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

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spiritualism in migh life.

Russian Spiritualism, and Exporionces Connected Therewith.

BY JESSE SHEPARD

Third Article,

I must find time to mention a seance at the splendid Chateau of the Grand Duke Constantine, which lies in a beautiful spot near Pove-loski. I had been busy in St. Petersburg till rather late in the summer, and was anxious to visit this famous' summer resort of Russian Grandees; accordingly I accepted an invita-tion from the Princess B—fi to go out and spend some time, give concerts, see the sights of the place, rest from my labor, and listen to the grand orchestra of the great Strauss. The first seance was held at the county seat of the Princess, a charming house surrounded by pines and graced by a garden of etherial loveliness. Here, as every where else in Russia, I found the theory of the Allan Kardec school accepted as a basis of spiritual truth, and I went there with my mind made up to listen to and witness the same manifestations which regaled my mystified senses at the General Jourafaki's not long before. The medium was a Bignor Tanni, from Rome, but who had been in the the service of the General for a long time, and who was thoroughly saturated with the strange peculiar ideas, notions, and methods of his teacher. For the first evening the conversation was all on "obsession" and "possession" and the like subjects. Nothing else was talked of. It seemed to me to be the all was talked of. It seemed to me to be the all prevailing theme with those people, and I could hardly hold my peace while listening to such trashy gossip, so full of nonsense and absurb philosophy. "When a man does foolish things," said the medium, "he is possessed, but when he does wrong, then he is obsessed," and so the medium talked, positive and sure he was right and every one else wrong. he was right and every one else wrong.

The Princess, too, was inclined to believe much as the medium did, only she was a little more liberal in her ideas of Spiritism, and left a wider margin for weak mediums, foolish

Spiritists, and unsound theories. One fine evening as we were all sitting on the terrace, over looking the garden, a powerful rap was heard inside the house, and going in, we heard more raps repeated often and with more and more vigor. This was a sign to sit for a seance, so we took chairs and sat round a table which the Princess said had been magnetized and blessed by the spirits, and which in itself held a great power. A so called evil spirit came and did much to break up the harmony of the circle, but notwithstanding this, we had several fine communications in Russian. French and German. The medium was entranced and proceeded to heal a sick child. This was pronounced to be a wonderful cure, for the child from that moment recovered The Doctors could do nothing for the child, and as it was a hopeless case, it made the cure so much the more wonderful. It was at this seance that I received the first communication from spirits, who controlled the Baroness Levin at the Palace of Paul. Both the Princess and myself felt an influence of more than usual

import.

One day while dining with a party of Russian nobles, a telegram was received which re-quested that I should go if possible to the Court at Gatchin, the second time and remain a number of days. I found it difficult to leave Poveloski just then, but made arrangements to go to the palace as soon as I had given a concert at the Chateau of the Grand Duke Constantine. Strange góssip went abroad, about this famous Chateau. They told me of queer things that had taken place there, and of curious sights and sounds that came from its fine and wonderfully built halls. Standing in the middle of a supurb pine forest, with the town of Czarski-Selo on one side and the charming summer resort of Poveloski on the other, it affords not only rest and peace to the worn out medium, but inspiration and light combined with manifestation. The Chateau was occupied by a wealthy Pole,—The Count Steg letak, and his family, who were mediumistic, and who had had some very interesting man ifestations. . The Countess was a most remark able woman and spoke English very well, although she had never been in England. spoke almost every language worth speaking, —German, Italian, Spanisn, French, Russian, and many others with a wonderful degree of proficiency. What a medium she would have made, had she been properly developed from the first, instead of being hemmed in by that wild school of Kardec's, and biased by the rig id rules and regulations of those unprogressive French theories of reincarnation and obses

The evening fixed for the concert at the Chateau was a beautiful one; all was peace and calm, broken only by the sound once in a while of a gentle breeze among the tall pines. It was one of those evenings of a clear atmosphere, which rendered the sound and vibration of music more perceptible at a distance. Every one was in expectation of a fine concert, for they had been waiting for some two weeks or more for my coming, and were impatient to hear Sontag and the other Divas of song. About fifty nobles of Poveloski assembled in the grand hall, which was immediatly in front of the Chateau, and opening with an immense door which gave it an appearance of a prome-nade more than anything else. The roof was of glass, and the floor and the steps leading up were of the richest and most costly Russian black marble, a superb material, and celebrated throughout Europe. Many said they were impressed with the surrounding, and could distinguish a power when they came into the

I received orders from the higher control, to let the Princess be seated just below the grand staircase and just outside the recess which held ataircase and just outside the recess which held the plane; this was done that all might listen to the music with the best possible effect and advantage, and without an echo. The first song was by Sontag. When the first notes were uttered, with the accompaniment played by Besthoven the effect was like magic on the assemblage of fastidious hobles, who were more or less scentical and who expected at. more or less sceptical, and who expected at first to detect flaws and errors in the style of singing, as well as the instrumental music, but they were disappointed from the beginning for never was a greater power made manifest than on that evening. All thesongs were in a foreign language to the medium, and were executed in a style which harmonized in every way to that displayed by those great artists when singing in the earth form. The music could be heard at a great distance in the forest, and through the still atmosphere the strains of inspiration went forth, so that those whose Chateaus were situated at the outskirts of the village could hear and even enjoy the singing. So great was their appreciation of that concert, that two more were arranged for in the same place. The psychological conditions there were much the same as in Baden Baden-and some other German watering places, that I gave musical seances in.

I noticed a certain element in these Russian towns and villages that was in every way French, not only in their "Spiritism," but in their modes of life—for instance, they speak French with a purity unknown even in France; it is like music itself. Their cuising too, is very like that of the French, and they dress with more elegance and richness than any other nation in the world. Of course I am speaking now of the Russian Nobility and the gentry, for were I to begin a description of the Russian Mujiks on servants, I am afraid the readers of this would not like a second.

It is a well known fact in Europe that the Grandees of the Russian Court, are the most difficult to approach of any court, perhaps, in the world, not excepting the English. things combine to make them so, not only their vast territory which extends at present far into Asia, but their natural pride, which is great.

Ever since Napoleon's retreat from Moscow, the Russians have held their heads high, and given vent to sentiments which before would never have been. It is said they received a new impetus, with the burning of Moscow, and have kept it up ever since. With an army of nearly two millions of men, Russia may yet withstand the world. I have stood by the hour and watched the passing of a greatermy, and contemplated the devastation which such men might yet make in Europe: men who have fought and endured the piercing cold of northern climes, as well as the heat of Asia and southern Russia; men who could brave the roughest fare and the hardest fighting. Such discipline I never saw in any country. The French soldiers are generally little men, but good fighters, being well trained in the arts of gymnastics, but they cannot endure the climate of Northern Europe or of Germany. The Germans are better able to brave the cold and eat the bread of strange countries than their French neighbors, but the Russians can outstand any of these in, such things, and I think when the time comes (as it soon will) they will stand fair in the field against any other power.

At the appointed time my guide came for me, and we were on our way to the Palace of Paul, the second time. There was nothing to mark the journey, more than a fine day and a beautiful view of the surrounding country between Pavoloski and Gatchin, and we arrived this time, safe and without accident or trouble of any kind. It was in the afternoon when the carriage drove up the hills into the Court yard of the Palace, and the Grand Marshal ushered me into the same magnificent apart: ments which he welcomed me to on the occasion of my first visit. There was laid out in all the elegance and taste of the most capricious Grande dame du monde, a lunch of the most inviting kind, and enough to give one an appetite and relish rarely experienced at any table. There were wines of Spain, France and Germany, fruits from all the southern climes; salads and relishes of France and Germany fish, celebrated in Russia for its rare flavor. and all kinds of preserved dishes which are caten so much in St. Petersburg. It would be difficult indeed, to see in any country under the sun a more costly and sumptuous table than that which one may often sit down to, when dining with a Russian Nobleman, for they have everything that money can bring from all parts of the world—no distance is too

far, and nothing too good or expensive to have.
On this visit I had plenty of time to walk
in the vast and splendid parks which surround the palace on all sides, and to see much that I could not see before for lack of time. With the brilliant Princess of the Marshal, I had the honor of walking in these beautiful grounds, and the Marshal himself took every pains to point out all the little marks and places of interest as we passed on. Stately bridges, spanning fairy-like streams, long avenues of pines and rare old trees, bowers and nooks where the gods might revel, winding paths of entrancing beauty everywhere, leading the wanderer blind with beauty, on and on till his senses are steeped in an atmosphere of loveliness, grandeur, and repose, and he at last imagines he has come to the country where "peace is found in calm," and life in the still-ness of death. Within these woods no one

wild bird's song and the harp that sings and never tires, among the tall pines that bend to the winds as they sweep its wild chords in the music of the air. A solemn silence haunts the place, and in it may be heard the voice of the past whispering low but clear, as it tells the wonderful tale of the years gone by, and opens the hidden book of memory to read from out its dusty and worm-eaten pages the names of the hero dead, the warrior chiefs, the melancholy troubadour, and the great princesses that lived and loved in the ald read to the second to the second loved in the ald read to the second loved in the second loved l lived and loved in the old palace when its marble halls of pride and power re-echced the haughty laugh of witty courtesans, the love-songs of gallant knights, the majestic com-mand of deep-voiced chiefs, the sad wail of broken-hearted women, the death cry of herces, and the requiems of great kings that clumber now, 'neath the shadows of glorious deeds under dust of centuries. Verily it is a place for contemplation, and food for thought may be picked up on every hand, and at every turning. This is a banquet for the clairvoyant and a feast for the philosopher. In death we find life, and in silence we may read sermons.

Not to profit by a visit like this would be a crime, and I must say that I not only felt a thankfulness at being permitted to walk over such rare grounds, made sacred by the presence of heroes, but a deep sense of gratitude for the privilege afforded me of remaining in

this wonderful place.

In the evening we assembled in the apartment occupied by the Baroness Levin and her ladies, to hold a musical searce and sit for other manifestations. This seance proved to be more powerful than the first, which we gave some time before. Many of the nobility whom I had not before seen were present, but only those who were specially invited, set at the circle for physical effects. On taking our seats at the table, I gave the names of some of Madame Levin's dear friends, followed by their full names in writing. This was done in several languages, as the Baroness was, like other distinguished Russians, a great linguist. They know although I spoke the Warsch knew, although I spoke the French language fluently as well as some Russian and Gerthe Polish tongue, which is one of the most difficult in the world, so much so, that some of the words can not be pronounced by foreigners. Then a full description of the friends were given, telling the manner of death and other highly interesting facts connected therewith. I may here say, without any selfish motives whatever, that this seance, for the giving of names and other tests, was the most successful that had ever been held in the presence of the Baroness according to her ladyship's account, and that the celebrated medium Daniel Home failed in giving satisfaction when sitting with the same persons. I say this, to show that although some mediums do not advertise and give out to the world that they have the power of giving test manifestations, they can do so with the same satisfactory results when the occasion presents itself. Much writing was given, and directions as to the health of the Empress, with other important communications which I am not at liberty to name at present. The table moved and the raps were heard in all parts of the salon.

For the Baron's benefit there came a battery of tremendous force, tarilling the sitters by its magnetic current, and literally causing their arms to vibrate, as if being shaken by an invisible body. By this time the skeptics who were present had seen enough to convince

them of the reality of Spiritualism.

About nine o'clock all the members of the court assembled in the elegant theatre which is immediately in the center of the palace, to hear Sontag, and be refreshed by the grand strains of Malibran and Catalani and Lablache. It was a splendid sight to see those beautiful women and gorgeously dressed princess, lit up by the supurb chandeliers of this regal theatre. lany on that gala night-were convinced of the power of the immortals through inspirational music alone, and were heartily glad to have the privilege of listening to the strains of those great musical spirits, now of the high-

er spheres of joy and gladness. I shall pever forget my experience on retir ing to my apartment late that night. The Grand Marshal and his beautiful princess were more than usually kind and attentive, and never let any chance pass by without giv-ing some token of their appreciation and regard to us. Lackeys and footmen and bell boys and servants and waiters swarmed the halls and corridors of the palace, some in scarlet liveries, some in powdered wigs, some in blue, and others decked off in a more republican form of costume, but none of these were allowed to lend me their service or give me their aid. It seemed that I was to be more highly honored than ever, and that I had not yet witnessed the most flattering sign of appreciation from Russis's greatest hero and proudest general. It was growing late, and some of the princes were taking their leave of the Baroness and quitting the royal supper room, when the Marsnal politely intimated that he would conduct me to my private apartment, if I felt inclined to retire. This was a surprise to me, for certainly I did not look for or expect such an honor from such a source, but I was still more astonished when the Marshal on arriving at the head of the grand stair-way, called for a wax candle, ordered it lighted, and himself led the way to my apartment up the long flight of steps. I counted at least a dozen tlackeys standing near and looking on, so that it was not for want of help that the Marshal took all the trouble upon him-

In the middle of the night I was awakened comes but those belonging to the sustere by a great noise and racket in the adjoining works, that constitute a secont—not a dog or a cat can be seen—nothing apartment, sounds as of tables looking arms ical and scientific inform stirs—no sounds are ever heard here, save the with the chairs, and of stools waltzing about pense among the people.

with the bed posts, with now and then a faint cry of terror, proceeding from some enveloped quarter as of a voice beneath the bed clothes. At last the sounds grew mightier and the pounding augmented in force, and the bed danced to a more sprightly tune. Then I heard some one running about at a great speed as if they were trying to get away, followed by a severe knocking at my door. I thought at first this must be an intrusion of strange spirits upon the privacy of an innocent and unoffending medium, but these thoughts were soon dissipated when my chamber door opened, and I beheld a young man of mortal flesh and blood, shaking and trembling like an aspen leaf. "I can not stay in that room," said ne, pale with terror—something throws the chairs about and lifts the bed up," and with this he came farther into my room. I begged him to be calm and repose nimself, and said that the noises would stop now that he had come out of the room. The apartment was one that used to be occupied in days past by a prince of royal blood, and who, it is supposed was poisoned, and died a terrible death. The young man that was so frightened was a Polish count, who had been invited like myself,

on a visit to the palace. Altogether the many incidents of this night were among the most interesting of any that took place during my year's sojourn in Russia. The next day was balmy and beautiful, and the Baroness Levin, with some other ladies and gentlemen of the court invited me to a

walk with them over the fine old bridge which spans the lovely stream immediately in front of the palace, to the islands and woods, which abound in fairy like spots, and enchanted glens. The Baroness, always an invalid, was obliged to come out in a perambulator, and while the servant walked slowly on, I ned a good chance of a conversation with her ladysaip upon subjects water we had not before spoken. Madame de Levin said she had never received such satisfaction at a seance as and had much to say about his mediumship, adding that the Russians were extremely skeptic and unyielding in their ideas of religious customs and beliefs, and that Mr. Home had had a great deal to suffer in the giving of seances in St. Petersburg on account of this ortho-

dox feeling. Books were not allowed to be printed on spiritual matters and a strict surveilance was always kept over any body of persons or sect, that bordered on mediumship. To prove the truth of this I may say that the General Jourafski told me his mediums had seen the inside of "Russian prisons" on more than one occasion, but managed to get out and commenced healing in the same manner as before.

In the six years of my stay in Europe, so full of incidents and experiences, Russia was the country of all others, where I saw the heavy law of Church and State exercised with vigor and a vengence over the affairs of the spiritual. Although I have made this article long enough, yet I have not told half that I intended when commencing; so much comes up before me when I take the pen, that I am obliged to stop and choose from among the thousands of incidents, which to write about. I hope to have sufficient time left me while traveling through the West to write of other seances, not only in Russia, but Germany. France and England.

Chicago, May 27th, '75.

Letter to a Christian Bigot.

Mr. Lewis Jones, Sr., -Dear Sir: - Yours received, requesting me to burn my books. As you profess to have my welfare at heart in making this request, it is but proper that I should duly consider before committing such an act, whether it would, or would not conduce to my benefit. I suppose you refer to those books from which I derived my present religious views, and which are not wholly responsible, since a calm and common sense view of the operations of nature, unaided by reading, will convince any intelligent mind of the falsity of the Uhristian dogmas. If all the infidel literature, as you call it, were wiped out of existence, and could never be replaced, still the everlasting hymn of nature would be chanted by a million tongues. Men would still stalk forth with their indices of character written upon their faces, and their past and future conduct mapped upon their craniums, in defiance of your dogma of free agency. And when, in the majestic trees above me, the little innocent birds warbled their notes of love, I should still learn to detest that hateful Bible command, "Slay every soul that breathes." Reason would still be left me by which to try the following texts: "Auger rests in the bosom of fools.

"The Lord is angry with the wicked every day.". "The fool hath said in his heart there" is no

"Can man by searching find out God?
It would occur to my reason, even without the help of books, so suppose that God in the first two texts calls himself a fool, and that he makes the fact still plainer by calling the man a fool who denies the existence of that concerning which his search can afford him no evidence. So it is plain that my own views could not be changed by the destruction of a few books, even supposing that no other copies could ever be obtained. It must be on account of the influence I exert upon the community that you desire the suppression of those works, that constitute a source of that historical and scientific information which I dis-

As you are a minister of the gospel, and not liable to the charge of ever having con-taminated your mind with "Infidel literature," I will give you the names of these books to. which I suppose you refer. I have a work by L. J. Tinney, which does not attempt to destroy the Bible, but only to present a common sense view of it, and consists mostly of full and accurate quotations from it and Christian writers. Certainly there can be no objection to such a book. I have some phrenological works, which teach the highest morality, and lay the most solid foundation for the physical, mental, moral and spiritual improvement of the race. I have Paine's Age of Reason and Ingersol's Oration on the Gods, in neither of which is to be found any sanction for immorality, of any depreciation of virtue or even true piety: I have some works on Mesmerism which is acknowledged by all intelligent persons to be a true science, and is productive of great physical and other benefits, when rightly understood and properly applied.

