignantly the first propositions of the magnetizer, having at the same time not the least knowledge of modern "Spiritism" Special, however was prevailed upon to try the pench and thus became aware of her being used without her will, as an automaton tool for the communications of a variety of invisible sgencies, partly known partly unknown to her, and soon the magnetic writing became an indis-pensable part of her daily life. Soon after this her husband "Odon" discovered and de-veloped-his mediumistic faculty for drawing, which then was extensively practiced, particularly as we are told under the control of Alexander de Humboldt. The spirit of this great scientist wrote that he was just now on the planet Mercurius, where he made grand scientific studies, of which he wished to communicate some to the earth through this medium. He then drew through the latter the ikenesses of a cat, a byens, a watch dog; a hare, a flying dragon, as they are found on that planet. Humboldt afterwards made an ex-ploring tour to the moon, and wrote from there: "Loret nded, with the scholars of the earth, that the moon could not possibly be inhabited, but here now, since I made an explorlog tour to her, got a different conviction. The chemical atmosphere of the moon is en-tirely different from that of the earth. It contains much more nitrogen, carbon and phosphorous gases, therefore all the living organisms of that world must have other mechanics than the bodies of the earth. The men (in the moon) have their respiratory organs in a pecu-liar organic mechanism in the head, which is very large and quite out of proportion to their small body." Curious as this artistic phase of the Vay mediumship may appear, I can not forbear to mention here that the specimens presented in the book, bear an unmistakable resemblance to similar productions of a drawing medium within my own experience in re gard to the style and manner of their execu-

A new phase of Adelina's mediumship was developed in 1887, in her faculty to see in a glass of water ' fluidic-imaghs, spiritual scenes and representations of persons or events, sometimes reaching far back into the history of our globe, sometimes taken from remote worlds and sometimes being of a prophetic character. One of her spiritual leaders, Maria, gave the following explanation of this faculty of the medium: "Adelia often beholds the present spirits; then she receives the pictures of the inhabitants or regions of faroff stars. She sees passed episodes of her own life by their imprints, which are in the infinite layers of the atmosphere The pictures of the future she beholds in accordance with the calculations of the spirits." The passage in ital-ics (my own), will scarcely fail to impress the reader with its remarkable coincidence with the theory and experiences laid down in Dr. Denton's "Soul of things."

The Book of the Cures—part VII contains as stated above, in 23 chapters, the narrative of some of the most remarkable cures, which Mrs. de Vay claims to have performed by means of what she designates as "spiritual magnetism," and giving at the same time a collection of the most curious conversations with a variety of evil spirits, which according to the medical theory of the Baroness or her spiritual leaders, seems to lie at the bottom of all physical as well as mental derangements (obsession). This theory, based on the as-sumption that the evil spirits in order to take possession of a body avail themselves of the morbid fluids of a person, in which they find delight, may possibly in the course of time turn out as correct in regard to such pervous allments as result in disturbance of the functions of the brain, but will in the whole be certain of indignant rejection by the heroes of the medical art, as it would reduce their proudest unhievements in pathology and thera-peutics to demonology. Think of the terrible revolution that would result, if such lights of science as Dr. Hammond, should become aware of practicing nothing but exercism. The original feature of the healing process

of Adelina, is that her agency is not what we are used to call human or animal - magnetism, that is a supposed fluidic emanation from the magnetizer or mesmerizer, under certain willful manipulation of the same, but that the magnetism in her cures is purely "spiritual." consisting partly in her own magnetic reasoning with the possessing spirits, partly in the influence of higher spirits, mes of all, however, in the posser of prayer, offered by the medium, not only for the benefit of the diseased persons, but also the salvation of the obsessing spirit. It is apparent from this that the "spiritual magnetic" cures of Mrs. de Vay are really double cures, relieving bodies and souls in and out of the flesh at the same time. How far, the Homopathic prescriptions which we frequently find interspersed during the heal-ing process of the medium, usually given by Hahnemann himself, come in for their share in these cures, we are unable to determine, but willing to acknowledge that the leading spirits of "Adelina in the introduction," make some very sensible remarks about the merita of the Habnemann system of similia and infinitesimals. As to the part the medium herself takes in her "spiritual magnetic" treatment, we have to state that her manifestations are altogether automatic, her hands being guid-ed not by her will, but by direct spirit-influence. Referring again to the principal agency in Adelina's cures, the power of prayer, we would particularly recommend the study of her book to Prof. Tyndall, as a solution of the problem he has lately propounded by his suggested "prayer_test in hospitals."

To many of the spiritnal-magnetic cures the doctrine of "Reincarnation" (repeated embodiment of spirits in human bodies) is forcibly inculcated, and we are told, as a plausible foundation of this theory, that many disembodied spirits, in consequence of the density and weight of their nerve fluids, for a long time do not become aware of their having left the human body (this again coincides with Swedenborg), but are constantly dragged down to the earth-sphere, and are retained in this, believing all the time to be yet in life, and to perform all its functions. In regard to this, the "spiritual leaders" of Adelina have her write on page 260:

"Buch spirits, by means of the nerves and the dense fluids around these, live in a half-material state until a second death has, through spiritual improvement, produced some kind of embodiment, and freed them of this dense nerve-spirit," and further on, "through his thick peri-spirit, be lives through men and among them in a half-material state and enjoyment. As the reverse to this you may consider a As the reverse to this you may consider a somnambule, who, in his spiritual ecatacy, can in the same way live spiritually with spirits, or move in a different plane, and eat its fruits and inhale its fragrant perfumes, while his spirit, in consequence of his material tendency, imagines still to live as man. All this is done through the same law, the same order, only by contraries." Theological consistency in this explanation deserves not to be over-

In order to give the reader some more accurate impression of the contents of this remark-able chapter on "Oures," we will insert here

one of the shorter ones of them in literal trans-

CHAPTER III.

COME OF THE COUPLE L. PROM VIOLENT CRAMPS OF THE STYMACH-(CAUSE : EPIRIT EVA).

The married couple L, poor innkeepers in the neighborhood of the medium, came to her asking her help sgainst constant cramps of the stomach, which had moles'ed them for several months. The "Leaders" applied to, wrote about them to the medium as follows:

"The stomach cramps of this couple originate only in spiritual fluidic influences. Magnetize both of them, and invoke the spirit who follows the name of "Eva."

The medium did so, whereupon the wife fell into a beneficent, batural sleep for several hours, which she had looked for a long time. The husband had also a pleasant, beneficent sensation during magnetizing. On the same evening, April 8th, 1866, the medium invoked the spirit Eva, arm moved violently, and she had a feeling of strangulation in her

Era-" Do you know that one don't rush with impunity into the affairs of others? The wife, since your famous magnetization, fares quite badly-she is miserable and quite done What need you to pray there in the name

of leauet As good as you, I am, too."

The Medium—"I will fain believe you, that you are better than I am Let us now pray for the restoration of the L. couple." En ... 'I can do that very well. But the husband and wife moan and groan for pain. They

(The spirit only wanted to frighten and dis-courage the medium)

The Medium-" Dear Eva, we trust in Christ, who will help us in this case, and will now pray for all men and sick spirits." Then followed a prayer and this declaration of the "Leaders": "The L. couple alls nothing more; go there to-morrow and magnetize

them." The medium did so, and found the Couple better and brighter.
On the 10th of April, 1866, the medium asked the spirit, Eva, to utter herself in the

name of Grd. Erg-" Nothing in the name of God! I am already here! I am so glad that men and wife fare so miserably! so badly, so badly! Yes, rush there after dinner, and you will see the misery. In spite of you and your spirits, I will guide your hand when you magnetize

The Medium-"The pure spirits of God will not breake me, and Christ will help me to heal them, unite in prayer with us, and rein your passion un!

Eva-"No, with so wicked men as you are, I do not pray. No high spirit can be with you if you say that I am in passion. I detest you! You are stupid, moreover, for the couple are very bad, and therefore losing all belief in your witchcraft!

The Medium-"Your words do not trouble me, for the power of pure prayer to God is strong-

er than everything!"

Eva-"I, too, am powerful. I can generate cramps in the stomsch. [The spirit is therefore conscious of her wicked doings |! "

The "Leaders"-"Alas, we know that. If you would try to heal instead of harm, you would be happier and contenter. You are consumed by a passion named jealousy. Wherever you see a married couple happy and contented, envy, jealousy take hold of you, and you strive to disturb them and make them sick by spiritual and fluidic evil influences. But as the L. couple bear their sufferings with great patience, it will turn out to their salvation, but to your own great damage. Con-quer, and control yourself, dear Eval for else you will never come out of the wretched, suffering, spiritual state in which you are now

Ero-It is easy for you to talk." (The "Leaders" to the medium - "You behold here among the spirits the same faults as among men, because the spiritual individuality re-

mains, and the envelope only changes.")

Here the husband of the medium entered, who had visited the sick Leaders, and said they were both better, but that the wife had a strong fever. Ero (writing violently)-"Better! What a

a is dange man a great misfortune will befall to-day!"

The "Leaders"—" We are not afraid; God is there and watching. We trust and pray, 'God help the L. couple! O! Lord, send them

bealth! For the spirit Eva we pray likewise, 'Father, be merciful to her!'" This prayer had scarcely been written down, when Eva wrote violently: "You are asses! In three days both the L. are stone-dead."

The "Leaders"-If so, good for them! They will then entirely vanish from your gaze and influence, as their spirits are good and pious, and you can not come near them then. Eco-"Yes, but all the people here will

then lose all confidence in your cures." The "Leaders"-"To us remains the pure conscience, to have wrought good. Do not be so impassioned, Eva, and control yourself. We know you better than you do yourself, and see that in your inmost lies the faculty to re-pent, the germ to do good. We know that you are sflicted with a streak of bad temper. Strive, then, to collect yourself inwardly and to pray."

Eco. "I will think of that, and for the

The Medium." Yes, remain with us, dear Eval and consider with me the sufferings of Christ, which he took upon him for the poor

sinners, and strive to become a participant of his grace."
The medium continued to magnetize the couple L. several times yet, after which, they

always felt much better. On the 13th of April, 1866, Kez wrote spontaneously: "Go on praying eagerly before it is too late. The anxiety that they really

might both die was persecuting me. Lord. my God! I would then be their murderess! This anxiety leaves me no rest. Pray more, and more eagerly, that God may restore them very quickly! Oh! I am so afraid of corpees! The anxiety for the life of this couple over-

The "Leaders"-"These two will be cured, if you, my dear Eva, will retire entirely from their neighborhood, not interfere with the secondary effect of the magnetism, and leave the healing to us. Trust us!"

Eva then promised to do this. From that day the L. couple was completely restored to health, and is not suffering since from cramps of the stomach.

The prayers for Eva were continued. Ever afterwards she expressed herself more quietly-and penitent, and lavished words of gratitude upon the medium and the Leaders. This was all done in her accustomed rough way, be-cause this spirit is but very little educated. She has, however, now by the instruction of the better spirits, been led on the road of the good.

Those sequainted with the doctrines of the Oneida "Perfectionists," (Dr. Noyes) and their views of the spiritual origin of all diseases (except secidental lesions) and their use of exsminstions into the spiritual condition of the sick persons, and of prayer for them, will be struck with the perfect harmony of ideas, em-analing from the most different and far-distant

Another feature in Adelina's intercourse

with the Spirit-world, which seemed to me or iginal, is that not only the spirits of departed men return to the earth through human, living mediums, but that even such spirits may take p seession of these, and manifest by their aid, who never before were embodied (incarnated) in any material form. But even this theory has already found its confirming analogue in our country, as appears from the interesting report of Manifestations in Minneapolis, published in No. 19 of this Journal - "A materialized spirit appearing in the reflections of a mirror," here answers a mental question put

to him, as follows:
"I never occupied a human form of my own except, as now, when I have materialized one. The whole universe is filled with intelligences. Many of them have been men and women living in human bodies until they wore them out, or were released by some accident that ar-rested the animal life of the body. There are other intelligences similar in all respects, save the experience of an imprisonment in an animal frame. I was created-net born.'

The report then proceeds: "In the mean-time the face had vanished from the mirror, and the voice, whose continuance had, not been broken, was now issuing from the lips of the medium. It said that it had a name by the medium. which it was known to other spirits—'Aider,' signifying helper—and that unembodied souls and disembodied souls occupied similar positions and performed similar work."

Who should not be struck with the analogy between these communications coming through a child of fourteen years, in the far west por tion of this continent, and the spiritual philosophy of another highly gifted medium, preclaimed from some obscure mountain rock of the Styrian Alps on the Eastern Hemisphere! Set aside all speculation about the truth and value of such communications, the mere fact of their existence and their harmonious fit ting into one another like the links of a well made chain, ought to set some of the "wise people" to thinking that there may be things between heaven and earth, of which their "philosophy" has not dreamt yet. Dreamers they are. Perhaps such facts as the book we had to review here, will gradually rouse them from their slumber.

But I must close my remarks, which having been intended only for a notice of a remark-able contribution to the literature of Spiritual ism, has involuntarily grown over the space even of an elaborate review. I will only add, that no advanced Spiritualist will lay aside the "studies" of Adelina de Vay, without confessing that whatever he may think of some rather abstruse particulars, he has learned from it, and that it contains valuable contributions towards the perfection of our knowledge of the mysterious, invisible world surrounding our visible one. To those wiseacres, however, ever ready to pronounce judgment upon such productions with the short, contemptible word, 'Nonsense," we would suggest that, as the experience of mankind has proved over and over sgain, what by the "profunum rulgus," tutored by "exact science," or orthodox dogma, is to-day condemned as "nonsense," may to-morrow be recognized as the "hichest wafom" DR G. BLURDE.

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March Magazines.

