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VOTE TO SPIRITUAL PHILOSOPHY

ROMANCE AND GENERAL REFORM

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

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NO. 8

THE SPIRIT WORLD.

Robert Dale Owen's Interesting Experience.

HE TALKS THROUGH THE "ATLANTIC MONTHLY."

It was a quarter of a century after the time when I had shocked the orthodoxy of New York by preaching Secularism, and had dreamed dreams, and published them, of national industrial schools that were to dissipate poverty and to regenerate a superstitious world. I had been representative in the State legislature, member of congress, delegate to the constitutional convention of Indiana, and had finally been appointed to represent my adopted country at a foreign court.

During all that period, though my thoughts had been chiefly engrossed by public affairs, they had turned, from time to time, to religion; and the theoretical opinions of earlier years had insensibly undergone some change. I had gradually reached the conclusion that our consciousness enables us to conceive of a great originating mind; that such a supreme intelligence must be benevolent, and that it would be well for man if he could obtain certain proof of a life to come. Then I began to hope that there might be such proof, though, so far, I had failed to find it in historical documents, sacred or profane.

I had been two years and a half resident in pictures and stand still Naples, where, except to the privileged foreigner, all spiritual studies were forbidden. I had heard of the "cheater knockings," wondering what supreme folly would come up next; and though, in passing through London on the way to Italy, my good father, recently convinced that Spiritual manifestations were a reality, had taken me to two or three sittings, I saw nothing there to change my opinion that it was all imposture or self-delusion.

Then it was—in my fifty fifth year, at about the same age when Swedenborg turned from science to Spiritualism,—that there came to me, by what men are wont to call chance, one of those experiences, trivial at first sight, which sometimes suffice to change the whole tenor of a life.

I was spending a quiet evening at the house of the Russian minister, M. Kakoschkin. Some one spoke of automatic writing whereby one could obtain answers to questions to which the reply was unknown to the writer. It was proposed to test this; and, as the wife of the Tuscan minister, a bright and cultivated English lady, who happened to be present, had expressed incredulity, she was asked to put some question the answer to which she was certain that no one present knew. Having consulted in the anteroom with her husband, she asked, referring to the large gold-headed pins that fastened her dress in front, "Who gave me these gold pins?"

After a time the hand of one of the ladies present, one who had barely heard of Spiritualism and was much prejudiced against it, wrote, in a strange, cramped hand, the words: "The one that gives you a maid and a cook"—the last two words being written backward.

Every one thought the answer quite irrelevant, till the lady whose question had called forth this strange reply, after carefully examining the paper, turned pale and confessed that it was not only relevant but strictly true. The pins had been given to her by her cousin Elizabeth, then living in Florence; and that lady, at her request, had recently sent to her, from that city, two servants; namely, a lady's maid who had been in her service ten days, and a cook who had arrived two days before.

It is a strange, soul-stirring emotion—and one which, till of late years, few persons have ever known,—the feelings which, like a lightning flash comes over an earnest and hopeful mind when it has the first glimpse of the possibility that there may be experimental evidence of another world. I sat for hours that evening in silent reflection; and ere I slept I had registered in my breast a vow, since religiously kept, that I would not rest or falter till I had proved this possibility to be a probability, or a certainty, or a delusion. At last—at last (that was my exultant thought) I may be approaching a phenomenal solution of the world's momentous, most mysterious problem!

Feeling thus, it amazed me to observe with what light indifference the other assistants at this astounding experience looked upon the matter. They went away wondering, perplexed, indeed; but wonder and perplexity appeared to fade out without practical result, in a week or two. I doubt whether, after the lapse of a month, any of them adverted to the incident at all, except, perhaps, in the way of relating, to incredulous listeners of a winter evening, that very odd coincidence about three-headed pins and a maid and cook. A numerous class of men, illogical or indifferent, seem incapable of realizing the relative importance of new and unexpected things, as they come to light.

Was it a chance coincidence? As soon as I had assailed myself, past all doubt, that any thing had occurred in good faith, that query began to suggest itself. If the written answer had been "Elizabeth," such a solution might have been accepted; since, among a dozen of the most common female names, that of Elizabeth would probably be included; and if so, the chances against a correct answer were only twelve to one. But who or what was it that went out of its way to give such a round-about answer to a simple question? How incredible, how difficult even to imagine, that any agency other than a thinking entity could have selected or unexpected a form of reply! And if there was an external intelligence involved, how intensely interesting the field of inquiry thus disclosed!

Excited but unconvicted, I went to work in good earnest, devoting my entire leisure to the study that had opened before me. We had, of course, no professional mediums; nor, though I found among my acquaintances three ladies and two gentlemen who had more or less of the mediunistic gift,—the lady who had written at the Russian's having the most,—were any of them of much force; not approaching, in power, others whom I have met since. And, all inexperienced, we had to grope our way.

However, in sixteen months, I had held two hundred sittings, of which I kept a minute and scrupulous record extending over more than a thousand foolscap pages. These I had bound up in three volumes, labeled Personal Observations; and, at the close of each, I entered a careful digest of the evidence obtained, and a summary of apparent results.

The first volume was devoted chiefly to experiments in automatic writing in reply to mental questions. The result, satisfactory in some respects, was a puzzle to me in others.

I verified the reality of the phenomenon so far as this, that out of seventy three mental questions, one-half of the answers (37) were strictly relevant, while of the remainder, one-third (24) were doubtful, and two-thirds (46) were irrelevant; irrelevant answers being most frequent in dull, wet weather.

The questions put usually referred to the phenomena themselves and their character. The replies, many of them ingenious and some philosophical, were adverse to the Spiritual hypothesis, as witness these extracts:

"The phenomena of table-tipping, rapping, and the like, are not supernatural, not spiritual; they are electrical and magnetic."

Involuntary writing is a phenomenon growing out of magnetic affinity, and similar in character to somnambulism; it exhibits the electrical action of mind on mind. There is, in certain individuals, such a wonderful electric and magnetic force, and so peculiar a combination of elements, that, in their presence, inexplicable results occur. But we must not therefore suppose that we can hold communion with the spirits of the departed; for such power does not belong to man."

Soon after getting this reply, I learned through Mr. Kinney, formerly our minister to Turin, and through Powers, the sculptor, that they had verified the phenomena of unmistakable spirit-boards, musical instruments when suspended in the air played on without visible agency, communications from deceased relatives, and the like. Reciting these allegations in one of my (mental) questions, and asking an explanation, I got nothing more satisfactory than this:

"It is not possible to know, whence come these phenomena. But we can not communicate with the Spirit World. To push inquiries in that direction is unavailing, and productive of confusion without utility."

The question called up by this phenomenon was: "What intelligence gave these replies?" All the more important answers were obtained through a lady of an ordinary, practical turn of mind, to whose cast of thought philosophical inquiry was absolutely foreign. Yet through her there came to me such allegations as these:

Q. (mental). Is it of any consequence in what language I write out my questions, even if it be in a language which the person who answers does not understand?

Answer. Coming to a knowledge of the distinction between the positive state and that which is partial only, in the one it is probable, that the language is not material, in the other, unless the magnetizer's thought be in a language known, there may be only confused results.

Q. (mental). What is the difference between the positive state and that which is partial only?

A. It is not the same influence. The concentration of magnetic force which is used for the one is not requisite for the other. The ordinary individuality is lost in one while in the other both powers act at once.

When I conversed with the writer on such subjects as these, in her normal condition, I found that they were not only without interest, but quite unintelligible to her. But I knew it was claimed by writers on vital magnetism that, under magnetic influence, the patient often obtains clearer perceptions and higher knowledge. I had read what one of the most and cautious of these writers had said, namely: "The somnambule acquires new perceptions, furnished by interior organs; and the succession of these perceptions constitutes a new life, differing from that which we habitually enjoy; in that new life come to light phases of knowledge other than those which our ordinary sensations convey to us."

I concluded that this might be the true explanation; and that the answers I received might be due to the actions of the writer's mind in what Andrew Jackson Davis calls its "superior condition." Whether the writer's own ideas were occasionally mixed in I sought to ascertain, asking:

Question (mental). Are the opinions which you have expressed in writing in part the opinion of your ordinary individuality?

Answer. It is so to a certain extent.

As the lady who wrote was an utter skeptic in the spiritual theory, I set down the opinion expressed that communion with the spirits of the departed was impossible, as due to that state of unbelief.

friend and colleague, the Viscount de St. Amaro, then Brazilian minister at the Neapolitan court, had brought to my notice many of the wonders of what has been called animal magnetism, together with cognate subjects of study.

As these opened on me I found it was expedient to enlarge my sphere of research and to consult the best professional works on physiology, especially in its connection with mental phenomena; on psychology in general, on sleep, on hallucination, on insanity, on mental epidemics of Europe and America; together with treatises on the imponderables, including Reichenbach's curious observations, and the records of interesting researches then recently made in Prussia, in Italy, in England, and elsewhere, in connection with the influence of human electricity on the nervous system and the muscular tissues.

I collected, too, from London and Paris, the most noted works containing narratives of apparitions, hauntings, second sight, presentiments, and the like, and toiled through for midable piles of chaff to reach a few gleanings of sound grain.

Gradually I reached the conclusion that what had been regarded by many as new and unexplained phenomena are but modern phases of what always existed. And I became convinced that for a proper understanding of much that had perplexed the public mind under the name of spiritual manifestations, historical research should precede every other inquiry; that we ought look throughout the past for classes of phenomena, and seek to arrange these, each in its proper niche.

Nor meanwhile did I neglect my Personal Observations. In the second volume of these I had recorded the result of fifty sittings, running through five months. These were chiefly devoted to the obtaining of communications through table-tipping, and occasionally by means of raps. And here I came upon certain manifestations, often (as at the Russian minister's) incidental and at the first blush unimportant; yet, when more closely scrutinized, of startling and suggestive character.

Take this one, as example. Aug. 23, 1856, we had a sitting at the house of an English physician in Naples; all present being English or American, yet familiar with the Italian language. The table was boisterous and unmanageable, tilting violently from side to side.

At the word of command it waltzed, beat time to the polka, went into the next room, returned, and would hardly remain still. Unable to get any communication, we asked: "Is there any one in the circle that ought to go out?"

Answer. Sophia Iggliden.

She left the table accordingly, and as soon as she did so the manifestations were quiet.

Question. Why did you object to Miss Iggliden?

A. She is antipathic his simat—

Here I remarked that it was spelling nonsense. Soon after we suspended our sitting. Later in the evening a lady who was present for the first time at a spiritual seance, looking over my minutes said: "I understand that sentence. It means: 'She is antipathissima to—' and the *i* is probably the beginning of another word."

When the table was then asked to complete the sentence, it did so thus: "she is antipathissima to night."

It was quite accidentally that we discovered the meaning there; but, once discovered, it was unmistakable. The Italian word *antipathico*, of which the above is the superlative, feminine gender, is much in use, corresponding to "not sympathetic"; so that the meaning was: "She is very unsympathetic to-night."

It was evident that such an answer thus obtained, could not be explained on the theory of the reflection of ideas, or that of expectant attention; to us utterly unexpected.

Again, Oct. 19, 1856, at a sitting in my parlor, present the medium, Mrs. Owen, and myself. The evening before an alleged spirit, purporting to be a deceased sister of the medium, named Maria, had announced herself, and had promised to return this evening. Her sister (the medium), beginning to have faith in the spiritual theory, asked, when the table began to move: "What spirit is here to-night?"

Myself—(keptic)—O; don't put in that way. Ask what force moves the table.

Medium—(persisting)—Please tell us your name.

Of course we all expected the name Maria; instead of which we got *Do fo*; and when we asked if that was right, it answered "Yes."

The medium was much disappointed, and I said: "That can't be right. There's no name beginning *Do fo*; but let us see what it will say."

answers. The medium was surprised and hurt at this apparent preference. Conjecturing that she might be misled, I asked "Is it Maria N—?" (the sister's name)

Answer—No.

Myself—What name, then?

Answer—W—

Myself—Was that your married name?

Answer—No, it was F—

A lady intimately known to us, more than thirty years ago, at New Harmony, but since deceased. As a test I asked her (mentally) what was her favorite song, thinking of Fairy-like Music, which I had often heard her sing. But the reply was Long, Long Ago, and then Mrs. Owen and I both recalled the fact that that was her chief favorite. Then I put this mental question:

"But was there not another song that you used often to sing at our house?"

No reply for a time. In the interval occurred the following conversation:

Mrs. Owen—Poor Maria! How much she suffered in life!

Medium—Was she unhappily married?

Mrs. O—Very unhappily. She was of a warm, frank, impulsive disposition, while he was cold and bitter. He treated her with great and persistent cruelty.

M—How did she happen to marry such a man?