In addition to these I have a few historical

works, which certainly close the list of objectionable books. But perhaps it is against learning in general that you would admonish me. I know you Christians hold that "ignorance is bliss," that it is "folly to be wise," and that you prefer "the foolishness of Carist," to the "wisdom of this world;" but if you had been more wise, perhaps you could have answered the question I propounded to you, viz:—If God "will have all to be saved," and if he 'so loved the world that he sent his only begotten son, etc., that they might be saved," why is it that he "sends them strong delusions, that they should believe a lie, in order that they might be damned?"

You are not alone, my dear sir, in your desire that all learning and intelligence, and with them all incentives to virtuous conduct, shall be extinguished in this land of ours. That same principle of hatred and intolerance toward learning, and its adherents has animated from the one of the previous evening, and the Catholic and Protestant Churches from spoke in the most complimentary terms of the date of their origin. Who burnt the Alexeverything connected the result. She mental and the protestant of the protest future cannot nope to equal? Christians! Who seized the beautiful and talented Hypatis, dragged her from the rostrum and whipped her to death in the streets of Alexandria? Christians! Who burnt Jerome, John Huss, and Michael Bervetus? Christians! Who consigned the venerable scientist Gallileo to a dungeon, and pronounced a curse upon Copernicus? Christians! Who exiled Gall from Vienna, for fifteen years; burnt witches in England and America; imprisoned Abner Kneeland for atheism; burnt the tougues of Quakers, and defaced Covenay's monument? Cortations! And finally, who seized a copy

of the RELIGIO PHILOSOPHICAL JOURNAL,

and cast it into the flames, refusing to read it? No : 88 a person than J. N. Bovee, the Free Mein dist minister, who had been engineering the the revival, and under whose banner you have a cently re-enlisted. Your blind and sense as opposition to learning, then it seems, is a legitimate stream flowing from the exhaustless stream of Christian Digotry and in-tolerence. It must ultimately, if it has not already, made for you a hell within your own bosom, far exceeding the terrors which the realities of the Orthodox hell can ever inspire. Let me briefly review the conduct of your church in the past few months, and see if its characteristics are such as to inspire a hope in its efficacy as an instrument of salvation from the malignant passions and the immoralities of this life.

In the first place, you will remember, my dear sir, that the old Methodist church in your vicinity died of sheer inanition—wasted away and was buried without ceremony, and without regret. One of your prominent members was convicted and found guilty of a shocking crime, that obliged him to leave the state. Another abused his wife, which induced their separation, and his departure to Nebraska; in short, the society was noted for its immoral and pestiterous character before its dissolution. No revival has since occurred until this winter, when the young Free Methodist minister came into the neighborhood. He carried on his distracted meeting for five weeks, completely breaking up the district school, damaging the school house, inducing colds and sickness—all for what? That about a dozen old church members might be warmed over, and three or four new members added to the list. During the revival one of your members fell on his back on the floor, elevated his feet and hands on to the top of the beuches, and laid there to the infinite merriment of the audience, and you will doubtless say, to the great glory of God. But the question is, does such

conduct tend to the advancement of virtue or morality, (to say nothing of sobriety, decorum or good sense), in any higner degree than a circus or a monkey show would under the same circumstances? But in the meantime, the wife of one of your new members had become a spiritual medium, and for the grave offense of sitting quietly at the stand alone after the family had retired, she was forbidden the house, and in going to her father's, received word not to return home till she changed her belief. Shortly after her infant baby died, and while the wife and mother lay sick of grief and continued watching, your church met and in solemn conclave advised the husband and father to coax away the next youngest child, and convey her to some secret place, as a gentle means, I presume, of sending the beresved mother to "that bourne whence"-you say "no traveler returns." Buch actions, endorsed as they appear to be by the entire church body, seem to me to partake little of

Concluded on page 101

#### Bem Bork Department.

ST...... D. BABBITT, D. M

Subscriptions and Advertisements for this paper taken by R. D. Babbitt, D. M., No. 5 Clinton Place, N. Y.

#### Medical Bigotry.

Medical bigots seem to be nearly as bad as theological ones. They haven't murdered any one for their opinions, however, and in this respect seem to be a little better than their theological brethren. The number that they have murdered by means of their fierce drugs, blood letting, burning, cauterizing, etc., is some-thing fearful, and the worst of it is that those theological and medical bigots who have the most absurd ideas of all, are generally most sure of being right, or at least will fight all others the most violently. Dr. Robt, S. Newton, President of the New York Eclectic Medical College, uses the following language in the "Medical Eclectic," which he edits: "The Old School Conspirators, who control

the American Public Health Association, have been very busy at their tricks this winter. Their game is to procure laws creating State Boards of Health, and seven legislatures have fallen into the snare. These Boards are invested with almost unlimited powers over sanitary matters, and virtually equal powers over medical practice and medical colleges. The Texas State Board takes the lead in exhibiting the cloven hoof. One of its first acts was the adoption of a rule prohibiting the practice of medicine by any except graduates from medical institutions entitled to representation in the American Medical-Association. Army surgeons, active or retired, are the most active and intolerant members of that body. Dr. Stephen 8 ith, the President of the Public Health Association, has already broken ground for proscription, and the Times, Tribune and other leading papers of this city second him. Let them try it on; and then, after oppression, comes revolution. If a bill like this should pass in this State, we would practice in spite of it, and let them send us to jail." The following I cut from the New York Sun

WARFARE ON THE PHYSICIANS. "The Hudson County Health Board yester-day struck the names of Dr. Jareshinsky, of Union Hill, and Dr. Edward Muller, of Hoboken, from the records, as they had no diplomas, and were practicing without the proper credentials. Dr. Carl Hoetzel, of Hoboken, who was registered as a graduate of Freibourg and disowned by the faculty of the University there, sent in a certificate from a Philadelphia college. Dr. Elder said that he believed that it was worthless, and had been purchased for

of this very morning, May 19th:—

warning Dr. Hoetzel to discontinue practice." Now I could produce thousands of cases among Psychomists, Clairvoyants, Hydropathists, and others in which diseases had been r moved, and the long suffering patients been restored to health and active life. which had baffled the efforts of these so called "regular physicians." I hold that most private individuals, if they can once get on the track of these finer life-forces can heal with much more success, than can the ordinary physician armed

a few dollars. The Board adopted a resolution

with his diploma. Many of our Allopathic brethren are noble men, and are receiving the new light of pro-gress, but among them are many bigots who although they live in glass houses, are ready to persecute all their rivals. The Rameto-PHILOSOPHICAL JOURNAL has done well to fire up the minds of the people, to the necessity of maintaining their freedom, and of putting down medical as well as theological disortation

#### THE ORTHODOX GOD OPPOSED TO LIBERTY.

Religion, the Enemy of Republican Governments.

BYF. B DOWD.

It is a startling idea that he is opposed to true manhood. Yet such is the fact. I start out with this declaration, "If he is a reality, there is no Liberty. If Liberty is reality, there is no such God." It is impossible for two principles to exist so utterly opposed to each other—one or the other must be a myth. There is only one principle in existence,—that principle I call Life. It is infinite. It pervades all the principle I call Life. It is absolutely and unmatter and all space. It is absolutely and un-conditionally free. Death is nothing but a change of life—demonstrating the freedom of life. As we ascend the scale of being, the higher we go from inert matter the more that freedom becomes manifest to our dull sense. Animals and man are nothing but vegetables taking root on the ground instead of in it.

There is as much life in one as in the other, but in the case of animate nature, the freedom of life becomes more apparent to us.

We may then logically conclude, that life, liberty and power are one and the same thing. Life is the body, liberty the spirit and power the soul of this infinite principle. Trace with me the growth of liberty from the most inert substance,—a rock for instance—up through vectation, to animals and to man; there leaving physical nature for a moment, contemplate the grandens of thought. It sweeps the universe in an instant; it rolls together the whole sum and substance of exis-tence in the twinkling of an eye, and then in its freedom unravels the mysteries of being its freedom unravels the mysteries of being and questions, creative genius as to its modes, moods and methods, and the why and the wherefore of all things. It rolls together worlds, suns, planets, and systems of worlds, and searching them through and through, finds life; liberty and power, but finding no God, it has the audacity to deny, with its increase of undying power, the existence of an infinite, all-powerful being. We find that power comes from life, and is always manifested in liberty or not at all. Men in the infancy and weakness of thought, bow down and worship blocks of wood and stone; then outgrowing this child's play, worshiping livoutgrowing this child's play, worshiping liv-ing and dead heroes: then growing, still more in power, like,

GOTAMA BUDHA, declaring that worship is an evidence of weakness, and a direct admission of abject alavery. The slave must serve his master; the freeman admits no master and serves only his own free will. The Christian must serve God, his diwill. The Christian must serve God, his di-vine master; worship, adore and praise him, or be handed over to serve his satanic majes-ty. Its all service, there is no freedom about it. But the thinker in his freedom serves none but himself, and in his power of manhood looks down with nity upon such as the inlooks down with pity upon such as are in bondage to creads, books, dogmas, myths, fables and Gods. Religion places God upon a throne, a crown upon his head, and scepter in his hand, surrounded throughout the wasteless ages of eternity, by a throng of angels and less ages of eternity, by a throng of angels and the redeemed singing, shouting and worshiping. (A Methodist camp meeting on a large scale)! Oh! pitiful spectacle! a God, all powerful, omnicient, omnipresent, all knowing, complete and perfect in glory, puffed up by the forced praise of slaves, menials, surfa, dogs and knaves! I say forced! for every koncest Christian will admit that they serve God eat Christian will admit that they serve God only through fear of Hell; that sin is tempting, and that if they knew there was no hell, they

would take their fill of sin. Reader, this is no overdrawn picture. I have heard it from the pulpit many a time as well as in conversation. and they always pray to deliver them from

God is a slave holder and does not believe in human equality and liberty. In other words God does not believe in human rights, nor in woman's rights either, for they forfeited all rights at the fall of Adam, save the right to be damned. So the only way of salvation is to surrender freedom of thought, speech and action, and be governed by the tenets of the Bible, a book written by men as fallible as we. I must, however, gratify the word action. They can act as they please, no matter how much they sin, so they repent of it afterwards. Repentance means only a godly sorrow—it don't mean to make restitution for wrongs done to others. The Lamb of God will wash away all your sins if you only become his servants. Every son and daughter of the elect imagines that he or she is to wear a crown in heaven. In the name of common sense, what does it all mean? The crowned heads of the old world will tell you that it don't mean Republicanism. Crowns are not symbols of equality by any means.

God sits on a throne and rules. Popes do the same, so also do kings, queens, dukes, lords, priests, etc. Religion is aristocracy in spiritual things, hence more devilish and dangerous to human freedom than aristocracy in temporal things. King craft is the body; priest-craft the spirit, and God the soul of aristocracy. This means slavery to mankind. Oh, fallen man! Oh, my beloved country! I would that liberty might here live and flourish, but every church spire and dome looks to me like the finger of fate, pointing to God and human slavery. To me life were a burden without liberty, and eternal life dearly purchased by the surrender of reason and liberty of thought and action. In the language of his satanic mejesty I had rather reign in hell than to spend eternity in a city whose walls are of jasper, and streets paved with pure gold, singing praises to a demon God, who knowing the end from the beginning, created man for the base sport of making a slave of him or of damning him to all eternity. I think such a God as that needs glorifying for he must be sadly lacking in all the enobling elements of true mahhood and power. What man among you would do such a thing by me, even one of his worst children, aye! by even the wickedest wretch that ever trod blood from a human heart. The worst wretches we have would scorn such a character as men give the all-father. If there is damnation in the other world, such as lie about God in that manner

will get it. Why will they praise God in Heaven? Is he incomplete? Is he dependant upon such wretched hypocrites and half men, as modern Christians are for clory? If so then he is not worthy of praise. But what is praise after all? Something that true greatness despises. What is glory? The plaudits of the rabble? Nay! it consists of true greatness of soul, and is felt in the inner consciousness of having done a great act. Now which would be the greatest act, and consequently give the most glory to God, to damn all the ignorant, benighted, yet conscientious heathen, and all sinners generally, or to abolish hell, annihilate the Devil and Bave all mankind from their weaknesses and follies. It were a small thing for influite greatness and power to do this. A demon, and enemy of mapkind only would refuse to do such a thing. God to me, sits enthroned in the human consciousness of right and wrong. He consequently is the soul of humanity. As Jesus said, 'I and my Father are one," meaning. God and humanity are one, for Christ is a type of true humanity—of life, liberty and nower. He was not an aristocrat, and said. "The first shall be lest, and the last shall be first:" and "he that would be greatest

among you, let him be your servant." The ides of a God, and the Kingdom of Heaven sprung from infantile man. Liber-ty is not possible to weakness. It takes a full grown man to be a freeman, one whose reason and spirituality predominates over pas-

sion. But anybody can be a slave. Who ever heard of the Republic of Heaven's It remains for Spiritualism to establish one. I am ready to do battle for a Republic of Heaven, but never for any kingdom. Every religionist is bound by his creed and sacred books. He dare not go beyond, nor in any manner, question, revelation. The moment he does this he is in danger of being lost. It is fear of being lost then that holds him subject to authority. Fear is the worst kind of bondage. Priests, Bishops, Popes, Dukes, Earls, Kings, etc. etc., are in league with God, to rob mankind of their inherent right to liberty. To this end they work upon the weakest points in human nature, viz: credulity and fear. Religion has always supported thrones, kings and aristocracy It has never advocated human equality. The dust of earth is enriched by the best blood of heroes struggling for liberty, for they have always been beaten in the long

Alss for bumanity! "I am holier and better than thou," is the language which all religions place in the mouths or thoughts of its devotees. Of course the children of God are exalted above sinners, and that they should feel this exaltation is perfectly natural but such are death to feelings of equality. Religion is, then, aristocratic in its tendencies. It is no wonder then that liberty and republican forms of government are ephemeral. Mankind devote too witch time and too little thought to religion. They take for truth that which the leaders tell them without exercising any liberty of thought in the premises whatever. If you must have a religion, dear reader, let me suggest one, viz,-Love mankind, for in so doing you love God. Love equal rights, for in so doing, you love justice. Worship liberty, for in so doing you worship all that is within the scope of human attainment, viz:— life without fear of death, and nower without the follies and weaknesses, incident to barbarism. The tendencies of religion are towards despotism. The tendencies of thought, are towards liberty. The tendencies of religion are towards mammon. The tendencies of thought are towards manhood. Now choose which you will take rank with. The issues are made up. The strife is already begun. Are you in favor of nationalities, kingdoms, governments, priests, popes, bishops, kings, aristocracles, standing armies, slavery, war and the divine right of rulers, and the right of God to human subjection, or are you in favor of peace and the brotherhood of all mankind, regardless of race, castè or sex.

The Goddess Liberty lies prostrate in all the old world, with legions of crowned heads trampling her life out. She walks but feely here in America, while bigotry, avarioe and pride are making deadly thrusts at her vitals with poisoned arrows! Lot a great light has come. "But men love darkness rather than light, because their deeds are evil." That light is liberty. The angels have comet and with stealthy and noiseless tread are waking the echoes of a republic, in a land not far away,—in the silent halls of many a tree soul. Heed ye the call! for the time is near at hand, when all lovers of liberty, and humanity must know each other in the grand and final strug-gle sgainst God, the enemy of Liberty. Wellsville, Mo.

Letter from an Investigator.

MR. JONES:—Though I am not convinced of the truths of Spiritualism, yet anxiety to know the truth prompts me to continue my subscription indefinitely. If it suits the genius of your Journal, I will give you some of my views in the last fifty-five years. To begin, I had a birth right in the society of friends, which, like my present existence, I did not seek. The division of that society, during my minority, set me to thinking, thinking to in. vestigating, and that to doubting the infalli-bility of the Scriptures as a "rule of faith and practice." This sect never preached the doc-trines of eternal damnation with the fury of others: It used a milder form, such as, "My son do no ill; go not in the way of bad men, for bad men go to the pit." Their sermons were practical inculcations of the love of God, and the love of our fellow beings. Jesus' ser-mon on the Mount was for that sect an oracle infinitely superior to that of the Hebrew "God of Hosts." The worship of the latter intensified the besest passions of men. The sermon on the mount led Friends (imbued with sublime morality) to oppose war, capital punishment, slavery, intolerance, intemperence, oaths, clandestine trade; prize goods and lotteries; in fine that, "Whatsoever ye would that men should do to you, do you even so to them." The above were the main cardinal doctrines of the society, a practical life of love to God ("Who is love") and man, vs., the Orthodox dogmas of the church of Rome, and those of England.