The ECLECTIC MAGAZINE Besides Carlvie's article, the opening chapters of the Early Engs of Norway, and Editorial Depart-ments, the contents of the March number are: Mr Lowell's Poems; S.x.n Sudies-III. Sidewalks and Readways, by Julian Haw-thorne; Edgar Allen Poe; The Pedigree of Man, by Prof Huxley; The Love and Mar-rivge of Catherine de Bourbon; A Week day hymn, O. People Who Will Talk: Contrasts of Aucient and Modern History, by Prof F. W Newman; Social Pressure, by Thomas Hughes; The Nebular Hypothesis—Its Present Condition; A Golden Wedding; The Bayou Teche, by Elwin de León; Cuarlia, William Biske's Poems, and Prof Joseph Henry. The number is embelished with an excellent steel potrait of Professor Heary, of the Smithsonian

SCRIBNER'S MONTHLY, Contents: I. The Violin of Messire Adress. Poem. Bustrated. Samuel W. D. filled. H. The Canons of the Colorado. Third Paper. Illustrated.
J. W. Powell. III. How the Opera of
"Dinte" was written. Its Aniol Prokop. IV.
Airy Lilian. Fredrick Tryon. Laura.
Poem. J. G. Saxe. VI A Ghost Story.
Poem. H. E. Warner. VII. La Fontaine and his Fables. Illus. Albert Rhodes. VIII. The Story of Sevenoaks. Chaps. VI., VIII., VIII. Illus. J. G. Holland. IX. Latterday British Poets. In Two Parts. Part II. Algernon Swinburne. Edmund Clarence Stedman X. Consecration. Poem. Charlotte F. Bates. XI. The Mysterious Island. Part II. Chap. IV., V. VI.: Illus. Adapted from Jules Verne. XII. Imminent Imperfection. Poem. G. P. Lathrop. AllI. Some Old-Letters. Taird Paper. With a Potrait of Bir Walter Scott. XIV. The Poetess of Clap City. R. H. D. XV. Two Ancient Landmarks. Illus. The Knox Mansion. Mary P. Thacker. The Cornwalks House. Fannie Hay Kemper. XVI. New Englands and her Churca. Chas S. Robinson. XVII. The Torone of Attria. Poem. Josquin Miller. XVIII. Topics of the Time. The Indecencies of Criticism—Caristianity and Sci Algernon Swinburne. Edmund Clarence cencies of Criticism-Caristianity and Science-The Dragon of the Pews-Woman Buffrage. XIX. The Old Cabinet-The Old Bowery-A Tacory of the Commonplace-Epithets-Reformers, XX Home and So-ciety, XXI Culture and Progress, XXII. Nature and Science. XXIII. Etchings.

THE PHERNOLOGICAL JOURNAL and Life. Illus rated ap eads a tempting table for the in-tellect in its March number. We have a fine tellect in its March number. portrait of the late Gerrit Smith; "A Well-Balanced Character" follows, which is an excellent mental analysis from the pen of an eminent divine, "Simulating Death" furnishes some anatomical and physiological clues to sthat very extraordinary performance still known among Asiatics, "Material Resources of West Virginia" is an interesting paper, "Alfred Rumine; or Who Redeemed ifim?" opens well for the first chap er and is essentially realistic; equally interesting is "Where some of our Giris are Educated;" "Personal Experience in Parenology" is certainly en-couraging. Several portraits are given, viz. Captain E B Ward; William H. Aspinwali; Rev. George F. Trask; David Webster, King K alakaua-besides many other good things.

Contents of St. Nicholas for March: Frontispiece, "The Two Friends," From a picture by Gustave Dore. The Two Friends, by Paul Fort. Eight Cousins, Chaps. V. and Vd., by Louisa M Alcott. Two Hiustrations by Addie Ledyard. Little Boy Blue. Picture from a painting by Michetti, engraved by David Nichols. The Water-Bear, by Mary Treat. Lilustration by Mrs. Paebe Campbell. A Glimpse at Naples, by Prof. Isaac E. Hasbrouck. Four Illustrations: two by A. C. Warren, and one by J. F. Runge. Little Caristic, by Amalle La Forge: Illustration by Warren, and one by J. F. Runge. Little Caristic, by Amalle La Forge: Hildstration by Caristic, by Amalic La Forge. Illustration by
E. A. Abbey. Winter Friends. Poem, by/
Mary E. Bradley. Illustration. Le Boulanger et le Marchand de Tabac, by A. D. F. H.
French Biory for translation. Two Illustrations by A. C. Warren. A Training-School
for Sailors, by William H. Ridding. Four
Illustrations: two by C. G. Bush, one by J. for Sallors, by William H. Ridding. Four liliustrations: two by C. G. Bush, one by J. F. Runge, and one by E. A. Abbey. Little Gretchen and her Kid, by K. Illustrated by Mary A. Hallock. The war of the Rats and Mice. Poem, by George W. Ranch. Three Illustrations by Henry L. Stephens. Why Walter Changed his Mind, by Henrietta H. Holdich. A Girl of Stars, by Enza C. Durgin. Illustration by A. C. Warren. A Snow-King, by Frank R. Stockton. Three Illustrations: one by J. C. Beard. March, Poem, by Lucy Larcom. The Young Surveyor. Chap. X. Xill., by J. T. Trowbridge. Two Illustrations by W. L. Sheppard. The Feast of Dolls, by William E. Griffis. Illustration by A. C. Warren. Prudnomme and the Little Army, by M. E. Dousman. Illustrated by C. G. Bush, For Very Little Folks. The Cry-Baby, by Emily Suaw Forman. Bertha and the Birds, by E. L. S. Peiffer. Illustration by Sol. Rytinge. Jack in the Pulpit. The Letter-Box. The Riddle-Box. Three Illustrations: one by W. H. Gibson. tions: one by W. H. Gibson.

Contents of the ATLANTIC for March: Mark
Twain narrates the perplexities of "Club"
piloting, in an amusing paper called Old
Times on the Mississippi, David A. Wells,
in an article under the title, Taxatlon without
Jurisdiction Unconstitutional, presents some
very important facts, which will arrest the attention of every capitalist. Hjalmar Hjorth Buyesen tells a Northern story, Asamor's Vengeame; or the Mountain, taken Maid. Jules Marcou brings forward some novel, curi-Jules Marcou brings forward some novel, curious, and very interesting considerations respecting the Origin of the name America, snowing how little America Vespucci had to do with it. F. B. Sanborn relates further details of the Virginia Camprign of John Brown. Henry James, Jr., takes his hero, Roderick Hudson, to Rome, and carries forward his story a good pace. N. S. Shaler writes of a Etate Survey of Massachusetts. W. J. Hoppin gives a striking account of Historical Portratis lately Exhibited in Paris. John James traits lately Exhibited in Paris, John James Platt treats of the remarkable poet, Porceythe Wilson, who excited so much interest a few years amoe; and there are poems by Paul H. Hayne, Rose Terry Cooke, Louisa Bushnell, and other Recent Literature, Art, Music and Education, are ably represented by reviews and editorial papers.

P LITTELL's LIVING AGE for the week ending Feo. 20th, contains two articles of especial in-terest, viz.: Erasmus—His Character. The Convent of San Marco. Bavonarola as a Po-

F INLAND MAGAZINE for February. Contents:
Biographical Scotch of James B. Lucas, with
fine steel engraving. The Dying Year, by H.
M. The Lost Chimes, by Dr Hoem. Hope
On, by J.A. P. The Malden's Rock, Lake PepIn on the Margaringt by Wingra. The Two on, by J. A. F. The Maiden's Rock, Lake Pep-in, on the Mississippi, by Winona. The Two Angels, by Emily P. Page. Bessie Bowen, by Myron Coloney; Continued. The Wife's Prayer. American Blang, by A. H. O'Donog-hie, and numerous other interesting articles. Published by Charlotte Smith, 145 Ctark Street Chicago. Chicago.

THE GALAXY contents for March:-Leah: A Woman of Fashion, chapters XIV., XV., and XVI., by Mrs. Annie Edwards. Spaces Dew-

drops, by Kate Hillard. Canova and Napoleon-a-leaf from unwritten history, by Geo-L. Austin. Her Triumph at Last, by Mrs. S. M. B. Piatt. Rachel Varnhagen Von Esse, by Mary A. E. Wagner. Jetsam, by Paul H. Hayne. Dear Lady Disdain; chapters IV., V., and VI., by Justin McCarthy. Harpocrates, by Joel Benton. The Old-Time Spirits. The Strangest Chapters in the History of New England. A Suit of Armor, by Henry Abbey. A Norseman's Pilgrimage—Chapters X. and XI. by Hjalmar Hjorth Boyesen. Absolute Music, by Richard Grant White. A Rainy Evening at Mt. Desert, by M. N. S. The Prisoner to the Swallow-From the Italian of Grossi, by Kate Hillard. What is Meant by "Specie Payment?" by Richard B. Kim-ball. Drift Wood, by Phillip Quilibet. Scien-tific Miscellany. Current Literature. Nebulæ, by the Editor.

THE SCIENCE OF HEALTH for March opens with an article on Sunight as a Health Agent; containing also "What I Know of Dectoring;" Tight Lacing as Affecting our Teeth, illustrated; Infant Mortality; Treatment of Sick Recple; How we Eat, or The Business Man's Breakfast, How Doctors Think and Reason; A New Dress for Women, illustrated; Wheat and Wheaten Bread, with Recipes; The Effect of Dark Rooms on Health; Sessonable Advice; Bald Heads; and a great variety of miscellaneous matter relating to health and kindred subjects.

Book Notices.

GRAND TRANSPORMATION SCENES IN THE UNITED STATES, OR GLIMPNES OP HOME AF TER THIRTEEN YEARS ABROAD BY H FOLIA, editor of the Cosmope Man, London, author of Belle Britan's Letters, etc., etc. New York C. W. Carle Lon & Co. publishers.

This is a lively, racy, readable book, made up of letters originally written by Mr. Fuller for his paper, showing the growth of this country and the magic changes produced in thirteen years.

HALF HOUR RECREATIONS IN POPULAR SCIENCE, FIRST SERIES Containing contri-H. Schellen, Prof. Roscoe, J. N. Lockyne, Prof. J. D. Dana, Dr. Carpenter, Prof. May F. E. B. Tylor, and others. Scircle and couled by Dana Estes. Boston Esto. Laurist, publishers.

Messrs. Estes & Lauriat deserve the gratitude of all people who, amid their every day duties, flad a little time to devote to science, and need to have it presented to them in the most compact and attractive form. The book before us is one of this class. The long list of eminent names on the title page is a guarantee of a rich store of knowledge within. The judicious taste of the editor leaves but little to criticise. The book contains two fine colored plates and thirty wood engravings, and better stall, is carefully indexed. We are consider ably surprised, however, to see that the editor has introduced an old, stale, and very unscientific tirade against the phenomena of Spiritualism, under the title of a lecture by Dr. Carpenter, F. B. S., delivered in Manchester, England Dec. 8.h., 1871. To all who have any acquaintance with the phenomena, the scientific (1) twaddle of this very wise F. R. B. will prove as laughable as a farce. We need enter into no review of his lecture, his state-ments, even, if entitled to any credence, have long since been exploded by Prof. Crookes and other well known scientists of his own country. We presume Mr. Estes thought his book need ed to contain something upon a subject which is at present the object of such wide-spread discussion, and his book being published so soon after the Holmes Sasco, that Dr. Carpenter's creed would best suit the market.

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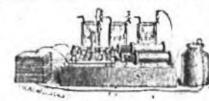
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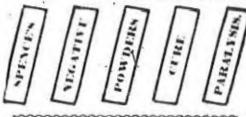


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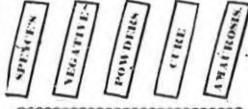
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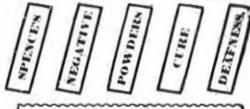
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CHICAGO, BATURDAY, MARCH 1. 1875.

The War of Creeds.

In our last week's issue, we sliuded to a letter received from J. B. Meckam, of El Paso, Wisconsin, who discontinued his JOURNAL on account of the appearance in its columns of an article inimical to Catholicism. ; He seemed to take a sort of devilish delight in expressing his convictions that the Catholic Church would live to see the editor of the Journal buried. Indeed, our physical organization is not strong enough to withstand the progress of decay, consequently we expect to be buried some time before superstition, error and crime have been banished from the human family, hence Catholicism will survive us. We regret, however, that we had such a potent argument at hand, to answer the letter of Mr. Meckan, as the account of the brutal massacre of unoffending Protestants by the fiendish Catholics of Mexico! It is a fact that all the atrocities and beinous crimes of brutal natures in the past, present to us their counterpart in this the enlightened nineleenth century. The assassination of Casar-had its dark counterpart in the cool and deliberate murder of Lincoln. The Bartholomew massacre was enacted on a small scale a short time ago in benighted Mexico. In 1772, at Dornock, Southerland, an old woman was accused of being a witch. Her crime consisted in transforming her daughter into a pony, and employing the disreputable old Devil to put shoes on her. She was tried, found guilty, and segrenced to be hung. In 132 years after this tragic event, Benor Castilla, Alcalde of Jacoba, State of Sinaloa, Mexico, officially reported to the Prefect of his district that on April 4th, 1874, he arrested, tried and burned alive Jose Maria Bonilla, and his wife Diega, for sorcery. In ancient times witches were occasionally stoned to death. "Let him who is without sin cast the first stone," said the Savior, a custom for punishing the erring and the wrong doer. That method of chastisement found its counterpart in the West during the summer of 1873, at Smith's Ranch, Colorado. An old woman accused of Witchcraft was stoned to death. She was placed in the center of a large ring formed by the executioners, who were armed with stones, and she was beaten to a pulp and left unburied. Superstitious ignorance still lurks in the veins of the masses, and continues to manifest itself, though at | greater intervals, the same as it did in socient times.

It is impossible to illuminate the world at once. In the United States can be found the savage, barbarous, half-civilized, civilized and enlightened, living under the same form of government, and the result is that we have all grades of crime to darken the pages of our history. We would class Mr. Meckan, of El Paso, Wis., as among the half-civilized, for he, in his superstitious ignorance, would suppress the Jounnal, because it contained an able article in reference to Catholicism, and which showed it up in its'true colors. Since our last issue, the following has appeared in reference to that massacre in Mexico. We clip it from the San Francisco Chronicle. U is an account of a meeting-held at San Plancisco by the Protestants:

Dr. Woodbridge read with great unction and some bitterness of tone the seventeenth chap-ter of Revelations, of which the following

verses are a part: And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, "Come hither; I will show unto thee the judgment of the great whore that sitteth on many waters."

And the woman was arrayed in purple and scarlet color, and decked; with gold, and pre-cious stones, and pearls, having a golden cup in her hand full of abominations and filthiness of her fornications.

And upon her forehead was a name written: "Mystery; Babylon the Great, the Mother of Harlots and Abominations of the Earth."

And I saw the woman drunken with the blood of the saints and the martyrs of Jesus;

and when I saw her I wondered with great ad-

PRAYER FOR THE SUPPRESSION OF POPERY." Dr. Wythe delivered the opening prayer with great fervor, expressing sympathy for the persecuted brethren in Mexico, thankfulness for our ewn religious liberty, a determination to support the truth at all hazards, a hope that

the light would spread and scatter the darkness of Paganism and Popery, and that every priestly hierarchy would be broken down.

A SUPERVISOR ON BELIGIOUS TOLERATION.

Mr. Roberts, Supervisor from the Seventh Ward, explained the object for which the meet ing was called, speaking of Mexico as a pecu liar country, resembling our own, and having many similar conditions of soil and climate. When the recent reforms were inaugurated there we were led to believe that the Church was divorced from the State, and that all religions would hereafter be tolerated. But per-secutions broke out soon afterwards. He had thought that the murder of Mr. Stevens would be avenged, but he was mistaken; no one had ever been punished for that foul crime. And that was not all. At Acapulco they entered a religious meeting with their pistols and cleavers, and the result was that five or six were killed and some eight or ten wounded, one of whom was an American citizen.