Mrs. O—They had only known each other about a month, but Maria was to blame in that affair.

Then came five raps (the conventional call for the alphabet) and there was spelled out: "Feeling drives pride away."

Mrs. O asked whether that was a reply to my mental question or to her remark, and got for answer: "Remark."

The reply itself (very unexpected, since I was looking for the name of a song) puzzled me, till Mrs. Owen recalled, what I had partially forgotten, the circumstances of Maria's marriage, as follows:

When Mr. F— first came to New Harmony, he lodged at the house of Maria's father, seemed much pleased with the daughter, asked her in marriage, and was accepted. A day or two, however, before that set for the nuptials, he wished to break off the match, alleging that he did not love Maria so much as he ought, to make her his wife. But she, doubtless much attached to him (as she proved afterwards by a life's devotion), held him to his engagement, saying she was sure John would love her when she came to be his wife. So the marriage took place on the day appointed.

It was with reference to all this that Mrs. Owen had remarked: "Maria was to blame in that affair." Then how touching, at once, and appropriate the apology:

"Feeling drives pride away."

It would be difficult, in the same number of words, to reply more pertinently, or probably more truly, to the imputation in question.

I think that brief sentence converted Mrs. Owen—a woman of strong logical mind—to the spiritual theory. It staggered my life-long skepticism. I could not but think of poor Maria as actually making to us, from her home in another world, this excuse for a natural weakness; and I recalled those tender words, spoken of a far greater sinner than she: "To her shall much be forgiven, because she loved much."

I think I should have surrendered my unbelief, as my wife did, seeing that I was wholly unable, on the pneumatic theory, to explain the sudden and startling presentation of these four words, but for the fact that, shortly before, we had received, through the table and purporting to come from three several spirits, detailed information touching the death of two friends of the medium, every word of which proved false. And in that case we had tried the (alleged) communicating spirits by asking sundry test questions, which were correctly answered; the true answers, however, all being known to us. It had not then occurred to me that spirits from the other world might deceive, as so many men and women do here; and that while some communications, truly spiritual, might be a mere giving back to us of what had been read in our own minds, others might be strictly truthful and wholly independent of our thoughts or knowledge.

But there was something more to come, appealing to the heart as well as to the reason.

I have already, at the close of my last paper, spoken of Violet, and of my grief at her early death. When I first began to receive, through the table, communications purporting to come from the spirits of the deceased, the thought did cross my mind that if those who once took an interest in us were able still to commune with us from another world, Violet's spirit, of all others, might announce itself to me; but when month after month passed without sign, I had quite ceased to expect it, or even to dwell on such a possibility. Great was my surprise and my emotion when, at last, the silence was broken.

The place and persons were the same as in the last two examples. The name of Violet was suddenly spelled out. When my astonishment had somewhat subsided, I asked mentally what had intent a name so well remembered had been announced.

A—Gave pro—

There the spelling stopped. Invitations to proceed were unavailing. At last it occurred to me to ask: "Are the letters *p r o* correct?"

A—No.

Q—Is the word "gave" correct?

A—Yes.

"Then," said I, "please begin the word 'gave' over again"; whereupon it spelled out: "Gave a written promise to remember you even after death."

Few will be able to resist the feeling which came over me as these words slowly connected themselves. If there was one memento of my

years valued above all others, it was a letter written by Violet, in the prospect of death, and containing the very words, the promise which now, after half a life-time, came back to me from beyond the bourne. I have the letter still, but it has never been seen by any one else.

Though many results similar to this have been obtained by others, few reach the public. It needs, as prompting motive to overcome a natural reluctance, the earnest wish by such disclosure to serve truth and benefit mankind.

The circumstances were peculiar. What came was utterly unforeseen. When long-slumbering associations were called up by the sudden appearance of a name, it was a response to no thought or will or hope of mine. And if not traceable to me, it was still less so to either of the others. They knew nothing of my question, for it was mentally pronounced; nor of the letter, not even that it existed.

Let us take note of this also. When, at the first attempt to reply to my question, the unlooked-for sentence had been partly spelled out,—(*gave p r o*),—it did occur to me that the unfinished word might be "promise"; and it did suggest itself that the reference might be to the pledge made to me, long years before, by Violet. Observe what happened. The letter *p r o* were declared to be incorrect; and I remember well my surprise and disappointment as I erased them. But how was that surprise increased when I found that the correction had been insisted on only to make way for a fuller and more definite wording. It is certain that my mind could have had nothing to do in working out this result. If a spirit-hand had visibly appeared, had erased the three letters, had inserted the word "written," and had then completed the sentence, it would have been more wonderful, certainly. But would the evidence have been more perfect that some occult will was at work to bring about all this?

The above incident impressed me deeply, yet it needed strong additional evidence, cumulative throughout after years and elsewhere recorded, thoroughly to assure me that it was Violet who had given me this proof of her identity. At the close of the minutes of the sitting, parts of which I have here given, I find recorded this scruple:

"There is, however, in such results as the above, no proof of an occult intelligence which can distinguish and repeat to us things not in our mind; but further experiments may disclose a greater power than has yet shown itself." It was some years, however, before this occurred.

Leaving out a few sittings, as to which I had doubts whether the results were fairly obtained, the character of the sittings for communications through the table recorded in this volume was, as nearly as they could be classified, as follows:

Serious	Trivial	Fake	Boisterous	Total
21	1	1	2	25

Our example of profanity—the only one throughout my experience of eighteen years—occurred Oct. 11, 1856, and for that I was prepared. For two months before the Baroness Sackow, of Bavaia, then on visit to Naples and having brought a letter of introduction to me, related to me some of her spiritual experience; this among the rest: On one occasion, while sitting in a circle with several young ladies of rank, cultivated and refined, the table gave some answer so evidently absurd that one of them said, "That's not true!" Whereupon the table, by the alphabet, spelled out such shocking oaths that the ladies, ashamed and terrified, broke up the sitting. The character and demeanor of the baroness, stamped with German earnestness and with a touch of enthusiasm, was to me sufficient voucher for this narrative.

Our experience was similar. At our private circle a (alleged) spirit, assuming to be Mrs. Owen's mother, made several replies so irrelevant and inconsequent that Mrs. Owen said: "You have been deceiving us all the time. You are not my mother."

Whereupon there came this: "Mary lies, dam you" (thus spelled).

I may add, as to the sittings classified as "frivolous" and "boisterous," that these occurred, as a rule, when the assistants were numerous and were chiefly young people, or others, who had come together for an evening's amusement.

In summing up, at the close of this volume, I find my conclusions, so far, thus recorded:

"As to the great questions touching the alleged agency of spirits in framing communications through involuntary writing, or through the table, I regard it, after eight months' experiments, as still undecided, either in the affirmative or negative. If the proofs for are numerous and striking, the difficulties against are serious and unexplained."

Of these difficulties the chief were: false intelligence given; occasional failure, by tests, to detect a spirit after having discovered to have assumed a false name; occasional giving back of our own ideas, even when these proved afterward incorrect; but chiefly the failure to communicate anything not known to us at the time, and of which we afterward verified the truth.

But if, on the one hand, I withheld assent from the spiritual theory until further investigation; on the other, my reason rejected the speculations which were put forward, in those days, to disparage the phenomena, or to sustain the pneumatic hypothesis. Of these the most accredited were by two French authors of repute; the Marquis de Mirville and the Count de Gasparin. They attracted much attention, and obtained a wide circulation.

(Continued on 3rd page.)

Extracts from our Exchanges.

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

MRS. TAPPAN.

Her Address at Manchester, Eng.

[FROM THE MEDICINE AND DISEASES] INVOCATION.

Our Father! Thou infinite Spirit! Thou source of all light and love! Thou divine and perfect Spirit, we turn to Thee in praise and thankfulness. Upon the altar of thine infinite love we lay the offerings of our devotion—

SUBJECT—GROWTH AND RECOGNITION IN SPIRITUAL LIFE.

Mrs. Tappan, immediately the subject was announced, again rose and spoke as follows:—

It is frequently supposed that death is the final change, and that, being the final change, everything that pertains to the soul, to its future life, to its preparation therefor, must be accomplished in this, or the material world.

The Hebrew Bible contains very little concerning the future state, and it is a matter of great speculation among the impartial theologians as to whether the Hebrew religion really teaches a future for the souls of men.

It was reserved, however, for Christianity to reveal a more spiritual interpretation of this religion; and, without entering in the least degree into the merits of various theological points of discussion, we may state what we consider to be the foundation in the New Testament for belief in a future state and its conditions.

on the fact whether it be a temporal or spiritual resurrection, but only upon the fact that it afforded proof of existence beyond death. At the Mount of Transfiguration there appeared Moses and Elias, seemingly in spiritual or bodily spiritual form.

It was left, however, for Paul to distinctly enumerate and enunciate the conditions of spiritual life, more especially where he refers to the resurrection of the spiritual body.

All persons who have witnessed departed spirits, held converse with them, and made record of those conversations, testify that when children enter the spiritual state at an early age, they increase in spiritual knowledge and unfoldment as they would have done on earth, the spiritual form growing proportionately as the physical form would have grown here.

functions, and properties, and purposes of individual identity can not be perfected; and when they are not permitted to be perfected in external life, nature, ever kind, and God, ever loving, in his wise beneficence, has provided the methods of spiritual instruction.

If then the spirit shall change, and the babe shall grow, and spirits continue to improve, you naturally ask, "How shall we recognize one another in spiritual life?"

That the laws concerning the spiritual life are capable of being distinctly portrayed in the science of spiritual unfoldment, we shall clearly show to you; that while the recognition in heaven has been a part of the distinctive hypothesis of the Christian religion, still the sometime lingering doubt as to whether you would meet the loved ones in heaven, or whether the state and condition of mind might not be changed so as to prevent you from meeting them, is now absolutely solved by the still more subtle science of the soul itself.

The charge commonly called death has been so far misunderstood that it has perverted the entire meaning of existence. Instead of being a destroyer it is a life-awakener; instead of being death it is put a process of life; and it is known that, chemically, the body even does not perish but only changes its atomic form.

There has been a strong tendency on the part of theologians to deny this possibility of change after death. They quote frequently the proverb that "as a tree falls, so it shall lie," falling to recognize that the tree does not lie that way for ever, that it decomposes, that its atoms change into other forms of life, and that it is really a fallacy to say that the tree lies as it falls, for it does not.

man who had been laid there. The friend who found this tree hailed his departed friend in the leaves and branches of the waving forest tree above his head.

What is possible for those spirits in prison is possible for all spirits in prison, bound, tethered, and fettered as they may have been by the external senses.

The recognition of friends, then, is only a matter of thought and of love. If the tie that binds you together is more than mere external circumstance; if they are really the chosen spiritual friends of your soul; if the child is yours in love and kindness; then the tie that binds you is but a prophecy of that tie that shall unite you more and more completely in spiritual form.

high, nor so perfect, nor so far away that beings inhabiting it would not be made unhappy by the knowledge that not only their loved ones, but that any human being, were irrevocably in hell.

A Swedeborgian quoted the statement of the Swedish seer to the effect that, when a man's affections were wholly confined in evil there was no restoration.

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SPIRITUALIS; OR, Spirits Interviewed.

BY J. B. NEWBROUGH.

The author says he has investigated Spiritualism for seventeen years, and during that time he has seen hundreds of mediums, and had, perhaps, a thousand communications, and had said writing, and pencil-writing on paper, both independent of hand or personal contact, has also seen the so-called materializations, and witnessed the healing of the sick by the laying on of hands, and heard the inebriated speak intelligently in languages unknown to themselves.

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SIGNS OF THE TIMES.

The Dignity of Labor, and Uses of Capital.

By D. WINDER.

It is one of the laws of nature, that "coming events cast their shadows before them;" but, like all other natural laws, it had to be discovered by observation and experience, and a rational and logical system of induction. On this account, the people in primitive ages were subject to a great disadvantage, as compared to those of modern times. They were deficient in data, not having the repetition of history to impress on their minds the relation between causes and effects. But this deficiency in the means of recognizing and appreciating the "Signs of the Times,"—the shadows of coming events—did not exist in the primitive degree when Jesus of Nazareth journeyed on the earth. The world was then in possession of history, which comprehended not only the rise and fall of nations, empires and kingdoms, but of a people who had been for centuries the subjects of Divine Providences unparalleled in the world's history. It was to these people Jesus spoke when he said, "When it is evening, ye say, It will be fair weather, for the sky is red; and in the morning ye say, It will be foul weather to day; for the sky is red and lowering. Ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?" Like Christian scientists of modern times, their observations were confined to the ordinary phenomena of the physical elements, while everything spiritual and divine was treated with neglect and ridicule.