On the division of the society, the Orthodox party claimed to be the "Society of Friends," that the Hicksites were Unitarians, and, con sequently, that they were secessionists. The Hicksite party claimed that Unitarianism was the fundamental doctrine of the society, and that, consequently, the self-styled Orthodox party were Unitarian secessionists. These opposite views present an unimportant moo question, but the orthodox claim to all the church property, was nojust. The Hicksites advocated a pro rata division, and this in my view, shows the superiority of moral princi ples over sectarian dogmas. Next came the orthodox struggle to retain the minor members, which was zealously carried on by the ministers. The Hicksites left their minors to decide for themselves.

So far as I was concerned, a venerable or thodox minister endeavored to convince me of my duty to the church in which I had a birth right; and to myself, if I hoped to obtain salvation through the blood shed on the cross by Christ, the second person in the triune God. He said, "My young friend do not be led astray by the wisdom of this vain world, for it is foolishness with God. Remember that "he that believes and is baptized shall be damned." I asked, what am I to believe? He replied, "Thou must believe that the Father, Holy Son and Ghost are one; and that the Father gave his only begotten Son to be slain for the sins of the world; for without the shedding of blood there is no remission of sins." If all this be true. I remarked, "Then: thou canet not be saved, for thou hast not been baptized." He replied, "Not with water it is true, but there is one Lord, one faith and one baptism the baptism of the Holy Ghost of fire. which succeeded John's baptism." On this point I was mum, for my teacher might have been thus baptized. But baptism aside, I cannot believe the incomprehensible statement that "one is three, and three are one;" and that the third person in the trinity, by overshadowing a Hebrew virgin, begot the second person, in order that the first person might have a subject to be crucified for the remission of sins." and if Orthodox friends believe this absurd dogma, they must be Calvinists." He replied. "They are not Calvinists, for they believe the human will is free." I then asked, "If the Jews had exercised their free will, and not have shed the blood of Jesus, what would have become of the plan of salvation?" He replied "Thus far, perhaps, we are Calvinists, but it does not follow that God's other children are foreordained to heaven or hell. As to belief in the incomprehensible, thou art mistaken Thou canet not comprehend how a blade of grass grows, and yet thou canst not fall to believe that it grows)' I said, "In this thou art mistaken, my good friend. I do not believe a blade of grass grows. I know that it grows from occular demonstration. I see A kill B. I do not believe—I know the fact. If I give evidence before a jury as to the fact. It does not know that A. killed B., but it believes or disbelieves according to the weight and relia bility of the testimony. Thus we parted. Neither of us convinced.

Had it not been for this fortunate division in the "Society of Friends." I would, perhaps. to-day, have retained the opinions received on trust from the parents whose sacred memories and virtues I venerate.

Rural, Ille.

#### Spiritualism and the Clergy.

Not many months ago there was an epoch of ramarkable excitement in connection with Spiritualism. It was an epoch of advance and discovery, and the alleged discoveries, under the pressure of wide-spread publicity, affected general credulity to a considerable extent. A period of reaction naturally followed, and the reaction took the shape of exposure of the tricks that had lately been learned by the mediums. The extinguishment of the Katie King businers was followed by the unearthing of similar exposures all over the country. As the particulars of the so-called manifestions and their exposure were extensively published in the Globe, the readers of this newspaper were evabled to become fully informed upon

the subject. Since the epidemic of exposure, which shortly succeeded the epidemic of meterialization. Spiritualism has been comparatively quiescent; but its quiescence need not lead to the inference that it is dead. It is not even election. The supposed phenomena of materialization, in spite of their exposure, gave it a great advance, and to a large portion of that advance it has held. Those manifestations stimulated inquiry, aroused the attention of the credulous, and gave ample opportunity for mediums, both circulating and stationary, to practice their impositions upon those who were only too glad to be imposed upon. The influence of the supernatural, in opening avenues for imposition, is too well known to require comment. Our readiness to be imposed upon, in the interest of the supernatural, proves the humiliating fact that there exists among us a very wide spread doubt of our immortality. If we were as sure of it as many, pretend to be we would not be so anxious toget some tangible evidence of it. Disguise this anxiety as we may, independent relatives wish to communicate with deceased relatives and friends, the fact remains that we are chiefly prompted by the desire to know with certainty whether we are to live after this life, and if so, where, and in what condition.

Whether or not this may be accepted as the philosophy of the matter, it is quite certain that Spiritualism manifests no decline in point of the numbers of its adherents, but a contin-ual and decided advance. There are probably no less than six thousand Spiritualists in St. Louis, more or less confirmed in their beliefs;

while no one knows how many others are amateurs in the art of attempting to extract information from another sphere. These anateurs are gradually, but quite rapidly, dropping into the vortex of Spiritualism. It is noticed that while a professed Spiritualist seldom back-slides from his fath. slides from his faith, a large proportion of those who begin to inquire into Spiritual phenomens, although in the most casual manner, are eventually carried into the ranks of Spiritualism. It may be that they have eaten of the insane root that takes the reason prisoner; it is certain that they have tasted a mystery, the captivations of which are not easily resisted. The growth of Spiritualism which is manifest in St. Louis is equally apparent all over the country. Nowhere does the doctrine, or delusion, or whatever we may choose to call it. loose the hold which it has fastened upon a city or a village. The credulous are everywhere, and fresh inquirers and believers are continually coming to the front. If we should hazard an estimation of the present number of Spiritualists in the United States, nine-tenths of the readers of the Globe would regard it as

extravagantly high. The figures would run into the hundreds of thousands. In these facts—for they are facts—is there anything alarming? The clergy ought to be called upon to answer this question, and it is to be expected that they would answer it in the affirmative. Most decidedly their answer should be in the affirmative; for Spiritualism professes to be a religion, which is in utter opposition to all ideas of religion which have hitherto been entertained. Spiritualism, of necessity, denies the existence of a heaven and a hell, and without heaven or hell there can be no Christianity. Spiritualists look down upon the doctrines of Christianity as childish babble or worn-out superstitions. Spiritualists are satisfied with the proof of their future existence in a state which has no terrors for them. The heaven of the Christian offers no temptations to the Spiritualists. What do the Christian clergy think of these things? They are silent; they make no sign; while thousands are drawn from their folds, and other thousands are prevented from ever entering. The apathy of the clergy in this particular is amazing. Considering their newstion, it seems to be almost criminal. One would think that they would be earnest and incessant in warning their flocks against this remarkable and rapidly spreading delusion. But they are silent, or say that "it is nought," and the consequence is that professed Christians, thinking it no harm, are continually making inquiry into Spiritualism, and continually dropping off from their churches. A few hold on, without confessing the very heretical opinions which they have really form-

ed. The clergymen, in the meantime, find it necessary to recruit their denominational ranks by organizing revivals and all sorts of hitherto unheard-of combinations. They find it uphill work, and it can hardly be possible that they do not suspect the cause. Spiritualism, on the other hand, does not need to organize any revivals, to make any extra effort, or even to employ any agents to spread its doctrines and procure proselytes. Its converts come of their own free will, quietly, unassumingly and un-

sought. We commend this view of the case to the clergy of the country, and particularly of St. Louis. We have deemed it our duty to point them to the continued progress of Spiritualism, and if they do not deem it their duty to take steps to prevent that progress, then we shall have lifted up our voice in vain. -St. Louis

### The Lost Child, Charlie Browster

In the goodly city of Philadelphia there are it least one hundred thousand people who attend or belong to the churches. All these people believe in the efficiency of prayer. Let us see how the account stands. It is authentically impossible to ascertain how many prayers were made for the restoration of the lost child Ross, whose parents were members of a Methodist church on 8th street, above Race street, but they may be estimated by the million. On one occasion an entire congre gation was called together especially to pray for the

RESTORATION OF THE LITTLE BOY. This was at a time after the Legislature of Pennsylvania had passed an act authorizing an immunity to the kidnappers so that they should not be arrested. A heavy reward was also offered upon the return of the child. This immunity was for the space of 30 day, ending on March 25th. It was thought by many peo-ple that the child would be restored within the specified time, and it was during this period a special season of prayer was held in the Trinity M. E. Church, to which the Ross family belonged. Many ministers were present the most devout pravers were made, the great est solemnity prevailed the congregation, but alast the last day of the grace passed away; and the lost child has not been found. It is plain that all these prayers were in vain: they were like calling "spirits from the vasty deep. This melancholy subject is merely referred to. because these very prayerful people oppose Spiritualism, and want to know why the spirits can not, or will not, tell where the lost child is,

whether dead or alive. You will, and other Spiritualists will understand that these prayerful people are extremely ignorant. If they would form circles in small numbers, say where two or three are met in the name of Jesus, the great medium, and comply with the necessary conditions, it is probable their questions would be satisfactorly answered, and then looking back, at their present condition of ignorance, would be sur-prised. I have heard this question asked in Spiritual circles:

"Can the spirit guide of the medium tell where Charlie Ross is?" The answer to this was satisfactory to every one present skeptics and Spiritualists, but what it was I shall not disclose a mply to gratify the curiosity of any set of people who are afraid to investigate the new religious philosophy with an earnest desire of spirit and truth. If Mrs. Ross, the mother of the lost boy, should carefully read your Journal, there is no doubt in my mind but that some-thing there would attract her attention, and would lead to results that would calm her troubled mind, more than a billion of prayers such has been offered. That disconsolate family has the heartfelt sympathy of everybody in he city who has a heart to feel for other's woes. How to form circles is commended to her special attention, and if formed in her own family privately and apart from the world. perhaps a revelation would be made that would of necessity be more satisfactory than any result of prayer. The road to this revelation may be rough, but the prize to be gained at last will prove to be a pearl of great price. Allow me to close this with a slight alteration of a part of a well-known ode:

In our hearts enshrined and cherished May these feelings ever bloom, And when our bodies may have perished, Still we'll live beyond the tomb."

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A CHAPTER OF THE NEW REVISION. AND KEY TO THE BIBLE. The truths of the Bible proved by the advent of Spiritualism and millions of living witnesses. The subject finally settled; contradictions of the Bible, reconciled by proper translation. By Wm. A. Stockman,

We have received the first chapter-pamphlet—of this work, the contents of which are indicated by its lengthy title. To those who still hold to the Bible, it will be of interest, but granting the Bible feaches Spiritualism, what then, as we now enjoy the direct influence of the departed?

As long as there are Bible-worshipers, this class of books will be written and read.

THE OLD CLOCK.

by M. Ella Wheeler

The old clock stands near the chimney there, Like a guerdon, broad-faced white and fair, Tell me, time-monitor, what thou hast seen, Ope' the book of the past of all that has been

Tell me the anguish, want and wos You have seen in traveling your journey

Sound with your tick like a dismal knoll, Tell me all—answer me well.

I have seen more people than this room will In the wreck of the past become marcid and

And these full of life and bilarious gles Pers corpse-like away a withered tree.

I have seen the mother in her beautiful pride, With her wee little child sitting by her side, Agonized, weeping, groaning and pained, Striving to hide from a terrible shame.

Oh! that she and I had never, never bean! With face so pure, devoid of sin, Augel of Mercy! Father of Light, Take me away from this terrible night.

Angel of Mercyl Father of Might, Take me away from this horrible blight? Her prayer is answered—they too are gone, Many years since then, have my hands passed

Next came a young man, robust and free, Happy and light as happy ever can be; Covered with gold-robes, loaded with sin, White without and black within.

Young man! be noble, aim ever so high, The higher you mark, the longer to die. The swiftest bird is the hardest to catch, The higher on wing, the farther to fetch.

Ever be great, always be true, To God-like instincts given to you, Then I the Wierd Clock of Time, Will round your refrain on Eternity's chime.

#### Letter from Jonathan Koons.

[ '[We propose to publish several articles and biographical sketches from the pen of Jonathan Koons, written in the early days of Spiritualism, and which first appeared in the Lockport (Pa.) Medium Several of Mr. Koon's children were physical mediums, and the manifestations at his Spirit Rooms, in Ohio, were of the most startling character.—Editor Jovenal 1

EDITORS MEDIUM:-I have received notice from different authors, of a report put in circulation by persons who appear to be at enmity with truth and spiritual intercourse, which report represents the writer in the character of 'practical Juggler." The writer feeling the injustice of the imputation, not only desires to be represented in his true character for the sake of miscirected minds. Out also for the sake of assisting truth to disperse the mystified sake of assisting truth to disperse the mystifled voil of popular prejudice, that has enveloped many minds into a foggy mist of fearful and assumed apprehensions. This being the writer's aim and design, he now proposes to favor the more candid and honest portion of community, with a sketch of his Life, through the columns of the Medium; giving each subject relating to his life, in separate and several sectional letters written in a plain personal proposure letters, written in a plain personal pronoun

The design of the writer is to proceed with a sketch of his parentage, places of residence, occupation, his temporal and spiritual education, and experience, etc., and conclude with a brief sketch of his present views relating to the operations of the grand machinery of universal nature and its Deific development.

The writer does not wish to impose any of the foregoing subject matter upon the public. only so far as it concerns truth and justice.— Nevertheless, he has been repeatedly entreated to disseminate his experience and views, relating to these subjects, which he has measurea-bly withheld, for no other reason than to avoid the criticism and clandestine forces of bigotry and theological superatitions. The writer being well aware of the modus operandi of selfdefense these two monstrous combatants exercise in christendom, he has hesitatingly consented to offer what is here proposed, in the way of refutation of what has been falsely promulgated against him, for party sectarian sake. It is remarkable and astonishing how subjects of faith and sentiments change from one age to another. It was said of Christ in one age to another. It was said of Christ in his day, that "he hath a devil." He was also accused of blasphemy, and of stealing corn, Sabbath breaking, etc., etc., and what position does he now occupy in christendom? Astonishing to relate, he is crowned with the tallest laurels that imaginary fancy could erect. And in fact, a large portion of the Christian community ascribe the creation of matter to him, and have erected an imaginary throne for the benefit of his Lordship, and set him thereon, with a delegated grant to exercise a full and universal power over his illimitable

and imputed works of creation. What a conflicting view this is of this venerable reformer, since the day of his accusation and crucifixion! But it is not the writer's intention to extend his remarks on this subject for the present, and consider the true character of Christ as occasion may require, and confine himself to the subject of his proposed un-

dertaking.

In the discharge of this undertaking, the writer casts, as it were, his veracity upon the ocean of multitudinous minds, rippled by conflicting breezes, acting between friend and foe, "saint and ainner," etc., and who will consequently view much of what may here be receased as real and imaginary, as truth and presented as real and imaginary, as truth and falsehood, as sunshine and darkness, according as the counter forces of education, prejudice, and candor may conflict and concur with the true design of the writer.

The question now stands at issue: Shall the writer withhold his little treasury of experimental knowledge, relating to subjects of sectarian controversy, or shall be proceed with his proposed rejointure against the specified monsters, or Kings of Darkness? Yes; we may also add the enemy of truth and the ter-ror of enslaved minds! Justice commands the writer in conscientions tones to proceed in defiance of ridicule and scholastic cannonading from the camps of the assailants. Yours for truth and progression,

JONATHAN KOONS. Milfield, Athens Co., O. Oct. 26th, 1856

Some Things Pd Like to Know. BY J M CASE.

There are somethings I'd like to know, Can some wiscone divine How God could make the grass to grow, Without a sun to shine?

How light could from the darkness spring, And why have night and morn; While yet this great celestial king Was still a thing unborne.

Can we conceive of nights or days, Or how the grass can grow, Without the aun's resplendent roye? All nature answers,—No.

And yet in God's creative plan. Before the sun arose, Great foresti covered o'er the land, And light from darkness flows.

Five days, God labored on this earth, But yet, how strange to say,— The sun and moon, and stars took birth, All in a single day.

Go measure, drop by drop, the saa, Count each grain on the shore; Imagine each a world to be, Yet worlds in space are more.

Our feable vision may behold, The stars that deck the sky; Yet far beyond glow stins untold, Unseen by mortal eye.

'Tis said these orbs, in vast array, Were made to give man light;—
"The sun to guide him by the day"—
"The moon and stars by night."

And thus it seems, this globe of ours—
"A drop within the sea,"
Brought forth all God's creative powers Of vast Eternity.

For "darkness reigned upon the deep,"— No stars bedecked the sky,— A useless God had been asteep, While ages rolled by.

But why did God illume the night, In his creative plan; With stars beyond our mortal eight, If only made for man?

But thus we're told, and must believe. Or else "be damned," they say.— Then, "I'll be damned"—if self deceived— I'll let my Reason sway. Athens, O.

Letter from Bozeman, Montana Ter.

tiers, and that they would soon be heard from." Tais power is already being wonderfully manifested here in Bozeman. Mrs. M. Mounts, of this place, promises to become one of the greatest healers of the world, and the circumstances of her development are the most wonderful of all. Two months ago she was lying at the point of death from dropsy of the heart. Not a person in the place thought she could recover, and her husband declares the death spell had already set in. At this juncture magnetized paper (magnetized in a circle here and immediately applied) was applied to the parts affected, as directed by the spirits, and in one hour afterwards her clairvoyant and clairaudient powers were fully developed, and she commenced to recognize and converse with tiers, and that they would soon be heard from." commenced to recognize and converse with spirits. She had never set in a circle, and was not a Spiritualist. She predicted her recovery, as "Dr. Kellogg" (one of the spirit band) promised to save her, though some of the spirit physicians, it seems, themselves thought the case hopeless. She got well, and has since performed, and is still performing wonders as a healer. "Dr. Kellogg" diagnoses and prescribes through her, and patients given up by the mortal physicians have thus been saved. A heavy frame picture, suspended from a wall, was, through her mediumship, when no one was near it, reversed—turned square around—with the picture side to the wall. This was done in answer to a special request to the spirits to perform the manifestation. Her conspirits to perform the manifestation. Her control promises her that she will soon be controlled to perform surgical operations, one of which will be cutting a bullet out of a man's head, which is pressing against the brain, causing great suffering. The spirits say they will not trust the operation to any of the local surgeons. But the town is now in a ferment over the following manifestation.