THE BLOCD OF THE MARTYRS.

My. Hutchinson here has a hymn-book picked up in the church where the massacre

Mr. Butchinson (advancing to the desk, hold ing out a book)-Here is the book, take it.

Mr. Hotherte took the book, an ordinary church hymn book, with the music on the upper part of the page and the words below it. All over the two pages shown were great splashes of blood, which could be seen distinctly from any part of the audience. Hand kerchiefs were placed to feminine eyes; men's eyes suddenly became moist; cries of "ob' oh!? and sobs were distinctly audible. The auditory seemed to be moved and swayed by an absorbing and uncontrollable emotion.

Mr. Roberts (with a shudder)-There it is. You can see it for yourselves. It is the first martyr's blood I ever looked upon in the world, and I hope never to see any more. The Catholics should be here with as to-day, protesting against this outrage, and asserting that the same toleration should be accorded to Protestants in Catholic countries that is accorded

MEXICO'S BLIND STRUGGLE AFTER PREEDOM.

During his speech Mr. Hutchinson again displayed the bloody hymn-book, and again the audience manifested signs of horror. He closed by advising forbearance. Don't suppose that this is the work of Mexico. Our enemy hat done this, but Mexico is not ye enemy. The Republic demands your symbathy. Those actually in power there are doing the best they can for civil and religious liberty. He (the speaker) had often been told so by the President. Applause. That people has been for years struggling for the liberty of conscience and the liberty of speech. They have at last been able to throw off the crushing weight that has rested like an incubus upon them. They have scarcely been able to restrain them-selves since they passed their laws of reform. They did not onvict the murderers of Stevens because the laws were not comprehensive enough. They passed severer laws with great difficulty, and with a bitterness of religious feeling that created great batreds and ruptured family ties. Local opposition to the laws must be expected. If the Mexican government can sifely weather the next six months, its power will be tolerably well assured. Once disabuse these people of the idea that the United States are bent on annexation, and their friendship will be ours forever.

MORE SYMPATHY.

Dr. Benson presented a resolution expressing religious sympathy for the auffering Protestants of Mexico, following it with a few words of similar tenor. It was hardly the thing for the hour, and poorly set forth the senti ments of the large number of people of all denominations who had assembled to give utterance to their-protest against the outrage. The vote on its adoption was decided, but not enthusiastic.

SOMÉTHING SENSIBLE PROM MR NOBLE. The following resolution was offered and

read by Mr. Noble: RESOLVED, That, regarding the interests of civil and religious liberty in our land and in our sister liepublic of Mexico as identical, we can not but feel profound sympathy with the President and Congress and people of the Rspublic, in the struggle in which they are now engaged for the overthrow of Jesuitism, and for the establishment of free education, the liberty of the press, and freedom of worship in America; and that we do hereby request the President of the United States to direct our Minister in Mexico to co-operate cordially with the Mexican Government in bringing to justice the murderers of our fellow-citizen, Mr. Morris, and of our brethren of the church at Acapulco, and in maintaining the rights guar-anteed to American citizens by treaty and to all men by the Constitution of the Mexican

SOMETHING CHARACTERISTIC FROM MR HEMP HILL

Republic.

The meeting had been a long time in ses sion, and the hour was getting late, when Mr. Hemphill offered the following resolution

RESOLVED, That this outrage, being in harmony with the doctrines promulgated to the world by the present Pope, Pius the Ninth, in the bull Quanta Cura and syllabus annexed, dated 8th of December, 1861, and confirmed as infallible by the late Vatican Council, to which all the Roman Catholic Bisheps of America have given their adhesion-is to be regarded as significant of the nature of the conflict upon which the l'apal Court is now entering upon this continent, and of its willinguess to import the weapons and usages of the middle ages to destroy the Christian civiliration of the nineteenth century; and we pledge ourselves to co-operate with all the friends of civil and religious liberty in meet ing these assaults with the weapons of light, and liberty, and love, and the sword of the spirit, and prayer for the liberation of our countrymen and of the nations from the bond-

age of this terrible fanaticism of Papacy.

The speech with which Mr. Hemphill followed his resolution was delivered with much The applause that it elicited showed tnat it coincided with the views of a large portion of the audience. He spoke of the outrages in Mexico as a natural result of the doctrines of Catholicism, and specified the following classes as those anathematised by the Pepe: Those who maintain the liberty of conscience and of worship; those who maintain the liberty of the press; those who maintain the liberty of speech; the fathers and founders of Republics; those who maintain that Church and State should be separate; those who maintain that the Church has no power to employ force to coerce conscience; that civil marriage among Protestanta is no marriage at all; those who maintain that foreign Pontiffs have ever exceeded their power. Mr. Hemphill went on to say that Romanism is unchanged, unchanging, and unchangeable. It is keeping quiet in the United States, but only biding its jime. Turn-ing to Mr. Roberts, he said: "I desire to ask, through you, as a member of the Board of Supervisors, how many Protestant employes are employed in the alms house and County Hospital? The question was received, with loud cheers, which were repeated again and seein until the appleace becames from

again, until the applause became a furore.

The speaker continued for some time in much the same strain, and with even greater demonstrations on the part of the audience. This resolution was at last adopted, and the meeting adjourned.

Where was the Orthodox Ged?

In view of the fact that God talked with the screent, made garments for Adam and Eve, communed with Abraham, saved Neah from a great flyod, wrestled with Jacob, and did other wonderful things too numerous to mention, for his children, the question is often asked at the present time, why is it that he is now so unmindful of humanity.

God's Churches are burned, struck by lightring, blown down by hurricanes, and otherwise demolished. If the query is, why worship a being who forsakes his children in the hour of peril? He is regarded as a counselor, protector, guardian-a Father, whose tenderness is such that not a sparrow can fall to the ground without his notice. Does not the late disaster at St. Andrews Church, New York City, show that his direct guardianship is a myth; that his merits as a counselor are worthless; that his power as a mechanic is babe-like; that his protection amounts to nothing, and his watchfulness as a father below the average. Does not the falling of that church necessitate a revision of the ideas entertained in re'erence to God, by the Catholics! It appears from the New York Sun, that at half past 8 o'clock on Thursday evening, Feb. 25th, while Father Carroll of St. Stephens was in the midst of an eloquent and impressive Lenten sermon in St. Andrew's Church in Duane street, the wall of a building adjoining the church was blown down by a wind, heavy masses of brick forcing their way through the eastern side of the church roof. Immediately below the hole in the roof, which was almost round, and fully thirty feet in diameter, was the eastern gallery. This was crowded with worshipers, most of whom were women. The brick from the falles wall, with masses of plaster from the church ceiling and heavy timbers from the roof, came crashing down upon these unfortunates with a noise like a bolt of thunder, and with the suddenness of a flash of lightning. Several women, and more than one man were crushed beneath the debris, a few being instantly killed, and all receiving gashes and bruises more or less serious.

In an instant the whole congregation up stairs and down were on their feet, and a scene of panic seldom equalled in New York began, and lasted for eight or ten minutes-a period which seemed like an age to most of the participants. Fear controlled all hearts, and the seifishness of terror never had a better demonstration. There was a simultaneous rush for the front door, the stronger pushing their way among the weaker, and trampling them under foot in their mad haste to reach a place of safety. Women who a moment before had been immersed in their religious devotions were turned into maniacs by the fright, end pulled and tore at each other and at the men who surrounded them like wild beasts. Men there were in that dense throng who forgot their manhood, and madly rushed over helpless women and children, thinking only of their own lives.

Father Carroll just before the catastrophe said. "What if the Almighty were to call those present to him this moment; how many of you would be prepared?" As he said these words, a rumbling sound overhead was heard like the rumbling, of half a dozen empty fce carts over a rough street, there was a general looking up to the roof, and the reverend father paused. Then came a crash, just as he had opened his mouth to continue, and then for eight or ten minutes all was noise and confusion. Every body crowded to the doors. The people in the gallery were wild. Twenty men and women hung by their hands over its edge, intending to drop into the body of the

Father Carroll's sermon was on the end of man. He told the congregation that they were constantly in the presence of death. He said that death might come at any imoment, and he wanted to know if his hearers were prepared for it. He saked if there were one hundred, or even fifty, who were ready to answer God's call. Life was uncertain. They were on the verge of eternity, and perhaps in twenty-four hours they might be plunged into it. At this stage of his sermon, Father Carroll says that he heard a crashing noise, and saw the ceiling over the gallery come tumbling on the heads of the congregation.

The God of the Catholics differs widely from that of the Protestants; bears no more resemblance to the one the Universalists worship than a grasshopper does to an elephant; and between him and the Deity of the Spiritualists, there is no resemblance whatever-the difference between them is as great as that which exists between nothing and something. Now, if a hall dedicated to the promulgation of the Harmonial Philosophy, had caved in on an audience of Spiritualists, Elder Hammond, the guerilla revivalist, would have said that it was the result of a visitation of Providence, manifesting his divine displeasure! God talked to man in early ages-why didn't he inform Father Carroll of the impending danger? He wrestled with Jacob, why not strengthen an edifice and save from a cruel death, men, women and children? These are pertinent questions that should be answered; and if none can be given, more advanced ideas in reference to God, should be inculcated at once. People should have a definite idea of whom they are worshiping, whether a passive being, who is regardless of the wants of his children, only as he works through law, or an active God, who is aiding those who serve him by direct acts.

MRS. EMMA HARDINGE-BRITTEN'S address is 155 West Brookline street, Boston.

The Labors of Mrs. Packard.

The Town and Country, a paper published at Providence, U. I., says:

The postal rights of inmates of insane asylums are being considered. The States of owa, Maine, Massachusetts, Connecticut and New Hampshire, have adopted legislation providing for postal communication - between the inmates of such institutions and the outer world. The object is to render impossible such outrages as have been suffered by some victims of malice and cupidity. A memorial on the subject has recently been presented to Con-gress by Mrs. Packard, of Chicago. She is the wife of a clergyman who declared her insane because she renounced belief to the dogms of total deprayity. For three years she was confined in an asylum and cruelly treated. At last she succeeded in sending a letter to a judge in the town in which she lived, and the result was that her unnatural husband was ordered to show cause for her imprisonment. After a trial of five days the jury pronounced her sane, although her husband and his witnesses swore that it was evidence of insanity to change religious belief.

In consequence of the suffering of this estimable lady while incarcerated in an asylum, through the instrumentality of a brutal husband, she has been induced to labor energetically to ameliorate the condition of the insane, and secure for them their just rights. The insane of this State owe her a debt of gratitude, and now she is extending her labors to all parts of the country. May the angels bless her in her noble work for humanity.

Church and State.

The IruA World opposes the union of the

church and state in Spain. It says. "Alfonso begins his reign in a manner betitting a youth of lofty promise—or, more cor-rectly, promises. He has already signed a lecree relative to the salaries of the Catholic clergy, raising their subvention from three and a half to forty-one million pesctas. The pescta is a Spanish coin equivalent to one fifth of a dollar.) Plainly interpreted this subvention is only another name for bribe-a premium set upon clerical influence as an offset to disloyal sentiment. A state salary paid to ministers of religion is, in intent at least, a corruption fund, as it is proven to be, in effect, a sure source of demoralization. Conversing, not long since, with an intelligent Spanish American, we asked him why so large a portion of his countrymen here are indifferent -some of them bitterly hostile—to Catho-icity. The answer was, in substance, the union of church and state in Spain, with the abuses springing therefrom, is alienating the people from the clergy there—especially since the latter can overlook almost any fault in the government that pays their stipend prompt-

Letter from Vermont.

Our Legislature has just closed its second biennial session, and the "wis lom and virtue" of Vermont have returned to their homes, having immortalized themselves by passing among other kindred acts the following clinch-

IT IS HERRBY ENACTED BY THE GRNER . AS SEMBLY OF THE STATE OF VERMONT: No person within this State shall engage in hunting, shooting, or the pursuit, taking, or killing in any way, of any wild game, or other birds or animals, nor discharge any firearms for such purpose, nor for any purpose, except the just defense of person or property, or in the case of proper military or police duty, on the first day of the week, commonly called Sunday. For the violation of which act the penalty is ten dollars, one-half of which goes to the complainer.

It is readily seen by this act, if any person shall kill a chicken for his dinner on Sunday, he shall pay a fine of ten dollars. No man can shoot or kill or attempt to kill a bear, skunk A hedgehog, or hen hawk, that may be passing along quietly on Sanday, without violating the laws of the "star that never sets." Comment is conecessary, other than that old saying, Whom the goda would destroy, they first

make mad. Pittaford, Vt., Dec. 1st, 1874

JUDGE E. S. HOLBROOK, a prominent lawyer, has removed his effice to Bryan Block, rooms 38 and 39, 162 LaSalle St.

THE LLOYD MAP Co., Philadelphia, is the address of the firm requested by a number of correspondents.

CAPT. E. B. WARD's portrait accompanied by a biographical sketch, may be found in the March No. of the Phrenological Journal. For sale at the office of this paper. Price, 30 cts.

GERRITT SMITH'S portrait and a fine sketch' of this eminent man, will be found in the Phrenological Journal, for March. Price, 30 cents. For sale at the office of this paper.

GILES B. STRIBINS WAS in Philadelphia from the 1st to the 5th of March. He will lecture two Sundays in New York, and then return to his home in Detroit.

Mas. J. A. Turr will answer calls to lecture for Spiritualist or Liberalist societies. Address for the present, care of Mrs. Spaulding, 245 Main Street, Worcester, Mass.

the Sundays of March; on week-day evenings he will lecture in adjoining cities and villages upon "Travels in the East," illustrating them

with pictures and paintings. REV. WM. ALCOTT, trance and inspirational lecturer, will answer any calls to speak in the vicinity of Western Massachusetts until further notice. Address, Buckland, Franklin county,

MISS R. AUGUSTA WHITING IS Still lecturing in California. She will remain there awhile longer, and then return eastward. She can be addressed care of Mrs. E. H. McKinley, 1051 Mission st., San Francisco.

JOHN COLLIER, from Englass, who has been in America eight months, on spoken twice for the New York First Society of Spiritualists; twice; at Lynn, Mass.; four times at Salem; eight times at Baltimore and Greenfield each; twenty-four times at Springfield, at which place he will finish his present engagement a? the end of March. He would be giad to go West next season, after the camp-meetings, and would like to make a connected tour. He is now filling a three months' engagement, at Springfield, Mass.

Continued from First page.

over him. The son again appeared, saying, "There is an old Qasker lady here wanting to

Mr. Josiah Reislar, of West Liberty, Iowa, being called for, advanced to the aperture, saw and conversed with a Quaker lady (Mary Walton), she being R's foster-mother. Mr. It says, "I fully recognized her," that she expressed her gladness to meet with him, and said, "Thy father was killed by the Indians," which statement is true. Again, "I wanted and tried to do right by thee while raising thee.

