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

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## DRIFTING.

I am drifting to-day, far out on the sea,  
Which spans from this shore to the Great Yet To Be;  
And ere this land fades from my dim earthly view,  
Let me breathe this love-message, my darling, to you.

In the land I am nearing each evening I'll wait,  
To meet you at last by the Beautiful Gate;  
For what were the future, if thou were away,  
Who made my life blossom to beautiful day?

When sunlight has faded, and twilight has come,  
I shall enter the portals of that better home;  
So weep not, my loved one—think only how high  
Our blissful reunion in the sweet "By-and-By!"

You will come in the morning with sorrowful tread,  
And weep in your anguish that I should be dead;  
My lips will be silent—refuse you a kiss—  
For the first, since our nuptials of marital bliss.

Let faith whisper to you, my darling, 'e'en then,  
The time will be short till you meet me again;  
In the beautiful region far over the sea,  
The Unseen Forever—The Great Yet To Be!

The shadows are hiding all earth things from view;  
I am drifting far out on the waters so blue;  
Farewell, my own darling! the angels have come,  
To guide me to rest in the Great Spirit Home!

## MINNESOTA MYSTERY.

Pictures in a Washbowl—Wonderful Pencil Sketches.

Bro. Jones.—Enclosed I send you a report clipped from the St. Paul, (Minn.) *Evening Dispatch*, of a séance at my house, Mrs. Blanchard, of New Ulm, Minn., the medium. Mrs. B. is a powerful medium, and in her quiet way is doing much good. It is understood that in a period of about five weeks at Lake City, she gave sittings for over eight hundred persons, receiving no compensation—she refusing a fee in all cases.

M. T. C. FLOWER.

### AN ACCOUNT OF HER SEANCES.

Spiritualism and the various manifestations associated with or belonging to it, has, within the past few years, gained many firm believers, and also attracted much consideration from thinking people, who, while not believing, perhaps, have been free to acknowledge not only their surprise but inability to intelligently account for the same without accepting the belief that the "mediums," as they are termed are but the instruments of some unknown and invincible power, whose will they do. Of the many wonderful and incomprehensible manifestations occurring in this country, perhaps the "window picture" appearing some months ago in the front window of a house in San Francisco, has attracted the most attention.

It belongs to Minnesota to now present a "mystery" of much the same general nature, water instead of glass being used in the production of these pictures.

Before proceeding to a description of these pictures, it is well to state that the "medium" is a resident of New Ulm, where she has resided for several years, who for convenience (as she does not wish public notoriety) we will designate Mrs. B. Mrs. B. is probably about 33 years of age, with a good figure, black hair and eyes, intelligent and pleasing features, modest and retiring disposition, married, and highly esteemed at her own home, and where known elsewhere.

About two years ago, when recovering from a fit of sickness, she imagined that she could see innumerable faces peering at her from the walls of her house, which by the way, had been but recently plastered and was drying in what, in artist parlance, might be termed lights and shades. She mentioned the circumstance to her husband and friends, who supposing she was delirious, paid no attention to it, until the drying process produced the faces so plainly that all could see them at a glance. Several of our citizens have seen this room, and describe its appearance as most wonderful, particularly one corner in which is, they say, a perfect and almost life-size portrait of George Washington, while other faces and forms of both sexes can be seen all over the wall.

It is claimed that from a glance it is apparent that this peculiar formation, or creation, is not the drawing of pencil or brush, as no marks or colors are to be seen, but simply shadows which, when observed through a powerful glass, seem to penetrate entirely through the plaster. The lines and angles are said to be perfect and could not have been produced upon this rough surface by chemicals.

A short time after, Mrs. B., after washing her hands, noticed a face forming of the sediment in the water in the bottom of the bowl. Watching the formation until it was completed, all the outlines and features being produced, the attention of her husband and friends, of the family was called to it. So strange was the circumstance and so striking the picture that the bowl and contents were left undisturbed for some time, but finally the water was agitated, thus destroying the picture. Mrs. B. then

moved, as she terms it, by an irresistible impulse, began to agitate the water, dipping her fingers in and out, and slowly moving them across the water, and in a few moments another face was formed. One experiment followed another, until she found that she was able to produce a picture almost as desired, with now and then a failure, however. Many of the pictures thus produced, it is asserted, have been recognized as those of residents of the town in which she resides, and so striking the likeness that children have at once recognized them.

Last week Mrs. B. returning home from a visit to friends in Lake City, stopping for a couple of days in this city, and Friday evening, at the urgent solicitation of some of those who had heard of her wonderful gift, or power, or what you may call it, she consented to give a private "sitting" at the residence of Mr. M. T. C. Flower, father of the General Flowers, Adjutant General of this State. Appreciating the enterprise of the *Dispatch*, and the fact that it treats all questions, religious, social, political, or of whatever nature they may be, fairly, a reporter was invited to be present. Of course the invitation was accepted, as it is a rule of the *Dispatch* to have its reporters get everything calculated to be of interest or instruct to its readers.

Accordingly we repaired to Mr. Flower's residence a little after eight o'clock; the reporter found a little gathering of some fifteen persons enjoying themselves in a social converse to which he was soon made a party. Naturally this was pleasant, but being after an item the reporter was anxious for the "manifestations," and was considerably disappointed to hear that Mrs. B. was not feeling well, and would not, perhaps, be able to produce any. She said, however she would try the experiment. Accordingly a common washbowl was produced, into which was poured about a quart of rain-water, having the sediment usually after standing a week. The company present then formed a circle, while Mrs. B. commenced agitating the water by dipping her fingers in it and passing them back and forth over the surface. Probably some ten minutes was passed in this way, when she desisted, and looking into the bowl a clear defined human face appeared on the bottom. The face was life-size, of a man apparently from fifty-five to sixty years of age, a little bald, prominent features, a heavy mustache and a clean-shaven chin. So distinct was it that look at it from which direction you would, there it was standing out in bold relief, the one striking feature.

Satisfied with looking at this the water was disturbed, and the formula of forming a circle while Mrs. B. manipulated the water was again gone through with. A few moments and Mrs. B. said the effect was a failure, several faces trying to appear at the same time. She then went on to say that the portraits of three spirit men were before her and trying to appear in the water. She described their personal appearance in such a manner that led those present to say that they were the likenesses of Messrs. Esch, Zenius and Hancke, members of the Musical Society, who have died during the last year. An examination of the water, under her direction, showed lines which might have been the outlines of human faces, but they were too indistinct for the reporter to recognize.

Once more the water was disturbed and the previous formula gone through with, this time resulting in the production of a distinct picture of a little curly-headed, round-cheeked, laughing-eyed boy, from eight to twelve years of age.

Several more experiments were made, but the above were the most successful, and certainly were surprising.

Mrs. B. has another "power," but the reporter did not see an exhibition of it, she being too unwell to undertake it. It consists of drawing when under the "influence" in mid-night darkness, of portraits of the dead. Several of these portraits were shown, and drawn or not, as claimed, in the dark, they showed remarkable skill in the use of the pencil, and an artistic eye.

Another feature, and a most remarkable one if as represented, is the production of faces by shaving pencil lead upon a piece of pasteboard, then enclosing it in a box for a few moments, when the dust will have formed well defined faces. A picture thus produced, as claimed, contains fifteen or twenty well defined faces, on a piece of pasteboard a half inch wide by an inch long, was shown the reporter, and like the portraits alluded to above, their production is, if not mysterious and unexplainable, something wonderful and particularly artistic, on which the *Dispatch* will not attempt to decide. The facts as they appeared to and were told to our reporter are given above, and our readers can dispose of them as suits them best.

Elder F. W. Evans, a Shaker—His Letter to Elder J. V. Vance.

Beloved Elder J. V. Vance, Alfred, Me.—The Lynn Record, containing an account of your successful meetings there, is received. I have just finished re-reading your able address—wise in spirit, luminous and logical in matter.

To see the rising class—the young men—coming up to the help of the Lord, is a great comfort to my spirit.

"Who shall go forth in this fight? The young men of the princes of the provinces."  
"Who shall order the battle!" Henceforth these must fight the battles of the Lord—Truth against Error—The New against the Old: the

second thunder sounding to raise the dead in Nature, and to awaken those who are sleeping in the dust of the earth, in the present Gospel degree. Dust was to be the serpent's meat, even in the Holy Mountain.

In my day I have striven zealously to do my work. I have fought the good fight, and kept the living faith of a Gospel-increase alive in my own soul, and in the souls of many others, glory in the cross I have borne against physical lusts, other than those of generation. I am joyful in this day because I have "suffered in the flesh," having ceased to eat flesh thirty-five years ago.

The battle has been a heavy one for the pioneers, but victory lights upon our banner. The morning dawns, and the end draws near, when the waters of truth like the Mill river flood, will burst the barriers that have so long held them in check. Pretty soon the old theological dam will give way all at once. It can not much longer withstand the wear and tear of waves succeeding each other, keeping up a continuous, everlasting pressure of new ideas, right from the inner heavens.

The primary fundamental principles of the Old Theology, laid down by the Council of Nice, reformed by Luther, Calvin, Servetus, and their successors, Knox, Edwards, Bushnell, Beecher, Cheever, Lyng; and resifted and reissued by the Evangelical Alliance—these, with Scott, Clark, Miller and Grant, and all the rest of them, are done for—the dam will give way!

My work has been to help start the lower tier of theological stones and timbers in the old dilapidated structure. In the New York Tabernacle, a long time ago, I declared that the God of Israel was a medium of powers still above him; that, even under Scripture ruling, "He called them gods, unto whom the word of God, from higher power—the Christ-Heavens—came."

It was strong meat for many; and when I affirmed that Jesus was not the Christ, any more than Ann was the Christ, that as she was a woman, and a Gentile, and that, so was Jesus a man, a Jew, who as truly confessed his sin as did Ann Lee, or as any one of us has ever done, everybody felt that that was just as the thing ought to be. Bosh! Not less old-dam of the first cycle go. If these positions were admitted and suffered to become orthodox?