About four weeks ago, when in a trance

About four weeks ago, when in a trance, Mrs. Mounts said to her husband, "Cy., Dr. Kellogg says our baby has swallowed a pin, and it will come out right here (indicating the place by positive the pl ing the place by pointing her finger on her own person) in three or four weeks. The child was brought to her, and she clairvoyantly saw the pin, and gave a full description of its position in the body, and the direction it was taking. A committee of skeptics was selected to examine the babe (18 months old) from time to time, and their report published in the Boze-

man Times. We have organized a Liberal Society here. and have public speaking every Sunday to full houses. Old Orthodox opened war on us from the pulpit, and—but never mind, the Bozeman Spiritualists are able to take care of themselves. You need not be astonished if you, after a while, have reports of materializations in Bozeman. I desire to acknowledge the important service rendered me by Dr. Cyrus Lord, of Chicago, and R. W. Flint, of New York, in my early investigations. Bozeman, M. T., March 25th, 1875.

#### Letter of Condolence.

Worthy Patnam, Esq, of Berrien Springs, Mich., writes the following beautiful and sympathetic letter to Dr. A. P. Phillips:—
DR A. P. PHILLIPS,—My Dear Old Friend:
—I see by the Censor, that your dear Frankie has passed on and away in the bright morning of his life. It is sed news to me, but oh! how of his life. It is sad news to me, but oh! how much sadder to you, the fact. He was but a little fellow when I last saw him; but I knew he was the angel of your heart and your household. You "miss him at home, you miss him." How sadly you look upon the "Jewels and tokens and pieces of rings and the gar-ments he used to wear." You have a sweet home at Fort Hill; the grounds are beautiful an immortal plant was blooming there; and you recently did not fully appreciate what a fragrance it cast upon the whole scene. It has now been transplanted into a richer soil and under sweeter skies. Yes, how you miss

"Death is the mightier second birth, The unveiling of the soul; 'Tis freedom from the ills of earth, The pilgrim's heavenly goal."

It was a beautiful thought in Cicero that "when a mortal dies, an immortal being is born." That lovely sentiment was hardly ap-precisted then, nor is the following now:—"To the pure in heart, the idea of death is beautiful." As the sweet heavens come near to us and we look upward with a clear eye, the lat-ter thought may be more fully realized.

I have admired the touching words of Bul-wer, where he says, speaking of the memory of a departed mother, "She rises in memory like a flower beaten down by the fury of the tempest, and smiles amid her tears." So will be the remembrance of your dear Frankie. How deeply you loved him. How tenderly you cared for him; and how sweetly you hoped a bright future would be his! He was loved, but he is not lost.

"The bird-like voice whose joyous tones Made glad this scene of toll and strife Now sings its everlasting song, Amid the Tree of Life."

God bless you, my dear old friend, and pour into the darkened chamber of your desolate heart, the sumbline of consolation. Yours Ever, Worthy Putnam. Berrien springs, Mich., March 27, '75.

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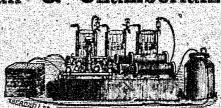
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CHICAGO, SATURDAY, JUNE 12. 1875

#### Another of "Gods Orthodox Church es Burned 99

A few weeks ago, we gave an account of the falling of a church in New York City, where several devoted children of God. were fatally ivjured. This was followed by a more serioun disaster in Mass., May, 27th, when the French Catholic Church at South Holyoke, caught fire during the evening service, causing the death of sixty-six men, women, and children. The exercises had nearly closed and a verper service was being sung, when the draparies on the alter caught fire from a candle, and the wall being low and the flames streaming up, the building was set on fire. The audience numbered about 700 people. In the body of the church the people escaped, but on the stairway leading from the gallery human beings were packed in a dense mass, struggling to reach the floor. As the fismes rushed toward them, many leaped to the floor beneat and were trampled to death.

The gallery skirted both sides of the building, with only one entrance from the front. The scene was fearful while it lasted, for the whole was over in twenty minutes. Besides the sixty-six dead, there are enough fatally wounded to carry the total loss up to seventy-

"Put your trust" in God; worship bim in spirit and truth; how down meekly before him; submit to him all your wants; rely upon him when hungry and thirsty: when poorly clad be his sincere penitent child; ask him to forgive your sins, etc., etc. Yes, "put your trust" in God, and then the hellish fismes went forth from an altar consecrated to him, and the cries of those suffering from hurns and bruises sounded forth in tramulous accents. and oh! what a scene! Prayers were held in that church: eacred homns were sung; the organ cout forth its divine strains of music. and everything was devoted to the only living and true God! "Put your trust" in him, and then it seemed as if the very devils of Pandemonium were let loose, as the Fire Fiend swept no through the rafters and destroyed the beantiful church edifice "Put vour trust" in God. and then the flame from the caudle caught the drapery around the etatuary of the Virgin Mary, and streaming up, soon embraced the mass of human life struggling to leave the

"Put your trust" in God; it sounds beautifully: it is brilliant with expressive tenderness, and may be regarded as the superstructure of the Christian Religion! People, however, are beginning to realize the fact that the only safe. guards in this life, are care, honesty and integrity, and that when in trouble, no God will resente von.

Some would make a fireman of Deity, to extinguish the flames when they embrace a building: others would have him become a scavenger, and remove the debrie and filth that generate epidemics; others would have him bacome a grasshopper killer, and free the land from those pests; others would have him empty the whiskey hottles, and make men temperate; others would make him become a grand old physician, and visit our hospitals, and cure all troublecome diseases, from corns on the toes up to a carbuncle on the neck; others would have him protect churches and prevent the lightning from striking them, fire from burning them, and cyclones from tumb-Hing them over; others would have him become a good old grand-pa, a superb old fellow, and spend his time in showering blessings. down on everybody; others would have him | in the factory, who made the wager with become an agriculturist and insure them good crops; ministers of the gospel, according to the Bible, would have him attend their respec- say that he "prophesied his death." "He tive churches and listen to their supprific was in here and took a glassof rum on a Tuestwaddle and ridiculous platitudes; others | day," said a bartender, "and said as he drank

murdering, in cold blood human beings; other simpletons would have him a sort of servant to remove temptations from their wandering pathway.

Goodness! what a lackey they would make of this all-powerful, omniscient, omnipresent being! They entreat him to become a sort of of servant to put out fires, kill grasshoppers, give bountiful harvests, and shower down blessings generally. Oh! what fools in this world! What simpletons everywhere! Chaplains requesting God to join their respective armics; pious farmers soliciting him to give them a good crop of potatoes? Oh! horrible! What a world this is? How abundantly supplied with those blessed with very little sanget What a fool they would make of God!

There are the views of God by the world generally. We have a higher conception of Diety than the churches have. He is not seated on a throne, listening to the rustling of the feathers of angels, and the music of instruments in the hands of enthusiastic Methodists, Preobyterians, etc. Oh! no, that is not his business. Such a conception of Diety is idiotic; unworthy of any notice.

When will the world learn that man much depend on his own exertions, aided by the angels; and that strict honesty and integrity, animated by a loving philauthropic spirit, is all the religion be requires.

#### Is There Potency in a Curse?

As we look at the general cussedness that prevails in the human family, and see the bateful, malicious disposition of certain crimincle, we are inclined to think that there is considerable potency in a curse. We owe all our ills to a curse, it is said. If an are kicks you, a dog bites you, or a snake pierces you with its forked-torgue, or a mule obstinately refuses to obay your command, you can concole yourself with the sublime thought that all that custedness originated from a well directed and emphatic curse from Deity. This is consoling. When dealing with a perverse donkey, or trying to bring to submission a re fractory ox. It is consoling to know, that all that meanness originated from God himself, as imported by the curse he once uttered. But it appears from the New York Sun, that there are curses that proceed from human lips that are effective in their operation, and are followed by disastrous results. According to that paper, about a year ago there lived in the town of Orange, N. Y. Mr. John Heieck, who, with Mr. Venino, carried on the manufactory of hats in Orange Valley. Among the many men in his employ were James Mitchell, the foreman of the factory, Henry Connors, a workman, and William Gardene, a boy of eighteen, who, carried liquor for the men. These three wen were hard drinkers. Connors being the worst drunkard of the lot.

One day Connors entered the factory drunk, and said he would drink a pint of "cat," as the village whiskey was called, without taking his lips from the vescel if Heieck would pay for it. Heleck assented, and the foreman, James Mitchell. promised to pay the bill if Connors failed.' The pint of "cat" was brought-the vilest of vile whisky-and the drupken fool drapk every drop within seven seconds. He fell into a drupken stupor and was left in the shop at night by the workmen. In the morning he was dead.

Connor's home was about a mile from the factory. When his wife heard that he was dead and how he died, she became excited and the reighbors say her imprecations were awful. She went to the shop and kneeling on the ground in front of the building, prayed that God would curse every one who had any connection with ber husband's death.

"Curses on ye!" she cried. "May lvry wan o've die afore the year, an' may ye die a dith as horrible as his."

She met Heicck several times on the streets and each time "put the curse on him." This was in the spring of 1874. Not long afterward, Heieck dissolved partnership with Venino. and gossips said he was about to leave the place on account of the widow's curse. Others said he feared she could make him pay damages for her husband's death. Then the case gradually became forgotten. Heleck was carrying on the hat business in Orange village, and "Connor's case" was seldom thought of,

One night in midsummer the people who lived near the hat factory were startled from their sleep by the shrill factory whistle. Men hurried to the place thinking of fire, but all was quiet. The factory was closed, no one was within, and the cause of the whistle was a mystery. The next night it was blown again at midnight and then the superstitious said that Henry Connors' ghost was haunting the factory, and was blowing the whistle. The story gained credence day by day, and was likely to result in an exodus of all the people from the haunted neighborhood. The engineer, a practical man, found an easy explanation of the phantom whistle in a loose valve, and thus laid poor Connors' ghost.

In the fall, Crane, the man who sold the liquor that Connors drank, died of consump tion. He probably had little to do directly with the death of the man, for he would not sell the whisky that the boy subsequently asked for. But the people remembered the wid- who desired, could dance under the influence ow's curse, and whispered that "it was begin- of the sacred music, that great good would be ning to work." On the 27th of February, secomplished thereby. There should be sec-1875. Wm. Gardene, the boy who carried the liquor that killed Connord, committed suicide by taking Paris green. This fatal act was the result of his own had habits. He was hardly in his grave before Jas. Mitchell, the foreman Heieck, died suddenly of pneumonis, the doctors said; of whisky, say his neighbors. They

the next Friday he was dead." This was the first of March. On the fourth day of April John Heieck, the proprietor of the shop in which Connors worked and died, and who paid for the liquor that killed him, died of congestive chills. There still remains Gillihan, who sold the whicky, but he looks likely to last many years, and he laughs at the "widow's curse."

Ah! there is a potency in a curse, and he who utters one, will invariably feel the reactionary blow. Never curse any one unless you desire to feel the full effects thereof.

#### God and Pork.

It is said that some thirty years ago, "Mr. Stephen Griffith, who lately died in this State, promised the Almighty that if he would prevent a decline in the price of beef and pork thus averting a heavy loss on his stock on hand, he would devote to His cause all that he might thereafter make above living. Prices did not decline, and when Mr. Griffith came to die he kept his word, donating to churches, missions, and tract societies his property-\$150,000. His heirs are now striving to break the will in McLean county, on the ground of insanity."

In the case of Mr. Griffith, he acted cutely in entering into a co-partnership with God, in the pork-business. The Devil once tried to effect a real estate transfer with Jesus, but signally failed, and to know that Mr. Griffith's partnership with God, having for its object transactions in pork, proved a success, speaks well for the firm. Compacts with His Satanic Majesty, the Davil, has been of frequent occurrence, but have never been, unfortunately attended with very good results.

This peculiar arrangement made between Mr. Griffith and Daity, we do not consider an honorable arrangement. Lard at that time was very high. A hog's liver sold for a good round price, while their bristles found a ready sale among the various cobblers. Mr. Griffith had invested largely, and he did not for a moment consider that the high prices then existing, proved burdensome to the poor, who are the largest consumers of pork. Supposing it had fallen in price; then those in indigent circumstances would have been favored, although the firm of Griffith & Co., would have been the losers thereby.

As God is the author of all hogs, from a fat Essex to the Shanghi racer, no doubt the enterprising Griffith thought that he possessed more than ordinary power, and would make a most efficient member of his firm. He probably entertained the idea, that as he could make hogs, he could also render himself colleient in maintaining, or advancing the price of pork. And now. after this firm had amessed a large fortune, and one member died, the heirandvance, and claim that he was insane, and of course, incapable of making a will.

Christians are always endeavoring to make God a party to various transactions. The governor of Missouri is exceedingly anxious hat he shall assist him in a more difficult bus ness than maintaining the price of pork. He has a mammoth job on hand. He desires to drive the myriads of grasshoppers out of Missouri, so that they can invade the fair planes of Illinois, or some other State. He could not expect God to kill them. The man who prays that they may pass around his farm, and leave his crops undisturbed, must be aware of the fact, that they must land somewhere, and if he don't suffer, some one else will. The sailor who prays for a bead wind, knows that the same in proving advantageous to him, will be the cause of great trouble and inconvenience to others. The only sensible prayer that can be uttered at this time is, that God will kill all the grasshoppers; that he will give each of them the cholers morbus, spinsl meningites. or some other disease, so that they can not draw another breath. True, while the governor of Missouri prays, the grasshopper preys also, and that is the reason, perhaps, they are not destroyed.

Whenever the Christian world can by united fasting and prayer, induce God to remove a rock from the ocean. that imperils navigation, then, and not until then, will be undertake the difficult task of causing the grasshoppers to disappear from this country.

#### Dancing, etc.

Innovation is the order of the day. At one time it was considered very wicked for a man to kiss his wife on Sunday, and worse still for him to engage in any secular occupation on that day, while dancing under the soul-inspiring music of a violin, was almost regarded as one of the upperdonable sins. Since then, however wonderful changes have taken place. and now many prominent ministers of the gospel consider dancing a very harmless and in nocent amusement.

To put the feet in different positions on the floor; to put one to the right while the other makes a graceful curve, or to jump up and down in compliance with emotions that the music imparts, is considered one of the accomplishments of a first-class education, and by some an integral part of religion. We honestly think that if every church would have a hall back of the orchestra, so that those red\_dances, as well as sacred music; the two should invariably go, together. Of course waltzes would be exceptionable under such circumstances, for church members take as naturally to hugging, as a duck to water. Of course there are sacred kisses; the Bible gives many accounts of them, but we do not think it advisable to mingle the kissing, dancing and sacred music together.

We have the authority of Rev. T. K Beecher, that dancing is an innocent enjoyparticipated in the social party of Protection Hook and Ladder Fire Company, at Elmira, N. Y. Among those present at the opening was Thomas K. Beecher. He talked awhile to the boys. He said he was glad to be there -glad he had been honored with an invitation—said he liked to look on scenes of innocent pleasure. He remarked that his father was a fiddler, and no slouch of a one either. He told the boys he didn't think it wrong to dance if they took care not to abuse the pleasure by keeping late hours to the detriment of good health. He closed his remarks with prayer. Afterwards, Mr. Beecher said, "Now boys, form on, and I'll see you dance once, and then go home."

In order to reform the world, innocent amusement is required. Suppose a large water faucet connected with our water fanks should be turned by wischlevous boys-why, of course the water would rush out, and nobody would be benefitted thereby. The same with sacred music. The music flows from the organ and lips of the choir, the feet commence to beat time, the whole body is sgitated, and being required to keep quiet, the good effects thereof

Let the various religious denominations, if they wish to be effective in evangelizing the world, build halls in connection with their churches for dancing and gymnastic exercises. Under inspiring influences of "Old Hundred," or "I would not live always," let the young boys go through graceful evolutions on suepended bars, or turn somersaults on cushions arranged for the purpose, thereby developing their bodies and morals at the same time. Religion is not a success, for it is not practical. It tries to develop the religious sentiments without attending to the wants of the physical system. That is wrong. Make a man feel pleasantly physically, and then is the time to tune up his morals. A dyspeptic can't pray with any force; a man with the liver complaint can't be devout; one with boils feels more like swearing then bowing in devotional exercises; a person suffering with corns can not listen intently to a sermon on grace; he who has the spinal-meningitis never thinks of reading about the patience of Job. Tickle a man physically; please his stomach and exhilarate his emotions by agreeable exercises, and you prepare him for the divine afflatus. This needed change requires dancing halls and gymnasiums in connection with churches. During the singing there should be dancing and gymnastic exercises. If during that time the congregation becomes weary, a little sleep will refresh them during the sermon. That arrangement will not suit the minister, but it will please those who enjoy its refreshing infittence. If the churches will follow our advice, they can double their list of membership in one year's time, and the world become the better for it.