I will come and see thee. Farewell " Dr. Henderson and lady being called, testify that they saw and conversed with Levins, Doctor's first wife, Mary, an adopted daughter, and Jane, the Doctor's mother, the latter saying, "I want you to live right and be a good man." She was

SHROUDED IN WHITE, with a white handkerchief on her head. Mary

now came with the babe in her arms it being adopted into the Doctor's family. They had scarcely tetired to their seats, when a spirit said, "Bring me my fiddle." The Doctor having a violin with him, went to the aperture, taking it with him, when the spirit said,
"I am Allison Bunker. You treated me, and my wife gave you that fiddle, and I want it." Doctor held it up to the sperture, when Bunker opened the curtain; reached out his hand and took the violin into the cabinet, and then reached out for the bow. On receiving it, laughing was heard inside the cabinet, as if many spirits were rejoicing, when one said, "It is a good fiddle" A scratching noise was heard on the strings made with the bow, then Bunker spirit handed the fiddle out to me (Doctor) saying, "You received this fiddle as a present from my wife for your kindness in treating me in my last sickness, and I now make a present of it to you; it is now yours. i ood bye."

The name "Joseph" being announced at the aperture, I went forward again, to be sa-luted by Maggie, who then said, "Joseph, these folks are so good here, and I am-so glad you did not go home. Joseph, do you remem-ber where we first met, and when we first went to housekeeping? How we laughed over a mistake in my cooking." Here Maggie burst out into a hearty laugh, and said, "Your father is here, and mother is coming to-night ' Soon Mattie came, smiled and then wept. Little Mary (daughter) now came to my right,

moved the curtain, and KISSED MY HAND,

which was placed on the right end of a shelf attached to the cabinet shutter or door; then came to the central opening and said, " Papa, l stole a kiss from your hand. Thomas Paine is coming now to see you. Good night." The Houre before my face, the figure of a man-a man whose name was born not to die, and whose every feature, from the coronal down, filled my highest ideal of buman perfection. He first presented bimself with a hand hold of each coat breast (dark cloth), removed them back, as if he desired me to see his very body, with that fullness and symmetry of personage that bespeaks physical perfection itself. Never before in my life have I gazed upon a human figure where every featura bespoke such invincibleness of character-such depth of mind and loftiness of soul. He bowed gracefully, removed his right hand, pointed with his index

finger in a circular and upward movement, when his immortal lips parted with the words, "Brother, onward and upward." He then placed his right hand in mine, it being on the shelf at the aperture, when I asked if this is my old friend Thomas Paine. He bowed and said, "Yes sir" I remarked, "Will you tell me who wrote the Declaration of Indepen-dence?" To which he replied in tone and style that would thrill the innermost heart of " My pen wrote these words: God created all men equal, and endowed them with certain inalienable rights, among which are life, liberty and the pursuit of happiness. And I said he who would abridge these rights in his fellow-man ought to be accursed. My pen spoke louder than the tongues of men, and there were those who were quick to steal my writings to clothe their names with immortal honors. I was imprisoned for speaking the truth, and men in the Nation's Congress, who could and ought to have given me my liberty, dare not through dread of my pen, and be-cause of my religious views." I here called for Dr. Adams and Mis Pitkins to come forward, when Paine ceased his talk and present-

TO THE PULL GAZE

of all present, and then resumed his strain of oratory, speaking, to my deep regret, too fast for me to gather and retain his language, making his speech full ten minutes in length, and using such diction, force and eloquence as never to be uttered through mortal lips. a private communication to me, which did my soul good, he bade me good bye, when the seance closed, and we all felt that it was "good to be there.'

NINTH BEANCE, Feb. 13th. Circle formed at an early hour, and Mr. Reislar's name being announced by Mary Walton (his foster-mother), he advanced to the aperture, when she re-marked, after caressing him, "Thee is marmarked, after caressing him, "Thee is mar-ried again. Is thy wife good to thee? I will bring thy wife [spiri]" Soon Mr. R's first wife appeared, took him by the hand, shaking it heartly, and drawing his arm into the aper-ture to his shoulder, inquired after his welfare. concluded her message by promise of meeting with him at Wm. Maxwell's, with pur-

pose to organize a circle. Dr. Henderson and wife hand me the following as the report of their interview in the ninth scance: "We both saw and conversed with Mary Dyarman, she having our babe in her arms. Snowed it and herself several J. M. Permus speaks in Chicago during sister, Nancy Jeffrey, came and talked to us be Sundays of March; on week-day evenings both. She said, Tell my two girls to be good. and live right, so that they may come where I am in heaven."

Mr. Gifford being called, reports as follows: "I saw five spirita., Gen. Biedsoe came first. I saw John (son). He said, 'Father, are you well. Mother and Hannah are here.' I took what effect it would have in enabling the spirit to speak more distinctly, when my son said, 'Take the horn away.' Wife conversed now,

'Take the born away.' Wife conversed now, and said, 'You married a relative of mine. Be a good man.' She touched me on the forebead with her hand, and appeared very natural, both in feature and costume.' Dr. Adams was called to the aperture by Gen. Bledsoe, who held with him a friendly interview. The Doctor says, "My son Theodore, who passed to the spirit-land in 1856, opened the cabinet door and revealed himself,

showing his entire person, three times opening and shutting the door. He then appeared at the sperture, spoke in thrilling tones of his departure to the spirit-home. He said, 'Faire'. I have grown to be large. Please tell brother Charles that I should like to meet him very much.' He then took me by the hand and put his hand upon my face twice as distinctly as his hand upon my face twice, as distinctly as you would feel a man's hand with the pressure of five pounds. He bade me good-night and left. Then my wife came and took me by the hand and requested me to hold my. face up to the sperture. I did so, when she

pressed a kiss upon my face. She talked familiarly with me, I should think five minutes, on our family relations, then bade me good night. Then my father came. I recognized him at once, though he has been in the Bum mer-land nineteen years. He spoke but few words to me on account of his weakness, which he said was the result of his great of fort to materialize, this being his first effort. He then pronounced a blessing on me and

My name being called at the sperture of the cabinet by Maggie, I advanced thither, where, with smiling face, she addressed me thus, Joseph, didn's I write you a good letter to-Oh! Joseph, there was the best looking man writing poetry for you to day be had such a large, beautiful heard." I remarked. "Whot" She said, "Your friend, Thomas Paine. Joseph, does mother treat you better than she did when we married? () she was so prejudiced." (Maggie's mother excommu-nicated her fer making nuptial promise to me. because of my anti-slavery views, the being then pro-alavery | She then remarked, "You are going home soon. I will go with you. Good-bye." Little Mary appeared and said, "Papa, I am here. I will be with you. Good-bye." My father made his appearance, but passed away so soon that I did but barely recognize him. I will be be a presented in the beauty recognized him. I will give below the letter referred to by Maggie; also a verse which she said was written by Thomas Paine, on a slate, in manner as heretofore described

"To My DEAR HUSBAND, JOSEPH - May God bless you through life, and in the next world to come. May the children guide and protect you, and you them. I am always with you and them. Be'in good cheer. "From your dear one,

widely from that in which the above letter was

" MAGGIR PURSLE: MENDENHALL" In a large, full, strong handwriting, varying

written, was given the following lines I ask myself, is this a dream Will it all vanish unto air? Is there a land of such supreme And perfect beauty anywhere Sweet vision" do not fade away.

Linger until my heart shall Here Mr. Mott, who was holding the siste with his hands, pressed on mine up against the bottom of a chair, broke down by exhaus tion, the draft made on his system by the con-

trolling force being too great. TENTH SEANCE, Feb. 16th Circle formed altogether of new members, except myself, and as I left for home next morning, I re ceived but few reports. Gen Bledsoe ap-peared, called for paper and pencil, which I gave him. He took them in his hand, placed the paper on a shelf at the sperture, and wrote with pencil in his hand instructions for form ing circles, with his signature, "Wm. Bledsoe."
Two gentlemen from New York city saw and conversed with spirits at length, but I am un able to give their report. Mr. B. P. Hanan, of Clark City, Mo., saw a spirit-lady, recognized by conversation, and who gave a communica tion to him concerning her family in earth

Mr. Wm. Phinney, of Albia, Iowa, interviewed a lady spirit whom he did not recognize. but as she spoke the name Joseph almost in cessantly, and it being his father's name, he supposed it to be some one wishing to speak to him of his father, but at this point the spirit spoke the name "Joseph Mendenhall," when Mr. Phinney discovered his mistake and called to me. I advanced and met with Mag gie to have my last interview. Then she re marked. "Good evening, Joseph. Are you She gave me a full view of her person, and said, "Mattle is coming, Joseph. Tell the children to be good." She said, "Good-bye," and wept. Mattle came into fair view, lowed most gracefully, disappeared and wept.

4

Thus ended the ten nights' interview, and lessons of sweet and heavenly instructions with the beautiful angels, the loved ones who have passed over the river, but watching ever with vigilant eye and appelic effection the wander ing pilgrims to the better land

J. H. MENDENHALL. Cerro Gordo, Ind.

Philadelphia Bepartment

HENRY I CHILD, M D

Subscriptions will be received and papers may be obtained, at wholesale or retail, at 534 Race St., Philadelphia

Demonology.

Since the exposure of the Holmeses a more profound interest has been awakened in Spir itualism, and the papers have manifested a de sire to obtain all the reliable information they can on this subject. Never before have we had such opportunities for the presentation of the facts and philosophy of this great subject. In Forney's Philadelphia Press of Jan. 18th, we find a long article from the pen of a "distinguished clergyman," under the following

"Spiritualism in a new light. An interest-ing paper on Spiritualism. The assertions of believers accepted, but their conclusions reected. If there are spirits they are spirits of darkness, and consequently evil. The "Debatable Land" reviewed Orthodexy on the

The writer occupies nearly four columns in an effort to prove the assertion that all the spirits that come back are evil. The chief reason for his belief is that they do not teach the doctrines held by the churches to day. He quotes from the Old Testament the condemnation of these things, but forgets the wonderful accounts of spiritual manifestations that are found all through that book. He says, "Some, like Thomas, wish to see with their own eyes before they believe, which is natural, and in-stead of searching the scriptures for evident proof of eternal life, as Jesus bids, they sooner believe the wonders told of the seances, and they enter them in hopes to satisfy their wish. Oh, they are deceived who go into darkness to find light; into the caves of the earth to search the sunbeams. They are betrayed who watch the spectres and phantoms to find proof of the reality of a life to come already brought to light in the gospel. "Search the scriptures," my friend. Bind their lessons to your heart. Do you wish to see with your own eyes before you believe the holy word?"

To this Mr. Owen made the following reply, which was published, in the same paper, but as it is a valuable document, we present it to

To the Editor of The Press :

2

BIR : In studying Spiritualism, two distinct questions come up; the first, as to the reality of the phenomena, the second as to the inferences therefrom. Your correspondent in Monday's Press (of whom I am glad to know that he is "a distinguished clergyman of this city") concedes the first, and that is so far sat-isfactory. Speaking of my work entitled the "Debatable Lund" he says: "Admitting the facts as presented by our author. I join issue with him on the character of spirits alone, be-lieving them to be demona." An old doctrine this! It was plausibly set out twenty-two years since by the Rev. Charles Beecher, in his "Review of Spiritual Manifestation," read by him, in 185s before the Congregational Association of New York and Brooklyn. It was put forth by the Pharisoes, eighteen hunyears ago, when objecting to Christ's teachings . but, like your correspondent, unsble to deny the wonderful phenomens, they said "This fellow doth not cast out devils

but by Bee'z bub, the prince of the devils ' The reply to Mr. Beecher and the l'uarisees and your correspondent is, that all analogy is opposed to such an explanation of spiritual phenomens. In this world God does not, indeed, shut His creatures away from earthly influences tending to deception and error. the good is the rule, the evil (often good in disguise) is but the exception. If it enter in to God's economy to permit evidences and influences to come over to us from a higher phase of being, are we to believe that He excludes from these all that is true and good, and suffers only deceptions and false teachings of diabolical character to reach us. If such were the Divine plan, then -in the words of a mod-

Then God would not be what this bright And glorious universe of His-This world of wisdom, goodness, light,

And endless love proclaims-He is. Your correspondent writes in Jesus' name, and as "His servant." I remind Him that lesus, Himself did not regard the powers and gifts which He possessed as exclusively His, or as restricted to the age in which He lived. In speaking to one of His disciples (John xiv., 11, He bids him believe in Him "for the very work's sake ," and as to such a believer He expressly adds "The works that I do shall he do also, and greater works shall he do, be cause I go to My Father " St. Paul tells us I. cause I go to My Father." St. Faul tells us I. Cor. xii., 4 117that what Jeaus prophesied did happen. After Jesus had "gone to His Father," a "diversity of gifts" verse I remained among His followers—the gifts of healing, of faith, of prophecy, and of tongues, the discerning of spirits, and what was then called the working of miracles. St. Augustine—the greatest name of the Patriatic Age devotes a long chapter (Book Note en viii) in his celebrated 'City of tool,' to minute details of the spiritual gifts or 'miracles' appearing in his day. Jesus sets ne limit as to time, nor does St. Paul, hor does St. Augustine.

Now, did Jesus promise to His followers works that are to be interpreted as coming on ly from an infernal source? Were the diverse gifts of St. Paul's day no better than soothsaying, fortune-telling, necromancy. Did the early disciples discern evil spirits only? Your correspondent will protest against so monstrous a supposition. Very well. Then, by what authority does he assume to decide what Christ never decided, what St. Paul never ventured to declare—namely, that these "manifestations of the spirit, given to every man for profit withal" (verse ? were after a time to cease? Or, who informed him at what period of the world, at what age, in what century, their character was changed from divine to di abolical. Dies he expect us to take his bare word for it, that, at some undefined epoch or other, they were thus transmuted. Or, has he given us more than his bare word in proof of such a transmutation? Let us see.

Our spirits, he takes great pains to tell us, 'peep and mutter." If he has heard their peepings and mutterings, I have never had that privilege. But they rap, too. For once he is correct, sometimes they do rap. Is that a Satanic proceeding. If a stranger, approaching a dwelling and seeking communion with its inmates, knocks at the door, is it a fair conclusion that it is the devil who wishes to enter? If the chairman of a meeting, by way of calling the attention of his audience, first raps with his gavel, are we to assume in advance that the communication which will follow will be mere demonology? "Knock and it shall be opened unto you" may be an irjunc-tion addressed to spirits as well as to men.

But there is the darkness , that is especialinsisted on ; physical, not mental or moral darkness, of course, being meant. One would by your correspondent's insistance. that the Spiritualists attended none but dark seances; nineteen-twentieths of those I have attended were in the light; I usually avoid those held in the dark. I care nothing about such feats, be they genuine or spurious, as those of the Davenports. Some dark scances I have attended to ascertain, by experiment, what effect earthly light, natural or artificial, has in intensifying the phenomena. Others 1 sought, because some phenomens, especially those of a luminous character, can be best to studied. Baron Reichenbach's wonderful experlments on odic light and odic force, prosecuted throughout ten years, were chiefly made in pitch darkness.