History is ever being repeated; as the same causes, under similar circumstances, always produce similar effects. The downfall of nations in the past were always antecedent by internal circumstances and conditions, principles and policies, which naturally produced such results; and if the people of the United States of America, would perpetuate their liberty and independence, they must prevent the catastrophes of other nations by avoiding the causes that produced them. Among these causes, the most prominent, the most common, and the most influential, has been the inequalities of rights and enjoyments, growing chiefly out of accumulated capital on the one hand, and the consequent poverty and oppression on the other. In every country possessing inherent resources and a congenial climate, these two opposite conditions are co-existent, as the first always produces the last. It is impossible that a minority should accumulate a vast amount of capital without producing a corresponding amount of poverty and suffering. The earth with all it contains, by natural and moral right, is primarily the common property of the whole human race; and when one man comes to possess as much as a thousand others, it has been brought about by a violation of the principles of sound moral ethics, as well as true national policy. The constitutional, mental inequalities of the human race are just as great as the physical; and any argument or reason that would justify those of superior mental capacity to transfer their inferiors out of their share of this world's good, would justify the physically strong to enslave the weak. And, indeed, this is the certain and final result of the unrestrained exercise of acquisitiveness in the human race. The exercise of mere abstract "justice," in its popular and conventional sense, regardless of charity and mercy, will forever fail to remove the evils growing out of poverty and wealth. Not until the human family shall adopt the principles enunciated by the Nazarene and his followers,—"seek not thine own, but every man another's wealth;" "Love thy neighbor as thyself;" "As you would that men should do to you, do ye even so them;"—"Lay not up for yourselves treasures on the earth," etc., etc., will universal prosperity, happiness and content prevail on earth. The present policy, which is now almost universal, and always has been (except among the disciples of Christ), has been tested long enough to demonstrate its pernicious results.

All nations in their infancy are characterized by simplicity, economy, frugality and fraternity; and this state of things would continue, were it not for the inequalities of wealth that are brought about by the unrestrained indulgence of the passion for wealth, and the power and pre-eminence it secures to its possessors. And when the comparatively few, who are endowed with superior faculties for accumulation, have made themselves rich by reducing a large number of their fellow-beings to poverty, they have succeeded to a great extent in making them slaves. The poor must then assume the position of hired servants from necessity, and submit to the spirit of domination by which the rich are generally characterized. The luxury and idleness of the rich, and the destitution and toil of the poor, produce those castes in society which are the bane of social happiness, and the prime cause of most of the misery, discontent and common vices of the world.

Whenever a nation arrives at a social condition that labor is regarded as degrading, it has reached a crisis fraught with peril, and certainly fatal to the general happiness of the people. A law of nature being contravened, unhappiness and vice must be the result. There can be no permanent national prosperity, happiness and peace, only in harmonious relations with natural laws, which apply to society as well as individuals. And I think the principle is now generally established in the American republic, that slavery (which is in magnitude what the hiring system is in miniature), is not in harmony with the beneficent laws of nature, and the unselfish, fraternal principles of equality inculcated by Jesus of Nazareth and his Apostles.

The necessity of manual labor to perpetuate human existence, to secure health and promote morality, is obviously a law of nature. It is a great mistake to suppose that the necessity of labor is a curse, inflicted on our race for the sin of our first parents. That much of the toil endured by the poor is in consequence of sin I admit; but it is the sin of modern speculators and money-monopolists; not the sin of Adam and Eve. If the labor necessary to support the human family were equalized, and all able-bodied persons compelled to do their share, it would only amount to enough to secure the physical and mental health of all. As it is, a portion of society are dying for want of physical exertion, while a larger portion sacrifice their lives by over-work to supply the deficiency. That the necessity of universal labor entered into the original design of the Creator, is self-evident. This natural law was recognized by Jesus of Nazareth and his followers, and enforced by their precepts and examples. They all labored at some productive avocations; and it was a law in the primitive church that if a man "would not work, neither should he eat." It is clear that idleness was regarded as disorderly conduct among the primitive Christians; and the churches were commanded to expel all who would not work (See 2 Thess. 3). All were commanded to labor "with their hands," not to enhance their wealth, but that they "might have to give to them that needed." But this God-ordained order of things has at length yielded to the influence of accumulated wealth and money monopolies in our once prosperous and happy

country, and manual labor has fallen into disrepute,—has come to be regarded as only proper to be engaged in "by the lower classes" of society. Manual labor and meanness, labor and low life, are fast becoming synonyms in the minds of a large class of American citizens, who are now living in idleness and luxury by the sweat and toil of the laboring classes. And were it not for our free schools, and other fortuitous circumstances peculiar to American institutions, we should soon become a nation of "lords" and "serfs," after the manner of many of our predecessors. This growing aversion to honest, self-sustaining toil, has at length assumed the character of an epidemic, showing itself among the young men and boys of our country, who are forsaking the farms and workshops of their fathers, and aspiring to the position of professional men and merchants, under the false impression that these pursuits are more "honorable" than those of the farmer and mechanic. And too many parents, tainted with this pernicious sentiment, encourage their children in making the hazardous experiment.

We are now approaching a crisis in American affairs, in which are involved finance, politics, religion, and social and domestic policy. Reformation or revolution,—these are the only possible alternatives left us. The elements of a general strife are being developed and organized for a general conflict between aristocracy and democracy; between capital and labor; between religious despotism and freedom of thought and speech. The pristine spirit of American institutions, which animated the hearts of our Fathers a hundred years ago, is now making its final struggle for continued life; the result must be either conquest or death. The contest is between the political and religious despotism of the dominant classes, and the spirit of liberty and equality still pervading the hearts of American yeomanry. The world, in its progress from the sensual to the moral and spiritual, is in its last decade of what phrenologists call the acquisitive or money period. This period has had its uses, characterized, as it has been, by the spirit of speculation and accumulation, resulting in vast aggregations of capital through the instrumentality of which we have obtained our network of railroads and telegraph lines. These will soon encompass our globe, and furnish facilities for a higher civilization, and that universal brotherhood of man,—the ultimate of all civilizations and reforms. Then they will revert back to the people, for the benefit of all. The capital invested in the stupendous enterprises is, to a great extent, fictitious, existing chiefly in the shape of bonds, which will certainly never be paid. Nor will the government bonds of the United States, or of any other nation now on earth, ever be paid. The basis of all these bonds, (money borrowed from monopolists, and land dished from its natural and rightful owners) will all be sunk, as to its present owners. The enormous burdens of taxation, unjustly augmented by the exemption of church property and government bonds, now absorbing the proceeds of all branches of industry, and grinding to dust the proceeds of honest toil, will be rolled from the shoulders of the people forever. Few will suffer from this grand revolution except monopolists and speculators, who accumulated their capital by craft, fraud, and oppression. This climax in the language of natural law, illustrated by history, will forever cure the disease of avarice in the human race, and ease the pain that would otherwise be felt by capitalists, on account of their dead and buried gold.

That the present is the age of transition from the lower, physical, into the higher, moral and spiritual developments of humanity, is evident from the outcroppings of the spirit of charity and benevolence everywhere among capitalists, in distributing their accumulated wealth for the benefit of the poor, and the relief of suffering humanity. The history of the last decade, of magnificent donations for charitable purposes, has no parallel in the past and indicates the encouraging truth, that avarice is giving place to a spirit of benevolence, and a desire to devise ways and means for the alleviation of human suffering.

If God is infinitely wise and good, and so controls the destiny of all things that a sparrow can not fall to the ground against his will, then he has permitted the past inequalities of wealth, and the vast accumulations of capital in the hands of a few for the purposes now being accomplished with it in the world. If he can make the "wrath of man praise him," why not the ill-gotten wealth of money-loving men? God works by means, and in accordance with immutable laws. Every effect is produced by an adequate cause; and this law of cause and effect is so nicely and unerringly adjusted, that neither individuals or nations can escape the just consequences of their acts. The abuse of the acquisitive principle, in the selfish accumulation of hoarded wealth, must in the end result in disaster to those who thus violate one of nature's most obvious and important laws; and the result can be none other than the subversion of a social and commercial system which tolerated such abuse. Hence the door is about to be closed against speculation, and the employment of hoarded capital to oppress the poor laboring classes, by the inauguration of a new system of commerce and exchange of the productions of labor, which will compel the present vast horde of middle-men, who are now living in luxury on the toil and sweat of producers and consumers, to work for their living at some productive calling.

This grand and certain revolution, the only hope for American institutions, is perhaps much nearer than we apprehend. The signs of the times indicate that the elements of this new order of things are rapidly developing, and assuming organic forms. The great number of periodicals (the controlling power in modern education), now devoted to the investigation and discussion of the subjects of capital and labor, and the multitude of social organizations springing up all over the land, having a common object, are unmistakable evidences that a spirit is at work in the hearts of the industrial classes of America, which, if not crushed out in its infancy by the iron-hand of aristocracy and money-monopolies, will ultimately "take the wind out of" our present would-be lords, and render capital incapable of producing further oppression and poverty. These organizations will ultimately, as they should, embrace the entire "bone and sinew" of our republic, and wield an irresistible power, social, political, moral and financial. This is the only hope left for escape from the perils that now surround us as a nation, except a bloody revolution, which the despotism and tyranny of capital and power on one hand, and oppression, poverty and starvation on the other, are sure to produce.

Oxford, O.

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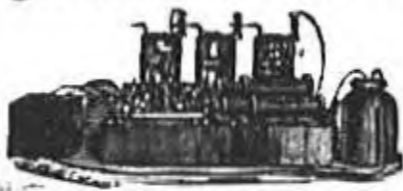
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CHICAGO, SATURDAY, NOV. 7, 1874.

More Facts in Relation to Blood, etc.

When the Bible shall be revised again, we propose to call the attention of the pious savans assembled for that purpose...

If the Bible is again revised it should contain an apology for Cain and old Mother Eve, and while it acknowledges the insanity of the former...

We claim, however, that this first attempt of the Bible God, taking all things together, was a decided success!

The scene was an abattoir on Tenth avenue, near Forty-second street. A woman and a child, a shrunken, ill-favored boy, constituted the party.

On making inquiries at other abattoirs, precisely similar statements were elicited. However much it may horrify the general reader, the fact is indisputable that over 170 people in New-York City rise at daybreak for the sole and special purpose of drinking blood warm from the animal.

Will not this wonderful change in the use of blood excite merriment in the Bible God who had his eyes regaled with the sight of blood continually in olden times...

During his temporary rest or absence from this sphere of existence, if the inhabitants will exert themselves properly, a complete revolution can be inaugurated in the use of blood.

It is a startling, but by no means well-known fact, that for certain abnormal conditions of the human organization, certain physicians are now in the habit of prescribing doses of blood warm from the animal.

A New York reporter recently investigated the blood-drinking business. Calling upon Prof. Dwyer, the following conversation ensued:

Reporter—I learn, Dr. Dwyer, that you are occasionally in the habit of prescribing doses of warm blood from the animal to your patients.

Dr. Dwyer—If you were a medical man you would understand what is meant by anemia. As you are not, let me say it is a deficiency of blood, and that the organs most subjected to this condition of their circulation are the brain, liver, substance of the heart, stomach, alimentary canal, and some of the voluntary muscles.

Dr. Dwyer (consulting a large pile of manuscript)—As nearly as has been ascertained, the blood is composed of the following constituents: Water, 789 145; fibrine, 2 100; albumen, 65 090; coloring matter, 133 000; crystallizable fatty matter, 2 440; oily matter, 1 310; extractive matter, soluble, 1 790; albumen combined with soda, 1 265; chloruret of sodium, alkaline phosphate, and subcarbonates, 8 370; carbonate of lime and magnesia, phosphate of lime and magnesia, and iron peroxide of iron 2 100; loss, 2 400. Total, 1,000 000.

The reporter called upon Doctors Wood, Ross, Fisher, Knapp, and found that they were warm supporters of the blood-drinking theory, only they said: "It is extremely difficult to persuade patients to try the experiment. Somehow their minds revolt at the thought."

Blood gushed from his throat, and the woman and the boy went forward, and holding an ordinary tumbler, below the hideous gash, alternately caught and quaffed a glassful of the warm, reeking blood.

As a further point in connection with this vexed question of spirit identity, it may be mentioned that the original Katie communicates on rare occasions, though she does not show herself, and she emphatically denies that she is the spirit who communicated with Mr. Dale Owen in Philadelphia.

An Exhibition of Free Love.

It appears that Free Love has a devotee in Ohio. The trial of Dr. Jenner has been going on at Xenia, Ohio, and a special telegram to the Chicago Times speaks as follows of it:

The trial of Dr. Jenner superintendent of the Soldiers' Orphan's home, has been progressing yesterday and to-day, and an adjournment was had at 6 o'clock this evening, until Monday.