#### A New Article of Diet.

As John the Baptist eat locusts and wild honey, and seemed to thrive thereon, there appears to he a disposition on the part of the afflicted people of this country, to convert the insatiable iron clasp grasshopper into an article of diet. It appears that Thomas Taylor, the Microscopist of the Department of Agriculture at Washington, has discovered a plan whereby a savory dish can be made of these little pests adapted to the wants of Western Indians. He finds that he can obtain from them an oil suitable for Inbricating purposes, The residue makes a splendid fertilizer worth from \$80 to \$50 per ton, and which can be purifled and mixed with corn meal, making a splendid article of diet.

The methods devised to obstruct the work of these grasshoppers, and thereby prevent the dispensations of Providence having free and unobstructed progress, are numerous. The plan to eat them is not practicable. Our Western savages may not object to them, but s man accustomed to his sirloin stake, and other luxuries of prosperous times, will bear a great reduction in his diet, hefore he will call for fried or pickled grasshoppers.

It is nossible, however, that necessity will overcome our schuples, and that they may become a popular diet among our people. A Digger Indian has been know to eat centipeds. Been, apails, and worms of various kinds are erticles of diet highly prized in some countries, and we helieve it is generally admitted that John the Baptist eat locusts and wild honev. The only thing required now is to educate the neople up or down to the proper claudard, and the Greenopper will become a favorite disb.

The Obicago Times save that the "Grasabop perabave landed in Illinois; and a loud cry of distress is wofted on the breeze from St Clair county. It was all well enough to laugh at the Governor of Missouri's day of fasting and praver, but we shall not oppose any observances of the sort in Illinois. Something relig ions has got to be done very suddeply "

The Rev. Hammond who is a successful re vivelist, should now turn his attention 'to this grasphopper plague. He has strong lungs, a permusive method of delivery, and the intonstions of his voice sound like the suspping of a firecracker, while it is so solemn at times that it could not fall to attract the attention of Daity. If Daity ever removes evil, certainly it would be legitimate to ask him to destroy the grasshoppers. But suppose a man who is covered with losthsome vermin, should pray to God to remove the same from his bodywould he accomplish the dirty work for him? No! he would leave him to scratch and scratch. until his nature became so aroused that he would apply tobacco juice to his system and poison the vermin stillcling him. If Christlans should hear a man praying under those circumstances, they would laugh at him, point the finger of scorn at him-his prayers would would have him join the army and assist in it that he shouldn't live the week out, and on i ment. On one occasion some forty couples I avail nothing. These grasshoppers stand in i

the same relation to the world at large, that vermin do to a single individual—Delty is not in the scavenger business, and will not, we are fearful, interest himself in behalf of humanity to that extent that he will take the life of millions of grasshoppers.

#### Killing the Drones.

In this country it is no uncommon occurrence for the law to adjudge a man guilty of murder, and coolly and deliberately take his life to pay the penalty-therefor. Seemingly man should be sufficiently advanced in civilization to be a law unto himself—that is, requiring no legal enactments to compel him to act justly towards all. When we see the antagonism that prevails in the animal kingdom, and witness the systematic and cruel murders perpetrated there, the wish comes in the mindto arise above such a condition, and generously respect the rights of others. When we see a hawk swoop down upon an innocent wien, or a little wien grab a worm, or a worm prey upon human flesh, we are led to inquire, if what is right for instinct, is not equally commendable for reason, and therefore it is well for the strong to prey upon the weak?

But it will not do to imitate nature. She is not worthy of imitation. A man trying to imitate nature in the unfoldment of an animal, would not try to make an ass, or a loathcome guake. He would select a higher type of an animal, if there are any "higher;" and, indeed; should he try his hand on a donkey, he would make its ears aborter, its skin more tender, its heels less liable to assume dangerous positions, and when he had finished it, he would find to his astonishment that he had made a horse.

Take for example the bees. They are gifted with a high order of instinct. They are chemists, architects, and travelers, but they have extraordinary ideas of justice that would not be tolerated in a civilized country. At a cortain season of the year, they drag the drones out of the bive and kill them.

Admitting that what is right among bees, would also be in accordance with the higher law among the human family—supposing then that a law be enacted to kill all the drones or incurables in this country. But that will not do! Nature furnishes a poor rule of action! She is herself a cannibal, and gives birth to locusts to go forth on marauding expeditions and produce famines.

The little busy bees are industrious,—are ingenious mechanics, and are productive of an excellent article of diet, but if we imitated their action and killed all the drones, the world would become a charnel-house, and rivers of blood would be shed, and many good for nothing Spiritualists cent prematurely to the Spirit-

While, then, nature is unworthy of imitation, we are constantly taking pattern ofter her peculiar methods. She sends inundations, cyclones, epidemics, and grasshoppers to create trouble on all sides, and destroy human life. . Man kills others with the aid of the knife, pistol, club, etc., etc. When nature ceases to destroy human life through the instrumentality of her infernal arrangements,volcanic eruptions, earthquakes, storms, etc., then, and not till then will man cease to be brutal. Those who are a law unto themselves, who are strictly honest and upright in all their doings, and who would not stain their hands in human blood, are far in advance of nature, which is to day only partially civilized. As an evidence of the truthfulness of our statements, see the injury she has done during the last few months with her flerce tornadoes and iron-clad grasshoppers.

#### A Violet in full Bloom in November.

A lady whose husband departed from earthlife in the latter part of the year, 1873, chanced to be in company with a friend, a non-professional medium, an estimable lady, in . Novaniber last, about the middle of the second week of that month. While in pleasant conversation, the medium rather suddenly, but without surprise, announced the presence of the spirit of the husband, and said he has a "beautiful" violet in his hand." In a few days after this event, the widow in company with a lady friend visited the grave of the husband in Mount Moriah Cemetery, in Delaware county, four miles distant from the central part of Philadelphia. There had been a sudden spell of cold weather, ice had been formed; the surface of the earth was slightly frozen, the dry blades of grass, the crisp leaves, the leafless branches of the trees, presented evidence of the presence of the frost king. All nature there seemed wrapped in the chilly embrace of death, save one little spot on the foot of the husband's grave, from which, there "bloomed a beautiful violet.". It was the only flower to be seen in that locality; even the "last rose of summer had faded and gone." Violets are early vernal flowers, and although perennial, yet the flower itself is as delicate as it is beautiful. Can you account for the fact, that, on a cold November day, after heavy frosts, such a flower was in full bloom, the root being in. slightly frozen earth. Its presence recalled to the mind of the lady what had been said to her a few days before, by the Clairvoyant medium, as above stated. "This statement is ontirely trustworthy. Has this any thing to do with Spiritualism? Did you ever in all your experience know of such a case as the one herewith presented?

THE Belleville (III) Democrat publishes a lengthy article on Spiritualism, which it boldly says was written through the mediumship of a gentleman of that city, and "contains much upon which the theologian and philoso. pher may well pender." This speaks well for the manliness and liberality of its editor, and indicates the drift of the popular tide. The article itself is exceedingly well written and able in thought.

# Philadelphia Pepartment

..... HENRÝ T. CHILD, M. D

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

#### 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 funishes the means of reaching more individuals than any other paper on Spiritualism.

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

H. T. C.]

### A Vision of the Inner-Life.

by a medium.

I felt conscious that there was a new influ-L TORE CONSCIOUS that there was a new influence with me, and on retiring had a very earnest desire for a revelation in regard to the Spirit-world and its landscapes. Shortly after this I fell asleep, and did not wake for several hours. Soon I heard a voice say to me distinctly, "Now we are ready," and I appeared to be lifted up, and in the company of two or three persons, whose voices I could hear, and whose influences I could feel, though I did three persons, whose voices I could hear and whose influences I could feel, though I did not see them. I appeared to pass through a thick mist or cloud, and in a few minutes became unconscious. When I returned to consciousness in this interior state, I found myself standing on the bank of a beautiful river, the graceful curves and windings of which I was admiring. I stood alone; no one was visible; the banks were covered with shrubbery, plants and various kinds of flowers. There were small trees covered with rich foliage, and the grass, which was of a dark green, extended down to the water's edge. It had a glossy appearance, and the whole formed a very beautiful and attractive scene. While contemplating ful and attractive scene. While contemplating it, there came along a young lady apparently fifteen or sixteen years of age, and as she passed I asked her to please tell me the name of this river. She replied, "This is the Sister's river." She then passed out of my sight.

The country in the rear, which appeared to be North, was one vast and beautiful plane of luxuriant vegetation. It seemed as though it was the month of June, everything was so rich, new and clean. I saw in the distance what appeared to be the tops of houses in a village, and I felt an inclination to go there. In an instant I was in the midst of it, on the In an instant I was in the midst of it, on the sidewalk of a broad avenue, with heavy shade-trees growing on either side in front of the dwellings. The houses appeared to be of uniform size, but different in architecture, the design and finish of each house appeared to be distinct from all the others. They were palaces beautifully and elaborately finished, and of a character and style of architecture that I had never seen. While admiring the houses I thought it atrange that I could see no persons. thought it strange that I could see no persons, nor any living thing. It appeared to be daylight; a coft mellow light that enabled the obnerver to see clearly a very great distance. The sky was clear and beautiful, but I could see no sun. I followed this avenue, in what appeared to be a westerly direction, and had gone but a short distance when I saw a number of persons under a large tree with wide-acterdians beauted. who had been in the Spirit-world twenty-six years. I recognized her at once, and notwithstanding her age she was enjoying herself as much as any of the company. We shook hands, and she said I am very glad to see you, but you can't stay with us at present, you still belong to earth. I replied, "Mother, why can I not stay? This country is so beautiful, and everything is so lovely that I would like to remain here." She said, "You can not; your work on earth is not done. There is very much for you to do before you will be prepared to stay here. No one can enjoy this life until they have finished their work and experienced the proper development of earth-life, and I want you to tell this to earth's children, who may be dissatisfied and want to come

Licard the sound of something like a distant water fall, and supposed it to be on the same river that I had seen. I asked her where I could find that water-fall. She pointed in a northerly direction, and bade me good-bye. Almost immediately I found myself standing on the bank of a small river that appeared to run west, while that which I had first seen ran east, and I saw that it was not the same stream. There appeared to have been a dam erected across this stream about six feet high; over this the water was flowing in a very graceful manner, making a melodious sound. On the other side of the river the grass grew luxuriantly down to the water's edge, and there were lawns stretching out as far as the eye could see. Over the entire country there were groups of small trees covered with rich foliage, while in many places there were magnificent beds of flowers of various hues, and every con-ceivable color. I was almost overwhelmed by the beauty of the scene, and regretted very much the impression left by what my mother had said, that I could not stay here, for it seemed as if this was the place which entirely filled my ideal. I could ask for nothing more: I thought it the most lovely scene that any human being had ever seen, and I longed most carnestly to remain. While thus contemplating the scenes around me, I heard a voice say to me: "Return to the village." I turned around and saw coming towards me three or four young girls about fifteen or sixteen years of age, with the same number of boys. I moved forward a few steps so as to be in a line where they were passing, and when they approached, I recognized one of them as my nicce, who had passed from earth about ten years ago. She was dressed in the costume of years ago. She was dressed in the costume of a swiss peasant girl. She immediately approached and held out her hand, and said, "Uncle, I am glad to see you, but I am sorry you can't remain here." I said to her, "Your sister lives with me now." She said, "Yes, uncle, I know that, and was delighted when she went there." I asked her, if she had any message to send to her sister. She replied with a beautiful smile, "Tell her you saw me, and I am very happy. I often come to her." She then vanished and I turned towards the village, and instantly I appeared to be there, village, and instantly I appeared to be there, at the same place that I had seen before. As I stood upon the sidewalk it occurred to me that I would like to see what a negro looked like in this world. Hardly was the thought shaped in my mind, when two negro women and boys came along with bouquets in their hands which were heads of ripe grain. One of them came near me and nodded as though she knew me. The exterior part of their faces appeared to be dark, and they had the negro features. As I looked at them they appeared of a lighter color, somewhat transparent, and not at all re-

I saw approaching me from one of the palaces, a gentleman dressed in a flowing robe of variegated colors. He had a fine, well-developed form, with a high forehead, and large eyes, and appeared to be possessed of an extraordinary degree of intelligence. He approached me in a familiar manner, and remarked, "You appear to be a stranger here and seem to be admiring our palaces." I said, "Yes, they are most beautiful." He replied, "You do not have such buildings as these on earth? Would you like to go inside of one of them?" I said, "Sir. I would be delighted to do so." He said, "Follow me, and I will take you to one occupied by a person who formerly resid-I saw approaching me from one of the palaone occupied by a person who formerly resided in Philadelphia, your home." We appeared instantly to enter, without any formality, the most elaborately finished, and highly decorated and beautiful building that I had ever seen; in fact, nothing I had ever seen equaled it in grandeur. On the western side of the building was a very large room, and in the center a circular table about eight or ten feet in diameter, on which were lying papers and books, with writing materials. There was ceated at that table a large elderly gentleman seated at that table a large elderly gentleman with a pleasant smiling countenance. He was dressed in an easy-flowing robe. As we approached him, the gentleman who accompanied me, remarked: "Here is a gentleman from your old home on earth. I think you will be glad to see him." He very gracefully howed and invited me to sit down, pointing to a very elegant chair. He remarked: "Perhaps you are acquainted with my sons B. and C." I said, "Yes, I know them." He said, "H write a letter will you take it to them?" I replied: "Certainly." He at once wrote off "If I write a letter will you take it to them?" I replied: "Certainly." He at once wrote off im a business style what appeared to be a letter of the ordinary length. Then turning to me he said, "It is no matter. You can just tell them you were in their father's house and saw him." I then appeared to glide out of the palace, and was on the avenue again. Here I saw a crowd of persons standing around a person who was whirling round at a very rapid rate and making strange gestures. I went up near and asked one who stood there what was the matter with the person they were looking at? He said, "He has just arrived from the earth where he died of delirium trefrom the earth where he died of delirium tremens, and he has not yet recovered his senses." I said, "I thought I knew him." He then said, "If you do; you had better speak to him. It may be beneficial to him." I immediately advanced towards him and laid my hand upon his shoulder. He stopped whirling at once, and looking at me, I said, "I think I know and looking at me, I said, "I think I know you." Immediately he looked me in the face and clasping my hands in both of his, he exclaimed, "Why, yes, boss, I used to work for you. Can't you give me some work now? I have had none for a long time." I replied, "You do not need to work for wages here. You are in the Spirit-world." He looked bewildered and said, "The Spirit-world! what is that?" I said, "You are dead; that is, you have left the earth, and you are now in anhave left the earth, and you are now in another world, where you do not need to labor as you did on earth." He appeared to be

somewhat reconciled. I said to the young man who had spoken to me before, "You had better take charge of this young man; he will be all right in a short time." He approached and took him by the hand and led him away to a grove where there were a number of persons enjoying themselves socially. I then asked a person near me how long it will take me to return to the "Sister's River." I supposed it would be necessary for me to go there in order to return to earth. He replied, "Never fear; when you are ready you will be taken there without any trouble. In this world every one depends upon himself, extending branches. They appeared to be holding a picnic, or social gathering; I went among them, apparently unnoticed, hoping to find some one that I knew. I met my mother scious and soon woke up in earth-life. I seemed to be in a strange house near my home at first, and then woke at home.

#### [Continued from First Page.]

the sentiment, " love one another." If "to look upon a woman to lust," etc., is to commit adultery, then to desire the death of another is to be a murderer at heart, and with no less offense do I charge your society. On the whole, then, I can not see that it would benefit me in any way to burn my books, to try to become such an ignoramus as I would have been by following your instructions, or to join a society that has no ambition to be wise or sensible, and no benevolence above Darwinism. I am truly yours for truth, •

Waynesville, Ill. A. H. DARBOW.

#### Jonathan Koons.

Some time ago the Boston Scientist contained an article giving the names of several persons who had been ruined through advice given by spirits, among whom was Jonathan Koons. Mr. Koons writes as follows, in reference to the extent of the ruin:

I owned a small farm in Ohio, earned by hard labor, upon which I raised a large family. The farm at date of sale was worth not exceeding two thousand dollars, of which sum I only received four hundred dollars in cash, to bear traveling expenses. The remainder of the amount was received in Western lands amounting to about one thousand acres of prairie and timber land, out of which I gave every living child a comfortable home, reserving a life annuity to myself, aside of lands yet remaining in my hands, worth more in actual value than all I owned in Ohio. I possess tressures also, that resist the action of "moth and rust," of inestimable value to myself.

#### Another Magazine Consolidation.

The consolidation of the well-known Boston Magazine "Old and New." with Sommune's Monthly, has just transpired.

In connection with the purchase of "Old and Now." Scribner & Co. have made special arrangements for contributions by its distinguished Editor, Edward Everett Hale; one of the leading serial stories of Scribner for next

year will be from his pen. In the peculiar voin of his short stories ("The Man Without a Country," "My Double, and How He Undid Me," etc), Mr. Hale in unequaled, and the public will anticipate with interest what promises to be his most important effort in fiction.

MB, H, S. DHAYTON, for several years connected with the Phrenological Journal, now has full charge of its editorial department. Under his management, it will continue, no doubt to be a favorite with the people.

We have now a supply, in paper covers, of Bro. Kates little book for lyceums, exhibitions, etc. Price twenty-five cents.