Were Reichenbach and I to blame in this In God's economy physical darkness is as nec-essary as physical light. "Tired Nature's sweet restorer" seeks darkness rather than light; is sleep, for that reason, a demoniacal state. The aurors borealis cannot be wit-nessed except in darkness; are its brilliant lights therefore to be termed infernal? The photographer manipulates his negative in a darkened chamber! Is he to be set down as a devil's agent on that account? Or, again, your reverend correspondent anonymously reviews my "Debatable, Land ;" am I to imagine him an emissary of the evil one, merely because he sees fit modestly to conceal his name under the veil of darkness? Such reasonings are futile. The real objection to dark scances is that they afford facilities for deception.

Your correspondent's strictures as to the character of (alleged) spiritual communications carry more weight. These communica-tions are of every grade, from the most trivial to the most elevated; the diversity is as great-as that which we find in communion with our fellow-creatures. And just as each human being has his own experience of men, so has each investigator his own experience of spirits. Mine has been favorable. Edopting Christ's excellent rule of judgment, "By their fruits ye shall know them," I find out faint traces of evil character; much less than I have found in this world. Out of many thousand announcements one only (and that consist-ing of but five words) was profane. The great majority were either simple messages of affection from decessed relatives or friends, or else earnest asseverations touching the immor-tality of the soul, the reality of a life to come, and the vast superiority, both as to happiness and character, of that future life as compared with the present.

Of these simple messages I have room here for but a single sample. It purported to come (March 10, 1864) from an old and valued friend of mine, Dr. A. D. Wilson, a well-known New York physician of large practice, who had died about a year before, and it was spelt out by heavy poundings rather than raps, in these words:

"I am little changed. My knowledge of the spirit-world is not so great as you would sup-pose. I am sure of the things I once hoped for. I have found my beloved friends in Heaven, and I know I live in immortality."

Not much, if one will : not much, as a su-perficial mind may receive it? only a brief, homely message. Yet, if it be true, how im-

measurable its importance! How infinitely consoling the simple truths it unveils.

Beyond such utterances as these the teach ings which have come to me are mainly these that the next world is a supplement to this, a world of activity and of progress, with occupations, duties, er; syments are varied as those of our own earth; that we enter that world freed, indeed, from the earth-clog of the body with its sufferings and infirmities-with new powers, too, of locomotion, of perception, of intelligence-yet substantially the same in mind and spirit as when we lay down on the death bed; that death neither deprives us of the virtues, nor relieves us of the vices with which he finds us possessed , both go with us Now this may not square with your idea of the next world, but is there snything disboli cal to such a conception of the great future

Again, Spiritualism teaches us that man's happiness or misery in the life to come is not settled by an arbitrary fist of the Creator, but is determined by the operation of changeless laws, similar to those which recompense a well-spint, unselfish life with peace and ra tional joy, and which repay drunkenness with delirium tremens, and debauchery with dis ease of body and decadence of mind , that we are the architects of our own future destiny we indict our own punishments and select our own rewards, not that we care Heaven either by faith or works, but that in the next world we simply gravitate to the position for which by life on earth we have fitted ourselves, and that we occupy that position, because we are fitted for it. You may believe that far other agencies decide our future state, chiefly, per haps, dogmatic beliefs touching the Trinity, vicarious atonement, original sin, election by faith, and the like. But will you venture to call it a satanic conception touching our fate in the hereafter, that man's doings, feelings, and habits in this world, the ruling elements in his character, the controlling loves, be they for good or for evil, of his life, shall shape and fashion his state in the world that awaits him? -well doing here entailing well being there. I think such a view of the next world is whole some and reformatory, tending to good morals and civil / stion. A few words, in conclusion, to the reverend

gentleman to whom I am indebted for a re-view of my book. Do not, I pray yeu, imag-ine me as denying that ignorant, or false, or evil communications may come from the denizens of the next world-just as they do from the inhabitants of this. Spirits, like men, must be tested ; but, like men, they ought not to be condemned until they are tested, and tested in a fair and reverent spirit, too, If you approach your fellow-creatures with the feeling in your heart that, as a whole, they are deceitful above all things, and desperately wicked, and that the thoughts of Aeir hearts are only evil continually, your intercourse with them will be neither pleasant nor profitable. For similar reason, so long as you are onvinced that the devil is a powerful and ever busy agent, seeking whom he may delude, and that all spiritual powers and gifts, in modern day, are granted by him, not by and while such remains your belief, I advise you to refrain from intermundane seekings or ex periments. The Puritans of Salem, two hun-dred years ago, held just such opinions, and you remember what a mess they made of it If I, as a stranger, were to call upon you, and you were to address me in words of exorcism or of evil suspicion, I should bid you good morning, not to return. If any one, knowing he would be so received, still entered your house, he would be, not a demon indeed, but a very poor specimen of humanity.

But if, for these or other reasons, you avoid all spiritual scances, is it fair to prejudge what may happen there? A wise man of old (Prov-erbs, xvii, 1.3) has told us "He that answereth a matter before be heareth it, it is folly and

shame unto him ' ROBERT DALE OWEN. Philadelphia, Jan 21st, 1875.

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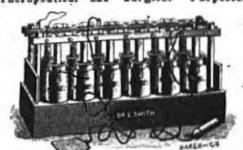
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The Christ Question.

BY D WINDER.

Hudson Tuttle, author of "The Career of the Christ-Idea in History," has kindly presented me a copy of that work as a New Year's gift; for which I desire, thus publicly, to tender my sincere acknowledgments. However much we may differ from him in our philesophy of the facts he nurrates, and our inductions and inference from them, I acknowledge the obligations that all honest students of the ancient religious of the world are under to him, for the vast amount of exact and useful historic information he has presented, as it were,

in a nut shell. With me, this little book is invested with s special interest, as it attempts the solution of a problem upon which bangs the future pro grees and harmony of our race. Between the two existing extremes on this Carist question, there must be a golden mean, where only the truth is to be found. One of these extremes is occupied by what is now called the orthodox Christian world. This class attribute to Jesus of Nazareth all the attributes of Deity The other extreme is held by all who regard him as a mere human being, subject to all the imperfections, errors and delusions, common to man. To this latter class Bro. Hudson Tuttle belongs. He places at the head of one of his chapters the following, from the pen of J. M. Peebies of the same school: "The accept ed Savior of Christian nations is the theologic Corist,—a strange Hebraic hybrid, half god, half man; a church monster, shapen by the old ecclesiastic fathers and Roman bishops, from the most worthless portions of the cast off drippings of pagan traditions." And Bro. Tuttle says "Many of his ideas were erroneous, and reflected the belief of the times." "He was scusted by a grand political motive, which met with a sad defeat; then we observe the sorrow of disappointment. The temporal scheme is laid in the dust." These two brethren are fair representatives of that school of religious philosophers, which is the natural product and result of modern orthodox theol

only with the common inspiration of mortals. Brother Tuttle says, "Incarnation is a mirscle; and on that primary ground is rejected. But, unless he is familiar with all the laws of the universe, how does he know that "incarnation is a miracle?" I have as little faith in mirscles, understood as interventions of nat-ural laws, as Bro. Tuttle. He says, "One man has no more authority from God to teach than another: the only authority is truth. The sayings of Jesus have authority so far as they are " I ask, who is to decide as to the truth of his sayings? The history of the world, in the past and present, illustrates the result of deciding religious truth by human authority. It is futile to talk of "reason," as an infallible standard of religious truth, until mankind become so perfect in knowledge as never to err in the premises from which they reason. Until then, the dictates of reason will be simply every man's opinion, as it is now.

ogy, as one extreme is always the cause and

source of another of opposite character. I do

not belong to either of these schools. I do not

believe that Jesus was the "very and eternal God, co equal and co-eternal with the Father;"

nor do I believe he was a mere, man, endowed

Our author, after expressing his doubts whether ever Jesus delivered such a compend of his teachings as is found in his famous discourse, called the "sermon on the mount," because Mathew says it was delivered on the mount; and Luke says he came down into the plain and delivered it, says, "Its doctrines are those of purest morality; but, however reluctantly, we must confess that in it no new truths are presented. It is old wine in new bottles; the reiteration of immemorial maxims." He then recites a long list of ancient sages and philosophers, who had pronounced some of the more prominent moral maxims found in that discourse. Now, while I admit the facts here stated, I draw an entirely different inference from them, from that drawn by the author. While I regard the fact that Jesus embodied in that discourse all the true and universally approved moral sentiments and maxims of preceding ages, as proof of his great superiority over all his predecessors, Bro. Tuttle cites the fact as disparaging to his claims as a special teacher sent from God. And this illustrates the fallibility of human reason, as a standard, by which to test purely religious

Bro. Tuttle says, "There must have been a man Jesus; and he must have been more than an ordinary hermit-prophet. He went into the wilderness and fasted, as others had done before him: he came forth to teach, as multitudes had done. His biographers put in his mouth all the moral truths of the age, and seldom make him act otherwise than as a wise man. What he really did or did not say, it is impossible to state: but he must have resembled the Pagan sages more than the Hebrew proph-

Notwithstanding the almost entire silence of what are called profane authors, concerning the man Jesus, the good sense and logical acumen of our author forbid his acceptance of -the theory that the historic Jesus of the New Testament is a myth. He concludes that he must have had a veritable existence; and, still more, that he must have been superior to ordinary hermit-prophets. He admits, not only that he gave full expression to the half articulated thoughts of the times, that he uttered all the moral truths of the age; but that he also "dealt in moral maxims, old as the ages." He "The famous sermon combines the ads of morality running through Greece and Rome, and the whole pre-Christian,

If, then, Jesus uttered, in that single discourse, and in terms emphatic and unequivocal, all the moral maxims of preceding ages, as well as the undeveloped moral convictions of his own age; and also corrected and modi-fied the Mosaic precepts, so as to bring them into harmony with universal nature, I would ask our author, "Whence hath this man these things?" It is certainly true that "never man spake like this man." If he has a parallel in history, I have not seen it, and Bro. Tuttle has failed to present it. It does not solve the mys-tery to say that the biographers of Jesus "put these words of wisdom in his mouth." They were obscure and ignorant persons, and cer-tainly not familiar with the history of all an-

cient religions. In reference to the mediatorial idea of Jesus our author has the following: "The Christ-dea,—that of an incarnate, divine mediator between God and man,—is of remote origin. It is a necessity of the belief of savage man in the relations he sustains to the Infinite." He in the relations he sustains to the Infinite." He presents the infinite perfection of God, and the imperfection of man, as the basic idea on which that of a mediator between God and man is based, and says, "The human mind, being similarly organized in all the diverse types of man, under similar circumstances receives the same thoughts." In this way, he, very rationally and philosophically, accounts dor the great antiquity and universal existence of the mediatorial idea. And were it not for the theological perversions of that idea (which idea is simply one of the infallible voices of maters), our author would, like myself, recognize in Jesus the ultimatum or fulfillment of all

these ancient types of a real and veritable

While the office and mission of Jesus, as a mediator, was merely as teacher and exemplar, to guide the world out of the mazes and labyrinths of ignorance and superstation, it has been perverted and loaded down with theological dogmas, first by the Jewish Christians, then by the Catholica; and finally by the Protestant sects. The modern dogmas of original sin, total depravity, vicarious atonement, imputed righteousness, etc. all unknown to the teachings of Jesus, are now thrown into the scale and weighed against the claims of Jesus as the one mediator between God and man. And however honestly we may strive to invesrigate this subject alone in the light of reason and facts, an education that is universal in its influence, still adheres to our minds and gives a bias to all our conclusions. And so long as the Christian world clings to the fallacy that the Scriptures were written by inspiration, and are therefore infallible, their minds will be incapable to distinguish the true from the false in religious matters.

The necessity of such a mediator, or medium, as Jesus professed to be, is not only indicated by the intuitive ideas and impressions of all primitive races, as shown by brother Tut tle, but is in harmony with the universal anal ogy of 'nature.

Bishop Butler, in his famous work, says, The whole analogy of nature removes all imagined presumption against the general notion of a mediator between God and man." And Dr Eugene Crowell, in his great work on Primitive Christianity and Modern Spiritualism " (which Bro. Tuttle predicts will become a standard among Spiritualists), says, "Belief in the mediumship of Jesus is only consistent with belief in the necessity of such mediumship. Spiritualists can concede this character to Jesus, and their position as to mediumship between angels and men is strengthened by the concession. Jesus himself sets forth clearly the doctrine of mediumship when he says, He that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me. '. "This accords," says Bro. Crowell, "with the knowledge we; receive from elevated spirits

they all teaching that the wisdom that guides men in this life is in a great measure received through wise spirits, and is often transmitted through spirits on different planes, until it reaches our minds. If this knowledge could be traced to a still higher source, there is no doubt it would be found residing in the Great Fountain-God himself."

Now let the reader compare the above with the intuitive ideas of the ancient heathens, as portrayed in Bro. Tuttle's work on the "Christidea in History," page 17, and also with New Testament doctrine, that "God created the world by Jesus Christ." Bro Tuttle says, "The Creator was removed one step from the pure essence. He was called Brahms by the Hindoos; Ammon by the Pgyptians; and Ormuzd by the Persians. He was the active Creator, while the Eternal One remained in a state of absolute repose. Between the first emanation and man was an innumerable gradation of spirits, who served as messengers, received prayers, etc."

From the foregoing it would seem to be true that there is harmony between all the teachings of Nature, Primitive Christianity and Modern Spiritualism. But it seems to me that the crowning idea concerning Jesus, is not recognized by either Bro. Tuttle or Crowell; that idea is this. Jesus was a direct and active medium between God and man; all other mediums were and are such only between spirits in and out of the body. If Jesus knew himself, and told the truth, he received his messages direct from God, whom he had seen, and with whom he dwelt before his incarnation. There is no evading this truth without impugning his integrity or sanity. From first to last he claimed a supermundane origin. To mortals he said, "Ye are from beneath;" of himself he said, "I am from above." He constantly, affirmed that he taught only what he saw, heard and learned of his Father; and that the words he spoke were not his, but the Father's who sent him. Jesus never was a medium for spirits. Spirits never spoke through him; nor did he ever speak through a mortal medium since he left the earth. While on the earth he was in constant rapport with God; and only in his presence was the voice of God ever heard by mortals. At his baptism, when he was anointed-set apart-by the spirit descending upon him in visible form, the voice of God was heard from heaven, saying, "This is my beloved son, hear him." Again, on the Mount of Transfiguration, the voice of God was heard by Peter, James and John, acknowledging Jesus as his beloved Son. God did not speak to teach the world any truth, save to recognize Jesus as his authorized teacher. Jesus said, "My Father fudgeth no man, but hath committed all judgment to the Son." All this is either false or true. If false, then neither Christianity or Spiritualism has any foundation to rest upon;

but if true-what then?