"Take the cart, forenoon or afternoon, from the Boston & Albany Depot. A pleasant ride of less than half an hour will land you close to the Brighton Abattoir. As you leave the station and go down the steep steps leading into a sort of gravel pit, you wonder everything looks so clean and smells so sweet.

the fallen animal descends a knife, keen as a Damascus blade, instantly severing the jugular vein. The blood rushing from all parts of the heaving carcass pours forth in a torrent.

Have we not reason to rejoice that we who live in this, the 19th century, are seeing blood applied to practical purposes, and not to washing away the sins of disreputable characters.

The Original Katie King.

THE SPIRITUALIST OF ENGLAND CLAIMS THAT OUR "KATIE KING'S" ANN DIAKRA.

Katie King—that is, the figure that represents itself as such—is causing quite a commotion in Spiritualistic circles at the present time. Is the same Katie engaged in all the circles that claim her as the controlling influence?

We had, a few weeks ago, settled down quietly in the belief that Katie was really the controlling spirit of the Holmeses; nor did the stories of their disreputable transactions in Michigan, shake our confidence in them in the least, sustained as they were in Philadelphia by Dr. Child and Robert Dale Owen.

"Mr. Robert Dale Owen and others have written accounts of some marvelous manifestations they have witnessed in America, through the mediumship of Mr. and Mrs. Holmes, under strict test conditions, which, in this case, were necessary, the mediums not being trustworthy persons.

"The American Katie is reported, in the RELIGIO-PHILOSOPHICAL JOURNAL (Chicago) of June 6th, to have said to Dr. Child in Philadelphia, 'I think Prof. Crookes is nonsense. He is an old maid. Prof. Crookes gets all the wires and strings, and lamps, and everything about him. I don't like him. He is stupid.'"

"The immortal Katie further said, 'Professor Crookes is a humbug; he will kill me medium if she don't come away. Write to Mr. Blackburn, care of Willie Harrison.'"

"After these things had been published in America, Mrs. Conant went into a trance in Boston, and talked in the same strain, saying that people were forcing Miss Cook to sit too much, using up her vitality, and killing her generally, all this revelation professing to be a warning from Katie King herself.

As a further point in connection with this vexed question of spirit identity, it may be mentioned that the original Katie communicates on rare occasions, though she does not show herself, and she emphatically denies that she is the spirit who communicated with Mr. Dale Owen in Philadelphia.

That Pronoun He.

He is he, consequently he is entitled to all the prerogatives that belong to he in general. The simple fact that he is he, gives him many privileges over she who is she.

Burning Iron.

We have thought in case there is an orthodox hell, that the supply of sulphur would in the course of time be exhausted, in which event the business of punishing sinners would necessarily stop; but since a Berlin experimenter has demonstrated the fact that iron will burn, the torturing business could necessarily be kept up until the iron is exhausted also.

a free-love institution, you might room with me." The defense, to-day, developed nothing favorable to the accused. The lady in whose cottage he had been seen by Rebecca Jones, at a late hour, admitted to having been kissed by the doctor; another lady testified to his having told her he would like to change places with her bedmate.

Another Clerical Scandal.

This time, according to the statements of the National (Canada), it occurred in Kingston, a Methodist divine being the subject. He is orthodox of course—highly orthodox, and the infidel utterances of Tyndall, Huxley, Darwin, and other scientific heresiarchs greatly vex his righteously soul.

The great question to be considered now is, is the conversion of that minister genuine, or a fraud? Did not the devil enter the heads of those he induced to join his church, instead of Jesus. This would be a good subject for a County Debating Society; indeed, Prof. Swing would do well to make it the subject of one of his Sunday Lectures.

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Contents of Little Bouquet for November, 1874.

On the Decease of a Dear Friend; Thrice; Uncle Tim Playing with the Children, Illustration; Uncle Tim's Circle, by E. K. Hoaford; Baby Angels, by Fanny Green McDougall; Aunt Mary's Walk, by Mrs. M. J. Wilcoxson; The Angel Watch; The Boys' Heaven; The Spider and the Wasp; A Dog Surgeon; Ship and Shore; Sir Walter Raleigh, Illustrated; A Tiny Letter; Items of Deep Interest; Lie-Never; Address of Paul du Chailu; Is Spiritualism a Benefit? by T. P. James; Dwarfed Little Minds; A Spirit Circle; Song; An Angel in a Saloon; Life and Death; Jesus—Christ, by G. A. Lomas; Fruits of Christianity, by J. L. Potter; The Darling is Not Dead; Remarkable Ducks; Spiritualism; Ills Beyond Remedy, by E. S. Custer; Home Circle Varieties; The Jungle Roolpha, Illustrated; How to train Children; From Spirit Every Thing Flows;

That Boy Did It; Child Life in Shakerism; A Smart Cadet; Night Visits.

This Little Gem of Beauty should be placed in every family. Terms, 15 cents, single number, or \$1.50 a year. Address, LITTLE BOUQUET, Chicago, Ill.

Mrs. Swisshelm on the Obligations of the Marital Vow.

Mrs. Jane G. Swisshelm concludes a letter to the Chicago Tribune, as follows:

"It is strange, in this advanced age, that advanced thinkers should have forgotten, or never learned, the alphabet of moral obligation; but this seems to be true; and, for their benefit, it is well to say that when a couple marry they pledge themselves to forsake all others, and cling unto one another; that this pledge has all the solemnity of an oath; that he or she who violates that pledge is perjured; that the law of society is truth; that a people who do not preserve the sacredness of oaths will soon cease to be a people; that the welfare of the body politic is of more importance than the happiness of a few individuals; that there can be no general security without a general enforcement of contracts; and those who would take marriage out of the sphere of legal, moral contract, and place it on that of a transient sexual attraction, are simply laboring to reduce mankind to a level with a herd of cattle.

\$1 50 cents renews trial subscriptions one year.

N. B. WOLFE, M. D., widely known throughout the country by a long and highly successful practice, and later by his book, "Startling Facts in Modern Spiritualism," gave us a call this week, on his return from a pleasure excursion to California.

B. F. UNDERWOOD lectures at Toledo, Iowa, October 28th, 29th and 30th; at Marshalltown, Iowa, November 1st; at Red Oak, Iowa, November 31, 4th and 5th; at Beaver Dam, Wisconsin, November 13th, 14th and 15th; at Milwaukee, November 23rd and 29th; at Berlin, December 4th, 5th and 6th; at Lake City, Minnesota, December 8th to 13th. Will commence a debate with Prof. O. A. Burgess, at Cairo, Ill., Dec. 22d.

J. J. MORSE, the English trance speaker, who is now on a visit to the United States, is ready to receive calls to lecture from societies. He may be addressed for terms, dates, etc., until November 1st, care of Mrs. Halstead, 210 East 118th street, New York City.

JOHN COLLIER, from England, has closed his present engagement at Springfield, Mass., and would be glad to hear from any Society desiring his services during the month of November, or any part of that month.

We hear that Messrs. Bastian and Taylor have deferred their return to America for a short period, having received invitations from Holland to give a series of seances in that country, which they have accepted.

A GENTLEMAN writing from New York city, J. F. S., desires us to publish about two hundred cases of ministerial deflection that have occurred in this country during the past year.

DR. H. P. FAIRFIELD, clairvoyant physician and trance speaking medium, has permanently located in Lynn, Massachusetts, where he will heal and cure the sick, and answer calls to lecture. Address, P. O. box 74, Lynn, Mass.

MRS. E. T. TREGO will receive calls to lecture the second and third weeks of each month during the winter. Post office address, Indianapolis, Ind.

MRS. BELLE CHAMBERLAIN has been at Salt Lake City, Utah, October 17th, giving lectures and holding seances. Prof. Denton has also been there giving thirteen of his most instructive lectures to crowded houses.

M. MILLESON, Esq., will answer calls to lecture for such Societies as may desire his services. He will be in St. Clair, Michigan, during the month of November, at which point he may be addressed.

A CLERGYMAN calls Tyndall "the devil in man's clothing," and a pretty scientific evil he is, too, as the parson would find out should he ever come in contact with his dexter mauley.

FRATERNAL CALL. PROF. DENTON passed through our city a few days ago, on his way home from California. His trip has been a most successful one.

E. HUDDART sends amount for trial subscriber, but fails to give State. NORWOOD DAMON is ready to accept call to lecture. Address 22 Tyler street, Boston, Mass.

(Continued from first page.)

Both writers admitted the reality of the phenomena, as I did; both traced them to the agency of a mysterious fluid; but at that point their conclusions diverged.

De Mirville, a Roman Catholic, admitted an ultramundane agency, but asserted that, except when under ecclesiastical sanction and within the limits of one privileged church, these "fluidic manifestations" (as he called them) were demonic only. As I never believed in the doctrine of human depravity, so neither could my mind admit the idea that if, under comical law, there was influx or intervention from another world, such influence could be accused in its nature, be controlled by a vaingrant devil, seeking whom he might devour.

De Gasparin, on the contrary, rejected all intermundane agency, as cause; assenting to a theory which had previously been set forth by Mon. De Mousseaux, and thus expressed: "That spirit which you have the generosity to attribute to the table is nothing more than your own spirit replying to your own questions. The act is accomplished by the operation of a fluid which escapes from you, which moves the table unconsciously to you, and which governs it in conformity with your sentiments."

I took pains to make clear to myself the objections to this opinion; and these I recorded at the close of the manuscript volume from which I have been abstracting. As they have never been published, I here produce them. "Let us look narrowly to this theory, and examine what it is that it takes for granted. First, a fluid escapes from our bodies and enters the table; and when we will or request the table to move, that fluid moves it."

"I do not assert, that, so far, the theory is necessarily incorrect. But yet this, of itself, would be wonderful, beyond any natural phenomenon with which I am acquainted. What other example have we, in the whole circle of physical experiments ever made by man, of the human will passing out of the living frame of which it determines so mysteriously the movements, and acting on an inert, insensate mass which it causes to obey each varying command that may be given?"

"An advocate of this theory reminds us, in explanation, that every day—each moment almost—we transmit motion to external inanimate matter by mechanical action, then why not in some other way? Mechanical action is not the only mode of action in the world; caloric expands bodies, the lightning draws towards itself the distant iron."

"But the analogy does not hold good. If the fluid, passing from our bodies into the table, uniformly caused it (let us suppose) to split into pieces, or, in every case, it acted so as to produce rotary or oscillatory motion; then, indeed, we might liken its action to that of heat or mineral magnetism, as being determinate and consonant. But, on the contrary, its manifestations are as various as the commands of human caprice can issue. I bid the table to lift the leg next to me, it lifts it, the opposite leg, it obeys. I request it to beat polka time or dance a jig; it conforms, with efforts grotesque and ludicrous, to each requirement. Did the command of any mortal creature ever cause the thermometer to rise one degree beyond the point to which the temperature pervading the atmosphere had contracted or expanded it? Could the combined will of thousands determine the action of the magnet in a direction at right angles to a straight line drawn from the iron to itself?"

"But, secondly, supposing it possible to explain these phenomena on physical principles, we have but touched the threshold of the mystery, disposing of but the first and least difficulty. Others far greater are yet to be met."

"A fluid (according to De Gasparin), passing from our bodies into inert matter, not only moves that matter at our bidding, but, from its inanimate abode, it enters into intellectual correspondence with us; it answers, with pertinence, our various questions; it joins in the conversation, and replies assentingly or dissentingly, to incidental remarks (made as I suppose we must express it) in its hearing. Sometimes, even, it comments on these remarks. Its conversation, though at times carried on with apparent hesitation, as if under the difficulty of a novel attempt, is, in a general way, reasonable and consistent; seldom exhibiting contradictions."

"Let us consider what all this involves. Do we engage in conversation with a fluid? Does one portion of ourselves talk to another portion and receive an answer from it? Is the nervous fluid (if it be a nervous fluid) endowed with intelligence? And does that portion of this intelligent fluid which has passed out of our bodies, to lodge in the table, comment upon what the portion which remains within us thinks and says?"

"And yet, even this is not the entire case. A second installment of difficulties remains to be encountered still."

"The fluid gives many indications of being an independent entity. Like any living thing, it shows personal preferences, and, still more strange, it exhibits changeable moods. Usually quiet and earnest, it is yet sometimes boisterous and rollicking, to-day frivolous or petulant, to-morrow mischievous or abusive. And these moods do not uniformly correspond to the state of mind of the assistants."

"More extraordinary yet is the fact that the replies given by this fluid, and the comments and suggestions made by it, are frequently far from being echoes of the opinions or expectations of the questioners. It makes, unexpected to all present, original suggestions and these of a rational character. It sometimes calls up, from the recesses where they have slumbered for half a life-time, the secret images of the past; and presents these to us in a sudden and startling manner. Occasionally, even, the answers and allegations are contrary to the expectations or belief of the individuals from whose persons the fluid is alleged to have gone out."