JESSE SHEPARD'S seances in this city, have excited a great deal of interest, and he is receiving praise from all who hear him. At one of his seances the spirits played an accompaniment on the guitar; at another time they rang the bells and lifted the piano the came time Mr. Shepard was playing.

Another interesting letter this week from Jesse Shepard. We are glad to know that he is receiving numerous calls in various parts of the country to hold seauces. His permanent address is in care of this chice.

Mrs. M. J. Wilcoxpon is still at Greeley, Colorado, where she will remain until the last of June. She writes: "The scourge of .greeshoppers is perfectly appulling here, no one knows what the bitter end will be.".

On account of the ill health of Mrs. Compton, of Havana, N. Y , there vill be no more ceances held at her house until further notice.

The popular little book by Geo. W. Kates, entitled "Lycoum Stago," in having a good sale. An edition in paper covers, price 25 cents, is now for cale at the office of this

Judge O. R. Brown, of Kalamazoo, Mich. has prepared a map and history of the old forts, trading posts, etc., of the Old Northwest Territory, of rare merit. Price of map with table of reference, 50 cents-with illustrated historý, §1.00

Dr. J. R. Buen and Sucan D. Gilbert, of Indianapolis, Ind., were united in marriage a few days ago, by simply signing a contract to that effect.

D. Winder's post effice address is now Oxford, Ohio. H. Hooken writes from Leighton, and sends

money for the Journal, but does not give his post office address.

MRS. S. R. ENSIGN Writes to this office, but dossnot give her post cffice address.

The Little Bouquet-Orphan's Fund.

This fund we propose to use for canding the little gem of beauty to orphans in as many different families as the donations will pay

Alpheus Wriger, Boulder, Colorado. \$2 42 Who will next be inspired to a similar deed of noble charity? We shall report.

#### Quarterly Meeting.

The next regular Quarterly Meeting of the Henry County Association of Spiritualists will be held in Cambridge, Henry County, Illinois, on the 12th and 18th of June, 1875. W. F. Jamiccon will be the speaker.

John M. Follett, Sec'y.

The Lake Pleasant Camp-Meeting -Association

Met at Liberty Hell, Springfield, April 1st, and voted to hold a three weeks' meeting at Lake Pleasant, to commence Aug. 4th, the first public exercises to be held on Sunday, the 8th of August. There was much harmony and enthusiasm at the Convention, and the committees were instructed to make every preperation to secure a great success in August. Fine speakers and excellent music will be secured, and the campers and the public supplied with board in good style. The associa-tion passed the following resolution unanimously, which all free-lovers are particularly requested to read:

Resolved, That this Association cordially tenders its thanks to the officers and executive committee of last year for their successful efforts in carrying out the programme of the first Lake Pleasant Camp-meeting, and especially for the pains taken to secure only those advocates of progress whose pure daily lives and high moral reputation were a sufficient guarantee that the sentiments uttered, and the theories advocated, would be in harmony with the purest morality of the age, and it is the wish of the Association that the committee for this year select those public speakers who have no less reputation for high moral char-actor than for inspiration, ability and learn-

PER ORDER COMMITTEE.

FRIEND JONES:—The above is an account of meeting and resolution passed by the Lake Pleasant Camp meeting Association. The resolution was as you see passed unanimously, and no doubt reflects the sentiments of at least nineteen-twentieths of the Massachusett's Spiritualists. The late free-love convention held at Boston, in September and February, served to furnish secretaries of Spiritualist societies with the names of the free-love speakers in our ranks. To see how they have profited by a knowledge of these facts, you have only to peruse the "movements of speakers" in the Banner of Light since September, to see how severely the free-love speakers HAVE BEEN LET ALONE. This is as it should be, for with such speakers as Emma Hardinge Brittain, Nellie Temple Brigham, N. Frank White, Wm. Brunton, Jas. M. Peebles, Mrs. N. J. Willis, John Collier, Lizzie Doten, Wm. Denton, and a host of others, there is no reason why any Pociety should employ the Hulls, Woodhull, Jamieson, or any other of the greater or lesser lights in the free love firmament. I understand that the Woodhull meeting at Manchester, N. H., has gone where the woodbine twineth, and been succeeded by an association of true Spiritualists. So mote it be. Yours fraternally, M. Fletcher.

Westford, Mass.

#### Zusiness Aotices.

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

Passed to Spirit life, April 14th 18:5, at Minneapolis Hinn., H. M. Homparry, aged 71 years.

#### A Case of General Debility Cured by Spirit Prescription.

MRS. ROBINSON, HEALING MEDIUM, Chicago, Dear Friend:—I am once more obliged to write to you; you remember that you diagnosed my case and sent me a prescription two years ago, which I must say was correct, and your treatment did me more good than any medicine I ever took in my life. I have been rather poorly since last summer. My greatest trouble now is in my back, and general weakness, I hardly know how to describe it; my back troubles me a great deal. I was 31 years old last Oct. 4th. Hoping to hear from you soon, I remain, your sincere friend,

Mrs C. H. Colburn. Waterford, Eric County, Ps., April 24th,

MRS. A. H. Robinson, My Dear Sister:—I am very happy to say that I feel much better than before I commenced taking your medicine. I could not get the prescription filled here, consequently had to wait until I could send to Eric. My back is a good deal better and I am in hopes to be all right again soon. Do you think it would be a benefit to wear my

Hoping to hear from you soon, and with my best wishes, I remain, yours, etc., Mrs. C. H. Colburn. Waterford, Pa., May 23d, 1875. -

The Wonderful Healer and Clairveyant-Mrs. C. N. Morrison.

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#### A Spirit Physician Materializes and Cures His Sick Patient.

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Yours respectfully,
MRS S. I. Pack. Topeka, Kan., April 12th, '75. Box 651.

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#### TESTIMONIALS.

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I hereby cartify that I have used tobacco over twenty years. One box of Mrs. A. H. Robinson's Tobacco Antidote has effectually destroyed my appetite or desire for tobacco. DAVID O'HARA.

I have used tobacco between fourteen and fifteen years. About two months since, I produced a how of Mrs. A. H. Robinson's Tobacco Antidote. It has cired me, and I feel perfectly free from its use. Have no desire for it. F. H. Spares. I have used tobacco, both chewing and smoking, about twolve years. One box of Mrs. A. H. Robinson's To-bacco Antidots has cured me and left me free, with no

desire or hankering for it. G. A. BARKER. Oswego, N. Y.
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\$1 65 cents renews trial subscriptions one year.

#### New Testament Spiritualism.

BY J H MENDENHALL

BRO. JONES:—In a previous communication we quoted copiously from the Old Testament Scriptures, showing clearly and conclusively, that from Moses' time down to the close of the prophetic era, there is ample evidence of an unbroken chain of spirit or angelic communication with dwellers in the earth sphere, promising, that, in our next, we would en deayor to establish the fact, that said commu nication extended on down through the New Testament times. We are now ready to fulfill our promise. Once more, however, let us remark, that we do not quote from either Old or New Bible as a point of authority for the beautiful doctrine of the Harmonial Philosophy: but only as a matter of historical fact, for the special benefit of those dear ones whose misfortune it is, and has been to travel (mentally) in certain prescribed limits, closing out thereby all possible opportunity of new and progressive thought. Let it be understood, that the philosophical Spiritualist, appeals to no book as authority for evidence of the soul's immortality, outside the book of life itself, with its attributes of observation and reason. Facts presented to the senses, analyzed and endorsed by enlightened reason, backed up by eternal law, is the only basis for the gospel we preach. With these preliminaries, we proceed, and without stating our individual views as respecting the great leader (Jesus) of his people, we claim, that, it was by an angel, that despit his alleged father, was informed. Joseph his alleged father, was informed, con-cerning his conception. It was an angel that ecquainted Mary with her mission as the mother of that noble personage. It is plain, then, that both Joseph and Mary were mediums for spirit or angelic communication. By an angel, the gospel news of the mighty counselor's birth was communicated to the faithful shepherds. By an angel, Joseph and Mary were forwarned of the evil intentions of Herod against the infant counselor. Angels are said to have administered to his wants, when a fugitive in the wilderness; as also on the Mount of Olives It was an angel who rolled from the mouth of the sepulchre the mighty rock that was intended by his cruel assassins to secure his mortal remains. It was an angel that proclaimed his absence from the rocky tomb, and by the voice of an angel his ascension was declared. Also, an angel proclaimed his re-turn with the glorified hosts, which is now be-ing witnessed by millions of nature's most noble men and women.

What a host of mediums there were to receive intelligence concerning this wonderful counselor in Spiritualism; earth's then crowning medium. Properly was he called the "Mediator," only another word for medium, to signify one, through whose organism intelligence may be conveyed from the spirit to the earth sphere. Christians, do you know that when you are rejecting angel administration, you are fighting directly and indirectly signist even the man whom you worship? But again: it was an angel who informed Z:charias that his wife should be the mother of the precursor to the leader and founder of Christianity. Zecharias was a medium for spirit communion else. how did he receive the welcome message? Philip was a medium, and by an angel he re-ceived his calling as a fellow laborer in the cause of Christian Spiritualism. 'Twee by an ngel that Cornelius was informed that his prayers had reached the high courts of heaven, the grand councils in the Spirit-land). By the interference of angels, that wicked ruler, Herod, was defeated in his intentions to murder Peter; and by an angel, was the murderer, in heart, smitten and his fissh given to the worms. Paul was an excellent medium, by irtue of which he was protected by an angel ingh the waves of the temper When incarcerated in prison with Silas, the bands were broken asunder by an angel, and they both were set at liberty. This was equivalent to the ring feats in Modern Spiritualism. It has been our pleasure to witness this kind of phenomens. But again. It was by an angel that the prison door was thrown open for he releasement of Peter and others of the apostolic mediums, despite the power and in-dignation of the Sadducess. And, yet, again were the manacles broken loose from the body of that extraordinary medium, Peter, by the will force of angels, and the iron gate opened for his escape. This far excels the rope feats by the Davenports and other mediums.

It was by an angel that the pool of water was troubled (set in electric or magnetic motion) for the healing of the invalid. By similar process, hundreds of magnetic physicians cure drug-sickened patients to-day. By angels, Lazarus, the trance medium, was conveyed to the world of immortal glory. Why it is said, that the heavens are made to ring with the rejoicing of the angels over the repentance or convertion of one sinuer skeptic. What better evidence could we ask, to show that our departed friends are interested in our welfare, watching, guiding and directing the

movements of our minds.

It was by an angel that the seven churches in Asia were compared to and represented by the seven golden candle stands; thus representing the seven senses (the five external and the two internal—reason and intuition) It was an angel who declared man's inability to open the "book with seven seals," which is the septenary book of life; and it was an angelthat prevailed in opening that book, which contains the seven fold history of man. It was an innumerable host of angels who proclaimed the worthiness of that martyred mediam (even Jesus of Nazareth) to open the book. It was by angels that the number of the tribes of Israel were sealed, i e crowned with mediumistic powers, was declared. It was by angels that the prayers of the saints (mediums) were offered with incense upon the golden altars before the throne (tabernacle or cabinet). It was an angel who presented to John, that excellent medium, the book which was typical of his future mission. A good deal of materialization in the performance of this feat. We have had the pleasure of witnessing such phenomena.

It was by angels that the kingdom of this world was declared to become the kingdom of righteousness. It was angels that harped upon their harps and sang the new song before the "throne" as heretofore described. We have been often favored with such angel music. It was an angel who portrayed the seven last plagues, also the fall of mighty Babylon, which is the present great creed and dogmas of a false theology; and it is the flying angels in heaven, (meaning those that are swift upon the wheels of progression), that are declared to preach the everlasting gospel until satan, the demon of ignorance and superstition, is bound and cast into the bottomless pit. (Ex. 1). It was an angel who declared that death has no power over him who hath past in the first resurrection (meaning those who have arisen out of their dogmas into the clear unpolluted out of their dogmas into the clear unpolluted light of the Spiritual Philosophy). It was an angel who showed to John, that excellent clair-voyant, the pure river in immortal progressive life; and last, though not least, it is an angel who was said to declare there will be a breaking up of the great boundaries of time; alluding to the feet that our planet will one breaking up of the great boundaries of time; alluding to the fact, that our planet will, one day, have performed its mission as a materialized world, and, true to the great cyclic law, will resolve itself back into its primal liquid it your cheenum defrise.

condition, when there will result therefrom a new earth with its corresponding new heaven, and old things will have passed away, and all

things pertaining thereto will be new.
We might prolong our arguments as drawn from the New Testament Scriptures to almost any length, as touching the phenomena, the dealings and teachings of the dwellers in the next sphere, thus showing that during the entire apostolic period, angels or spirits were the ministering agents, and the guardians over the chosen mediums of the great Nazarene leader; but we feel that none but a self-willed Christian skeptic could ever ask for more. But lest there should be a disposition still on the part of Biblical disputants to quibble on the term angel, as being something different from that of spirit, and therefore, after all the accounts given in the Scriptures of angels returning to earth, does not mean spirits, we will call into notice one other fact which, of itself, will forever set at rest all possibility of doubt or equivocation. The Evangelist, Luke, gives an interesting account of the transfiguration of Christ, with which he associates the fact of the appearance of two personages whom be called "Moses and Elias." Now it is wellknown to every Bible reader, that Moses had passed into the Spirit-world more than fifteen hundred years before that time; and Elias who was one of the prophets, and had been a dweler in the same beautiful country some six hun dred years. These two men—the spirits of Moses and Elias, not only made their appearance, but they talked with Jesus about his death which was to take place at Jerusalem. Plainer testimony than this that spirits and angels mean one and the same thing, can not be found anywhere; now can there be stronger proof atiduced for the establishing of any point, than the fact that they (spirits) hold converse with their fellow beings on earth, as did Moses and Elias with the gentle Nazarene. Thus we have shown that the great and mighty counselor and his chosen laborers for the establishment of his Spiritual religion or philosophy, were not only Spiritualists, but were mediums for manifestation of the most evincing character, of the immortality of man, and these things should have continued down through all coming time, and indeed did so until they were arrested in their progress by the interference of the creeds and dogmas set up by the pecaliar church organizations. through the Nicean and other eclesiastical counsels, as we shall show by the following few remarks. Ireneus, Bishop of Lyons, and first of the fathers to re-write the New Testament manuscript, 190 A. D., remarks in his book of "Refutation and Overthrow of False Doctrines" as quoted by Eusebius, that some most surely and truly cast out devils; others have a knowledge of things to come; others heal the sick by imposition of hands; etc., etc., thus showing conclusively that there were many mediums for spirit control in his day, and as Eusebius, Bishop of Cæsarie, 315 A D., quotes Ireneus as authority, he too must have been a full believer in the Spiritual doctrine. Polycarp, the Christian martyr, when being led to the stake, declared he heard the voice of an angel say to him, "Polycarp, Polycarp, be firm." See history of the martyre.

Justin Martyr, according to Middleton was a firm Spiritualist. He wrote his Apology probably within fifty years of the apostolic age, and says, "There are prophetic gifts among us to this day; and men and women are endowed with extraordinary powers," etc., etc. We are informed by the learned R. D. Owen, in his quotations of Middleton, that "Theapholus, Bishop of Antioch; Tertullian, in the close of the second century; Minutius Felix, in the beginning of the third century, and Cy-prian, pupil of Tertullian, about the middle of the same; Arnabius and his disciple Loctanius, writing in the fourth century, were all believofficiated as mediums for various phases of spirit phenomena. St. Martin and St. Gregory are said to have been equally gifted in me-diumistic powers, as also the learned Dr. Galen

of the second century.

Among others of the holy fathers (so called) who were strong advocates of spirit angelic communion, were the great minds of St. Augustine, St. Jerome and Origen, whose authority in sacred history are second to none who lived in their time. Origen refers his pupils even to the writings of the immortal Socrates, of whom it is declared, according to Prof. Stanly, that Xenophen, Plutarch, Cicero and Tertullian all admit, that he (Socrates) was attended by a guardian spirit, who ever warned him of danger and never deceived him. St. Augustine, Bishop of Thippo, 395 A. D., was not only a Spiritualist, but according to Middleton in his inquiries into the history of the Bishop, he was an excellent medium for healing purposes, as can be seen in his "Celebrated City of Gods," wherein he gives a whole chapter on this subject. It is asserted by an eminent author, that, "For more than three hundred years, Spiritualism prevailed in the church," i. e. so long as they remained free from creeds, to enjoy their senses and reason: but, that when book and creeds, at the council of Nice, prescribed limits to religious sentiment, it was partially eclipsed. A dark cloud came over Christianity then, because she closed up the avenues of her spiritual life, and hence the very appropriate title of "The Dark Ages" was given to the several succeeding centuries, under whose gloomy pall Christianity grovels to-day. But thanks to the angels, enough of the holy power was kept up to show the immortal chain to be unbroken; so with one other quotation, we submit for the present, but will take up the chain in our next. St. Augustin, the great English apostle, who landed in Great Brittain 576 A. D., and became Arch-Bishop of Canterburry, was a medium of immortal renown for the restoration of health, and it was said even of life. This great man quotes Jerome, and made him to say that in his time,"The opinion prevailed among the Doctors of the church, that the air is peopled by spirits."

Letter from Dumont C. Dake, M. D.

Cerre Gordo, Ind.