Have we not all, in the world, been educated in the old theology of a God above law? a mythical Jesus, or Christ, and of the holy Protestant Scriptures? Did we not practically believe and hold them as the word of God? Was not the Protestant translation the true one? Were not the apostles—to say nothing of Jesus—unbounded in knowledge, perfect in doctrine? The fall of man from the holy, immaculate state in which God created him, a full grown angelic being, by virtue of his existence, without any travail of soul—our great loss by Adam's great sin? These must not be questioned!

As antichrist began to work in the Primitive Church, has he not continued to work in this Church, in all physical and physiological matters; for was not sickness amongst us, a matter over which we had no control? Was it not a wise dispensation of the all-wise Creator, entirely beyond human supervision.

I take these positions: First, the Mosaic law is fundamental to the Gospel; they belong together—complement each other. Second, there is a sharp distinction between Jewish and Gentile Christianity, which must be removed. Third, all parties and processes, connected with the generation of Jesus, are unchristian, and do not belong to the resurrection order. Fourth, no man or woman was ever born a Christian. Fifth, generation, whether of Gods, Christs, Holy Ghosts, Angels, or Man and Woman, is demonstration, strong as proof from holy writ, that the parties concerned, from beginning to end, were in some one of the earths—the most outward and external proceeding from the creative fountain of Deity, the lowest of all normal spheres. The hells are abnormal. Jesus travelled into Christianity. Like all Jews, he believed in a physical resurrection, and headed a general movement in the Spirit-world, to actualize it. He failed, but not without achieving a partial success, by raising Lazarus, returning to his own body, and also raising the bodies of many other of the saints who had died in the faith of a physical resurrection, and whom nothing, but the fact of re-entering their former bodies, and then dying over again, could convince and confound. They all belonged to the same race of our modern antichrists, of whom the Second Adventists are the most logical type.

As a Jew, Jesus believed in war; he practiced it in the temple. When arrested, his company possessed, if indeed they had not sold garments to provide swords. He expected spiritual assistance, and as a good Jew, properly so. He headed a general insurrection against the powers that were, in the belief that he would be sustained by supernatural phenomena, as were the Jews against the inhabitants of the land of Canaan. At his birth he was so noticed. Why not in becoming "King of the Jews?"

The apostles all believed in the physical resurrection, "Dunlavy" did not perceive that fact.

Spiritualism is a science, not a religion. Hitherto, we, as Shakers, have been but a Gentle Pentecostal Church, ignorant of the physical truths of the Jewish order, which the Jewish Pentecostal Church fully understood and indorsed eighteen hundred years.

The marriage of the Lamb has not yet occurred, except so far as Ann Lee and her successors in office, power and trust, have been connected, by magnetic and spirital associa-

tion, with Jesus and the Jews of the Pentecostal Church, in the Spiritual world.

This Gentle Mother Church will hear the seven thunders, before she will receive the whole counsel of God. Then will come the day that will be as the light of seven days.

It is a novel idea, that good old believers, who thought themselves perfected Christians, far better than any Jews, will yet have to learn truth of them; that a perfect union between the old saviors of former dispensations and the new saints of this order, must be effected, each party giving and receiving truths, one from the other, and becoming joined like a ring. These and similar truths are now pressing upon believers from the Spirit-world. We must fall at the feet of Jesus, like Paul, before Gamaliel, and accept him, not as a Catholic, a Protestant, nor a Greek Christian, but as a Jewish Christian.

The old "dam" must give way, then the "flood" of truth will carry off a lot of rubbish. Old things will pass away. When the "dam" breaks, the waters will do the rest. Judgment begins at the house of God, and it is a great to convert into real Sakers many believers who have passed out of the body. How could it be otherwise?

When in the world, I was joined to a company of materialists—radicals—unto whom the first principles of the new earth were being revealed. We loved our fellow-man with a love that many Christians might do well to emulate. But God put it into our hearts to hate the *Old Mill Dam*—all theologies of Christendom, of Babylonian confusion. With the subtle waters of natural truth we worked away at the "old dam," like heavers, until we removed the lowest tier of foundation stones and timbers, held together by rotten cement, under shoddy contracts.

First, we claimed the right to think, to reason; the right of conscience. Second, that belief was the result of evidence, not of authority. Third, that woman was the equal of man, except in physical strength, possessing the same right; that it was her province to regulate reproduction in all respects, just as females of all other animals regulate it. In government, in property, and in all duties of citizenship, there should be no invidious distinction nor disparaging preferences. If war was improper for woman, that was proof that it was also improper for man—was wrong *per se*. Fourth, that the land belonged by inalienable right, to the race, not to individuals; and that land monopoly preceded all the wars and was created chattel slavery, wages, and poverty—diseases coming in from secondary causes.

We were as truly inspired, though we knew it not, to reassert and bring forth these primary truths of a new earthly order, as were Ann Lee and her compeers, to reassert and bring forth the first principles of a New Heavenly Order. And that new spiritual order will never exist in its glory, until it recognizes, in full, the truths pertaining to a millennium on the earth, even as they are recognized by the first Pentecostal church in the Spirit-world: A true, godly, scientific agriculture, conjoined with a perfect physiology, that will remove the cause of all diseases in the new earth and from the new heavens—a dietary as pure as was the manna, and as natural.

Because these truths are a two-edged sword, cutting both ways upon physical and theological errors, in the natural and spiritual orders, is he who iterates and reiterates them therefore an enemy?

Is not truth our dearest friend?  
Guide and guardian evermore?  
Will it not our plans subtend,  
Reaching the immortal shore?

Fraternally yours, F. W. EVANS.  
Mt. Lebanon, N. Y., June 17th, 1874.

Abraham and Dives Compared—  
Luke 16.

BY M. B. BRAVEN.

"Abraham was very rich in cattle, in silver, and in gold."—Gen. 13:2. Jesus said, "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of heaven."—Mat. 19:24. While he portrays one of the richest men in ancient Canaan to be in a state of eternal blessedness, he decrepantly represents one in the gospel days to be suffering in remediless torment, for no other reason than that of enjoying the abundance in this world that Abraham possessed.

There is no evidence in the narrative that the beggar died at the rich man's gate for want of food or attention, nor proof that Dives was not as exemplary a man on earth as Abraham, or his "bosom" friend Lazarus. This silted mendicant no doubt received as kind treatment at the gate of the rich man, as a Canaanite pauper, full of sores, would have experienced if laid in like manner at the tent of our wealthy old patriarch—who was so deficient in humanity as to turn out a portion of his family with some bread and a bottle of water, to subsist on the "tender charities" of the wilderness. We might infer that Dives had been attentive to Lazarus, or he would not have known him so well as to recognize him at such a distance, through an intervening diaphanous veil, or had the presumption to anticipate a favor at his hands.

In presenting this parable, the evidence is conclusive that Jesus, through association with the spiritual Essenes and Therapeutics, had abandoned the old Hebrew idea that opulence and prosperity in this life were the special concomitants of God's favor, by adopting

views directly opposite, to secure happiness hereafter. In harmonizing with the doctrine taught by these devotees of worship, that poverty, fasting, and self-denial were essential to secure divine favor, the beggar is inferred to have been saved because he unavoidably sacrificed worldly enjoyment through penury, and the rich man lost mercy because he enjoyed the pleasures which wealth was supposed to afford in his life. Their diverse conditions after death is only shown to have been the result of one having received his good things in this life, and the other his evil things, in agreement with the sentiment of Jesus, that the rich were consigned to "wo," because they had "received their consolation."—Luke 6:24. Yet Jesus well knew that neither Dives, or any other Jew, would be likely to regard a stranger laid at his gate, when Moses in the Law told his people to give such their "evil things,"—Deut. 15:31.

Dr. Plumer, in his *Jehovah Jireh*, says, "Dives was so amazed to find himself in hell," and well he might be, with nothing more deserving of it laid to his charge than he had. And Abraham, who repudiated paternal affection by showing a willingness to immolate his son without evincing any emotion of sorrow or remorse, to satisfy the demands of what can not be looked upon in any other sense than that of a Pagan idea of a barbarous deity, was no doubt equally astonished to find himself in heaven. For he never expressed an anticipation of going to such a place, or that he believed in a life hereafter. His highest aspirations were to have a numerous posterity to inherit Canaan, and that they should ever triumph over their enemies. This, in accordance with the religious proclivity of a materialistic age, was supposed by the allegorist to be the greatest possible blessing in the power of God to bestow on him for his fidelity and obedience to a heathen mandate. The apostle merely asserts that he had faith to look for a "city with foundation," while no such word as *faith* occurs in his whole history. He had not faith to believe that God would protect his life in pursuing an honest course on earth; hence he resorted to duplicity in Egypt and Gerar to save it. What is theologically taught to have been faith on his part, was merely a readiness to comply with an inhuman order, in anticipation of having other offspring and descendants to occupy Canaan after Isaac was sacrificed at the shrine of Moloch.

No rational Christian or Freethinker can in-dorse Abraham's sentiment as expressed and sanctioned by Christ in the parable when he says, "If they hear not Moses and the Prophets, neither will they be persuaded though one rose from the dead," for they never revealed anything on the subject to believe, or taught that there was such a piece of future torment. The Sadducees—so, to which sect we must suppose the rich man belonged—were the most rigid observers of the law, but as a result they disbelieved in a future state, which shows that the allegory was irrelevant to the circumstances of the case. And Jesus also seems to discard his mediatorial capacity, by yielding precedence to Moses and the Prophets.