"It does more yet. The fluid within the table originates an argument with the fluid within us, objecting to a chance expression which the other has employed. On another occasion, instead of replying, as we expected, to a question asked, it goes out of its way to defend the individual whom it impersonates against an unfavorable opinion casually expressed by one of the assistants; thus, as it were, replying for undue severity that bodily portion of the fluid of which, but an hour before, it had been a constituent part."

"Then here is not only a duality of intelligence caused by the alleged division into two portions (the internal and the external) of the nervous fluid of the human system, but there is no even harmony between the two. Not only does the external portion rummaging in the store-house of the mind, drag forth unlooked-for thoughts and recollections, but it still more evidently exhibits the attributes of a distinct reflecting existence. It takes that portion of itself from which it has recently parted by surprise. It begins a controversy with it. It conveys a reproof to it. Finally one portion of this dualized fluid occasionally tells the other portion of it what that other portion knows to be a lie!"

"Where, in all human experience, within the entire range of natural science, have we hitherto encountered phenomena bearing any analogy to these?"

that I had already obtained what should have sufficed to convince me of the reality of an outside thinking entity, not mundane; a conviction which virtually involves the spiritual theory. The recollection of the fact that I still held back, awaiting further evidence, has taught me charity for persistent doubters who must have proof on proof ere they can believe. I think my hesitation was chiefly produced by this, that I had not yet become reconciled to the idea that in the next phase of existence there are the same varieties of intelligence and of power as we find in this world; and that, there as here, success in a novel experiment is achieved only by practice and persevering effort."

"But I had already abandoned one error; seeing clearly that, whatever else this phenomenon might be, it was not a reflex of one's own opinions."

"It needs not, and might be tedious, to go through my third volume of observations. They corroborate substantially former results, with a few further proofs, toward the spiritual theory, added. Of these last one or two may be worth citing: the first touching that difficult question, the identification of spirits."

"Jan. 21, 1857, at a private circle, my brother William, who died in 1842, unexpectedly announced himself. He had lived with us being a widower, during the last few years of his life, and thus Mrs. Owen was intimately acquainted with his habitual feelings. She asked: 'If this is really you, William, will you spell out something to assure us of it?'"

"Answer—I am cured, death cured me. Mrs. Owen—I do believe it is William himself."

"For five or six years before his death, William was a perfect martyr to dyspepsia, he suffered cruelly, and the care of his health was his constant and absorbing thought. If spirits when they return to earth, recur to what were their ruling passions and hopes ere they left the body, Mrs. Owen might well accept this congratulatory statement touching an escape from daily suffering to perfect health, as one of the strongest tests which her brother-in-law could have given in proof of his personal identity."

"July 9, 1857, again, in our own circle, we had ascertained by repeated experiments, that while the table would spell out any word which I thought of, it never, in any instance, seemed able to read a word in Mrs. Owen's mind, and, if urged to persevere in the attempt, would reply 'All dark,' or 'no light,' or employ some similar expression. On one occasion she had thought of the word 'rosy,' and it declared as usual, that it could see nothing. Then Mrs. Owen said: 'I'll go into my bed chamber and touch what I thought of.' She did so, the room being quite dark, then returned and asked: 'What did I touch?'"

"Answer—No. Mrs. Owen—Its going to spell 'no light.' I said: 'Let us make sure of it. Please go on,' and it spelled 'no light.' I urged it to finish the word, I could get nothing more. 'Is that all?' I asked. 'Yes.' 'Does it mean that you cannot see?' 'No.' Then first it occurred to me that it had spelled the word 'now.'"

"When I suggested this, Mrs. Owen, after reflecting a little, burst into a hearty laugh and asked: 'What did I touch it with?' Answer—Soap. Thereupon she explained to us that when she entered the dark room, groping about, she had laid her hand upon a cake of scented soap and smelled it; and that she distinctly recollected (but not until the table recalled the fact) that she did touch her nose with it. After telling us this she relaxed into thoughtful gravity. 'The Thing,' she exclaimed at last, 'must have followed me in the dark and seen everything I did!'"

"The Rev. Mr. Godfrey, an English clergyman, experimenting in table-moving, recognized the Thing as we did; but he, somewhat hastily, concluded that it was Satan himself. The reason he assigns for this belief is that his table remained stationary as often as he laid the bible on it, but went on moving under any other book. The experiment may have been suggested to him by a perusal of St. Anthony's biography, in which we read that the devil appeared to him as 'a spirit very tall, with a great show, who vanished at the Savior's name.' As the reverend gentleman's work, then recently published, had obtained a notice from *The London Quarterly Review*, we decided to spend a few minutes in verifying or disproving his theory. Having put a volume of Tennyson's poems on the table, we asked for three tips, and got them. When we replaced this book by the bible, the tips came just as freely. A second time we placed Tennyson on the table, and asked to have it shaken; the table obeyed. Again we replaced it by the bible, and the table was shaken as distinctly as before."

"So our table, unlike Mr. Godfrey's, exhibited no inking of the diabolical."

"I find the sittings in this volume thus classified: Serious, apparently truthful, and exhibiting good feeling. . . . 75 Frivolous. . . . 3 During which false intelligence was communicated. . . . 11 In which a spirit evinced revengeful sentiments. . . . 1 Total sittings. . . . 90"

"Thus, five-sixths of our sittings were of a serious and satisfactory character; a considerable improvement on last volume."

"Also, I find recorded that out of more than two hundred mental questions (216), ninety-three per cent. (202) received strictly relevant answers: a very satisfactory proportion. These were important not only as experiments in thought-reading, but as enabling me to eliminate all expectation except my own, as influence in determining or modifying the replies. The above may suffice as a sketch of my early studies in this field; then, little explored. The point of progress which I had reached is indicated by a document recorded at the close of my third volume, and which I here produce."

SUGGESTED THEORY.

"A theory for which I have not yet found sufficient proof, but which harmonizes with the phenomena, so far as observed, is the following: '1. There is a phase of life after the death-change, in which identity is retained; the same diversity of character being exhibited among spirits, as here on earth, among men."

"2. Under certain conditions the spirits of the dead have the power to communicate with the living."

"3. Spirits when in communication with earth, have the power of moving considerable weights, and of producing certain sounds; also the power of reading in the minds of some men and women, but perhaps not of all. They experience many difficulties in communicating; and partly because of this, but partly also for other reasons, their communications are often uncertain and unreliable."

"4. Spirits communicate more readily when the communications happen to coincide with the thoughts or expectations of the questioner; yet they do, in many instances, declare what is unthought of and unexpected to those to whom the communications are made."

"5. One of the conditions of spirit commun-

ication is the presence of one or more of a class of persons peculiarly gifted, and who are usually called mediums."

"6. This communion occurs, not through any suspension of the laws of nature, but in accordance with certain constant laws, with the operations of which we are very imperfectly acquainted."

"To this document I find appended the following: 'NOTE. Under the above theory all the chief phenomena we have observed find ready explanation. I have heard of no anti-spiritual hypothesis of which the same can be said. It remains to be seen whether further experiments will confirm or disprove this theory; or whether any other theory can be suggested, involving less of the marvel than the above, yet adequate to the explanation of the phenomena in question.'"

"No further than this, and with hesitation, had I made my way after two hundred sittings, reading through sixteen months! Yet I have heard certain persons—cautious and sensible in other things—unscrupulously assume, as the result of a few weeks experience, that they had probed this matter to the bottom, and ascertained, beyond possible doubt that it was all mere imposture or delusion!"

"I propose, in my next paper, briefly to set forth some general results from my spiritual experience, proposing simply to state these and to glance at their connection with civilization and comical progress, not to argue their truth. The arguments for and against modern Spiritualism swell to volumes, and can be found elsewhere."

ROBERT DALE OWEN.

Philadelphia Department

BY HENRY T. CHILD, M. D.

Notice to Our Readers.

We have concluded the narratives of John and Katie King, and their joint experiences, published them in book form, and as Brother Jones has announced a most valuable and interesting series of articles on the various conditions and phenomena of death, our spirit guides have promised us a series of communications from a circle of ancient spirits, on "Life, its Origin and Objects," a theme which is of profound interest to all mankind. We are glad to know that the efforts to make the JOURNAL an instructive and practical exponent of Spiritualism, and to extend its influence far and wide, are being crowned with success. The Philosophy of Spiritualism, which is the Philosophy of Life, is demanding of all intelligent minds a candid and thorough investigation. Our position as interpreter and amanuensis for the spirits is important and responsible, and we shall try to do our duty faithfully as ability is given us."

"We would say to our friends all over the world, that the liberality of the proprietor of the JOURNAL, makes it very easy for you to extend its usefulness, and your efforts in that direction will be appreciated by us and by your spirit friends, for whom we are laboring."

Twenty-third Annual Report of the Board of Trustees of the First Association of Spiritualists of Philadelphia, Oct. 1st, 1874.

During the past year we have had a very satisfactory course of lectures. Mrs. M. S. Townsend occupied our rostrum in October and November, 1873, and gave 21 lectures. Miss Jennie Leys was with us during December 1873 and January 1874, and gave 13 lectures. Mr. E. V. Wilson gave 12 lectures and 4 sances in February, 1874. James M. Peables gave 10 lectures in March; and Nellie J. T. Brigham gave 21 lectures in April and May. In June Robert Dale Owen gave 3 lectures, and during the year Lyman C. Howe gave 1 lecture, Mrs. Ellis two and Dr. H. T. Child 10, making a total of ninety-seven lectures. During the summer we have held conferences. The attendance at our meetings has usually been large."

"We held a three days' meeting to celebrate the Twenty-Sixth Anniversary of Modern Spiritualism, in conjunction with the State Society, at its annual meeting, on which occasion Elder Fredrick Evans, and Geo. A. Lomas and other members of the Shaker Fraternity were with us."

"By the treasurer's report it appears that we have received:

Table with financial data: Collections at meetings and entertainments \$1,777.32; Subscriptions and donations from members 279.50; Which with a balance in the treasury at the first of the year 115.29; Makes a total of \$2,172.11; We have expended, in compensation of speakers \$1,186.00; Rent of Hall 800.00; Advertisements, Board of Speakers, etc 228.85; Total \$3,342.85; Leaving a balance due the Treasurer \$170.74

"We have engaged the following persons for the ensuing season: Lyman C. Howe for October; Mrs. Moses Patnam for November; Mr. J. J. Morse, of England, December; Mrs. Mattie Hulet Parry for January, 1875; Mr. William Brunton for February; and Mrs. C. Fannie Allyn for May. We are arranging with speakers for the other months."

"During the past winter, on account of the scarcity of labor, and the fact that many of our citizens were out of employment, the Association appointed a large-Relief Committee, who met daily for several months, and collected over six hundred dollars, and a considerable amount of food and clothing, which was distributed to more than one thousand persons."

"The term of office of Dr. Edwin D. Buckman, John P. Lansing, Elizabeth Doll, Henry B. Howard and Loudon Engle expires at this time."

Signed on behalf of the Board. E. ADDIE ENGLE, Sec'y. HENRY T. CHILD, M. D., Pres't.

An Improvisation—By Nellie J. T. Brigham—Subject given by a Lad—How We Miss Thee, Brother.

In a home once sweet with music, with the voices of the children, One sweet voice we hear no longer, and the darkness folds around, And our aching hearts are saying, in the shadow of the silence, How we miss thee, angel brother, canst thou never more be found?

How we miss thee in the morning, and we long to hear thy greeting,

And when the starry evening shall fold about our home, Oar hearts the wish repeating, still long for that sweet meeting,

Which shall fill our hearts with gladness, when to heaven at last we come. How we miss thee, angel brother, and our home is sad and lonely,

For thy voice that long has cheered us, and thy face are there no more, Yet a whisper parts the silence, which brings peace and comfort only;

Dear ones we soon shall meet where partings are no more. Oh! brother, and, oh! parents, from the land of light and gladness,

The sweet voice of the dear one shall sound amid earth's gloom, I am waiting for you always, in the land that knows no shadow,

In the house of many mansions, and for you there is room. I will watch about your spirits, I'll guard you in the night-time,

I will follow all your footsteps in the changeful hours of day, And, till you cross the portal to the life which is immortal,

I will be your guardian angel, and will help you all the way. In the land that knows no shadows, over life's far emerald meadows,

Where flowers are always blooming, and the laughing waters fall, I will wait for father, mother, and the darling brothers,

And all the other dear ones till you answer to God's call. When your hearts are blindly weeping o'er the loved, not dead, nor sleeping,

O! could you hear our voices, and see our radiant eyes, And feel our love descending with your deathless being blending,

All your sorrow would be ending in a loving glad surprise. 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 add to the communications which they are able from time to time to give through my organism, but select some that I may report as given through other mediums, whose names will be given with their communications. H. T. C.]