BRO. Jones - Progress and "change" are indeed the modern gospels, not only in nature, but in the lives of individuals. It gives us pleasure to greet you in your "new home," and you have our congratulations as well as the readers of the Journal, and those also who admire pluck, thrift and industry. Your elegant new and modern building,

with its elevators, etc., spacious and nicely furnished apartments, are not only richly merited, but it speaks well for our glorious cause. Your sanctum is now so happily environed, that we may expect a continuance of rich gems from the beautified inhabitants of the bright Summer-land, and a strong wall and tower of defense for truth as she decends from the heavenly palaces, which should be received with universal acclamation.

The Journal's motto, is a glorious one,—
"Truth wears no mask, bows at no human shrine, seeks neither place nor applause; she

only asks a hearing?" Your life line proves beyond all peradven-

Hair breadth escapes by fire, flood and field with herculean efforts for truth, spirits and humanity caused our outer form of clay to become somewhat insecure, so we put into port of New York city, and after several months sojourn, thence to the Mecca of Modern Spiritualism, Rochester, N. Y., our former home, where we were first developed as a medium. During our stay in the east, we often were favored with spirit ministry, and often saw Slade, Foster and Mansfield, and shall long remember their kindness, especially Dr. Mansfield. We also had agreeable, interesting, la-conic and instructive converse with "The Seer," Andrew Jackson Davis, who has done so much for earth's inhabitants, and who has a depot for spiritual works, and is disseminating the true living gospel to the children of

The Spiritual Society was also holding good meetings, and much interest was manifested in our glorious cause. For a time we "put up," or "held forth" at Miller's Bath Hotel, where we found good accomodations, good baths and a good Hygeinic table, but found the proprietor, Dr. Miller, very dogmatic, and down on mediums and Spiritualism. We had many lively contests, and we opine never came out second best. Since then we are glad to learn through the JOURNAL, that the Docter has become a Spiritualist, and has invited mediums and Spiritualists to make his house their home when tarrying in New York.

It is a good place to stop, and his terms are reasonable. Unless mediums are well protected with the ready wherewith, or have the inside track, that great city of churches and palaces, will shut down upon them as mercileraly as the jaws of a Dragon.

Rochester has now only a few indefatigable workers, who manfully, with shoulders to the door, keepit ajar, and thus open the way for

free thought and discussion.

The press of this beautiful city is very liberal and fully up to the progressive times in which we live, and is doing much to liberalize the masses, who so long have been held in durance vile by ignorance and priestly ceremony. The last action the great drama of Protestantism is closing. The next great play is Romanism and Spiritualism, and will be the all-absorbing

theme for years to come. The flanky, stereotyped, bigoted conserva-tive Christians who love form and ceremony more than their country, truth and principle will join the Roman Catholics, while the lib eralized sensible ones will swell the spiritual ranks. This is our prophecy after living in the east, where we find the inhabitants tinctured with priestly forms, and aristocratic cer-

emony The West the land of the free, and the home of the brave, is to be the great battle ground for freedom, of thought and expansion of

Broad as the universe, deep as the sea, exalted as Jehovah and eternity, her brave valorous sons will never down to scringing forms, and pompous, empty ceremonies. No, never; an hour of virtuous liberty with them, is worth a whole eternity of bondage.

One evening just before leaving Rochester Delia and I were seated at the table, her left hand was controlled by the spirits and with pencil rapidly wrote the following communi

"When the our rises in the east, it travels towards the west; and so with all human of forts, they point towards the setting sun or the closing of life's day, and so the temple is built. So march on and fear not. The morn-ing of life is past and the victory is yours. As we have power over little things, so we have over the many, and we are workers here for those whose mission is to do good."

Oh! how cheering are these messages, fresh from our beloved in the beautiful love garden our weary feet up the steeps of time. We have looked beneath the mask of human folly and have learned wisdom. We have turned to the inner life to find consolation, and soft spirit voices have whispered to us in the spring time, summer and autumn of life, and in the winter of years will warble sweet melodies to our

A great calm comes over our spirit as the sainted loved ones return to greet us, across the pale river. We should not teach our heart to forget its sorrows, for they are the saviors of mankind. Again we are in the field, our faces turned westward. We are now stopping in Detroit, Mich., 33 East Columbia street.

# Poices from the People.

NEW YORK.—A. J. Davis writes.—We notice your removal. Verdict: "Served you right." And you all, severally and individually, have the prayers of this congregation (composed of A. J. and Mary Davis) for the prosperity and happiness of your establishment. We have sold a good many of your publications during the year.

SYDNEY, NEW SOUTH WALES .- Hon. John Bowle Wilson writes.—I will simply state that taking all things into consideration, I am well pleased with the progress we are making. Mr. I Dieased with the progress we are mixing. Ar. I. Tyerman, late a clergyman of the Episcopalian church, is at present lecturing in one of our theatres, on Sunday evenings, on Spiritualism and freethought subjects. A few years ago the Sydney public would not have stood him, but now the theatre is full every evening.

SHANNON ILL .- E. C. Shrader writes .- The community have been rough on me for my belief, yet there has been quite a change in the sentiment of many during the last few years, with regard to Spiritualism.

NEWPORT, KY.-C. Donahower writes.think, Bro. Jones, if those articles on "Death" were put in book form they would sell well. Keep on in the good cause, and you know as well as I do, what will be the result.

LENA. OREGON,-I. S. Vinson writes,-The EENA, OREGON,—1, S. Vinson writes.—The Spiritual Philosophy is gradually gaining strength and influence. Many are quietly examining the evidence in its favor, and many believe it true, but are afraid of public opinion, and others acknowledge an influence and intelligence, but are afraid that it is not the spirits of our departed friends.

SANTEE AGENCY, NEB .- Mary K. Brosins writes.—Please find inclosed remittance for one year's subscription for the Little Bouquet. Please send me the May number. I have all from the beginning, and I reckon myself a candidate for it as long as published, as it is too good not to be found where there are children. I am among the Indians; they can not appreciate it, as they can not read much English; yet they are Spiritualists in a rude way. lsts in a rude way.

RUSSELL, O.-Mrs. R. P. Burnett writes. RUSSELL, O.—Mrs. R. P. Burnett writes.—
I see my subscription time is nearly up, and I
don't want to lose a copy of the best paper of the
kind I ever saw. It is my life, I am 60 years old,
and I feel I must soon put off this mortal coll.
Not being able to do much physical labor, I have
time to read. I know of nothing that could give
me such consolation and happiness in my declining years as the dear old Journal, and I wish to
pay for it in advance, so when I take it up to read
I know it is mine.

Thank you, sister, for your promptness.

CAMDEN, IND.-H. Gregg writes.-The dis cussion of four days continuance at Lyceum Hall, four miles northeast of Camden, Jay Co., Ind., between B. A. Thomas, Spiritualist, and Rev. Mr. Hammond, pastor of the Campbellite church., we have anticipated must elicit much interest and advance the cause of Spiritualism. The debate was arranged to meet the convenience of the farming community, and will open on Tuesday the 1st of June, and we believe our cause will be promoted by Brother Thomas' hands, as he has proved himself abundantly competent to do battle against the ranks of orthodox clergymen and priest-ridden

AMERICUS, GA.—J. Edwin Churchill writes.— The cause is on the advance here.—I have demon-strated to some of the leading minds of this place, that the phenomena at least occurs, and we are about to organize a society to investigate, and see whether there is any intelligence underlying these manifestations. The papers are read by a few minds with avidity, and notwithstanding the "revivals of religion," many are anxiously inquiring secretly, from whence comes these wonderful stories of metagligations and transcriptors. stories of materializations and strange appearances. I shall go farther South in the early fall, through Florida to Texas, and from thence I hope to Californis. I would say to any society in need of a permanent speaker anywhere in the South or West, I would like to correspond with them, for I am determined to settle, and build up a field of labor where I can be permanent, and hence do much more for our cause by developing mediums, healing the sick, organizing our force, and by he-ing better known can be more appreciated. PHILADELPHIA, PA.—I.A. Hoover writes.— The greatest hinderance in the path of the investi-

gator of Spiritualism, are the numerous discrep-ancies found in the communications of individual ancies found in the communications of individual spirits, through various mediums; the one I wish to more especially refer to, is that of the late Judge Edmonds, in the May number of Watson's Magazine. The Judge here gives a lengthy communication, and one that we should suppose required some effort on his part, so that he could not so easily forget the time or place of its deliverance. The date of this communication is Friday evening, March 26th. And in the Medium and Daybreak, London, May 7th, the Judge aneating through London, May 7th, the Judge speaking through Mrs. Tappan is made to say, "You will remember perhaps, some of you, that it is now about twelve months that I addressed mortals through any medium, etc." Now this error in one or the other communication needs some explanation. Perhaps Bro. Watson can prevail on the Judge to explain. By the way, Bro. Jones, by looking over the lec-ture column in the Banner of Light, you will and that Laura Cuppy Smith is no longer, but has linked herself to her fourth affinity, a man named Kendrick. How she will fare, I don't know, but a kinder and truer man than William Smith, she could not have obtained. However, she leaves as a consolation to Smith, a beautiful little girl four years old. That Spiritualism in its onward movements may be purged of all dross, is my prayer.

BRADLEY, ARK.-Frank M. Marks writes. The Rev. A. R. Winfield wrote an article about lazy men in the State that was published in the Arkansas State Gazette. I think that such an article coming from Dr. Windfield was too much like the crack of the overseer's whip on the unprotected back of the poorslave. Dr. Windfield has been running the Methodist machine for the last twenrunning the Methodist machine for the last twenty-five years at a good salary, a machine that costs the producers as much as the State Government ought to cost, and it is now being demonstrated every day that his religious teachings have been false. He has done more to bring about the present lethergy than a thousand lazy men, by begging money from the people, taking it out of its proper channel in building up the state, and using it in an attempt to convert the heathen and build fashionable female colleges at the capital. If there are any men who deserve number of the content of the capital of the If there are any men who deserve punishment, it ought to be the men who have lived on the labors of their fellow men by teaching them a false religion. Dr. Windfield, "first cast the beam out of fight. Dr. windheid, "het cust the beam out of thine own eye." Please accept my sincere thanks for conducting the Journar, in so high and honorable manner, especially in not publishing the disgusting and disgraceful proceedings of the Tilton and Beecher trial. Level up instead of leveling down. I wish I had a thousand dollars to give you so as to aid the great cause of religion and

HAZLETON, PA.—A Subscriber writes.—You published in the Philadelphia Department of the Religio-Philosophical Jouenal a communica-

tion, purported to have come through the medi-umship of Miss Katle Robinson, of the "Philadel phia Circle," published in Jovanat, dated January 16th, 1875. The subject's name communicating is William Sleger; the name as spelled in the communication is Segar, (giving the accident on first sylable, would be little difference, so near correct, at least, as to be recognized as the same per-son). With the subject of this communication I was well, I may say, intimately acquainted. I read the communication and made up my mind to go and see for myself, if there had not been some in-formation given to the medium by some one previous to the announcement of the communication. Previous to Mr. Sleger's demise, he carried on business in the city of Allentown, in partnership with a Mr. H., (remember I do not use his name in connection with this by his permission, however all the statements are true to the letter. This partner I interviewed, and he is satisfied that This partner I interviewed, and he is satisfied that Miss Robinson knew nothing of the papers mentioned in the communication; in fact, he says, nobody has any knowledge of them except the parties immediately concerned; he even himself knew nothing of a part of them. Mr. 8. through Miss Robinson has not been very plain, but for me to be plair, he committed suicide by hanging; if he was not plain in felling us how he want he want to be plair, he committed suicide by hanging; if he was not plain in telling us how he went, he was very plain as to the result. He gives another warning to such as intend committing that cowardly deed—suicide. He says, "If I had known what I know now, I would not be here." Why? What did you not know? Did you not find the "beyond" as you expected? What more do you know now? These, and a multitude of questions more will arise, and the general finale is, Oh! I wish I could have just one glimpse of that immeasurable hereafter. It seems the universal exclaurable hereafter. It seems the universal excla-mation of those committing suicide is, "It is dark and gloomy all around." These thoughts, and many more like them, should, I think, be suffi-cient to eradicate every suicidal thought, and be willing to wait until nature and nature's laws have done with that part which we attempt to destroy. This is the first communication from a subject which I know in earth-life, hence the interest I took to find whether there was a chance of decep-tion, as you well know, deception and imposition is the order of the day, and Spiritualism receives its full share, as you have so often and so truthfully stated; but I am satisfied that the medium was truthful, at least in this case. May angels bless the seed sown by the good old Journat; may long life be granted to you, to wield the pen, as you have ever done in favor of truth and right.

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MANSTON March 221, 1875

Mrs. A. H. Robinson. My Dear Friend and Sister:--You may perhaps remember I wrote you last September in regard to my own health. I am happy to inform you that through your aid and that of your guides I have entirely recovered my lost health. I do sincerely think that I should now be in Spirit-life, only for you. Your raising me to health is what induces a friend of mine to send to you now. She is a poor woman and can only send you two dollars at this time, but says she will try and send you more as soon as she can. Her family are all Seven day Adventists, and are bitterly opposed to our beautiful faith, hence her getting me to write for her. She also desires you to send the prescriptions in my name or to me. I want you to do the very best you can; for she has been to several physicians here without receiving any benefit whatever, and her family being so opposed to Spiritualism, I want you to show them a little what the spirits can do. [Then followed a description of her case].

I will inclose an order of two dollars and a lock of her hair. I have become partially deyeloped within a few weeks, and have been thinking that it might help me if I were to send to you for some more of your magnetized papers. Please let me hear from you as soon as possible, as my friend will wait anxiously for a letter. Direct to Mrs. M. A. Leonard, Manston, Wisconsin. Gratefully yours,

M. A. LEONARD.

a case of ceronic inplanmation of the STOMACH CURED.

PRAIRIE CITY, Jasper Co., Iowa,

March 25th, 1875. }
Mas. Robinson, Chicago, Ill., Dear Sister:
-Your letter dated the 15th of this month, with magnetized papers, is at hand. My wife is now well, and the remedies she takes will last about two days more. She thinks that she will get along without taking any more. Inclosed you will find a post-office order for \$2.00. Please accept this with best thanks. I remain yours in truth,

EDWARD SCHULENBERG.

NO MORE FALLING OFF OF HIS HATE. Mrs. A. H. Robinson, Chicago, Dear Sis-ter:—I do not knowns it is necessary for me to send for new magnetized papers. Since I began to use your remedies my hair has quit coming out. You have done me more good than all other doctors I have ever tried, and they are many. May you continue to be successful in your noble work. If you think that I should wear new magnetized papers longer I shall do so. Yours truly,

Peter Majerus. 510 North Lee St., Bloomington, Ill., March 25th, 1875.

ONE BOX CURED HIM, AND HE WANTS IT TO OFILE.

Tama Orry, Tama Co., Iowa, }
March 14th, 1875. }
Mrs. A. H. Robinson:—I sent to the Religio Philosophical Publishing House. Ohicago, in February, for a box of your tobacco antidote, which came in due time. I followed the directions on the box, and it has cared the hankering desire for tobacco on me. I would say, tobacco chewers, try it. It will cure you. I want the agency of Tama County, Iowa, to sell your tobacco antidote. I think I can sell a good deal of it this coming year. I shall make a business of selling it. How much will it cost me a dozen boxes?

Hoping to hear from you soon, I remain,

Reply. You can have them at wholesale rates—\$12 per dozen, and order one-half dozen at a time, if you wish to do so. Mrs. A. H. Robinson.

Chicago, April 12th, 1875.

MRS. A. H. ROBINSON, Healing Psychometric & Business Medium, CORNER ADAMS ST., & STR AVE., CHICAGO.

MRS. HOBINSON, while under spirit control, on reMRS. Hobinson, while under spirit control, on remedy. Yet, as the most speedy cure is the essential object in view rather than to gratify idle curiosity, the
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brief statement of the sex, age, leading symptoms, and
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will, without delay, return a most potent prescription and
remedy for eradicating the disease, and permanently
curing all curable cases.

Of herself she claims no knowledge of the healing art,
but when her spirit-guides are brought an reprove with
a sick person, through her mediumahlp, they never fall
to give immediate and permanent relief, in curable cases,
through the positive and negative forces latent in the
system and in nature. This prescription is sent by mall,
and he it an internal or an external application, it should
be given or applied precisely as directed in the accompanying letter of instructions, however simple it may
seem to be; remember it is not the quantity of the compound, but the chemical effect that is produced, that
science takes cognisance of.

One prescription is usually sufficient, but in case the
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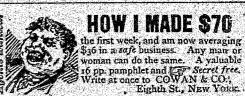
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#### DARWINISM.

WHAT IT IS, AND THE PROOFS IN FAVOR OF IT.

Synopsis of a Lecture at City Hall. Oskaloosa, Iowa, Sunday, April 18th, 1875, by B. F. Underwood, of Boston, Mass.

I am glad to see a much larger audience as sembled here than could have been expected under the circumstances. So I can say I am happily disappoint d. ·

The subject, "Darwinism," is one in which the crowd is interested, and yet the crowd does not know what "Darwinism" is. When they hear the name they associate it with absurd notions. They have no distinct conception of anything that has been written by Darwin concerning it. I like occasionally to take up a theme like this, that is so significant and interesting for the cultivated and thinking

Darwin has written a number of voluminous works. He has given us a large number of facts, and he has presented them in a manuer that is not methodical; and as a writer he can not lay claim to anything like a complete sys-tem for the presentation of his subject. But, he has given us the facts, and we the right to use these, and present them in a systematic manner. Therefore, I am to correct some mis-taken conceptions and give an outline of the subject, so that any person, who is disposed to think, shall see at once what "Darwinism" is.