All aspirants for immortality know that the testimony of one from the dead—or Spirit-world—in whom confidence was placed on earth, would be irresistibly convincing; yet, contrary to reason and human nature, this dialogue between Abraham and the rich man teaches the contrary. It also represents the former as having made no supernatural advance in the cause of humanity during nearly two thousand years residence in heaven; by retaining the unfeeling nature he displayed on earth; and the latter adhering to the same fraternal feeling of affection in hell, that plainly predominated in his nature while in this world. Abraham, by manifesting no disposition to alleviate his wretched condition, or answer his sympathetic entreaty to convey intelligence of his sad fate to his brethren, that they might escape his misery, exhibited less Christian love and human affection in heaven than Dives did in the fabled regions of damnation. So far as love and sympathy are concerned, the example of Dives soars with transcendent sublimity over that of Abraham in the mind of every true-hearted philanthropist, leaving the latter with his claims to humanity like Balshazzar in the balance.

### Spiritualism and Science.

Speaking of the opinions on Spiritualism recently advanced by Mr. A. R. Wallace, the "Churchman" says:

"Hitherto Christian men have not been inclined to say much on this subject, hardly believing that any large number of intelligent persons could be deluded by it. But it is apparent that scientific infidelity has no defense against it. Men eminent as students of physical phenomena, but disbelievers in God and immortality, are very likely to be taken in a snare. Beginning with the denial of the supernatural, they are confronted with the phenomena they can not explain, and readily pass from an extreme of unbelief to an extreme credulity. The instincts of men are stronger than their philosophy and they who find no God in nature, and trace their origin to the beasts, can not quench their longings for immortality. They must have some sort of heaven, and the revelations of spirits, poor as they are, give some comfort to their desolate souls. We look, therefore, to see Spiritualism thrive as infidelity increases, and now that some eminent scientists have avowed their faith, we expect, ere long, that there will be many accessions to their ranks.

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Spiritual Meeting at Kendallville, Ind.

The first meeting on Saturday, September 20th, at 10 o'clock A. M. was devoted to business, conference, &c. A 2 o'clock P. M. meeting opened with music and singing. Mr. French, of Ohio, addressed the meeting, sitting from history, sacred and profane, its invaluable testimony, and for more than an hour holding a well filled house spell-bound. In the evening Mrs. PEARL of this State addressed the meeting, and her effort was, we believe, a perfect success. She spoke under control with an earnestness and beauty seldom equaled. On Sunday, 2 P. M. Mr. French again took the rostrum. His address was a continuation of the subject of the previous day, that is, the evidences of Spiritualism. The speaker brought from Hindostan, Egypt, Phœnicia, Greece, Rome, France and Judea, the mighty witnesses of the past. All corroborated the present manifestations, but the modern has outstripped them all—its Photography has caught the forms and features of the departed; the chemicals could not be psychologized nor hallucinated, theirs was the language of truth.

The Central N. Y. Association.

The Central N. Y. Association of Spiritualists held their last meeting, Sept. 26th and 27th, at the village of Hamilton, the seat of Madison University, through the Theological Seminary, and through the aid of many of the noble efforts of the women of the land to bring about a better state of affairs, she finally touched the bottom of the whole thing; the present marriage system was the cause of all our troubles, and its entire abolition would be the great cure. Our laudable desires were likened unto the demands of our stomachs for food—who should say where the supply should come from, or who should fix its limits? The question was whether a laudable man should prey upon the person of his legal prostitute, or whether he might not seek some other one. The settlement of this question was the solution of this great temperance problem. She did not utter a word about self-denial, never an appeal to the male prostitute to bridle his lust, and this kind of stuff she claimed was a part of Spiritualism. To be brief, this crowd of people, numbering not less than four or five hundred, considered themselves imposed upon. These advocates of pernicious doctrines fall back upon free speech. Query: who has the best right, three or four persons, or five hundred persons? Would the right of free speech justify a Committee of Arrangements in giving place to this kind of stuff in defiance of the claims of many who had assembled for a different object? The meeting upon the whole was a success, and does credit to the people of Kendallville.

Central New York Association.

On my way to Buffalo from New York City, I concluded to pass old Hamilton, to attend the Central New York Spiritual Association, on the 26th and 27th of September. There were about six hundred persons present. The friends of our cause seem to be rapidly multiplying in that region, and Woodhull is away down below par. They do not raise the wind that way. But the convention took active steps looking to local organization and work. The speakers were Warren Woolson, of N. Y. Bay, N. Y.; Mrs. Wiley, of Vermont, and Col. L. M. Andrews, of Kansas. The addresses were all able and interesting. Mrs. Wiley, Vermont's favorite, gets hold of the people's hearts, and fills them up with spirit-life blood. Mr. Woolson is a strong, inspirational speaker, adding in improvised poetry and sledge-hammer arguments, but I fear, deserves more credit than he gets. He is an able speaker, and is handled very strongly.

Col. Andrews is new to the State, is a man of culture and thought. His address Sunday afternoon was the lecture of the convention. It was deep, scholarly, logical and earnest, and though purely extempore, carried with it such power as was felt by the entire convention. It abounded in beautiful improvisations of poetry, and was on the whole one of the ablest religious efforts it has been my lot to hear. When such thinkers take our rostrum, let theology beware. The association did itself the credit of endorsing Bro. Andrews and Woolson to local organizations in Central New York, as lecturers and agents of the association to organize Spiritualists and Liberals. Mr. Woolson may be addressed at North Bay, and Col. Andrews, N. Y., where he makes his present base of operations. They are both worthy men of excellent character and should be kept at work and amply remunerated. This last, we fear our friends are too economical about. Our doctrines furnish much better food than anything theology has to offer; our people are as numerous and wealthy as those of most other denominations, and yet able speakers like these gentlemen, who, were they orthodox, could command almost any pulpit or reasonable salary, are but too niggardly paid. Spiritualists should be as willing to pay their lecturers as other people are to pay theirs. Let us set a few such men free, and keep them at work. By the way, numbers were attending this convention who have visited the Edify in Vermont, all of whom were thoroughly convinced of the reality of spirit-intercourse. In fact, there seems to be wonderful awakening upon this subject, and even orthodox ministers are yielding to the pressure, and dilute their sermons with Spiritualism, to make them go down. Your friend and brother, Geo. W. Brown.

Notice to Spiritualists.

In comparative retirement since our missionary work in this state closed, we propose to renew our labor the coming winter, and turning the key in the door and our horses head to the West, to battle again, as occasion may offer, against the ignorance and superstition still so rife. We expect to leave the fore part of November, and drive directly to Michigan, filling as many engagements on the way through Pennsylvania and Ohio as we may have time for, and to this end we hope to be heard once from friends along the line of our journey, which, if need be, can be made to cover a wide area,—that we may perfect our arrangements before leaving. We shall enlist for real and earnest work, and shall be glad of engagements not only with regular societies for Sunday lectures, in any West or State, but for calls to places where the subject has never been introduced, and from all places where there is a work to do, and where a room in which to speak can be obtained, be it church, hall or district school house. In those new fields a great work needs to be done, and we have known its importance too long and too well to decline it, when it can be done in any justice to ourselves, be-

cause of the meagre compensation to be expected. We are not above the weakness of liking money,—if weakness it be,—nor beyond the need of it, and we are not likely to get more than will meet this need; but we have never attached any definite price to our labors, and although Mrs. Woodruff, many years a lecturer, has heretofore been voluntarily compensated at from fifteen to thirty dollars a Sunday, during her engagements before regular societies at Boston, Rochester, New York and other places, she has not in that found an excuse for declining, but rather an additional incentive to accepting such gratuitous labor. We hope for the best our friends can do for us, but we want work, and to keep on the move, and therefore do not fail to write to us because you are poor in purse or few in numbers. We expect to pass through much of Michigan, and shall be glad to hear from all parts of it, not excepting the newer and more northern section. Address as up to the 10th of November, at Eagle Harbor, N. Y.; after that date at Battle Creek, Michigan, in care of Mrs. E. W. Lyle. A. C. WOODRUFF. ELIZA C. WOODRUFF.

The Central N. Y. Association of Spiritualists held their last meeting, Sept. 26th and 27th, at the village of Hamilton, the seat of Madison University, through the Theological Seminary, and through the aid of many of the noble efforts of the women of the land to bring about a better state of affairs, she finally touched the bottom of the whole thing; the present marriage system was the cause of all our troubles, and its entire abolition would be the great cure. Our laudable desires were likened unto the demands of our stomachs for food—who should say where the supply should come from, or who should fix its limits? The question was whether a laudable man should prey upon the person of his legal prostitute, or whether he might not seek some other one. The settlement of this question was the solution of this great temperance problem. She did not utter a word about self-denial, never an appeal to the male prostitute to bridle his lust, and this kind of stuff she claimed was a part of Spiritualism. To be brief, this crowd of people, numbering not less than four or five hundred, considered themselves imposed upon. These advocates of pernicious doctrines fall back upon free speech. Query: who has the best right, three or four persons, or five hundred persons? Would the right of free speech justify a Committee of Arrangements in giving place to this kind of stuff in defiance of the claims of many who had assembled for a different object? The meeting upon the whole was a success, and does credit to the people of Kendallville.

Converting Prof. Tyndall.

A Pagan, who is anxious to test the efficacy of prayer, lets his pen talk as follows in the Chicago Tribune: "I desire cordially to second the recommendation of your correspondent, Mr. W. H. Hagan, published in Sandey's Tribune, by which it is proposed to set the whole Christian world to praying for the conversion of Prof. Tyndall and his orthodox colleagues. Dr. Wainwright, only for the sake of efficiency, I would concentrate the whole fire on one until he was converted,—then I would bring the guns to bear upon the others in turn. This plan of testing the efficacy of prayer would be free from the objections urged against that proposed by Prof. Tyndall himself, and at the same time would be conclusive. We occasionally have a 'week of prayer,' with a certain set of objects specified for each day of the week, but in this we could afford to spend a whole week on Tyndall alone. Just think of the immense gain to Christianity which would result from the conversion of such a man as Prof. Tyndall! I would more than offset the Bazaar scandal! God would certainly hear the prayers of his people, if set up in such a cause, if they were only offered up in faith; and among so many there must be some whose prayers would be acceptable, and God would hear and answer for the sake of the few righteous ones, if not for the sake of the whole." And now steps forward the Chicago Times and gives its idea of prayer: "Pending the decision of the efficacy of provisions or prayer to relieve a hungry soul, it may be worth while to state to the most successful charity in this city, as well as the one most thoroughly liked by all classes, is one which has no sectarian connections. This institution, the Foundling's Home, is founded up in the broadest humanity, and not all upon creeds, or dogmas, or denominational influences, or the supposed or real value of much praying. Should it be determined, after a fair trial, that prayer will not warm as well as biscuits, or satisfy hunger as well as soup, then it might be well for the Good Samaritans to fall back upon humanity of a practical bread and butter kind, and permit sectarianism to remain where it belongs,—among the churches. Mean while, and until the matter has been settled, the charitable public will do well to aid with contributions that branch of Samaritanism which, like the original Samaritan, proposes to heal wounds, not by praying over them, but by binding them up, and the further use always of practical balsamic remedies."