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 XXI CONCLUSION

We are aware that few of our readers will fully comprehend the reasons which prompted us to give our private narratives to the world. There is a law in relation to this, which will be better understood as you progress and become unfolded in your interior natures, that requires this for a certain phase of development. Concealment and compromise will only pass away when mankind learn that their highest good, and their most satisfactory advancement depends upon confession of all our acts to those whom this will bless. We are aware that this book will be received very differently by different individuals; a large class will treat it with indifference."

"There are those among Spiritualists, who will feel exceedingly irritated by it, and expend a great amount of bitter invective and slander towards us as spirits and our mediums, all of which will be entirely harmless to us, but sooner or later recoil upon those whom we willingly forgive because, in their ignorance they know not what they do. Those who can not receive these things would do well to wait till time shall manifest what is true. It is a matter of regret that so many, who have entered into the ranks of Spiritualism, have failed to realize the fact set forth by Arago, 'That he is a rash man, who outside of pure mathematics, pronounces anything impossible,' forgetting that life is progressive and truth is constantly being unfolded to those who seek it in a proper manner."

"Like the theologian they set down stakes, and pronounce those things impossible which do not come within the limits prescribed by their beliefs; such persons may be come quite as dogmatic as the church member, and, perhaps, without knowing it, lay the same barriers in the way of the reception of truth for themselves and those around them, whom they influence. Such is the tendency of the human mind in its present infantile condition, and there are those who imagine that incredulity is a mark of wisdom, while, in fact it is even less to be respected than the opposite extreme, credulity, for this, by accepting those things which are not-true, furnishes an exercise for the mind in ridding itself of those things which will not bear the closest scrutiny and investigation, while it receives many truths which the other condition precludes. We do not advise either of these extremes, but that beautiful road which lies between the two, which neither rejects nor receives anything until satisfactory evidence is given, and which is ever willing to receive evidence and examine it with calmness and serenity, neither exulting over its rejection or its reception, but being thankful for the power of discrimination, by which alone the truth is possibly received. There is another class, and we are conscious that it is a large and rapidly increasing one; who will receive this book with gladness, and accepting the truths which it presents, will be profited thereby. We respect and appreciate these, and would say, that it will be our aim, as it has been in the past to labor for the presentation of the truths which are revealed to us from time to time. While we have no condemnation for any 'malice towards none and charity for all,' we will continue our labors, and do all we can to bless spirits in the form and out of it."

Communications Through Katie B. Robinson, of Philadelphia.

MRS. ELIZABETH WILLIAMS TO HER MOTHER.

Mr. W. was assisted by White Feather, who says, in answer to a question, Yes, I have seen Mrs. Williams. I found her with the old lady, very pleasantly situated, thinking of the loved ones at home, feeling that they mourn for her absence, calling her often to the evening circle. Tell them soon she will return, and tell them of the beautiful home where her spirit has found rest. Say to her mother her darling lives, and has realized that the change

called death is a most beautiful one; that she was received with rejoicing in the world of spirits, which was much more beautiful than she had expected, that her spirit felt, as it was borne away to the better land, that she was in some fairy dream land."

"Oh! how patiently, dear mother, your loving child will wait on the shore when the angels will open for you the door. Yes, dear mother, as you come near the dark river, your angel child will be near, and will sing a song of welcome and of love that shall lull you to sleep without fear as you come to your home. Dear mother, I shall tell you of the beautiful things I have seen that the love of God has given to earth's children; and the light he has given to open their eyes so that they shall see that when the form is laid aside they will be ready to enter the beautiful home that has been prepared for them by the loved ones who have gone before them; a home where mother and child, and all the loved ones shall meet in blissful joy, knowing that death, or sickness shall never part them any more. For your patient watching, mother, for your undying care, your daughter feels ever grateful, and with love unfeeling, I wait upon this beautiful shore to meet you in the land of the blest. Oh! mother, I have met many of our own dear friends here, those who loved you while on earth, and who love you still."

"My reception was so plain and beautiful, so true to my needs; I found such a quiet spirit of repose that I rested in perfect peace. I should have come before, mother, only my mind was much occupied with my duties here in my beautiful home, and I have not found the right medium. My prayer goes up constantly that I may be able to show myself to you, mother dear, and prove to you that I still live and am happy, and that our love in this sphere still continues and is stronger than on earth. I want you to know, dear mother, that I am your watchful guardian angel, and I am near you all the time. Ere long you will lay aside the old body and come to live with me in the beautiful home, the mansion that I am preparing for you. Never think of me, mother, as far away from you, for I do not want to go, and I rejoice to be permitted to be with you in all your lonely hours. Oh! dear mother, I would have you always feel that I am by your side, ever watching, ever striving to cheer and comfort you. May God bless you, and may the presence of his loving angels cheer you through the remaining days of your pilgrimage on earth."

Spirit Cures.

Mrs. A. H. ROBINSON 180 Adams St., Chicago.—Having heard of the wonderful cures with spirit prescription through your mediumship, I take the liberty of laying my wife's case before you, hoping she may be cured. My wife has a cough which troubles her very much at times; she has also pains under each breast, but that under the left breast is the greatest, extending, at times, through to her left shoulder. She is also troubled very much with head ache. My wife has been troubled with these diseases about one year. I here inclose three dollars for prescription, also a lock of her hair. Respectfully Yours, L. YARWOOD.

Oregon City, Oregon, August 15, 1874.

Mrs. Robinson diagnosed and prescribed for the case and here is the first report, ten days after commencing to use the remedies prescribed.

Mrs. ROBINSON, DEAR MADAM—I received your diagnosis and magnetic papers, and have had them on ten nights, and have also taken the medicine you ordered. The pain in my breast is all gone. The pain in my head is not quite gone, but my head is much better. I suffered from a sickling in my throat every time I coughed—that is all gone. My cough is also a great deal better, but not quite cured. I can sleep much better. I have not taken all the medicine you ordered, but I shall continue taking it until it is all gone; then I will write to you again, and let you know the result. I cannot close this note without thanking the spirits, through you, for ordering the prescriptions that have done me so much good. Yours Truly, LIZETTE YARWOOD.

Oregon City, Oct. 5th, 1874.

RESTORED EYESIGHT.

Mrs. A. H. ROBINSON—My wife's eyes are still improving, can see nearly as far again as she could before she got your prescription. Send more magnetic papers as soon as possible. I do not wish her to be without them. I send another lock of her hair—any change you see in her eyes please notify me. R. M. CUNNINGHAM, M. D., Fremont Centre, Nemajga County, Michigan, Oct. 18, 1874.

IMPROVED HEALTH.

Mrs. ROBINSON—My health is improved very much since I last wrote to you; thanks be to you and the angels. I send postoffice order of three dollars for prescription and diagnose for my husband. Inclosed find a lock of his hair. His age 40 years. M. M. WOODMANSEE, Laport, Ind., Oct. 15, 1874.

Letter of Fellowship.

The RELIGIO-PHILOSOPHICAL SOCIETY granted a letter of Fellowship Oct. 25, 1874, to Brother Walter Mansfield, of San Jose, Cal., constituting him a regular minister of the Gospel, and authorizing him to solemnize marriage in due form of law.

The Little Bouquet Orphan's Fund.

This fund we propose to use for sending the little gem of beauty to orphans in as many different families as the donations will pay for. A. B. Johnson, Clarksville, Cal. \$.40 Who will next be inspired to a similar deed of noble charity? We shall report.

In reply to a correspondent, we would say that we think a letter would reach E. F. Brewster, the demonstrator of the Yellow Globe theory, if directed in the care of Andrew Jackson Davis, No. 24 East 4th St., New York City.

THE PROGRESSIVE LYCEUM OF CHICAGO holds its sessions in Good Templar's Hall, corner of Washington and Desplains, etc., every Sunday at 12:30 p.m. All are invited.

TWENTY-FIVE CENTS pays for the RELIGIO-PHILOSOPHICAL JOURNAL for three months, for new trial subscribers. Please send in the subscriptions \$1.50 pays for this paper one year, \$6.00 yearly subscribers.

Iowa State Convention.

The Sixth Annual Convention of the Iowa Spiritualists was held in the Universalist Church, Des Moines, on the 9th, 10th and 11th of October—Edwin Cate, President, in the chair. The weather was fine, the delegates numerous and the attendance from the city larger than ever before, showing an increase of interest from year to year. People of wealth and culture are not only accepting the glorious truths of the new dispensation for themselves, but are coming out in open advocacy of the Spiritual Philosophy and joining the few who have struggled so long and earnestly, through evil as well as good report, to extend the knowledge of angel communion and hasten the coming of the kingdom of good on earth.

The speakers present were Warren Chase, R. G. Eccles and Dr. Maxwell, of Chicago, whose peculiar phase of mediumship seemed to please and interest everybody, answering all questions propounded by the audience distinctly and clearly. He described a large number of spirits, the most of whom were immediately recognized.

Dr. C. P. Sanford, Mrs. H. Morse, Capt. H. H. Brown and O. H. Godfrey, State Missionaries, were also present as regular speakers. Several others took part in the exercises, among them J. W. Kenyon, late of Madison, Wis., whose remarks on spirit healing were exceedingly interesting. The lectures were all good, and the variety kept up the interest, each speaker seeming to out-do himself on this occasion. Every one must have received at least a crumb and many a feast.

The Missionaries reported the cause everywhere on the advance and the people earnestly seeking for truth. The following resolutions were presented by the committee, J. P. Davis, Chairman, and passed by the convention:

Resolved, That we know of no sanctification but that which inevitably results from obedience to the physical and mental laws of our being, and that when a violation of these occurs, God has not, and man can not, institute atonement for the same except through return to said obedience and a settlement with the injured parties to the uttermost farthing. That although this is wholly and radically unorthodox, it is, nevertheless, strictly in harmony with the teachings of Christ. The human soul finds its highest expression and deepest awakening in reaching out toward divine perfection in word or thought with an earnest desire to appreciate and grow toward it.

Resolved, That in all countries where the church has administered the government, it has made it a despotism; that more blood has been shed to enforce religion than for any other purpose; therefore, every friend of republican government and of his race should earnestly labor to prevent the union of Church and State, now projected by a large and influential portion of the Protestant Church of the United States.

Resolved, That one of the best features we find in the teachings of spirits, past and present, as found in the Bible and elsewhere, is in the fact that they have not been made to conform, as religious teachings are too apt to be, to the opinions and prejudices of the age in which they are given, and is one proof of their spiritual origin; that while all classes of spirits can return to earth and to some extent impart their views, be they good or bad, to the mediums whom they partially control, nevertheless it is our opinion that the most of the teachings are promotive to the welfare of humanity, of peace on earth and good will to man,—and that to bring about this state of affairs, this convention deems the legitimate work of everybody.

Resolved, That we are for woman suffrage, because it is her right as it is man's, that we will labor for her equal right with man to choose her calling and to receive her services the same that man does.

Resolved, That the evil and crime of intemperance demands at our hands strong, earnest work to roll back its tide of ruin.

Resolved, That home-life built on true, monogamic marriage is a sublime community of interests consonant with the highest humanity and socially, that earth or heaven can need; inasmuch that it equally cares and provides for all, and equally loves all its members; that this beautiful humanity lived in the family from childhood up, will expand into a broad, universal love, that shall embrace the whole race; that we recommend as a cure for the social evil, continued courtship of the marriage of the husband and wife with each other, and an increase rather than a diminution of the tender, loving attentions one to the other.

R. G. Eccles asked, and was granted permission to read the following resolves: 1st. That our central and unitary idea is future life and communion with the so called dead. 2nd. That we are in earnest search for truth, nor will we reject the sacred gem whether it comes from the purlieus of iniquity or the courts of holiness. 3rd. That our aim is the elevation and purification of humanity. 4th. That every man and every woman in our ranks may believe as he or she pleases, so far as other Spiritualists are concerned. 5th. That we reject as unchristian, ungentlemanly and malevolent the attempt of the so-called orthodox world and others, whether inside or outside our ranks to force upon us as individuals, any doctrine we have not individually avowed. These resolutions were enthusiastically received, but no further action taken.

Resolutions of thanks were also passed to the officers of the past year, to the press, to the Universalists for the use of the church, to the friends in Des Moines, especially the ladies, for their more than generous hospitality in entertaining all guests to the convention. The officers for the ensuing year, are: President, Edwin Cate, Anita; Vice-Presidents, C. J. White, Jefferson, Mrs. M. E. House, Winterset; Secretary, Mrs. J. Swain, Fort Dodge; Treasurer, W. W. Skinner, Des Moines; Trustee, Mrs. Mary C. Turner, Colfax. Adjourned sine die.