Would-be "Exposers of Spiritualism." DEAR JOURNAL.—Through you as a medium, I wish to tell Brother Pitkin, and the rest of the world, how the fellow, J. B. Tupper, who sponged off him so long, and who, pretending to be a Spiritualist, attended Mott's seances free of charge, and to whom Brother P. lent his money, is practicing the lowest kind of villsiny. Bro. P. gave him money on the 20th of January, out of charity, and on the next day he was distributing his "bills" here, professing to "expose Spiritualism," and cal-ling, himself "Prof. J. B. Tupper." Brother Pitkin's money doubtless went to pay for printing those "bills." Well, Brother P., don't expect ever to receive your money again; it was only a despicable way of stealing which this fellow has; and I may add here that he left this place without paying his hotel bill, or the rent for the hall.

Such are they who would fain expose Spirit-ualism. Tupper's "bill" says he "will roll back into oblivion this terrible monster," etc., No wonder he considers it "damnable, as it is a religion which will not allow him to go about the world swindling his brother men with impunity, but holds him responsible for his own acts, teaching, as it does, that he can not "pray them off on to the Nazarene," as the popular theology teaches. He, like all who stoop to nefarious practices, prefers a system like the crumbling creeds of the day wherein it is taught, that some person, other than themselves, shall suffer for their disobedi

I say let those who are so anxious to see our heaven-born and 'earth-redeeming philosophy 'rolled back into oblivion," have the full benefit of Prof. J. B. Tupper and those of his ilk. Spiritualism has amply demonstrated that it possesses moral strength sufficient to hold up all deceptive practices, whether in its own ranks or out of them, to the contempt and detestation of the world; and while it has the most sovereign contempt for deception and sin everywhere, it seeks to win the deceivers themselves to honorable lives and noble practices; not by pointing them to any personage whose "blood will wash away all their sin," but by teaching them that effect follows cause as certainly in the moral world as it does in the physical; that, consequently, if they blight their spiritual natures by any pernicious practices, the effect will certainly follow, and they themselves must suffer directly therefor, while their family, neighbors, and finally all spirits will be more or less indirectly affected thereby. But if they would have their natures become harmonious, and they themselves happy, they must seek to develop their own in-herent powers by immediately forsaking every evil habit, and by doing good to all as opportunity offers, thinking pure thoughts, doing good acts, and living in the light of pure rea son-which is wisdom. The natural effects fol-lowing a course of life like this, will unfold them into more harmonious, and consequently more happy beings directly, while indirectly it will have an elevating effect on all other

spirita Thus, no power extraneous to himself doth either save or damn man. God doth not rule the universe by any system of mere arbitrary rewards and punishments. It is simply cause and effect. Hence to be saved either in this world (sphere) or any other, man must avail himself of the proper causes; i.e. learn and obey the principle of Love in all its six phases through the principle of Wisdom in its aix phases, (see Davis' Penetralia, page 33 These constitute the twelve command-ments of Father God and Mother Nature, as summed up and beautifully incarnated in man, awaiting an opportunity for appropriate ex-

C. W. COOK.

TAKE NOTICE.

Warsaw, Ill.

A Challenge to the Clergy.

In this day of investigation, research and unrest, there is no inquiry which takes a deeper hold on the soul's effection than that of its immortal destiny. If its origin is important, its destination is of infinitely greater moment. To the question of its futurity but three answers can be given: Applibilation; eternal hell torments; or endless progressive unfoldment. Since science has established the fact of the conservation of forces, the theory of annihilation in the sense of obsolute loss is virtually given up by all thinkers. Accordingly the matter is narrowed down to two positions: orthodox theology, and the spiritual Philosophy. Conscientious believers in the latter, and desiring to bring the issue before the gublic, we present the following propositions as a bisis for discussion:—

Reclined, That the Evangelical system Theology, implying the fall of man, total depravity, the Trinity, vicarious atonement, and endless punishment, is scriptural, rational, and eminently worthy of belief.

24. Resolved, That the Spiritual Philosophy, implying the unity of God, the innate good ness of human nature, present ministry of spirits, the government of the universe by immutable law, and the eternal progression or unfoldment of all human souls, is based on;

and supported by, science, reason and facts. Not for the love of contest, nor for the purpose of achieving a victory, but for the noble end-"What is truth?"-we respectfully invite two Evangelical clergymen of good standing in their denominations, to meet us in a written discussion involving the above issues Said articles to be published simultaneously in the RELIGIO-PHILOSOPHICAL JOURNAL, and Chicago Adennes, or some other Evangelical journal of equal extensive circulation. The disputants shall be responsible for their own views and none other.

The controversial articles shall not, unless by mutual consent, exceed twenty in number on each side, nor two columns in length.

If Jesus disputed with the "doctors of the

law," if Paul contended earnestly for the faith, it is eminently becoming for men to write posttive convictions, to bravely yet kindly maintain their doctrines in discussion. Those accepting this challenge will be as-

sured the opportunity of presenting their doctrines to at least 200 000 inquiring readers of the RELIGIO-PHILOSOPHICAL JOURNAL, and should they successfully demonstrate their position, the conversions and church additions they would make, would infinitely repay their

lege of presenting the legitimate claims of Spiritualism to an audience equally large, who will receive or reject it on the evidence pre-

> J. M. PERBLES. HUDSON TUTTLE.

Is it True?

"All the mental suffering that man eyer did or ever can endure, is but the natural sequence of his own willful or ignorant violation of This text appears in the letter from Galceburg, Ill., in the Journal for Feb. 6th. Is it true? Is all our suffering due to our own acts! Do we not share the sufferings of the whole world, and even of the lower king-doms? The wisest and best the world ever knew have been great sufferers. Pain brings us into being and follows us more or less attentively through life, and wrenches us from the mortal prison-house at death. It is inevitable in the transitions of mental growth. It is the fulcrum that lifts us. It is the voice of atomic friction, the language of progressive labor. Without it the world would stagnate, pleasure would lose its meaning and cease to attract and quicken us to attain. Suffering educates. Ig-norance itself is no violation of law, but the natural root of our eternal growth. It is the law of our beginning. To rise and supplement that condition with knowledge, is the order of nature, and costs effort and involves suffering. Nothing short of infinite knowledge and infinite wisdom can evade it. True, we can modify our fate by voluntary discipline, but that very discipline is a struggle and the fruit of pain. Shall we court it, then? No; it comes unsought, unwelcome. It is not a "special providence," but a factor in the eternal order of things. But is it not cruel? Many things are in the course of nature, but they are inevitable. In the present they seem re-lentless, but in the Infinite cycle they are the angels of deliverance. O, I am glad I can suffer! We should rejoice that we can not evade the conflict, for then we should lose the reward. Struggle and suffering are elements in the law of progress. We can not escape them. We can not violate the law! But if we ignore its demands it violates us. We can no more escape the law of universal progress than we can get out of space, and we are attuned to every new demand in the order of changes by the friction of forces under the fingers of pain. Yours for the unbroken truth, LYMAN C. HOWR. Washington, D. C., Feb. 18th, 1875.

, Post Office Address.

We are constantly reminding our readers of the prime necessity of giving their P. O. address when writing us, still, not a day passes that we do not receive valuable letters-in some cases urgent-with no address, and frequently not even the name signed. We now have a considerable number of such letters, the writers of which are probably, impatiently awaiting the fulfillment of their orders.

Poices from the People.

SWANTON, OHIO .- R March P. M. writes . Please pardon me for being so tardy in renewing my subscription to the JOURNAL-to me it is indis-

PAWNEE ROCK, KAS - Wm. F. writes. -My three months' trial subscription has expired, and I find I can not do without your progressive Journal.

SOUTH CAMDEN, MICH.-Harriet 8. Buck writes - I don't want the JOURNAL stopped, for can't do without it; it is my meat and drink and my spiritual food.

MIFFLIN, IOWA .- Hiram Bickford writes -- 1 like the tone of of the Journat. It comes out plainly and speaks the naked truth, and can not be brow heat by Woodhullism; nor even the Homles deception.

MILO, KAN .- David Swank writes - I now new my subscription for your Journal, as the time for which I paid is about up, and I can not think of parting with it. Its weekly visits are sure of a hearty welcome.

WESTVILLE, IND -Benjamin P. Bradford writes. - I take this opportunity to write a few lipes to you, in order to send a remittance for the ghod old JOURNAL, which I have been taking for the past year, and hope I may be able to do so as long as I stay on this earth.

BANTA CLARA, CAL - J. W. Canfield writes Please find remittance, for which send the Jour-sal to my address. I have taken it three months on trial, and like it so well that I can't do without it. Elder Hammond has been "holding forth" here for some time, but he concluded this was too hard a place for him, so he left for richer fields.

FONTENELLE, WIS .- T. A. Wentworth writes. -I have been speaking once a month here in my wn neighborhood, and to good audiences, and the interest is growing and spreading all over the county I spoke at Decatur. The friends were well pleased. My influence describes birth-places spirits, gives delineation of characters, and tells the past and future.

GREEN HILL GA .- W F. Malder writes .- 1 am well pleased with the Journal, and shall continue to take it. We have had some remarkable mani festations here lately, through Miss Salile Clark, a writing medium, that we have developed in this neighborhood. The first time she ever saw a table move, she wrote several remarkable communications, which has thrown the neighborhood into a perfect blaze of excitement.

KEELER, MICH .- John Hanald writes -ame here in the year 1920 I was the first Spirit ualist in this town that dare open his mouth in de fense of our beautiful philosophy. My wife is a medium, and we hold circles each week, and have a good time generally. We are very glad to see that you are making such efforts to diffuse use: ful knowledge by sending your paper on such lib eral terma.

ODIN, ILL -A. J. Howard writes -1 don't see why the Illinois Spiritualists don't have a mission ary or two, as other states do, so that we can be enlightened in these strong orthodox districts. We have lost three of our strongest believers in Odin recently by death. I want the JOURNAL I prize it above any other paper I ever saw. a Spiritualist in theory but not from a knowledge of its truth, yet there are some things that have occurred recently which tend to throw a damper upon those seeking at the threshhold for truth.

MILAN, O.-L. M. H. Starbird writes.-The Rev. Mr. Wells, Secretary of the Obio State Y. M. C. A., made the statement on the evening of the lith inst. to an audience of several hundred persons that, "the time is coming when Christians will love flod so intensely that they will put to death even their own children who may be found holding and teaching heretical opinions." Has the doctrine of the "vicarious atoument" begun to bear such fruit as this in these latter days of 'boasted civilization."

SeUAUKA, ILL. - Thos. Gales Forster writes. -I take great pleasure in reflecting upon our meeting, my Brother, and trust it may be oft re-peated, before our old clothes are worn out, and we are called to take on brighter and higher con-ditions in the realm of the beautiful hereafter. congratulate myself with having clasped hands with a faithful soul, who has ascended so high up the slope of our modern Plagab; and whose energy and efforts are alding so many others along the klorious ascent. Long may you live to fulfill the duties of your high vocation; and may the flowers of love and the fruits of philosophy cluster all around your pathway.

CHICAGO, ILL.—W. L. Sutten writes.—As to my religious belief, I don't think I can say what it is at present. I have been a constant reader of the JOURNAL for the bast three years, and like it very well as preform journal, but can't see just as you do in regard to a great many things, and especially mediumship. I think clairvoyance, as a general rule, to be a humbug, from the fact that it is a known principle that one must be acquainted with the cause to fortell the effect. If there be any truth in that phase of spiritual demonstrations, why is it that Spiritualists, as a class, are humbugged in the style that they are? The apiritual tealing art, I only think reasonable to some extent. It is an undeshible feet that hered will extent. It is an undenlable fact that bread pills have acted on the liver, flour has acted as an eme have acted on the liver, hour use with sods. Thus tie, and men have been poisoned with sods. Thus we see that it is the mind that controls the physical agency. It is sical system, and not the material agency. It good proof, nevertheless, that there is spirit of enterprise now at work in the world. feel to congratulate all reformers for the good they are doing in the cause of liberating their fellow beings, and also wish that they may "take that only which is good."

LOUISIANA, MO.-F. Harris writes.-Your Journal is doing a good deal of good in this place. Each copy is read by at least a dozen different persons, and it sets them all to thinking. The church claims that the recent spiritual phenomens are produced by the Devil, (or Beelsebub as they are pleased to call him), and while it is rather a bard matter for Spiritualists to convince them otherwise, I would only ask where this church Devil got his education? At a late seance held in this town, with the medium's per-mission, I held both of his hands and feet, while the spirit commenced to rap very loud on the ta-ble. My first question was: "Is it a spirit that raps?" Affirmative answer. My next question, raps?" Affirmative answer. My next question, "Will you answer some questions in the Hebrew?"
"Tes." I then conversed with this intelligent invisible personage for an hour, and found him well coated in all the important Hebrew tooks. The next night the same spirit came again. The me-dium had a pair of colored mittens on his hands and sewed to his coat sleves, the front of his coat being also sowed together by some skeptle, and then placed in the dark cabinet. Faces and hands appeared through the sperture. A slate which was placed in the cabinet, was covered with writing on both sides; a beautiful hand-writ-ing, and each word correctly spelled.

CARTHAGE, O .- D. Winder writes, -- Bro. J. P. Adams, of Nashville, Tenn., asks me whether I rely on the assertions of Jesus and his followers, Miclent evidence that he was a special medium between God and men; also to specify the evi-dence which will enable us to distinguish the dif-ference between Jesus and modern mediums. With special pleasure I answer: I do rely on the words of Jesus, in reference to himself, as being words of Jesus, in reference to himself, as being true in every particular. I believe his followers only so far as they cororborate his words. Jesus uniformly declared that he spoke what he had "seen and heard of the Father;"—that has words were not his, but his Father's, who senterm. So long as I am not convinced that he was "bitter a monomanic, impostor, or deluded fanatic, I can not do otherwise than believe his words, or accept his assertions as true. As modern mediums pronot do otherwise than believe his words, or accept his assertion as true. As modern mediums profess to utter only the words of spirits, who differ as much in their utterances as we do, there can be no difficulty in "making the distinction" between Jesus and ordinary mediums. The difficulty exists only in the minds of those who regard the communications of spirits entitled to more credit than the words of Jesus. I try all spirits, in and out of the body, by the words of Jesus; because all his teaching is in harmony with reason, the laws of nature, and the dictates of justice and hu-

manity. If others think differently, I am open to the force of facts and logical arguments; but can not annul the words of Jesus on the testimony of the spirit "of a drummer boy," or "Indian."

THE

BHAGAVAD-GITA

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KRISHNA and ARJUNA.

A SANSKRIT PHILOSOPHICAL POEM, BANSKRIT PHILOSOPHY, AND OTHER MATTER.