End of Volume XXXV.

The present number (20) completes the thirty-fifth volume of the BANNER OF LIGHT, and we are about to go forward to another semi-annual division of our labor, with earnest purpose to deserve the continued patronage of old friends, and the added favor of new ones. The path trodden by those who seek, whether from press or rostrum, to aid the onward movement of reform in whatsoever department, is,—we have learned by long experience—a rugged and thorny one, wherein steep inclines and sharp angles stand prominently before the mental, and, mayhap, in a peculiar sense, the physical vision, but the voice of Unseen Counselors is ever heard in the pauses of it, bidding them "go forward," in obedience to the call of duty, knowing of firm assurance the truth that though man dies, his work for humanity's weal goes on.

And so we again give our labor and prepare to move through the "R. d. Sea" of Trial, to which, in the past, we have not been a stranger, which firm trust in the Angel-Guides who have been to us this far pillar by night and cloud by day knowing that a "victorious end is sure!"—BANNER OF LIGHT

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THE "ELEPHANT" Spiritualism, "Social Free-dom," on Trial! The author of Vital Magnetic Cure and Nature's Love in Human Life, has just issued a pamphlet of about 70 pp., the title of which is an Exposition of "Social Free-dom," etc.

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CHICAGO, SATURDAY, OCT. 24, 1874.

THE DEVIL.

He is Kicking up a Rumpus.

HIS SATANIC MAJESTY THE ORIGINATOR OF SPIRITUALISM.

[From the California Christian Advocate.] The Presbyterian Ministerial Association, on Monday 8th ult., discussed the subject of Spiritualism.

The discussion was opened by Brother S. T. Wells, whose address was so well prepared, and so full of interesting matter, that it is impossible for us in our necessarily brief report, to do justice to it.

This yarn was related with all the solemnity that a respectable vag could command, and resulted, no doubt, in finding many believers. The statement may be placed by the side of that of Judge Hastings, of the San Francisco Academy of Science.

How exceedingly easy to make a statement, but how difficult, many times, to sustain the same by a thorough course of reasoning. This grasshopper story may be placed by the side of those wonderful achievements of Moses, the account of the Ark with its myriads of animal life, those quails that covered the earth several feet in thickness, etc.

Dr. Woodbridge, Fraser, Gibson, Pierpont, Poage, Eels and Carpenter participated in the discussion. No one of them made such concessions to Spiritualism, as Mr. Wells.

That there is an element of science—mesmeric and sympathetic—in it, is probable; though, as yet, it is not well understood. That a very large per cent. of the phenomena is attributable to diabolical (in human forms) contrivances and trickeries, is unquestionable.

We are well assured that the opinions of Mr. Wells can not be received with any degree of favor in his own church. They will, however, give encouragement to the enemies of the truth.

Dr. Wells finds the Bible offering to supply all the wants of men. He finds too, that when its directions are followed, its promises in this respect are fulfilled. So that a "new dispensation" is entirely unnecessary.

dispensation" is entirely unnecessary. Again, he has no means of testing the character of the spirits, who offer to make revelations to him, so as to prove whether they tell him in truth or not.

We take great pleasure in noting progress in the old, dilapidated fossilized, weather-beaten old hull known under the ancient head of Presbyterianism. It is indeed a cheering sign of progress to see a distinguished member of that church admit that spiritual manifestations are simply the result of Satanic or diabolical agencies.

In taking that position they are far in advance of that distinguished scientist, Judge S. C. Hastings, a prominent member of the San Francisco Academy of Science, who declared that the fruits of Spiritualism was the result of a "peculiar temperament" exciting the "molecular energies" of "imperceptible ether."

How exceedingly easy to make a statement, but how difficult, many times, to sustain the same by a thorough course of reasoning. This grasshopper story may be placed by the side of those wonderful achievements of Moses.

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Away with the Lustful Ministers!

A lady, evidently with one eye on her virtue, and the other on disreputable ministers, has spoken in the Inter Ocean. Her language has no uncertain sound. We don't believe that a lustful goat of a minister would be allowed in her company.

We are willing to accept her conclusions. According to her standard, there are 30,000 gospel exponents on this mundane region in the United States alone, with whom she would not trust her honor any sooner than she would with a like number of ordinary men selected indiscriminately from the common walks of life.

We have had it tested in more than one case in this place. Were they a weak minister and woman that fell? No, they were both of the aristocratic class. Will you say they were a good man and woman? I say no, they were not.

Perhaps you think I do not believe there are any Christian preachers. I think there are plenty of them, and I say, God-bless them, for the good they have done. But I do hope they are not of the Woodhull free-love tribe.

Then comes another lady and makes a suggestion in order to protect virtuous ladies from the lust of high-toned ministers. She asks a question; it is a simple one; she answers it too.

Why can't ministers take their wives along on these calls? She answers the question herself, and one would infer from the same that she had a design on ministers. She says:

If "wouldn't do, for it wouldn't answer," as the lady principal used to tell the girls who had too many strings to their bows at school. The pastor is the great physician of souls.

Now, we have a remedy, which we desire to present for the consideration of these two estimable ladies. We would not recommend the minister to make a practice of taking his wife with him, when he makes pastoral calls.

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

him to use when he calls on one of his parishioners' wives. It would prove effective in all cases. Let him call at this office and procure a copy of the cases we have on file (numbering several hundred) of ministerial defection, and the deplorable effects resulting therefrom.

We do not propose to copyright this suggestion. True, we subject ourselves to a great deal of inconvenience in making this liberal offer, as our office, we expect, will be crowded with ministerial copyists.

Robert Collyer.

The Rev. Robert Collyer, pastor of Unity Church in this city, has received a call from the congregation of the Church of the Messiah in New York, at a salary of ten thousand dollars a year.

That Mr. Collyer is an efficient worker, may be illustrated in the following. He stated that, shortly after the fire of 1871, he had gone through the country and raised a very large amount of money for Unity Church.

We think that Mr. Collyer should go to New York. He is needed there. He can easily give them ten thousand dollars' worth of good advice in one year.

Give the Devil his Due.

Should his Satanic Majesty, with long horns like a Texas ox, and a foot like a Siamese elephant, visit Chicago, and make a speech condemning the corruption that exists in our city government, and then speak in favor of temperance, we would lustily hurrah for him!

The Catholics are worthy of all praise for their efforts in promoting temperance, the good that they are instrumental in doing, far surpassing in magnitude the late crusade movement.

Indeed, this is a progressive age—an age of grand achievements. According to the statements of the Journal of Telegraphy, Mr. Elias Grey of Chicago, a gentleman well known as an inventor and manufacturer of telegraphic apparatus, has perfected an instrument by which sounds produced at one end of a wire can be conveyed to the other by electricity.

banish it from the communion table; let Christian wine-sippers for Christ's sake, forego that practice, and then temperance will have a new impetus. The Chicago Post well says, "the trouble in the temperance movement is in the lack of moral repugnance to the use of liquor."

Spirits in Court.

It appears from the Grand Rapids (Mich.) Eagle, that in the recent decision of Probate Judge Wilkinson, of Wayne County, Mich., in a contested will case, the spirits of the dead have but a poor standing in the earthly courts.

Spirits, like mortals, are sometimes very officious, and their advice of a character not to be followed. Each one, as an individualized entity, should exercise his own judgment regardless of advice from any one, following that only which he believes to be right.

Take Notice.

JAMES M. ALLEN writes as follows from Matfield, Plymouth Co., Mass.: Will you allow me space to say to your many readers in the East and the West, that my intention is to make a lecturing tour westward about this time?

Music and Blessings by Telegraph.

Indeed, this is a progressive age—an age of grand achievements. According to the statements of the Journal of Telegraphy, Mr. Elias Grey of Chicago, a gentleman well known as an inventor and manufacturer of telegraphic apparatus, has perfected an instrument by which sounds produced at one end of a wire can be conveyed to the other by electricity.

apparatus were distinctly audible and unmistakably reproduced, note for note, at the distant end of this long circuit.

Not only can music be transmitted by telegraph in melodious thrills, but a blessing, a genuine potent blessing, a compound mixture of human and divine, can be sent on the same wires. When the Catholics were holding their temperance meetings here the other day, Pope Pius IX sends the following:

ROME, Oct. 9, 1874.—To VERY REV. PATRICK BRANE, President Catholic Total Abstinence Union of America: The sovereign pontiff from his heart most lovingly grants the benediction asked for to you and to all the delegates of the Catholic Union for total abstinence. (Signed) J. CARDINAL ANTONELLI.

We will take ours in music—overt if it be Yankee Doodle-dee, or Auld Lang Syne.

"A Religious Scandal."

Under the above head, an exchange says that they have been indulging in religious scandal in the Levant of a highly disgraceful description. It seems that the Christian pilgrims to the American monastery of St. Gregory are rather a jolly set of fellows, who nerve themselves for their devotions with native rum, and generally reach the shrine in that irresponsible condition known as "blind drunk."