MRS. J. SWAIN. Sec'y I. S. S. Ass.

companions and remarked that she had just seen Mr. N. pass the window. Mrs. N. at once looked out but could see no one near. Towards evening Mr. N. came home and on being questioned said he was two miles distant at the time indicated by Mrs. W. The matter was passed by and other subjects occupied the remainder of the evening.

After Mrs. W. and my sister who slept with her had retired, Mrs. W. stated that the cause of her sudden fright had been the appearance of her husband at the window beckoning her to him with his head, and that the story of having seen Mr. N. was a little fiction she had invented to avoid inquiry into the real cause of her alarm.

Some three weeks after the event related, Mrs. W. was taken sick with dysentery, when she reminded my sister of the apparition and repeated what she had said at the time, that she knew he wanted her, and declared that she was now going to him. She became gradually more and more feeble, and after about two weeks of rather painful illness, during which time she declined taking most of the remedies prepared for her, and continued insisting on dying, she opened her eyes and gazed with a smile as at some person beyond those about her, and gently left the form. The physician who attended considers her a remarkable case, and can assign no other reason for the fatal termination of so manageable a disease in a patient of so good constitution, than the fact of her utter determination to go to her husband.

Obituary. Passed into higher life, on the morning of October 11, 1874, Mrs. R. G. B. Whiting, aged 53 years. Mrs. Whiting was born at Abington, Mass., in the year 1801, had long been a resident of this village, and was greatly beloved for her many estimable traits of character. Amiable, social, and benevolent, she won the respect and esteem of all. Having lived to a good old age, she passed quietly and peacefully into spirit-life, leaving only one child, Miss R. Augusta Whiting, who has by this great bereavement the sympathy of many friends, who extend their love and sorrow for her lonely condition.

The funeral services were conducted by A. B. French, of Clyde, O., assisted by Mrs. Nellie Davis, of Massachusetts. Sister, mourn not for thy loved one Who have crossed the golden strand, They are chanting sweet music, Greetings from the Summer land. Mourn not, though thy coming future Seemeth lonely, dark and drear, They are near thee, to direct thee, With their angel presence dear.

THE CEREMONIES AT THE HOUSE. Services opened by singing "The Land of the So-called Dead," (one of A. B. Whiting's musical compositions). Miss Nellie Davis, of Massachusetts, then read a beautiful selection from A. J. Davis, beginning, "There is no absolute loss in the universe," and added a few remarks in the same strain, speaking of death as not the foe, but the best friend of worn-out humanity, opening the gateway to immortality.

The choir then sang a piece of Mr. Whiting's from the "Spiritual Harp," entitled, "I am waiting only waiting." Mr. A. B. French, of Clyde, O., followed, taking for his theme the question "What of the great beyond," giving a beautiful sketch of his idea of the future life as a life of activity, the real life of which this is but the foreshadowing. He said, I will not spend time to-day in arguing the soul's immortality. Each link removed from earth and joined to the angelic chain strengthens our firm assurance of another life. But the question of what and where that life is, is the one above all others calling to our hearts for an answer. Looking abroad over the vast old Bible of the universe, which infinite wisdom has outspread before us, we see in all nature a beautiful adaptation. The light that falls from distant stars, the mild beams of the moon, the bright rays of the sun, are each adapted to that wonderful organ the eye. In like manner the vibrations of sound to the structure of the ear, etc.

The fish that sport in brook, river and sea have an organization, fitted to their element. The birds are surrounded in turn with a rare element, adapted to their life and enjoyment. But what does the fish in the world in which it dwells know of the world above in which the bird flits and trills its matin song? What does the bird dwelling in its native ether know of the still higher world of humanity? So, though we, with our finite sense can not grasp the reality of immortal life, only as we bring it down to limitations of time and space, yet we can safely rest assured that it will be a life in all respects fitted to our needs and highest aspirations by the same infinite wisdom which has so arranged that which we see and comprehend in the present. Nor need we fancy it removed beyond the farthest star, thinking so to place it beyond the bounds of matter and space. Science tells us that there is no region so remote that it is not provided by space ether. Rather let us learn from nature, as well as direct testimony, that the angels home lies close about us only imperceptible to the outer senses by reason of their adaptation to the grosser external life. I believe this. I believe, too, that the life beyond is a life of activity. Love, ambition, the energies that belong to the immortal part of man can not die. They must then call still for their appropriate expression. The poet is the poet still. The artist will not lose the faculties that made him such; but in the home of the soul those God given faculties shall grow and expand in divine power and beauty. So of her who has just passed. She is the mother still, still the friend and benevolent lover of humanity.

Jesus said, in one of his talks with his disciples, "In my Father's house are many mansions, I go to prepare a place for you." So I believe one of the dearest pleasures of the arisen spirit, is in preparing for and welcoming home those left awhile on earth. How tenderly does the earthly mother watch for the home coming of her absent child, how carefully prepare all things to receive and bless the loved one. So does the angel mother, the angel father, brother, sister, child, wait and prepare for the coming of their loved ones up the shining stair.

He closed with a touching presentation of sympathy and comfort to the bereaved. "O Hear my parting sigh," was sung in conclusion. Letter from J. L. Potter. BROOK JONES—Will you please allow a "brainless newspaper scribbler" space in your paper, to correct a gross misrepresentation of his statements by Bro. T. B. Taylor, in an article headed "Muddy Water," in JOURNAL of the 10th of October. "I can not come down out of the pure, bright, beautiful atmosphere in which I strive to live day by day, endeavoring to maintain purity of body, mind and spirit, to paddle in the muddy water that Bro.

Potter, like a cuttle fish, has stirred up, through and out of which he expects to make his escape from a dilemma in which he has involved himself." The facts are these: I am not in a dilemma at all, neither is it theinky substance emitted by the cuttle fish, that has so muddled the water, but rather the high and lofty tumbling of Bro. Taylor, when he defined his position on "free love," sticking both of his feet fast in the mud when he penned the following: "All love is free that is not forced—not compulsory," again, "No one can be forced to love another." Brains always make their mark in the world. So Bro. Taylor's plunging and diving to get out of the meshes of his own statements, has muddled the water terribly, and like the wolf in the fable, he wants to throw the blame on me. In his article he says that I say, "It was not any suspicion I had that he was not sound on the social question, that I complained of, but his inconsistency of free agency." Bro. Taylor knows that the question under discussion is "free love," and not "free agency," hence the above quotation is wholly false, and he knows it. The point made against him was in words from his own pen: "All love is free that is not forced, not compulsory." Again, "No one can be forced to love another." It must be kept before his mind, for he does not realize that there is a palpable contradiction in his statements regarding love.

I wish he would come down from his high exalted position, just long enough to reconcile the inharmonious of the above quoted statements. If he would not talk quite so much about "hogs" and "old women with hands under aprons brainless people and newspaper scribblers," he might put himself on record so we could comprehend the wisdom of his logic, for he ought to know that we unfortunately are very sensitive over such points. It is not really bad enough to be a fool without having a man of brains tell us we are so, and right here let me say that if by getting up to the point occupied by Bro. Taylor, would make me falsify my opponent's position as he has mine in the aforesaid article, I can truthfully say that I never want to occupy such a high exalted position as the one he claims. As to my begging the question, perhaps he thinks I have, but I know that he has dodged the issue every time, and now most ingloriously crawls back out of the whole matter. Consistency is a jewel even when found with a man of brains. He asked, if I did not think him tainted with free love, why did I place his name in that category? The answer has been given, and I repeat it here, "All love is free, etc." "No one can be forced to love another."

This squares well with the Calvinistic idea. You can't and you can't, you shall and you shall, you'll be damned if you do, and you'll be damned if you don't. As to that category, P. B. Randolph said at the Chicago Convention that there was an orderly and disorderly Spiritualism, and Woodhull was the order. In JOURNAL of Sept. 26th, I read that C. H. Stewart, claimed in a speech at Terre Haute, that Henry Ward Beecher's intimacy with Mrs. Tilton was perfectly right. Now if Bro. Taylor is not tainted with free love, why does he speak of himself in the same category with the above named gentleman? I hope he will rise and explain. Read his words in JOURNAL of Oct. 10th. I do not wage war with any one, but I do claim the right to review others' speeches and published statements, even though they be the labored efforts of men of brains—and no one can deter me from doing so.

Circular from Rev. J. H. Harter. AUBURN, N. Y., Sept. 15th, 1874. DEAR FRIEND:—On the 1st day of November, 1874, will be completed the Fifty Fourth year of my journey on Earth, and Twentieth year of my Married Life. By industry and economy, self and wife succeeded in earning enough to purchase for us and two daughters, (one now 15 and the other 8 years of age), a beautiful home which was ever open to Ministers, Lecturers, Reformers and all others who wished to share its hospitalities, but by various reverses brought upon us by persons and influences beyond our control, we have lost our home and other property, besides being heavily in debt, and not able to meet the claims that in these close financial times are pressing upon us. Under these circumstances, dear friend, do I send you this circular, with prayers that you and others in your vicinity will receive it with favor; and on or about the first day of November, 1874, make us such donations, birth-day or wedding presents as your willingness and ability "will admit without material injury to yourself and family," it being understood that the proceeds shall be faithfully and judiciously expended towards securing a home for Mrs. Harter, who with cheerful heart and active hands, has done so much during our dark and severe trials to keep sunshine and joy in the family circle.

Please have the kindness to inform me at your earliest convenience by mail or otherwise, what or how much may be expected from you about the time above mentioned, that we may live in the joyful anticipation of the "good things to come." I am still in the field as Preacher and Lecturer on various reforms of the day, and if desirable on your part, will lecture for the donations or presents you may be pleased to make. Yours truly, J. H. HARTER. No. 4, School St., Auburn, N. Y.

Voices from the People.

MIDDLE GROVE, ILL.—Wm. A. George writes.—We appreciate the worth of your valuable paper, and thank you for the leniency with which you have dealt with us.

PLAINFIELD, VT.—Willis Lane writes.—Some one sent me your paper three months which I was highly pleased with. Please find inclosed remittance for one year.

WASHINGTON, D. C.—George White writes.—You have done well, though almost alone in your defense, as an editor, of social purity—not afraid of losing your patrons, you have stood the shock of battle manfully.

PLEASANTON, KAN.—H. H. Seymore writes.—The JOURNAL is a feast to me every week, and I should miss it very much if I had to do without it, therefore I do not mean to get very far behind in paying for it.

PRAIRIE DU SAC, MO.—Mrs. W. S. King writes.—Having just read in the RELIGIO-PHILOSOPHICAL JOURNAL of Oct. 3d, some remarkable cures that have been performed, I was impressed to publish to the world what I have kept so secret, that but a few of my own friends have heard of. I was investigating the subject of Spiritualism, and was afraid of it, afraid of being led into error, and so I prayed to God to keep me, while investigating, from falling into this Satanic delusion. Early one morning, before my aged mother had risen, I had read a chapter in the Bible and had knelt down, when a still small voice said to me, "You are wanted down stairs." I arose and went down. My mother had risen and was about the room. She spoke to me, and told me what I must do, and said, "I must go to bed." I perceived that she felt strangely, and looked unusually ill. She did not tell what ailed her, but I went to her and laid

my hands upon her head; in a few seconds she said, "It is all gone, I am perfectly relieved." She had had two apoplectic fits, and the third and last one was coming on when I laid my hand upon her head.

CLARKSVILLE, TENN.—John H. Pearce writes.—I see by the Boston INVESTIGATOR of Oct. 7th, that the Holmes mediums, at Blissfield, have turned out frauds. "Katie King" was captured in the person of a young man, their nephew, by a committee left outside to watch. The BANNER of the 10th inst., mentioned that they had returned to Philadelphia for "better conditions." No wonder, if the INVESTIGATOR item is correct. You have never been slow to my knowledge in giving such cases our airing, for which I like the JOURNAL. The article may be a lie, hatched by the opponents of Spiritualism; but that no matter—whichever way it is, should be investigated and the result given to your readers. The article referred to is being extensively copied by the secular press, and will be a damper on many new investigators like myself.

We have assurances from Dr. Child, of Philadelphia, and Robert Dale Owen, that they are excellent mediums. They may be inclined to "trick." If so, they should be carefully watched, and if caught in practicing deception they should be promptly arrested, tried and convicted on the testimony of good substantial Spiritualists.