By J. COCKBURN THOMSON,

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THIS WORK contains curious details of the Manners,

THIS WORK contains curious details of the Manners, Customs, Mythology, Worship, etc., of the Hindus. The principal design of these dialogues seems to have been to unite all the prevailing modes of worship of those days; the Brahmins esteem it to contain all the grand mysteries of their religion, and have exercised particular care to conceal it from the knowledge of those of a different persuasion.

The spicit of the age prompts thoughtful people to inquire into the traditions of the past. In doing so, it is found that Mythology has played her part well. The traditions of the fathers have been systematized by thoughtful men, from time to time, in different ages of the world. Later generations have believed such traditions, so systematized, to be nothing less than define commands. Imaginary gods have been constructed to whom the world has paid homage and divine honors.

If we receive as truth, all that is believed by credulous devotees, the world has had numerous incarnate deitles.—Those who have been educated to belief in the Christian religion, and to regard the gentle Nazarens as the only Son of God, take a very limited view of the various religions systems of the present and of the past ages.

Among the incarnate delties that different systems of religion have recognized as having existed, through om utpotent love for failen humanity, by the overshad-

religious systems of the present and of the past ages.

Among the incarnate delities that different systems of religion have recognized as having existed, through omnipotent love for failen humanity, by the overshadowing of females of vestal purity, Krishna was a character as important in the Brahminical system of religion, as Christ is "in the plan of salvation" instituted by the Jews' Great Jehovah, believed in by Christiana. His coming was forefold, even as was Christ.

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

Prior to the great Chicago fire, the Ranjoro-Purtosophical Puratismus House, published the Bhayarad-Gita, from a translation of the Sanskrit, by that celebrated scholar, Charles Wilkins. Nearly two editions of that work were sold when the fre-flend came and destroyed the sterectype places. The demand for the work being so great, we were induced to send to England for a copy of a more recent translation, by J Cockburn Thomson, member of the Asiatic Society of France, and of the Antiquarian Society of Normandy.

Thomson, member of the Asiatic Society of France, and of the Antiquarian Society of of Normandy.

The translator accompanied the work with copious notes, which are doubtless of more or less value, as axiplanatory of the text, but the reader will take them for text had they are worth—nothing more is expected.

The text as correctly translated, contains geme of thought, transmitted from antiquity, which are of real intrinct value to the thoughtful people of the age, and to them the work is most respectfully recommended by the American Publisher.

The book is a 12mo of 278 pages and the mechanical part is finished in a superior manner, being printed on heavy tinted paper and bound in extra heavy cloth with richly Illuminated back, borders and mide title.

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"This translation of a Hindee poem, dedicated by Mr Thomson, to his sometime instructor, Professor Wilson, of Oxford, is one of a class of works demanding all the consideration and assistance that scholars everywhere can afford. It belongs to a class of books believed by great numbers of our fellow-men, to have been supernaturally inspired and trusted by them for their guidance in the ways of this life, and for light to pierce the dividing darkness between death and a future existence.

No such book can in the nature of things have been thus esteemed by rational beings without having in itself much that is intrinsically valuable for comfort and instruction in righteousness, or at least, considered at its lowest, much that is curious and suggestive, as affording insight into the desires and needs of the souls that found therein their bread and water of life." -Overland Monthly.

This is an unusually interesting publication. Mr. Thomson has rendered good service to the more thoughtful class of readers. There is a peculiar charm about ancient literature of the profounder sort. The old Hindoos were an intellectual people. The poem before us is probably older than the time formerly fixed in Christian chronology for the creation of the world. It breathes a lofty spirit of unselfish devotion to good objects: We can not refrain from complimenting the

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Encyclopedia of Death--"I saw a Green Yellow Eight Fall Upon my Body"---Con

"I should say, that at the from she was in love with, and was yet and on the gentleman she afterwards married. Now, Dr Elhotson was of a conviolent and jealous disposition, and could not bear the idea of parting with his favorite measureric patient and charryovant, so never applied to me sur-til matters became worse and worse, and at the last extremity be songtobeseech me to come to him instantly on a matter of ide and death. It went, and found the young boly lying on her bed, apparently dead, and supposed to be so both by Dr. Elliotsup and well versed in such matters, and by her father and mother, and others of the family standing in a group apart. As I entered, Elliotson exclaimed, 'Oh, Atkinson, she is dead. I fear, but, for God's sake, try what you can do-there is just a possibility of life not being extinct." Well, I did what occurred to me; but, after bull on hour, all seemed of no use, she became only more cold and rigid, and I and, 'It is of no use, she must be gone,' and was going to leave her, who he I heard a voice, from a distant port of the room behind me, where there was no one, distinctly say, 'timen, go on' il did so and after awhile signs of life began to appear, and The result was that she recovered. But we found it necessary to keep her in a measureric state for the would recaped into the same death like transact and she was kept in the measurers state not in sleep, but as meaners sommanibule-for seven months, Ellindson and I taking it in turn to be with her night told day, and during all which time she was unable to retain either food or liquid, and it was the clear belief of three physicians, who was had the case, besides Ellioyon, that she had not retained any food during the whole of that privide but goist have been nourseled by the influence and through they it into committee cated by her mesmerizers, indeed, in attempting to so alton, note only did the food return, but accompanied by a quantity of blood

"I believe there are plenty of Stance's of persons had out for dead a ho have yet survived, and many, not doubt, have been turned or that apparent dead state, whilst only in a transe, and there have been persons. I know Mr Townshend, who could she at will. That is, go into a state for a time-exhibiting no signs of the and we have the accounts of a rain include who would tall pido the transe and permit themselves to be seared for months. Now, the facts constrained the fewer animals so git to make usless skeptical as togother the personnel the lower animals sught to make usless skeptical as togother than a possibility to homeon nature and a value of dimary and special conditions. The stop of the distinction that fine time, with the form the first with the transe with the form the stance of the first time of a standard for the far to the stance of the first time to be standard for the grate in the state of the beautions in the first time to be said as a ment and reference to the beautions in the first that the transe is a state of the sould refer to the standard of the standard for the sould refer to the sould refer to

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Then came Salt's this bears produbscripts about the real of u.s. technical the district of the contract of the first on of the me. A soul ection of herres a neight discours in meet and sold grante for a security Appeller - men date & top expert on the other to exampler patient ment to whom which had had to prove and profler kiped for intion may be to letter a ment septemble to line mything. A friend of tione, who fold in the control beautiful as a situation and the second of typics acute, who wish is to prove of matters, and one hold a somewhat narrow escape from a big out of the The most mass thing is, that the concluded herse if to be at a San was may state of except on after severe illney. A permitte senset on the through his tille most as shoped over her field, and them as the part of heard, that the set of course y the field, that all was over. While hearing the reset, and it is set to a warm tears on her fire. The path it could not open her over an income, or stir a finger, and she constituted the to be death. If the construction is to be refer wonder how being the would had show more eggs she should the their in the grave, but she does not remember forcing any pareful atarm about this. Yet, when, in the affection, but mother is gan switting her matter sheet, from the feet appeards, shy extremely distaked the ridea of her to adbeing thus muffled up, and, as the short came higher and higher, she made a desperate effort, and opened her eyes esending her mother back from the had, with a start of astonoshment. She was still so full of the idea which had moved her, that she struggled on tall the said, "Don't smother ane," though by that take the entreaty had become unnecessary. Nonthe discovery being made that one sort of merses relates to somestion and another to motion, what so probable as that one portion of the brach is appropriate to sensation, and another formation? WONDERST LAPPENIES IS OF ADDERT DESNETT WHITING

Albert Bennett Whiting gives the following account of his experience in the death trance: "I was a spirit with immortal beings. I could see my body as it lay upon the bed, cold and lifele . FI thought of my mother and sister at home, dependent upon me; of their deep sorrow when they should hear of my departure. The spirits around me were conversing together. Some said, 'Let him stay with us' Others said, 'Net let him go buck-to earth and fulfill his destray. Then my guardian spirit said, 'He shall return to earth.' I recognized, among those around, the tail Indian whilef- one of the first four spirits who appeared to me- and a number of others, whom I knew, but soon one approached whom I had never soon -a man of venerable and majestic aspect. He was attended by a finincrons. company of spirits, and eagerly greated, as if expected, with the genuest 'And us to restors to earth this wandering mortal.' I saw a green and yellow light fall upon my dead tody, and I knew no more till I awake in the form. I was cold and sittly and could not move for a long time; but gladually warmth and feeling returned, and the next day I arose and told my astonished friends that I was going home. They said I could not possibly ive to get there, and, indeed, gave me no hope of recovery if I remained. I knew I must go, so I coully replied, 'Well, I won't die here,' and started on Thursday morning. I arrived at Niagara Falls Friday, where I found my old triend, Judge Manchester-formerly of Providence- and in his excellent family rested until Monday | . Then, though even more feeble, and against the wishes of my kind host, I continued my journey, and reached home the Tuesday following, more dead than alive." BORRIBLE DEATH OF A BOY IN SALT LAKE, WHO WAS BURIED ATTIVE

Wm. Blackburst, a low larger at Salt Lake, attended a pignic June 18th, 1874, near Salt Lake City? his home. After going in battong be entered a large swing. In a few minutes, having ceased to electy himself, he was taken down in a lifeless condition. Crosing to breathe he was taken home, and preparations made for his burial. On the next morning many persons who were present observed that the remains were yet warm, one of whom, a lady of the toughborhood, called particular attention to the warmth of the neck just before starting to the cemetery. Medical advice was had on the case, when the physician pronounced the youth dead, notwithstanding the singular appoarance of the body. The funeral took place on Saturday, the 20th of June, and more than tifty hours after what appeared to be the death of William Blockburst. Several persons who had known the deceased in life, went a few days after to the remetery, where, upon opening the collin, they were met with a speciacle most fearful to contemplate. The boy, coming to life or that ngrow prison under the ground, struggled to escape the horrable incarretation, and in the effort had toru the skin and flesh from his face, and deaged his hair out by the roots. In that dark conflict, the poor creature had tu/ned over in his cottin-

One neighbor, present at the functul, insisted that the boy was not dead, but a subject of suspended asimation. This same person related that he had himself passed through a similar condition, having been at one time apparently lifeless for the space of right days, with much less evidence of dormant vitality than he saw in the warm body of the boy before him. But there was no doubt in the minds of the friends and attendants, as to the death of William Blackhurst, and he went into the grave alive.

"In the cemeteries of Mainz, Frankfort, Munich, and other ferman cities," says the Harper s," the dead are exposed for a certain number of days before interment, to guard against premature burial. The bodies lie in the certain, with the lids removed, in a large dead house, a wire attached to the extremities of the corpse, and connected with a bell, so that the least motion would reveal animation, and bring aid and succor at once. Certain medical watchers are within call both day and night, should the bell be rung, and thus every possible assistance is becared toward resuscitation.

"Marvelous tales are fold by the common people of sudden resuscitation and premature burial, and these tales are widely and firmly believed. They have, however, very little foundation, as it is extremely rare, at least now-a-days, that persons prepared for the grave are not actually dead. But still signs of death are so fallacious that the customs adopted by the Germans must be regarded as a wise precaution. A celebrated aniatomist, Winslow, had two such marrow escapes from ante-mortem sepulture that he published a treatise on the subject, expressing the opinion that inclupient putrefaction is the sole trustworthy symptom of physical dissolution. I have made diligent inquiry in Germany respecting cases of suspended animation, and I have learned that in not a single instance has body placed in the dead-house proved adapt to the corpse."

recusting cases of suspended animation.

Dr. Dodd, the celebrated psychologist, relates an incident that occurred in New Jersey, where an individual was apparently in a state of death. He was cold and motionless. The lungs heaved not; the heart in its pulsations was stilled; the blood was stagnated in its channels, and ceased to flow. His funeral was two or three times appointed, the friends and neighbors assembled, and through the entreaties of physicians, it was postponed to another time. He at length awoke from this state to life, and was soon restored to health.

A-man is supposed to be dead: The eyes have lost their brilliancy, the countenance becomes pale, and the nervous system refuses to trainsmit its accustomed messages. The body is being carried along by four pall.

ife again throbs in the veins of the one they were conveying to his grave.

Albe Menon cites a very peculiar case, that of a cataleptic girl, who, supposed dead, had been selected for dissection. An incision of the knife on the part of the operator, put the involuntary organs of her body in motion again, and she soon regained her usual health.

The facts collected by Bruhier and Lallemand in two works that have become classic, compose a most mournful and dramatic history. These are some of its episodes, marked by the strange part that chance plays in them. " A rural guard, having no family, dies in a little village of Lower Charente. Hardly grown cold, his body is taken out of bed, and laid on a straw ticking covered with a coarse cloth. An old hired woman is charged with the watch over the bed of death. At the foot of the corpse was a branch of box, put into a vessel filled with holy water, and a lighted taper. Toward midnight the old watcher, xielding to invincible need of sleep, fell into a deep slumber. Two hours later she awoke surrounded by flames from a fire that had caught her clothes. She rushed out, crying with all her might for help, and the neighbors running together at her screams, -aw in a moment a naked spectric issue free to the hut, limpleg, and hotting on limbs, covered with burns. While the old woman slept, a spark had probably dropped on the Straw bed, and the fire it kindled bad aroused both, the watcher from her sleep, and the guard from his seeming death, With timely assistance he recovered from his burns, and grew sound and well again

In these cases there was a suspension of the action of the various organs of the body, they were in a perfect state of passivity, exactly intermediate testween animated life and actual death. There only existed a hair's breadth in either direction. It one instance a fail restored to full life the dormant functions, in the second, the dissecting kinde, in the third, fired As the reader well knows certain organs of the body can not be controlled by the will the image heart, etc. A suspension of their work is considered in any. But it may not constitute the final dissolution—the individual may be repairing between the two extremes,—life and death, and the most actual observation may full to defect his true status. In one case, herefalters stated a red but and applied to a drowned man the functions of whose every heal for any heal three hours, restored him to any

A stronger to the first and refer to the stronger of Meaner and Paychology with a match by the strong for the stronger of the strong of the a violent nervous attained. It is enough to the second of the strong that she was really mean very he was the first to the strong and the strong the strong her and he strong the strong her and the strong term with the strong particle and the strong her and the strong the strong her and the strong th