Indeed, it is really amusing to read of a "religious" scandal. That adjective is becoming very common, and is used with an audacity and recklessness that defy all the rules of grammar and common sense. But custoda constructs our language. "How is that for it?"—"right on the goose," etc., are terms that have a sort of vulgar expression, and now are rarely used, but when scandals become religious, we think then that vulgar or slang phrases are a little above par.

Those Mediums.

Mr. and Mrs. Holmes have, it is claimed, been exposed in practicing deception. We forwarded to Brother Childs, of Philadelphia, an account of the charges, and he returns the following:

I received your note with the article from the Adrian paper. I thank you for the suggestion. That report does not for a moment shake my confidence in "our Katie," as she comes to me every day, and talks to me. I take these newspaper stories at a very heavy discount. So far as Mr. Owen and myself are concerned, they gave us every opportunity to examine into the phenomena. We went to their rooms at any hour that suited us, and at any time in a few minutes we could have Katie and others come out in materialized form.

They should be compelled to submit, on all occasions, to strict test conditions, and if they practice deception, thereby obtaining money under false pretenses, they should be punished according to law. We shall believe them innocent until arrested, tried and convicted, on testimony from true and substantial Spiritualists.

The Catholics.

The Western Christian Advocate, though devoted to old fossilized Methodism, has occasionally an item of interest. In speaking of the Catholics, it says:

If any one supposes that the Roman Catholic Church is in a fighting posture in Germany alone, that person is decidedly mistaken. Besides being in a hostile attitude toward the government of Brazil, inspiring the hatred of France against Prussia, and under the Carlists, engaged in a martial combat with republican Spain, it is secretly undermining the Protestantism of the English Church. But our own country is not exempt from the plottings of the Romanists. In every State and in every city, concerted and well-laid plans have been inaugurated for the breaking down of the American school system.

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

Another Medium.

At Savannah, Mo., another physical medium has been discovered, and the manifestations in his presence are creating considerable interest. George Arnold writes to us as follows in reference to him.

We have here in the person of William Devere, as good a materializing medium as there is in the West. We have been holding cabinet seances for about one month, and have had as good results, as have ever been produced in this or any other country, in the same length of time. We have the full materialized body from the hips up, with the spirit voices, besides hands from the tiny infant to that of the largest sized man's. We have seen the hand and arms, nearly materialized to the elbows, of Martin Luther. He held a beautiful gold cross between the thumb and forefingers. We have the promise that in a few evenings more, if conditions remain good, they will walk out of the cabinet, take a seat in the circle, leaving the cabinet door so that we may see the medium at the same time.

I would rather dispense with one of the three meals in a day than to do without the JOURNAL.

A Clerical Plagiarism.

Indeed, what won't ministers be accused of next? Now comes a New York letter charging one of the fashionable clergymen there with plagiarism. His prayer on his return to his pulpit was vividly eloquent, and he got a good deal of praise therefor. It appears however from the letter in question that the prayer seems to have been cribbed from Lord Bacon. It is the one commencing: "Most gracious Lord God, my merciful Father from youth up! My Creator, my Redeemer, my Comforter, etc., which Addison has praised so highly in the Letter. The composition was found in Bacon's papers after his death, and despite its fame, does not appear to have been anything remarkable.

Mr. and Mrs. Blair. Mr. and Mrs. Blair have returned to this city, and they propose to remain here for several months. Mrs. Blair is really one of the very best spirit artists before the public, and the tests she gives through the instrumentality of beautiful flowers, are of a character calculated to interest Spiritualists and confound the skeptic.

The following were adopted unanimously by the Waverly Progressive Association the 27th of September:

Resolved, That we regard his lectures of very superior character—profound, logical, original, practical, useful, and delivered in such impressive and eloquent manner as to render them eminently attractive and entertaining. Resolved, That while his lectures have been deeply instructive, they have opened up new avenues of thought, and supplied us with food well calculated to develop our moral, intellectual and spiritual natures, we do not forget that the example and personal character of the lecturer have had their influence for good in this community.

Resolved, That we will ever remember with pleasure and gratitude Brother Howe's three months' labor among us; and as he goes forth into other fields to sow the seeds of truth, we assure him that our regard and esteem will be ever with him.

The Free-Lovers Bif Again!

Those who have so bitterly opposed the Religio-Philosophical Journal on account of the high ground it has taken against the free-love infamy, endeavored to kill this paper by lending their patronage to a paper called "The Spiritualist at Work," published by "E. V. Wilson the egotist," and "D. M. Bennett. At long intervals that paper has been sent out to the subscribers of the JOURNAL to the extent in all of five numbers; said Wilson having obtained a copy of our mail list which he surreptitiously used for that purpose.

The thing is no better than dead. "The Great Egotist's" statement to the contrary notwithstanding. Wilson has stated that he has received one thousand subscribers to his free-love paper. If so, one thousand free-lovers have been badly bitten. And what will they say of the honesty of the "Gentle" Bennett says of the paper.

DEATH, or the Pathway from the Earth to the Spirit-world. Everybody should read it.

Philadelphia Department

BY.....HENRY T. CHILD, M. D.

Subscriptions will be received and papers may be obtained, at wholesale or retail, at 54 Race St., Philadelphia.

Modern Spiritualism

Does not claim to be altogether original, and entirely new in its facts and phenomena; most of these have been well known in history through all ages and among all people. It claims, however, that it is bringing order out of chaos, and laying the foundation of a system which will challenge the attention and investigation of all classes of humanity. The phenomena in the past were mostly spontaneous, or, if evoked, there was so much prejudice and superstition, as well as ignorance connected with them, that they could not be understood, and were often a curse rather than a blessing.

The continuance of these phenomena, and their multiplication a thousand-fold, would not have been a blessing to humanity unless it had been accompanied, as it has been, by the evidence that they proceed from an intelligent cause, and were intended to convey intelligence to mankind. They have already established in the minds of millions of earth's children the fact of their own spiritual nature, and that their existence as spiritual beings will be continued after the change called death, unbroken in its character.

There are some who object to these phenomena on the ground that they are not what they would like to have. They do not accord with their ideas of propriety; they run counter to their prejudices; still the facts are fulfilling their mission most effectually.

We have seen the strong father who has felt no interest in this subject, when a loved child has been removed by the angel of death, a little prattling infant, who had sat upon his knee and given him such joy as alone can come from this source—such a one has come to us, and said, with tears in his eyes, "Oh! Doctor, can you tell me how I may hear from my darling child?"

Resolved, That we regard his lectures of very superior character—profound, logical, original, practical, useful, and delivered in such impressive and eloquent manner as to render them eminently attractive and entertaining.

Resolved, That while his lectures have been deeply instructive, they have opened up new avenues of thought, and supplied us with food well calculated to develop our moral, intellectual and spiritual natures, we do not forget that the example and personal character of the lecturer have had their influence for good in this community.

In Memoriam.

Passed, suddenly, to the home of the angels, on the 11th of Aug., 1874, MARY H., wife of John Child, of Darby, Pa., in the 71st year of her age.

Resolved, That we will ever remember with pleasure and gratitude Brother Howe's three months' labor among us; and as he goes forth into other fields to sow the seeds of truth, we assure him that our regard and esteem will be ever with him.

The closing of her earthly life has made an aching void in her family and among a large circle of friends, but we have not lost her—we know that on the "evergreen shores of the Summer-land," her ministrations of love and labors for the good of humanity will still go on. May her beautiful spirit ever draw us into higher and holier conditions.

During this summer her husband, who is blind, had planned, without her knowledge, a visit to Watkins Glen and Niagara Falls, and as his health would not permit him to enjoy these pleasures with her, he arranged for his son, Dr. Henry T. Child, to accompany her, which he did, with some other friends. No one could enjoy more thoroughly the sublime grandeur of nature than she did. It seemed a continual joy to her, and she wrote while there, "I should not like to have gone to the Spirit-world without having first beheld these glorious works of our Father."

Materialized spirits have abundant means of supplying themselves with whatever they desire in the way of clothing; hence, as you have seen, we were enabled to present different dresses at almost every one of our seances. We have not only all the ancient and modern wardrobes of earth from which to draw these absolute spirits, but many of us have access to some from other planets; and as we said before, it is possible to construct these garments, *de novo*. Spirits in the higher spheres do this altogether, as they are not attracted to these absolute spirits which have been in any way connected with earthly magnetism.

Just two weeks after this pleasant trip, she was summoned "to go up higher." May she come to us with the tidings of her new found joy and experiences in the better land, and may she still give light to the sightless eyes of her husband, who ever found rest in her presence. Fifteen years their lives were blended in loving harmony. May she continue to lead him into the "green pastures and by the still waters of life," opening his inner vision to the joy and light that must soon be his when they meet upon that beautiful shore.

The Spirit World.

A DEPARTMENT FOR COMMUNICATIONS FROM THE INNER-LIFE.

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

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

A NARRATIVE

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

CHAPTER XIX.

THE ORIGIN OF MATTER. The most important and interesting of the themes on which we have spoken to you, and that which is awakening a more profound feeling in the community than anything which has ever claimed the attention of mankind, is the production of matter by spirits and the formation of material objects, especially the materialization of spirit forms, which are recognized as being similar to those possessed by individuals who formerly lived on this earth.

There are two methods by which we produce material objects: The first is that by which we produce them originally, and without using anything which has previously existed, which seems to accord with the theological idea of "creating matter out of nothing," though this is not the fact; as matter is a result of well known causes. The second method and the one by which almost all objects are made, is by reproducing forms which have had a prior existence.

These absolute spirits are not immortal; they retain their forms and characters only for a limited time. They are subject, however, to influences which may prolong their existence. This continuance of an absolute spirit is dependent mainly upon the influence of human spirits. Whenever a human spirit has a desire to retain any object it imparts to it through its will-power more or less permanency of character. By these means we provide ourselves with habitations and all the surroundings which we desire to have in the interior life, and we have the power of retaining them just as long as we need them.