LOUISIANA, MO.—Mrs. Mary DeGroot writes.—The star of spirit communion is still on the ascendency here in Louisiana, and many deep thinking and earnest investigators are slowly working their way towards truth, and a certain knowledge of spirit communion and immortality. As the philosophy of Spiritualism has but lately come to our little city, there is a dearth of mediums, but there are several undergoing development, and we hope soon to have good manifestations. Several families are holding circles for their own private investigation, and so far the results are extremely good. But patience seems to be one of the essentials needed in the process of development. The manifestations are so crude and are evolved so slowly that many become discouraged and give up. The words of Jesus, "Many are called but few are chosen," seem to be peculiarly applicable in this case, and I think calculated to show the lack of purpose and persistence on the part of the mass of mediumistic persons, who might by perseverance and strict attention to the rules of spirit communion, become good and useful laborers for the good of mankind. The JOURNAL is a great favorite here. Ours is very often borrowed by the neighbors, who like to know what is really going on. But what is best, it has effectually taken the stain of free love from the pure white banner of the Philosophy of Life. Brother Jones, yours is a most glorious mission, and well do you fill it, and although many dark insinuations are hurled against your fair name, yet our own intuitions tell us you are true, and we bid you be of good cheer, for the angels keep watch over you and will stand by you, as also will your friends in Louisiana.

NEWBURN, N. C.—E. W. Carpenter writes.—I have sent you over forty subscribers for the JOURNAL from this city, which paper I trust you will continue to mail to me. I should feel lost without it. There is a deep interest manifested here among a respectable portion of the people, who are very desirous to have an opportunity to investigate Spiritualism, and would do so were a first-class test and healing medium to come here, who, it is thought, could do well in possession of a high order of mediumship. The hard times makes the people feel very poor notwithstanding the necessities of life are very cheap here, including oysters, clams, fish, fruit, vegetables of all kinds. The best of oysters are from fifteen to twenty cents a quart, the best of fresh fish from ten to twenty-five cents a bunch; sweet potatoes from forty to sixty cents per bushel; other products at the same rate. Unimproved land, rich and heavily timbered on our rivers, is from one to five dollars an acre, rich improved land in this county, near market, from five to twenty dollars an acre. Hogs rent from ten to twenty dollars a month. The climate is the most delightful the world affords, and equally as healthy as any other, being a medium between the North and extreme South, producing about all the products of both sections. The colored element predominates in Eastern North Carolina, being industrious, orderly and law-abiding, which section is remarkably free from crime. It is the most favored section of the country, from whence the Northern markets can be supplied with early fruit produced on the same land, being two crops a year. Those desirous of locating in a law-abiding section of the South, may need this information.

OSBORN PRAIRIE, IND.—Mary Thomas Clark writes.—The truly meeting of Progressive Friends in this place, is just over; a full attendance and good attention, through the two days. The cause of Spiritualism is progressing here, and wherever I go I find progressive ideas are working their way, especially among the young. The worst enemy we have to cope with is Materialism. I believe it is good for us to have something to struggle with—it keeps us from becoming too idealistic. The speakers present were John Brown, M. D., A. L. Whitcomb, M. D., and Mary Thomas Clark. The following embody the proceedings of the meeting:

WHEREAS, We the members of P. F. Church, meeting in Osborn Prairie, believing it best to state our position on the great question of the day, do hereby:

Resolved, That no marriage is true, save that which is based on pure, mutual love; also that promiscuity is antagonistic to both love and purity.

Resolved, That we consider the union of one man and woman, true marriage, and binding alike on husband and wife.

Resolved, It is our especial duty to educate ourselves and our children, to think freely and conclusively on all subjects, in order to do so fully, time and place should be selected to meet and talk freely with our children and each other on all such subjects as shall seem of importance to educate and elevate.

Resolved, That we believe the Gospel of Life and Immortality, should be preached to all mankind. A marriage in accordance with Progressive views was solemnized here, within a few days of the meeting. Bridegroom and Bride were charged to bear and forbear, and reminded that a pledged word was sacred, and should be so held by man as well as woman. The ceremony was by a woman, Mary Thomas Clark, Elder of P. F. Church. Much holy horror was expressed by orthodoxy.

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The Great Tidal Wave.

The great struggle between truth and error, between love and lust, between theology and science, in short, between the darker teachings of the past and the dawning light of the future, has already commenced. Heaven itself seems to be aroused and is pouring down upon the earth glorious influences, wonderful exhibitions of power, proving overwhelmingly the future of human existence and handing over to man the keys of a higher and nobler life.

In various parts of the East and West, as well as in some parts of Europe, the spirits are materializing themselves even in the light, and proving that right in our midst are immortal and marvelous beings who understand a higher chemistry than earthly scientists, and who can so clothe their own invisible forms with visible materials, that their earthly friends may see them and recognize them as the loved ones who have passed on before.

On last Sunday evening Mr. Peebles gave an exceedingly interesting account of what he had just been witnessing at the home of the Eddy brothers, near Rindland, Vermont. In their childhood they often saw spirits and played with them, and when they went to school such mysterious rappings took place that they would be punished, and finally had to leave for the sake of peace.

When you read this article, resolve at once to make an effort to extend the JOURNAL'S circulation. Tell your friends that the articles in question would make a book, if in print, that would cost not less than one dollar. They will receive all the information contained therein, besides other valuable matter in the JOURNAL for three months, for twenty five cents.

Just think of the amount of good you can be instrumental in doing, by being prompt in enlarging our subscription list. The information imparted in this series of articles, is of a character that should be known by all the children of earth.

Have you not a relative or a dear friend whom you wish to do good?

Do you not want it said that you have been instrumental in introducing to some one a KNOWLEDGE OF DEATH?

In all its varied and complicated details? Is there not some one in a distant town, county, or State, that you wish

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If so, send him the JOURNAL during the publication of these articles. We desire

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If present subscribers do their duty, do as they would like to be done by, we shall have at least that number, thereby be enabled to do a vast amount of good. The introductory articles in question will contain the following:

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The items above given convey no adequate idea of the extent of the contemplated series of articles. Death in all its variety of phases is vividly pictured, and the information imparted can not fail to have an elevating and moralizing influence. During the publication of these articles, we desire, as we said before, for the JOURNAL to go forth as a Missionary of Light, to illuminate the world, and to accomplish that, we request the hearty cooperation of all our subscribers. Be prompt in your action, and within one month our subscription list will be increased at least 100,000. Indeed, during the next six months, we should send forth at least 500,000 copies of the JOURNAL, with their living truths to feed the hungry people.

All expect to travel the Pathway leading from the Earth to the Spirit World. All of our subscribers should now, if ever, be actuated by a unselfish spirit, and see that others subscribe for the JOURNAL. Take this paper with you; visit every Spiritualist whom you know; show it to every business man and church member. Those who are feeble in health, present the contents to them, for the facts to be published will be of especial value to them.

If you know a mean selfish man; one whose soul is locked up in self, he should read the account of the death of a miser and his entrance into spirit life.

If you know a man who is a confirmed inebriate or who is drinking to excess, he should be made familiar with the death scenes of a drunkard, and the effects of his debaucheries on the spirit. Temperance advocates should make a note of this.

If you know of any persons contemplating destroying their life, you will be doing a grand good deed by sending them the JOURNAL, for the effects of suicide on the spirit is vividly portrayed.

Indeed, the facts to be presented, will be invaluable in illuminating the minds of the people on a hitherto mysterious subject. We say that now is the time to do good; to accomplish a great work through the instrumentality of the JOURNAL.

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We must have our pay from such delinquent subscribers. For years we have sent them from week to week the best paper published in or out of the ranks of Spiritualism, and yet a certain class seem to think we can wait on them eternally. To such we say emphatically you are mistaken. That which we promise, we perform; we promise all such subscribers to send our bills to a collector in their county within a few weeks if not sooner paid. There is a time when forbearance ceases to be a virtue. Please remit by postal order, or registered letter, deducting the cost of so doing from our account. Anyone can calculate how much he or she owes by the memorandum which accompanies each paper, and which is fully described in the first column of the fourth page of this paper.

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Or the Pathway from Earth to Spirit-life.

We shall commence the publication of a series of articles in the JOURNAL next week, bearing the above title. Death (so termed) is an event that is sure to occur at the end of our earthly career, and the phenomena connected therewith, when critically and carefully examined with the clairvoyant eye, is especially interesting. Connected with this transition from earth to spirit-life, there has always been more or less superstition. In ancient time particularly, the inhabitants could not for a moment contemplate this change without fear and trembling. Since the birth of Modern Spiritualism, however, death has been to a certain extent robbed of its terrors.

The object of this series of articles is to enlighten the minds of humanity in regard to death in its various phases, and let the world know the views of advanced spirits in reference thereto.

We wish to make the JOURNAL a Missionary of Light, more especially while these articles are being published, and in order to accomplish that end more fully, we desire 500,000 trial subscribers. We believe, too, that we will secure that number. Let each one of our present subscribers interest himself at once, in procuring trial subscribers, in order that the world may be illuminated with light in regard to the transit of the Spirit from earth to the Summer-land.

When you read this article, resolve at once to make an effort to extend the JOURNAL'S circulation. Tell your friends that the articles in question would make a book, if in print, that would cost not less than one dollar. They will receive all the information contained therein, besides other valuable matter in the JOURNAL for three months, for twenty five cents.

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Thousands of our readers are familiar with Mr. Watson's writings on matters relating to Spiritualism, and while this volume is devoted to another object it will no doubt be read with interest and profit by many who have followed him in other fields of thought and experience. We can not do better than to quote from the authors preface:

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"On the 21st of June, 1873, there sailed from New York the steamships Victoria and Canada, with Cook's Educational Party, composed of about one hundred and seventy persons, from over twenty different States. The Victoria was bound for Glasgow, Scotland, the Canada for Liverpool, Eng. It fell to my lot to go on the Canada, leaving one hour after the Victoria.

"Having been solicited by the editor of the Memphis Avalanche to write sketches of our trip, I complied with his request, writing hastily, as only I could under the circumstances. Having been requested by many—in whose judgment I have confidence—to get the letters of several other gentlemen, who wrote for other papers, and publish them all together. They are from noted ministers of the Presbyterian, Baptist and Methodist Churches—and some from ladies—all of our party, though belonging to different sections, into which we divided at London. By this arrangement we saw more of the country, thus giving more variety and interest to them. The Presbyterians can read what the Rev. T. W. Hooper, of Lynchburg, Va., has to say of Europe; the Baptists can read what the Rev. A. B. Whipple, of New York, says; while the Methodists can read how Rev. C. W. Cushing, of Massachusetts, tells what he saw. The writer gives a running sketch of how he saw things.

THE IDENTITY OF CHRISTIANITY AND MODERN SPIRITUALISM. By Eugene Crowell, M. D., New York. C. W. Carlton & Co., publishers.

This work is dedicated to all liberal minds in the Christian churches who are disposed to welcome new lights on the spirituality of the Bible, even though it may proceed from an unorthodox source, and who dare weigh and consider, even though they may reject the claim therein made for the unity of the higher teachings of Modern Spiritualism with those of early Christianity. It is a valuable work, for the author draws two parallel lines, one representing Primitive Christianity, and the other Modern Spiritualism, and he connects therewith manifestations identical in character, and therefore fairly establishes what he desires. We regard the work as most admirably adapted to aid in spreading broadcast the truths of the Harmonical Philosophy.

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ONE YEAR OF SCIENCE is the title of the TRIBUNE Extra, No. 21, which records the doings of the important Scientific Meetings of the year. Price, 25 cents. Address: THE TRIBUNE, New York.

SMIFFLIGATION. Philosophy of God's Business, or General and Human Magnetism. The Central Law. By Edwin N. Cowdery.

There are many ideas advanced by Mr. Cowdery worthy of consideration.

Dr. J. K. BAILY has been delivering several lectures in Vermont.

Mrs. ANNIE SAVERY, of Des Moines has entered the Law Department of the State University.

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OUR THANKS are due to those who have so promptly responded to our call for payment of arrears—all others are expected to follow their example, unless they have had their crops destroyed by grasshoppers, or been burned out.

E. ANNE HINMAN speaks at Granville Corners, October 25th, and at Bastonville, Vermont, November 1st and 8th. Would like to make further engagements in Vermont and New Hampshire or elsewhere. Address West Winstead, Ct., box 223.

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Mrs. E. A. Blair, Spirit Artist and Test Medium, has located for the Winter at 707 West Madison street, Chicago, Ill., where she will receive calls. Hours from 9 A. M. until 4 P. M. She is a most estimable lady, a splendid Spirit Artist, one whom it will do the skeptic, as well as the confirmed Spiritualist, good to meet.

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Southern outrages are frequently mentioned in political newspapers, but we see few of those papers calling attention to the fact that there is an Association chartered by the Legislature of a Southern State for the purpose of building a Masonic Temple in the city of Norfolk, Va., by giving a Grand Gift Concert on the 19th of November next. This Association in endeavoring to accomplish its object, knows no North, no South, no East, no West, so far as the opportunity it desires to afford to all a chance to secure a fortune. For particulars of this enterprise, address H. V. Moore, Sect'y M. R. A., Norfolk, Va., or Branch Office, 78 and 80 Broadway, N. Y. City.

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