THE PERSONNEL CONTRACTOR OF THE PROPERTY OF TH

Figures were as assumed to experience that is the with the integration that is the integral of quest a of the paston but have a a position in form along situation in ing which togsers its power affectually - it could be easily start the wheels in one direction as the other. If a round be moved at all, howard or back, wird. But just race or lower the poston a frifle in concession with the driving which and immediate modern was the result. The cases we have enumerated resemble the engine in this particulars it is almost imposs he for the life currents without assistance formove - the wheels of the sytem are in such a position that some outside assistance is required, or fixedly actual death results. True, there are occasionally rises when the efforts or the found above, exceed with peculiar power, and is anomate the vital forces, or even course death itself to ensure as often the latter, per haps, as the former. The organs of the system, under such circumstances, are not dead, but in a condition somewhat analogous to that of sleep, only a complete suspension of their action has occurred! If the stomach absobitely refuses to degest food, and the liver to secrete lide, then two organs of the body have stopped busines in connection with the beaut ful mir bluery of life. All the senses, however, are awake-the eyes still high mi, and the counterance expressive of the ligaming animation within. The howels, sensing the difficults, will not perform the duties required in their tepartment. The kidneys, hearing of the rebellion, become perfectly pasuve. The blood meandering around in various parts of the system, meetmg with hostile obstructions, will no longer move. Various other organs of the body undern making the disaster complete! The tongue quite fails to give expression to librar, the features assume a ghostly expression, the istre of the eves then vanishes, and friends surround the remains, and prononner the budy dead -declare that he was seized with apoplexy. A year was opened, but the blood would not flow! He was placed in a room with two watchers, who slept, alast too long, for in the morning the bed was einged a th tileval from the punctures, and his life was lost. (See p. 10) Library of Messures in and Psychology). He was not dead when the rein was first opened, in fact, had not even commenced to die. The spirit was firmly attached to the body, inhering there as in vigorous physical life. True, a suspension of work had no urred, the sital forces were in applifingperfectly quirecent, and the distance to final death, was as near as that to an mated life - 4 blow, a sudden jur, a shock from the battery, a flash of lightning, a red hot from or an intense effort of the mind, might revive to action the dormant energies, or, indeed, they might cause death, itself, In this condition of the sixtem, the internal forces of the organs are so perfectly but do ed, that a tristing members may start them blowerd, or

It is different to determine what remodies to apply in these cases, knowing that under some errounstances, they are as apt to kill as to cure. The causes which can suspend the energetic motion of all the organs of the body or place the forces thereof in equipless, between two extremes, life and death, are inject huma mass. A storting menter; is related where an are complished by note had a way to be united in mair age, to the man she did not have a respect, while all the tember emotions of her guilts's heart were concentrated on another. Under the inflience of the doors that awarted her, the organs of her system became dormant, and she was suppossed to be dead. Thus to her womanly institute, and devoted to one she so passionately level, the grave had charms comfored with deserting him for another whom she loathed. She was finally prepared for bureal, and as the father gazed on her females, so calmly sleeping, her feathres wreathed with towers from which there so med to emergate a sweet angelic smile, he regretted that he had been so ergel. The remains were fleafly buried, when the devoted lover, asimated with strange hopes, opened her grave, when the organs of her system were fostunately started into motion lifeward, and afterward she was married to the one whom she devotedly loved. Grief on her part became so intense that this strange condition of her system was induced, and being conscious when her lover stood by her side as she reposed in the coffin, joy, the opposite of grief, fortunately started the machinery of her system again into motion, and she lived many years in the perfect enjoyment of health.

Died of grief,-who can utter that phrase without tender emotions thrilling the whole being. Death Dy grief rarely occurs, but when it does, it generally presents to the world an angelic nature, enriched with the choicest treasures of the Spirit-world. The flower pines away when no longer kissed by the sweet dewidrop or laved in the ambrosial light of heaven-so dies the system often languish when deprived of a dear friend, whose affection was incense to the same, and whose presence shed an animating influence that wore a fairy web of happiness and joy. Grief -oh! what a cheerless sounding word, echoing tears and strains of sadness that flow in upon the finer feelings, stirring up the deep fountains of the soul. Young ladies whose lives seem to be constantly baptized in sunshine, and whose footsteps make gladsome music; young men animated with lofty ambition, and whose aim is starward; old men tottering on the verge of the grave, where they catch a glimpse of the lambent beauties of the spirit realms; matrons, whose work has been adorned with deeds of benevolence, that shed a glorious light over their pathway-they meet with disappointment, a calamity, perhaps, and deep grief takes possession of their mind, and the complicated machinery of their system ceases its ac-

It its not unusual to see human beings die of grief, but an animal—a dog, who ever thought of that! There was Peter Bean, of Memphis, Tenn. He was a well-digger, a strong and swarthy man, yet within that frame of his was as noble a spirit as ever animated a king. Not very brilliant; not cultured in science or philosophy; yet it was animated with honesty! Beautiful word! that moves from the lips in tremulous accents, and up, up, it goes, to be recorded in the Book of Life! Honesty is the diamond of one's nature, and he who has it, is better off than an Astor reveiling in wealth, or a Stewart fluttering among his silks and satins. Peter Bean's occupation was humble, and no bright-eyed sweetheart ever threw her arms around his neck, and breathed upon him the aroma of her love, or imprinted an affectionate kiss upon his lips. His wealth was within his soul—deep down,—and this duil world of ours had never seen it. Angel

of miranen worth, and they flashed toward heaven their approval! But his affectional nature must have something around which to twine its sweet tendrils, and so he selected a dog! That dog loved him too. Its eves, its joyons hark, its fractic motions; all attested that his love was reespeciated in full. One day, Peter was digging a well-down deep he was, and his dog came, and gazing in upon shim, barked affectionately. Peter looked up, and it then instantly became dark to him, and his spirit was ushered into the beautiful scalms of the Spirit-land! The faithful dog, eager to salute his master, had doplaced a bucket, and it fell crashing upon Peter's head, killing him instantly. His hody was dragged to the surface, and then what a scene! We have seen friends shed tears brilliant with love, and their tones of anguish were heart rending to hear; but Peter's dog showed equally as great grigf, and his cries of sorrow were heart rending to hear. The faithful animal licked his master's wounds, caressed his inannaste form, and sung a requiem that thrilled the soul with deep regrets. Yet be could not re-animate the lifeless remains. There by the side of his master, the dog meaned out his life in tender magifestations of grief. Oh' what a savery lining this sad narrative has corpse of her beloved Abradalas, why should we not drop a word of sympaths for the dog that refused to live because his master had died?"

That, indeed, is a curious incident, and teaches us to deal gently with the brute creation, for thereby we develop a tender loving nature in our-

Indeed, 'died of grad' has a heart rending inclancholy sound, creating within the soul a train of despending thoughts, that rese up like so many spectres that, armed with shovels and packs,-dig deep graves to bury our fundest topes. Even when applied to the animal kingdom, it has a real tender expression of lost hopes, as in this metance, related by the Paris correspondent of the New York Times. He says, "I have a little dog story to add to those who h you publish from time to time. Some years ago Mme. Cavargnac, wislow of the General, found a small dog in the street dying of hunger. It had grown too weak to stand and turned its pleading eyes into her face as she paused to regard it lying in a corner Mme. Cavaignae had the dog taken home, and nursed, and ever since of has had a strong affection for her. Myax was never happy when out of her sight. The other day Mine Cavalgine died. For a time Miraz watched constantly before the door, but a week ago she seemed to give up in depar. When called to dinner she gave along lowl, turned again to the door, then rashed away to her bed and never left it again. She refused all food, and nothing was dam's enough to tempt her to eat. For eight days Mirror breed without food, mearning constantly, and on Saturday last she deed. While seconds we first give to have a transcript of Minaz thoughts due ing the puntar week.

We will that an introceing, though end epochado, worths of being created in go then letters on the progress of methods. All of an was not for a guite Misson high Floor to out to gates oped in magnificent protect white world is said to a strong distance to tender to contact the loss of a dear form.

The as there to the teamer from the at the felt inget they and the first that the street of the street them, and the the range of a page with the paner of degree the what to make Property the most of the gradest eventual Most is by a within full of media tubes and but maps, and may half the most control by another tables at the tables at the late of the case of poor whalp to be some a have given who much do a vive so during the few tables of what a devoted with he had all to be stables with the finder of the feetings. hand to place does a fundamental and a second distribution of the hand to prove a distribution of the h a deligate rate of all thoughout teen worsh by the a modified. Adolph was a skilled sale out in that that man if get no work. They are simed the latter money they had, of more, and then Adolph begged I willy, he get some ling to do and we wont home postally to he wile to this hit that, it bust, they had their head assured. She asked him what the wages were, and he had for condition as in to his newly deciral wars. What throughts unfered that poor mathematically six except is compared the cost of live ing with intaining as exessing any appearant. She then managed the start to a first that after payon; the outrains expenses of rent, just enough more would a man be properly take care of her fustional and children Oh' graf despair then took possession of her, and she resolved to die that her children might sixe. When Adolph returned from his first day's work he found has children craving for their manners. Half-us-pecting what had appeared, by rushed into thee wrefe hed bed room, and he woist brais were malized. The their poor bed lay his Ride ideal, a poor of charcoal explanant, but death, and on the syand a note addressed to him with

DEER ASSESTED. The wages will just feed and clothe you and the children. Lee Farewell' Marie

Rather then deprive her ciribles of the necessaries of life, she resolved to commit smooth. Her death was sering, for it was actuated by deep grief, arising from a sense of duty. The motives who is induced her to commit the unfortunate dead, are seemingly quite sufficient to exonerate her from all blams in the eves of the sympathetic. Though she died to save her children, many "point" motions kull their offspring while sessinely eleging in the embryodic condition, commy witing the suspicious moment to be ushered on the material plane of existence. Oh! we had rather be that unfortunate mother with the stain of suicide resting upon her soul, than that female who is reveiling in pumpered invary, but who has destroyed the little sleeping infant, the rivest and most previous level of woman's nature, before it was ready to bloom forth in the currer world.

nature, before it was ready to bloom forth in the outer world.

Thousands are buried every year, theme, second by what is termed apopleys, whose eastern is not scroundly injured, and who are not dead, their organs being simply in a state of supended animation. Bourgeois furnishes an illustrative boulent. A medical man to all appearance, through the instrumentality of grief, died, but his consciousness did not for a moment leave him. The heard the remarks of his friends, the manifestations of his wife's deep sorrow, and the preparatory arrangement for the burral, and he was aware that the fancial cortege was moving toward the fresh made grave. When the coffin was lowered into the ground, his mind was moved with terror, which reached its climax when the first shovel of dirt, was thrown over his remains, which brought the organs of, the system out of their distressing condition. That of perfect passivity, and

he was enabled thereby to utter a shrick, and his life was saved A poor, friendless girl, after repeatedly swooning, was pronounced dead, and was to be used as a subject in a disterfling room in Paris. During the night mores and sighs were plainly heard in the room where her body was deposited, but were not considered of sufficient importance to attract the immediate attention of any one. The murrow, however, disclosed the starting fact, that the girl had made a feeble attempt to liberate herself from the sheet inclosing her remains. Had assistance been present at the time, it is probable that she would have precoypted entirely. She was not dead-her system was so acted upon by the discase that the vital currents were obstructed, and life and death were equidistant. This condition of the organic structure, is but little understood by modical practitioners Accustomed to watch the throbbing of the palse, when that ceases its action, a dark cloud envelopes their vision, and they pronounce the patient dead, when he is, perhaps, serenely reposing equidistrat between the two extremes—life and death. Under these distressing constances, what should the physician do? is a question of paramount importance. When ail the besidy functions are moving with the energy of health, and all at once cease their labors, extinguishing the fire that formed so brilliantly in them, it is, indeed, opportune to examine the case with a critical eye, and determine, if possible, what subtle agent his interfered with the complicuted machinery of the organism.

The world was astonished,-when at the restoration of Charles II. - log eaused death, but no more so than when the doorker of Congress died under its exhibitating influence; at the capture of Lord Cornwallis' brave army. These exhibitrating deaths are easy, for the system, before the number of the system of the system. dissolution of the spirit, is temporarily suspended between the two extremes, life and death. Indeed, such deaths, under all circumstances, appear to be pleasant, while they at, the same time baffle the skill of the medical practitioner. Even in gambling, surrounded with all the invironments of hell, the process of transition seeks to be painless. The London Daily Telegraph, of March 7th, 1878, reports a curious case that occurred at a gaming table of Kothen in the Principality of Anhalt. "A middleaged man entered the room and sat down to play. After a run of great luck, winnings had afgumented to the sum of a thousand ducats, equal to nearly five hundred pounds sterling-which the croupler pushed over to him. The fortunate gambler did not appear very anxious to have the gold and notes, and made no response when he was asked, if he wished to continue playing. One of the servants of the establishment touched him upon the shoulder to draw attention \$5 the unbeeded winnings, and to the croupler's question, but the man remained strangely immovable; and when they came to look closer they bound that he was dead. He flad passed like the red! Rien ne ra plus had a ved true of himself, as well as of the last roll of the bail. Was it his probleck that had been too much for him? A thousand ducate is a pretty sum, the thought of which varies, doubtless, in proportion to the state of the pocket, but it seems hardly adequate to kill a man, under any circumstances. At all events the gambler was dead -some sudden 'click' in the mechanism of life, had spoiled the works and made the subtle pendulum of being stop in its und swing. Even such a grim comment upon the worship of Mammon, did not take away his presence of mind from the chief priest of the temple. The croupler no sooner perceived that death had backed 'Zero,' and won, than he raked the dead man's gold and billets back in the bank."

How to Form Spirit Circles.

The Spiritualist of Loudon, Eng., gives the

following: "Inquirers into Spiritualism should begin by forming spirit circles in their own homes, 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 consist of four, five, 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 barm, but when one of the sitters breaks the circle by leaving the table it sometimes, but not always, very considerably delays the manifestations.

tions.

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

4. People who do not like each other should not sit in the same circle. Better or unbelter 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. A prayerful, carnest 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 feeling like a cool wind sweeping over the hands. The dirst manifestations will probably be table tiltings 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 him tell the table that three tilts or raps mean "Yes," one means "No," and two means "Doubtful," and ask whether the arrangement is understood. If three signals be given in answer, then say, "If I speak the letters of the alphabet slowly, will you signal every time I come to the letter you went, and spell us out a message?" Should three signals be given, set to work on the plan proposed, and from this time an intelligent system of communication is established.

8. Afterwards the question should be put, "Are we sitting in the right order to get the best mapifestations?" Probably some members of the circle will then the told to change seats with each other, and the lightly some seats with each other, and the lightly will be afterwards strengthened. Next ask, "Who is the medium?" When spirits come asserting themselves to be related or known to anybody present, well-chosen questions should be put to test the accuracy of the statements, as spirits out of the body have all the failings of spirits in the body.

 A powerful physical medium is usually a person of an impulsive, affectionate, and genial nature, and very sensitive to mesmeric influences. The majority of media are ladies.

The best manifestations are obtained when
the medium and all the
members of the circle
are strongly bound together by the affections,
and see thoroughly
comfoftable and happy;
the manifestations are
born of the spirit, and
shrink somewhat from
the lower mental influences of earth. Family
circles, with no strangere present, are usual
the best.

Possibly at the first sitting of a circle symptoms of other forms of mediumship than tilts or raps, man make their appearance.