The manner in which spirits form their clothing will be readily understood. We take the absolute spirit of any garment that we desire to have, and by a simple act of the will clothe it with a material substance. Thus, for instance, a friend desires to have his plain drab coat and broad-brimmed hat, and he takes the absolute spirit of some of these that are most desirable to him, and though the earthly material which composed these has long been removed, by a simple effort of the will, he clothes them again with such material elements as he chooses, and has a garment that suits his taste. The military man makes up his garments, in like manner, from the absolute spirits of such garments as are attractive to him; so in all the different positions of life here, spirits soon learn to supply themselves with whatever is desirable and suitable for them.

Materialized spirits have abundant means of supplying themselves with whatever they desire in the way of clothing; hence, as you have seen, we were enabled to present different dresses at almost every one of our seances. We have not only all the ancient and modern wardrobes of earth from which to draw these absolute spirits, but many of us have access to some from other planets; and as we said before, it is possible to construct these garments, *de novo*. Spirits in the higher spheres do this altogether, as they are not attracted to these absolute spirits which have been in any way connected with earthly magnetism.

Communications Through Katie B. Robinson, of Philadelphia.

You will not realize the work you are doing for the Spirit-land until these outward forms are laid away, and you enter into the joys of the better land, and then there shall meet you on the shining shores of that beautiful world many of the dear ghosts of friends that have given you thoughts and ideas concerning the world. You have labored earnestly with us in endeavoring to clear away the rubbish out of the paths of the people, who were seeking to look beyond to recognize the glorious truths of Spiritualism. We rejoice to know that the JOURNAL is steadily increasing in usefulness; it is a mighty instrument in the hands of spirits for disseminating light and knowledge among the people in regard to the Philosophy of Life, which is true Spiritualism.

WILLIAM PENN.

I have been invited to say a few words concerning the religion and philosophy of Spiritualism. I do not find that it differs much from the religion that I believed in and lived by when I was in the form. It gives me great pleasure to know that this is progressing all over the world, and especially in the city of Brotherly Love. I retain a deep interest in this city, and am pleased to see how wonderfully it has expanded, far beyond anything that I ever dreamed of. I wish there was more of the old simplicity and integrity which marked its early days.

Go on, my brother and sister, scattering the seeds of truth as they are given to you, and the angels will bless you, and humanity too. Spiritualism is a free religion, without any creed or dogma. It goes home to the hearts and consciences of the people, and awakens sympathetic cords of brotherly love. It will bind all nations, kindreds, tongues and people into one family; it will do away with all wars and fightings, and bring peace and happiness on earth.

I found that my treatment of the Indians brought me into close relations with that people here, and, as they have taken a very prominent part in the introduction of Spiritualism among mankind, I have been much interested in their labors. In common with many of the early settlers of this country, I look with interest to the approaching centennial celebration, and hope it will result in the advancement of the best interest of humanity.

We have engaged the following speakers for the ensuing season: Lyman C. Howe, for October; Mrs. Mossop Putnam, for November; Mr. J. J. Morse, of England, for December; Mrs. Mattie Hulet Parry, for January, 1875; Mr. William Brunton, for February; Mrs. F. O. Hyzer, for March; Mrs. Nellie L. Palmer, for April, and Mrs. C. Fannie Allyn, for May, 1875.

SPIRITUALISM.

I can not believe that God has surrounded us with every earthly comfort and beauty, and withheld the greatest boon of all—knowledge and proof of our immortality. The argument that it is for our best earthly and spiritual interests to be kept in such uncertainty of a hereafter is contradicted by the experience of every human soul. Can fear and doubt produce more beautiful results than courage and trust? And herein consist the desirableness and restfulness of Spiritualism; by it we can reconcile death with God's love—our infinite aspirations with our finite realization of them. Instead of having our actions governed by the terrors or doubts of an unknown future, we are bathed in an unchanging sea of love and ever-present inspiration.

Floats some sweet song the waters o'er Our faith confirms, our fears dispel, With the old voice we loved so well!

We are no longer living alone; the mother who has gone before us still is sad or happy as we do wrong or right. The husband who has passed on to higher life still receives and returns our love. The little child is not hopelessly lost, but with its merry loving messages chides our repining tears. We have only to be faithful and true, and we too shall be promoted in proportion as we have performed our duties here. Hereafter we shall have a wider field for our energies, more certain sympathy, and richer rewards. How this sensible and restful belief lifts the dense fog that has so long settled down upon the thoughts and actions of "humanity." All kindreds, tongues, and people can accept such a simple beautiful belief. Greeds, and superstitions fade before it, and the world becomes a happy united family in this millennium whose dawn is already here.—*Cor. of the Golden Age.*

OFFICE EMPIRE FIRE INS. COMPY OF CHICAGO, ILL. (Formerly named Illinois State Ins. Company.)

NOTICE is hereby given that a meeting of the Stock Holders of the Illinois State Insurance Company, at Wataton, on the 4th day of September, A.D. 1874.

Jas. H. Myers, Secy. A. A. Dewey, Pres.

A Card to the Public.

As I am receiving numerous letters from people at a distance, making inquiry concerning their powers for development, I am compelled to resort to this method of informing them. That it is necessary to inclose a lock of hair for examination, either for medical treatment or metempsychic development. All letters inclosing \$2 and two 3-cent stamps, will receive prompt attention. I am giving private sittings during the day for development. Those who wish my services can call or address me at 160 Warren-st. DR. CYRUS LORDB.

Notes from a New Convert to Spiritualism.

LIGHT BATH COMES INTO THE WORLD.

The keenest and finest sensibilities of man acknowledge that there is a God, a great, a high, and exalted Intelligence. How this knowledge has come to man, I need not now attempt to say...

ing some weak in the faith. They are not sent out expecting to escape comment, or perhaps censure from some, yet the unseen intelligence, that prompted me to arise from my bed, and trace these thoughts on paper in the still small hours of the night, will, I trust, grant them a safe transit, and a candid perusal by those to whom they may come.

Nunda Station, N. Y.

NATURE'S INTERIOR UNFOLDINGS.

Intellectualized Forms Created by Means of Communicative Germ Connections.

BY D. G. MOSHER, AUTHOR OF "CELESTIAL SPEECHES"

The germs of all organized forms of matter, mineral, vegetable, animal and man, have ever existed, and have ever been endowed with intelligence. This doctrine, however, may not, in the strictest sense be deemed true without a detailed explanation or qualification; and it may be a more appropriate use of language to say, that the intellectual and germinal principle in all organized forms always existed...

The intellectualized germs or infinitesimals, constituting the intellectual element or organization of the individual, stands in the same relation to the individual, that the individual does to the army, allowing the army to be a perfected individual, but as the army is not a perfected whole, the individuals comprising an army, really stand in the same relation to that "stupendous whole" that do the individual infinitesimal germs of the individual, to the individuals of the army...

Should any of my orthodox friends chance to read these lines, they doubtless will be ready to hold up their hands in holy horror, and perhaps fall on their knees and pray long and lustily for my "backslideness"...

I have already passed beyond the reach of orthodoxy, and heaven help them that in their effort (if any are made to ensnare me) they, too, may be born into the spiritual fold, and find at least, as I have, that error's teachings are slowly but surely mouldering into dust, and being replaced by a system of moral ethics destined to enlighten man's darkened and belovet mind, clearing away the theological dirt and rubbish, which orthodoxy has been heaping up before the door of Christ's spiritual kingdom for ages...

Take courage, then, ye discontented ones, upon whom the orthodox decree has already passed; take courage, awake to the fullest extent of your moral perceptions and believe, eye, know that your lowest hell is a guilty and remorseless conscience, and your highest heaven, the greatest possible amount of good and noble deeds you can crowd into your life here, and God's eternal law of spiritual progression in the Spirit-land toward which you journey...

In the light of this new birth, so to speak, I love to contemplate the fact that my kindred and friends who have passed to the Spirit-land, are still allowed to be near me, to cheer, counsel and guide, to awaken constantly within me the highest aspirations and the healthiest moral sentiments, instead of lying dormant, awaiting for the world to end, and the judgment to come...

But some one may ask, "Upon what do you base your hopes of eternal life?" Upon the fact that God has created me, and placed me in the world without my having anything to do in or say about it; given me an immortal mind, capable of reaching far out into the unworld future, extending back over unlimited space, and capable of comprehending the deep and mysterious things of God, as he expands and unfolds its capacities and lifts it up into more spiritual spheres. God thus takes of the essence of himself and bestows a portion on me; thus making me a part of himself, but still retaining his complete personality; therefore, I believe, eye know, in the light of all reason and sound sense, that God "will not leave my soul in hell." (Psa. 16: 10)

According to Bible records, people in ancient times were wont to ascribe all things to God or the Lord, both good, bad or indifferent, as for instance in one place it reads thus: "Is there evil in the city and the Lord hath not done it?" etc., showing that in a state of ignorance, either natural or acquired, they were apt to impute everything to God, not seeing to know that they were creatures of natural laws and circumstances. Thus it seems to me the orthodox societies of to-day are no better informed than the ancients were, and everything is laid to the charge of the Lord and providence, as if man did not shape his own destiny, either for weal or woe, and still they claim man is a free agent, which I deny. But adieu. To the increasing millions of true Spiritualists, I present these few stray thoughts as they have been directed to my mind, hoping they may serve to while away a lonely hour, or be instrumental in strengthening

Letter from Cyrus Lord.

DEAR FRIEND:—I wish to inquire through your paper, which world I am in? Those whom I was acquainted with from my birth, until they passed over the river, are as familiar with me now as when in the body. I see them, I hear them, and feel them. Twenty years ago, I saw Swedenborg—life-size. I then said, "In twenty years I shall see and talk with departed friends. I do so daily. As I was sitting receiving communications from the spirits, Hon. N. A. Foster (formerly of the Maine State Press), wrote on the slate with out the aid of mortal hands, "I will control this circle," referring to my developing circle. There are ten physicians that sit in council to direct and help me cure and develop. Doctor Rich was with me when I cured a lady of this city of neuralgia in five minutes. One of the best physicians in Chicago had treated her for six months without affording relief.

Dr. Rich practiced medicine in Bangor, Maine, thirty-five years ago, when I lived there. He was one of the surgeons that assisted in the amputation of Cary's leg after Dr. Dean had put him in a mesmeric sleep. Dr. Dean was the best mesmerist when in the form that I ever knew, and since he passed to spirit-life, he has been my principal controlling power. He was with me when I cured a boy of fits in one hour, that the best doctor in Portland failed to help after a trial of six months. He also aided me to cure a lady of neuralgia 11 years standing. Dr. Rush, another physician in spirit-life, assisted me to cure a lady of cancer, which a surgeon was about to remove with the knife. I was asked my opinion, and believing it curable, was requested to use my power, and I performed the cure in about a fortnight's time.

Dr. Paul, formerly of Ottawa, this State, has aided me in cases of fever, two of which I will mention: "The first, a case of lung-fever which had been running three days before I was called. I subdued the fever, and allayed the irritation in a few treatments, and the patient got up and around in less than a week. The other was an attack of intermittent fever. The lady was in great distress, with high fever when I called. I reduced the fever and put her asleep in twenty minutes. I am almost daily receiving letters from peo-ple at a distance, inquiring concerning their powers of development, disease, etc., one instance of which I will note: A gentleman of South Carolina, wrote concerning the development of himself and wife, and the disease of his wife and a friend, and communication was written, signed Dr. Dean, giving directions for development and advice for the sick ones, while the letter was yet in my pocket, which proved very satisfactory to the ones concerned."

A lady called to consult me concerning development and disease, but told none of her symptoms. My spirit guides told me to magnetize her a few times, and they would examine the case. I did so, and shortly received a written diagnosis of her disease, and directions for treatment which proved correct in every particular. The directions were written and signed by Dr. Rich, without the aid of mortal hands.

Mrs. Michael Greenlaw, late of Portland, Maine, was, when in this life, the greatest clairvoyant and healing medium I ever knew. She lately addressed me in the following language, writing with her materialized hand upon the slate: "The Portlanders are holding seances here." I inquired who they were? She replied, "N. A. Foster, J. C. Woodman, Mr. Milliken, Mr. Burnell, Mr. Shaw, Mrs. Pink, Mrs. Beale and Mrs. J. K. King," which is very pleasant knowledge to me, for all these persons named were former companions of mine, and accustomed to sit in circles together frequently at my house. Mr. Burnell mentioned above, was a warm friend of mine. One evening last winter, when my wife and I were returning from an evening visit, I saw Mr. Burnell and wife walking just in front of me, and supposed them for some moments, mortals in the flesh; until they turned, showed their faces, and vanished.

It was a great pleasure to me to see my old friends and neighbors, who have passed on as my physical sight dims, my spiritual vision opens. Not long since, I was sitting, quietly thinking, with my hand covering my eyes, when all at once I beheld a vision of beautiful apartments, more beautiful than anything earth affords. I soon after received information during a circle from a son of mine long since passed away, that the vision I had was of my spirit-home. He says, "Father, we have what we merit here." He departed this life very young, but informs me he is receiving his education there. Having such constant communication with inhabitants of the other sphere, do you wonder that I ask the question, "Which world am I in?"

Yours respectfully,  
CYRUS LORD.  
Chicago, 160 Warren Av.

A Seance.

Investigators of spiritual phenomena have now an opportunity of testing two special phases of the so-called manifestations, namely, physical and clairvoyant. Messrs. Bastian and Taylor, two American gentlemen, well known in spirit circles at Chicago, New York, and other parts of the States, are now on a short visit to London, and located at 86, Keppel street, Russell Square. The American press appear to be unanimous as to the startling manifestations attributable to these mediums, who are as much in advance of the celebrated Davenport Brothers and Miss Fay, as it is possible to conceive.

On Tuesday evening last, in company with a well-known literary character, who, in matters pertaining to Spiritualism is a perfect expert, we attended a seance given by these gentlemen at their private rooms. The simplicity of the arrangements was certainly unique; there being an entire absence of cabinets and the usual ledger-table apparatus employed by many of the so-called mediums. Cushes were arranged in a half circle, a guitar, musical box, and small tin tube were placed on the floor. Mr. Bastian sat in the center. Hands were joined, those of Mr. Taylor being held by a gentleman who sat beside him, and Mr. Bastian was securely fixed by the "ferret" placing his legs across the medium, so that it was impossible for any movement to be made without its being felt by the investigator.

The gas was turned off, and almost immediately the guitar began to tune up—the music box to play—unknown voices to be heard, and very soon both guitar and box took to floating about the room like so many inflated balloons—at least this was judged by the sound of the instruments. The face and different parts of the body of the sitters were touched by unseen hands—a ring was taken off the finger of Mr. Taylor and placed on the finger of a gentleman—various other startling things were done, and during these manifestations Mr. Taylor brought into play his clairvoyant powers, which, to say the least, were of a surprising character. Then followed the most singular portion of the sitting.

The gas being turned on, chairs arranged, Bastian and one of the sitters were placed in one corner of the room, and a table cloth used as a temporary screen for the lower portion of

their bodies, the cloth was pinned, and the hands of the medium tightly held. Under these conditions the musical instruments recommenced to play, and above the screen, in the glare of the gaslight, could be distinctly seen spirit hands—(so-called)—moving and flitting around the head of the investigator and the top of the screen for some minutes. The hands, or phantom hands, belong'd not to this world, and so thought the investigator, as he soon, in a nervous tone, desired to be released, which was done, and so concluded the seance.

Without venturing upon an attempt to elucidate the strange and startling manifestations, it is enough to say, the matter is left to those who may desire to probe the matter to the utmost, to go and investigate for themselves.—*Camberland Periodical Review, Saturday Aug 15 '74*

Voices from the People.

BENTONVILLE, ARK.—Isaac N. Westerfield writes: By the kindness of some unknown friend I have been a reader of the JOURNAL for three months, and it has truly been the bread of life to my languishing soul.

ST. JOHNSBURY, VT.—J. F. Hayes writes.—You spoke of H. B. Allen a short time since. I have been to ten or fifteen of his seances; the manifestations were wonderful. Spirit hands were shown, and instruments, such as bells, tamborine, dulcimer, banjo and guitar were played upon.

SIGOURNEY, IOWA.—A. A. Davis writes.—Accept this remittance in evidence of our appreciation of earnestness and perseverance in the cause we love so truly. We feel assured that if we take more than Chicago fire, or orthodox hell fire to defeat the enterprise you have undertaken and the RELIGIO-PHILOSOPHICAL JOURNAL, an iron clad, superior to the old ship ZION, to carry our anxious souls to loved ones beyond.

TOLEDO, O.—Dr. D. P. Kayner writes.—Yesterday I attended the Lyceum here, and last evening a public circle in the hall. The Lyceum is doing something, but the circle lacks strong mediums. They are making here one move in the right direction, and I have no doubt the plan is carried out, will result in its being her own funds for a Public Spiritual Library and Reading Room. They have a fine hall over the Y. M. C. A. rooms, and propose to keep it open this winter, and furnish free reading to the masses, and instead of windy-wordsy prayers, to have some recreation and amusement joined therewith.

SEBASTOPOLE, CAL.—L. Meyer writes.—You will doubtless remember that when my subscription for the RELIGIO-PHILOSOPHICAL JOURNAL expired last December, I did not renew it because you refused to publish the "Experience of Moser, Hill and the proceedings of the Woodhill meeting," which I considered entirely unfit for any decent paper to copy. I am as much opposed to free-loveism as you possibly can be, and I honor you for opposing the shameful degrading practice of working for one's present well compensated for our time spent in its pursuit. In some of your latest numbers are articles by D. Winder, whom we verily believe does honor to the cause of Spiritualism, by the highest and takes in referring to the Bible for proof. He does, to our mind, prove most wonderful facts, and develops great mysteries from the Bible, in favor of spiritualism. Working on such a foundation, his argument is fixed—these statements are beyond dispute. We believe there were great mediums in the Bible times, to whom God made known his will. When this fact is rightly understood in the world, there will be much more light on the subject. But on account of prejudice, many still grope in darkness. We hope to see much more from our friend on Bible Spiritualism.

KIRKSVILLE, MO.—W. M. Gill writes.—Mr. Mott's physical medium, is one of the fairest and most unpretentious and unassuming mediums it has ever been my fortune to meet. Perfectly willing to afford every opportunity for investigation, he often submits to every precaution suggested by skeptics. On the fourth seance, a pair of adjustable hand-cuffs were locked on his wrists, a chain attached and that fastened by iron staples to the floor. Every one present was satisfied he did not produce the phenomena by trickery—skeptics as well as believers. At nearly every sitting too many persons were present, creating unavoidable confusion. Twelve to seventeen is, about the right number, though even a less number would be more likely to receive full individual tests. The manifestations are not in as strong light as I have witnessed, yet many of them are perfectly plain, making identification positive, while the conversation of the spirits, often in regard to matter entirely beyond the knowledge of any one present, seals the truth with a force that can not be gainsaid. This was especially so in the communication received by Mr. Brewington, who is working on such a foundation, and a thorough skeptic up to the second seance. Dr. Grove is one of our reliable physicians and druggists, and is universally respected.

CORNICANA, TEX.—G. W. Sleton writes.—We are now having a visit from Dr. H. C. Pierce and lady. Mrs. P. is most undoubtedly one of the best mediums in the South, if not in the world. She excels as a rapping, writing and trance medium, giving the most satisfactory tests of the continuity of life and of the glorious truths of the immortal soul. The cause is advancing in our State, but there are thousands here yet who can not even approach the subject for fear of public opinion. They are the very best cowards in the world, and dare not own their souls, but leave their keeping with others. But a great change has already taken place. Many are indeed inquiring about the subject, and Mrs. P. was promised last Spring by her control, the spirit Teleport, that she could be an independent slate writer, and she has sat for several months with no sign of success except some small scratches. She has lately achieved the grand result, and now the dearly departed friends come and write their names and messages with the small pencil without the use of the manifestations hands. I have been witness to these manifestations, and know what I say. Mr. and Mrs. Pierce are perfectly reliable, and though not disposed to push themselves upon the attention of others, they are worthy of patronage; and those who desire their services had better secure them at once. Mrs. P. is also a fine developing and healing medium. The cause is advancing here, but few who have so many different spiritual gifts as this excellent lady. They can be addressed here for the present. Dr. P. is an advocate of a true and pure life in accordance with the teachings of the Harmonial Philosophy.

MADISON, IND.—W. A. Wayne writes.—As a constant reader of your excellent paper and one who feels a deep interest in the beautiful philosophy which it so ably advocates, I feel certain freedom in addressing you. It has never been my good fortune to witness any of the wonderful manifestations said to be occurring all over the land. I can not say that I am a believer in the Harmonial Philosophy, yet I feel that my mind has undergone a change, and that conviction is forcing its way—slowly it is sure, as must always be the case, into a mind trained from infancy in the strictest school ofodoxy, and gradually and warily through the narrow teachings of secularism. But a short time ago I recollect, that a strong argument made against Spiritualism awakened in my mind a sensation of pleasure; now I listen to a similar argument with a kind of regret, and a strong desire to make a satisfactory reply. In a conversation with a friend, an unbeliever, and in a conversation with a friend, who had read of the wonderful manifestations taking place daily through gifted mediums in various parts of

the country. After hearing me out, he answered: "You say these mediums claim to possess a power that enables them to give messages from, and information of, persons absent—in and out of the body; and that they, (the mediums) advertise to do these things for the public on a commission in person or by letter, for a small compensation. Now I hold in my hand a paper offering a reward of twenty thousand dollars to any person who will find the missing boy, Charlie Ross, stolen at Philadelphia some two months ago. Why don't some of these gifted mediums give the required information and receive this large reward? Then see what a golden opportunity it offers—not only on account of the chance of pocketing a large amount of money, but to relieve the anguished hearts of the distracted parents and friends, and to make an army of converts to the new faith? Let it be heralded throughout the land that after the best efforts of Alle Pinkerton and the rest of the ablest detectives in the country had proved unsuccessful, the stolen boy had been found and restored to the arms of his happy parents through the means of spirit guidance! Such an announcement would do more for the cause of Spiritualism than all the lecturers and newspapers in the field can do for years!" I can not say that I was yet unable to answer the point made by my friend satisfactory, and I therefore write to you hoping some one will respond through the JOURNAL.

NASHVILLE, TENN.—M. Merton writes.—In your last issue, 31 October, I read from Manly York, Tenn., which to the reader does seem very simple, yet with an explanation, may interest others in the same direction. A year ago I was very unwell; had the attendance of a doctor, who diagnosed for me and reported, "heart-disease—no remedy."—Hopeless though my case was, I thought I should have an advice of a good healing medium—accordingly, and with the advice of my own spirit influence, wrote to several mediums, and had my case diagnosed by all. I communicated with nine of them, the report from each one seemed to be much alike, but directly the opposite to the diagnosis given me by my home doctor, an M. D., yet in consequence of getting no relief, I proceeded, and finally, I concluded, that the doctor was correct, and those healers entirely mistaken. With this opinion I made up my mind to visit Chicago and New York, and see those mediums whom I had communicated with. I would then be able to report to my family "the imposition, or the cure, the latter being promised. I accordingly had an advice of a good healing medium in Louisville, Ky., and visited several mediums, but on the second day of my stay, Mrs. M. J. Hollis arrived from Europe. Of course I went to see her, and was favored with a sitting. Her Indian control remised that although he was no doctor, yet in many cases such as was troubled with, he had much success—diagnosed a good healing medium, which made me feel better, and encouraged me so that I returned home to Nashville. Two weeks after I got a second attack of pain, the most terrible I ever felt. I was entirely prostrated, when as I stated in a previous communication, my daughter, applying her hands to the place I desired, in less than three minutes I was relieved, and up to this time, three weeks, I never felt better or improved more, so much so, that I am now perfectly satisfied, the mediums were right and the doctor was wrong. To Mrs. Hollis, who is a true lady and the personification of goodness, I return my sincere thanks, and I do also to her Indian spirit guide.

BLAIR, NEB.—M. E. Brigham writes.—As we have been reading your paper for nearly six months, and knowing that we have obtained much useful information therefrom, we do not hesitate to write you to publish the "Experience of Moser, Hill and the proceedings of the Woodhill meeting," for our time spent in its pursuit. In some of your latest numbers are articles by D. Winder, whom we verily believe does honor to the cause of Spiritualism, by the highest and takes in referring to the Bible for proof. He does, to our mind, prove most wonderful facts, and develops great mysteries from the Bible, in favor of spiritualism. Working on such a foundation, his argument is fixed—these statements are beyond dispute. We believe there were great mediums in the Bible times, to whom God made known his will. When this fact is rightly understood in the world, there will be much more light on the subject. But on account of prejudice, many still grope in darkness. We hope to see much more from our friend on Bible Spiritualism.

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These reflections have been suggested by a critical examination of a highly improved heating furnace, known as "Baker's Champion Radiator," which appears to me, to embrace more of the essentials of success...

The prominent objects to be attained, by a perfect hot-air apparatus, may be enumerated as follows:

- 1. Economy of fuel. 2. Capability to furnish a large and sufficient supply of moderately heated air. 3. Diffusion of a regulated supply of vapor of water...

These several points, and how they are effected in Baker's patent, deserve special mention.

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The diffusion of the vapor of water, is admirably effected by the arrangement of a circular trough below the drum, which permits the vapor to diffuse itself equally through the air...

Pure air should contain, in addition to Oxygen and Nitrogen gases, a certain amount of moisture, and also, a small quantity of a peculiar modification of Oxygen called Ozone.

Organic matters are incidentally, but almost invariably, contained in air, as anyone may be satisfied of, by examining a beam of sun-light passing into a room, when innumerable motes or flakes, composed of the most part, of organic matter, will be seen.

The man or woman who has the moral courage to publicly confess his or her blunders, as Friend Hall has, can not be wholly devoid of that unselfish, Christ spirit, which is so necessary to the establishment of community homes.

Analytical and Consulting Chemist. Chicago, Sept. 30th, 1874.

The Minnesota State Convention.

The Minnesota State Association of Spiritualists met in their Seventh Annual Convention in Pomeroy's Hall in the city of Minneapolis, on Friday, the 11th day of September, 1874.

The afternoon session was called to order by President Flowers. E. K. Bangs, A. Reed, and Mrs. Douglas were appointed Business Committee.

In the evening session there was a lecture by Dr. Taylor. Saturday morning meeting was called to order at 9 o'clock; President in the chair.

The following officers were then elected for the ensuing year: For President, B. Jenkins, of Farmington; Vice-Presidents, Mrs. E. P. Evans, of St. Paul, Mrs. Carpenter, of Minneapolis, Mrs. Lepper, of Anoka.

St. Paul; Mrs. May C. Marston, of Hokah; Mr. E. Ingalls, of North Branch; Mrs. Mary Shepperd, of Minneapolis, and Mrs. Bangs, of Mankato.

In the afternoon a very interesting conference was had, at which remarks were made by Mrs. Ingalls, Mr. Bangs, Mrs. Lepper, Dr. Taylor, Mr. Flowers and other.

In the evening, after singing by Mr. Potter and others, an hour's conference was had. Mr. W. W. Clayton, of St. Paul, gave an interesting account of a visit to Morris, N. Y.

Sunday morning meeting was called to order by President Jenkins, at 9 o'clock. After music by J. L. Potter and others, a conference of one hour was had, at which remarks were made by Mr. Wakefield and others.

Two souls were made happy by a marriage ceremony performed by J. L. Potter, after which a lecture was delivered by Dr. Taylor.

On Sunday evening we felt that it was good for us to be there. Our Spiritual strength has been renewed. We are all more than ever convinced that Spiritualism has come to stay.

Stillwater, Minn., Sept. 24th, 1874.

THE VALCOUR RUBBLE BURSTED.

Letter from O. C. Hall, one of the Experimenters.

Even before we could have expected it, the effort to found a community on Valcour Island has proved abortive; because, as we said it was built upon sand; the dust of the earth, money or filthy lucre.

Thomas Cook, Dear Brother—This big blow of Shipman's "gratitude" is a cheat. I am sorry to say so, but nevertheless that is so. The "magnificent gratitude" is a bubble.

Over two hundred people had applied for admission. This shows the feeling towards a community life there is to-day.

Wilcox has just returned from the West, where he has been all the time till within ten days. I have withdrawn, but he thinks the property is cheap at \$30,000.

The man or woman who has the moral courage to publicly confess his or her blunders, as Friend Hall has, can not be wholly devoid of that unselfish, Christ spirit, which is so necessary to the establishment of community homes.

Dr. Taylor opened his course of lectures at Cairo, Ill., under good auspices. Had a good solid audience in the afternoon and a crowded house in the evening.

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Passed to Spirit Life.

Passed over the river to the beautiful Home of the Angels, Aug. 18th, in the 36th year of his age, JAMES KYLE SMITH, of Waco, Texas—formerly of Pittsfield, Ill.

A kind, affectionate wife, and loving little son near 6 years old, are left to mourn his early loss; also a very aged and devoted mother who will soon join him on the other shore.

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But, notwithstanding so much has been written and said on the particular subject of Woman's Rights, the Woman question is by no means exhausted. There is a whole side of the question of her enfranchisement (and it seems to me much the larger side), which has been but incidentally noticed; and that is, the moral bearings and relations. Giving full weight to the legal claims of Woman, which are as sacred and inalienable as those of man, I am confident it will yet be found that there are special moral interests wrapped up in this issue, which far transcend, in point of importance, any and every other consideration."

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