It is especially in the common mind that the notion prevails, that man came from the tadpole, or some other low creature which crawls or walks upon the earth; and he contrasts man with these low forms of life and regards Darwinism as a foolish theory. Darwinism and "Evolution" are sometimes confounded. "Evolution" is implied by "Darwinism," but "Darwinism" is not a necessary part of "Evolution," or rather "Darwinism" may he untrue in its distinct principles, yet "Evolution" is true. The theory that man has been differentiated in the world would be true, though "Daywiniam" was to be dis-

While in St. Louis a gentleman came up to me and said: "I have been through all that," referring to "Darwinism." I told him I was glad to hear that, as I found few that knew anything about it. He said:
"I have known all about it for the last

twenty-five years." Do you mean to say you understood "Darwinism" twenty five years ago?—I began to have some doubts of his understanding it even then. Do you mean to tell me that you understood the theory of Natural Selection twenty-

five years ego?
"What do you mean by Selection?"
This was sufficient evidence that he knew nothing about it. Perhaps he had some idea of Evolution. I remember when I was a boy I heard of this theory of development, though I never had an idea of the latest and the latest are idea.

never had an idea of it. I had an indistinct idea of the different species coming up from one another, but everything implied in Dar-winism was absent from my mind. When a person says he understood Darwinism twentyave years ago, it is plain that he does not un-It is my aim this afternoon to effer the pres-

ent fundamental principles of Darwinism. Some men's particular objections to Darwin-ism is this: That Darwin holds that the species are all mixed up, that there is no such thing as regularity about it. For instance, you may expect at any time for one species to be derivanother. Therefore, it has no foundation in fact. This shows how much ignorance there is concerning it.

The law of heredity is the first principle of Dirwinism, that like produces like. Not only in regard to species; but in all peculiarities and idiosyncrasies. Not that the horse will come from the horse, simply but that all its peculiarities will be transmitted to its of spring. Mr. Darwin maintains that every species is derived from a like species. You do not expect the robin to come from the sparrow, or that a pig will come from a sheep. No one acquainted with the facts will expect this. According to the first principles of Darwinism, everything pertaining to the structure of the man will be transmitted to the child. If in marriage the father be very tall, the child will be tall also: if the father be very short, the c .u will correspond to him; if the mother ce small and delicate, the child will be a medium between them. There are exceptions to this. For instance, an individual may resemble another of three or four generations back. Not only are the physical peculiarities transmitted, but also a tendency to live long or longevity; or, perhaps, if the father is not long lived, the child will inherit a tendency to die while young. No man can live to the age of 100 whose ancestors never reached the age of sixty. . I can tell within respectable limits the age a man will attain when I have known the age of his ancestors. There is nothing wonderful about it. It is not a matter of health. Healthy people often die young, while sickly people often live to an old age. Many people are strong and healthy while young, and we predict a long life; when they get to be twenty five years old, we begin to see signs of decay, and a lack of physical power; and when they are fifty years old, they are ready for the grave. Other persons, sick from infancy, do not appear as though they would live to be thirty, but in many cases they live to be ninety or one hundred years of age. In the one case, we have long lived stock, and in the other, we have short-lived stock

Suppose we take two beans, one, the common bush-bean, and the other, the pole-bean, and drop them in the ground together, the common bean will grow about one foot high, while the pole bean will clamber up as high as twenty feet. In this case the one is no more healthy than the other. It is the same way with people. One comes from healthy etock, thus having the capacity to be long-lived. Another one may have no more capacity to live long than a dog has, while an lephant or an eagle may attain to five times that longevity.

We will refer you to Switzerland, where peo ple living in different cantons, having nothing to do with the health, have very different de grees of longevity.

It often occurs that a smart intellectual man has a child that is almost idiotic. Well we have to make some allowance for the interlacing influence. It is not uncommon for a great man to marry a stupid woman, or for a smart woman to marry a weak, and stupid man. Now if we expect the transmission of these Now if we expect the transmission of these qualities of mind, when there is so much to pull it down, we are going contrary to the first principle of heredity. There is also another consideration. Most great men have given a greater share of their time to the cultivation of their mind, and thereby greatly weakened the physical system. By confinement and mental exertion, their brain absorbs their visality, and they become physically debilitated. tality, and they become physically debilitated. It is a fact, that among the great men of all times, there has generally been a lack of oil-

spring. The reason is obvious. We consider that a weakly parent has not the capacity to transmit health to the offspring. But notwith-standing we will find that mental strength is transmissible. When we see intelligent parents, we most generally find intelligent off spring. Sometimes, however, there is an ex-

ception.

This is according to the law of heredity, or the first principle of Darwinism.

There is a Man Handend of certain family known, in New England, of which it is said that the boys, almost from early infancy, will catch chickens, disjoint their bones, and re-set them. They are called bone-setters. If in a family the same trade is followed for several generations, there is a strong tendency in the succeeding generations to take it up and follow it. And they will be more skillful, and will show more readiness than they would if their fathers had not been brought up to it.

Why is the Indian boy so much more skillful than the Caucasian, in the use of the bow No person who has been out on the plains, but has seen Indian boys, almost as soon as they were able to walk, that could shoot with the bow. Indian boys, as a general thing, can shoot better than a Caucasian could if he should practice a life time. This is another proof of the law of heredity, or the first principle of Darwinism. The second principle of Darwinism is called the law of variation

The question may be asked. What is meant by variation? I see before me many faces, all having the same general outline, but there is so much dissimilarity that I can distinguish them. If mankind started from Adam and Eve, who lived about six thousand years ago, it seems to me there must have been a wonder ful change taken place in the features of individuals, to give such a variety as we seen on

earth to day.

Suppose we place here upon the stage, a representation of each of the distinct races of mankind; here would be the Caucasian, the Mongolian, the Malay, the African, and the Indian, all of whose features present a striking difference. For instance, contrast the Negro with the Caucasian, and see what a marked difference of appearance. This is an illustra-tion of what we mean by variation. But I ask: What has produced this wonderful differeac: what has produced this wonderful difference in the human features? Such a difference of features as we see in the low brute-like Negro and the highly developed Caucas ian, such as a Longfellow or a Webster, never could have taken place in the course of six thousand years. This great difference is something that men do not realize unless we present the extreme. But some chapter must have sent the extreme. But some change must have been in operation for a long time to produce such a wonderful difference.

Well, the Christian will say: This resulted from God having cursed Cain, or perhaps he will produce some other trivial reason for it. That the human race has undergone various changes by the influence of different climates, and that its present state has been brought about in six thousand years, is about the way he reasons. On the contrary, it has taken many thousands of years to bring about such a wonderful change in the human race and produce the results which we now look upon.

Sometimes we say we do not see any change going on, we may look all our lives, and we do not see that there has been any change whatever. So, also, we may look at the dial of a clock, and the hands do not appear to move at all, but if we should leave the clock and not return until an hour had elapsed, we will find that the minute hand had made a whole revolution. The perpetual change that mankind is undergoing can not be noticed in the lifetime of any one man. But if we could look at it expect at any time for one species to be derived from another. This is not true. We do
not see for instance, an ox come from a horse,
or any one species to be derived directly from
faces, but not two are exactly alike. The child is sometimes like the father, and sometimes it resembles the mother; but never is the precise image of either, always having some features or characterists that are not found in either of his parents. Do not be impressed that there is anything wonderful connected with this.

This is what is called, "spontaneous variation." If we say "spontaneous" generation, we can understand it. But in reality there is no such thing as "spontaniety" in nature. When I was in Wasnington, I met a man whose son had six fingers on each hand, and six toes on each foot. No such a peculiarity had ever appeared in the family.

We call this spontaneous, because it is some-thing we do not understand. But every individual that lives has some little variation that never appeared before in the family. It is this that distinguishes every one from some other one of the family. Detectives make use of this in finding their criminals. A description of the criminal is sent around to the de tectives all over the country. This comes un der the law of variation, or the second princil ple of Darwinism. If one of these variations had been shown in the family in some preceding generation, it would not come under the law of variation, but under the first principle of Darwinism. It often happens that a peculiarity can be seen in the child which has not been shown in the family for two or three gen-

When one of these little peculiarities make their appearance for the first time it comes under the law of "variation."

On the Island of Malta there lived a man who had a son by the name of Gratio. This boy had six fingers and six toes. He grew up to manhood, and married such a girl as he could find,—he could not find one like himself in that respect. Here we see nature determined to perpatuate this peculiarity. And it made its appearance, but not until generations had

Mr. Huxley says: Suppose all his children and his children's children had shown the same peculiarity, we would now have on the earth a race of men and women having six fingers and toes. Here we see an example of variation which comes under the law of heredity. Nature was so determined to perpetuate that peculiarity, that it appeared in the fifth generation. This shows that the variation comes under the law of heredity, the same as any other peculiarity of body or mind. From this we see that if a peculiarity is inherited it comes under the law of heredity, but if the pe-culiarity has never before been manifested in the family,—for every one has seen peculiarity originate with itself,—it comes under the law of variation. There are two kinds of do-mestic pigeons, the pouter and the fantail. The first has the form suggested by the name which has been given it. So, also you may know the fantail by its name. There is more difference between these two kinds of pigeons

than there is between many different species. We will now examine the third principle of Darwinism, the law of Selection, this is the greatest principle of Darwinism. There is also what is called selection of the sexes, this we will not touch upon. What is meant by selection is nothing more than discrimination. For example, suppose there were a great variety of plants and flowers exposed to the cold. person, though he may understand the nature of the different kinds of flowers and plants, in attempting to discriminate between the tender and hardy ones will many times make mis-takes, but the frost will always destroy the tenderest first. The frost will discriminate be-

knowledge of the various degrees of tenderness in the different plants by which it could be enabled to select and destroy the tender ones. As another example, suppose there were a great number of sheep in a place where the weather was very cold, those who had the thickest wool would live while the others would perish. The cold would exercise more distinction in this case than any man could. This is an illustration of what is called unconscious selection. There is also what is called conscious selection. For example, suppose we should have all the fine men and women unite should have all the fine men and women unite in marriage, in order to have a race of beings more beautiful than any other, this world would be called conscious selection. In a certain place in Prussia, there are living a large number of tall people. They are all tall, without scarcely an exception. This is an example of conscious selection, which can be seen everywhere. Some of you may have heard how the Saxons produced the kind of sheep desired. They marked out the kind of sheep they wanted, and then would bring it into existence. They have even brought into exististence. They have even brought into existence, sheep of the exact size and shape, as best suited their fancy. They would mark out a model, and then make the sheep to correspond to it. The Merino sheep, one of the finest kind of sheep known, was started in a similar way. At one time there was in the flack of a man by the name of Wright, a sheep with a long body and short legs. This man had good common sense. He wanted to produce a race of sheep like that one,—they would be profita-ble to him. Now he had to build a tall stone wall to enclose the others, which was a great deal of trouble. So he determined to bring into existence a race of sheep like the one described. He let this sheep run with the flock, and by keeping all others that were just like it, in twenty five years he had a race of sheep having long bodies and short legs. It is this same principle our farmers make use of in improving their stock. This notion of getting fast trotters is comparatively late. The fastest racer can be traced back only about one hundred years, and we now have very fast horses. The best horses are taken and by pairing them, always have in view the quality of speed, they have at last brought about the results we see to day. Some have tried to prove by a mathematical calculation that it is impossible for a horse to trot any faster than they do to day. I believe the time is coming when a horse will trot twice as fast as he does to day. These things are brought about under the law of conscious selection. Such a thing is not known among the lower animals. There is, however, what is called the "struggle for life." This is the last principle of Darwinism.

Mr. Darwin found there was a principle behind these others, which accounts for all these wonderful changes. This is called the "Struggle for life." Many suppose that nature is a great economist, that nothing is lost. But the reverse is true. Nature is a prodigal. Demonstrations of this can be seen every day. A codfish will lay millions of eggs in one year. If all these eggs produced fish, in a few years the ocean would be crowded with fish. But what would become of all theze fish, if that excellent idea that nature is so economical, were carried out? I think that the result would be that we would have a good many more fish than we would care about eating. Suppose we drop a seed in the ground it comes up and produces fifty more, and these fifty seed fall into the ground, and the next year more just like it. If it should continue in this course for a short time, this particular kind of plant would cover the whole earth. There is but a small number of these seeds can ever amount to anything.

There must be a struggle for life among these seeds, and those that are perfect will live, while the others will perish. Out of the fifty, there are but very few that ever amount to anything, and these are the best of all. Those that are adapted to the soil and climate are the ones that will survive. In the next generation there must be a struggle for life in the same manner. And as before, the plants that are best adapted to the soil and climate, will live while the others will die. In this case we see the plants struggling for life, and in so doing they adapt themselves to their condition. Here we see adaptation, not design. It is something that results from the necessity of of the case. Now I can illustrate this by referring to the sheep again. In cold climates the sheep which have thick wool are the ones that live, while the others perish. Suppose, there should be a cold spell every year, the sheep having the thickest wool will survive, while the others having nothing to protect them will

Then the theologists will say: "See how wise God is in clothing the sheep with thick wool, that they may not perish from cold." Then they will go to the warm countries, and say, see how God has arranged everything so that it may be most comfortable. In the cold countries he has given the sheep thick wool. In the warm countries he has given them thin wool. Everything is so fortunately arranged. Everything did not come by chance. God made everything to suit its condition. If you take the sheep having thin wool to the cold climates they will perish with cold. If the sheep having thick wool be taken to the warm

climate they will perish with heat. But I say if you take sheep with thick clothing to a warm climate their wool will diminish every generation in weight and quantity. And it will also grow light in quality. Per haps you have seen the Mexican dogs, which have no hair on their backs. If you should take some of these to a cold climate, in a generation there would be considerable hair seen on their backs. If you should let them stay there a thousand years they would have as much hair as the New Foundland dog has to-day. But carry a New Foundland to a warm climate, and in the same time it will become nearly destitute of hair. Now what is true of the covering, is true of everything else. Sup-pose you should place a large number of rabbits here in a grove, some dark colored and some white. Then suppose you should come back about twenty five years from now, which kind do you suppose would be found in the greatest abundance, the dark colored or the white onest. Why, I can tell at ouce. These rabbits which are white, being exposed to their enemies, would be very scarce; while the dark colored rabbits, which can not be seen so easily, would be in abundance.

If we go into the cold regions among the icebergs and snow banks, we will find the animals issue a color much like the snow and ice. 'According to Darwinism, there existed in those regions in time past, animals of a variety of colors. But those which were adapted to their condition, survived, while the others were destroyed. The animals whose color rendered them casy to be seen, were the first to be killed. It is for the same reason we have mice of an uncommonly dark color. But why dark in-stead of white? If they were of a light color, they would be seen more easily by their enemies, and therefore would be destroyed. The dark colored ones are the ones that survive, so now we have a race of dark colored mice.

tween the tender and hardy plants with far animals which have an acute sense of hearing, more discrimination than any human being, but how is it enabled to do this? It has no ple limbs, are the ones that survive the longthose who have the best sight, and most sup-ple limbs, are the ones that survive the long-

> There is another principle called Correla tion. If there is a change in any particular, by this principle, other changes are necessita

If you put an animal in some different climate, where some particular must undergo a change, that implies that other conditions are modified. For instance, the giraffe, is sup-

posed to have come from the deer.

Mr. Darwin supposes that there were deer in a country where there was a drouth, and the animals that had the longest necks would live by getting leaves from the trees. In this way, part would live, while the rest would perish. Now suppose that the drouth had been repeated. Mr. Darwin supposes that in a few hundred or a thousand years, there would be produced a race of animals having long necks. Now if the neck underwent such a change, the body must necessarily have undergone considerable change. Also there must have been a general change in the formation of the animal. There are many changes that can be accounted for in this way. All changes that do not come under the law of selection, must necessarily come under the principle of Correlation. Some may say, does this prove that the species have been changed? I say, no. Then I ask, could the race have undergone such a change as we see to day in six thousand years? I ask, could such a variety of appearances as we see in the several races to-day have been brought about several races to day have been brought about in six thousand years? I say, it would have taken nearer six millions of years to have accomplished this. Again I sak what is meant by "species?" Animals having a common species, or the same species, are not recognized. The word "species" does not imply that some certain class of animals, in its chief characteristic, is distinct from any other. Many animals of the same species are more different in their chief characteristics than others of different species. The greyhound and the New Foundland dog are more unlike in their anatomatical structure than many species that can be named. It is not denied that both kinds came from the same pair. There is no limit that can be given to the dissimilar-ity that can be brought about under the principles of heredity, variation, selection, the strug-gie for life, and correlation. If a person would understand these princi-

ples, he must study them. Let him study the facts of embryology. Let him study the animals that are in the fossil state. Then let him study the animals that are in the living state. Let him go through all these departments of the theory, and it seems to me he must be driven to the conclusion that Darwinism is true. There are some objections offered. Most of these arise from the superficial ac-

quaintance with the subject.

Mr. Darwin has himself presented, the only objections that are worthy of notice, and he has examined these and answered these like a philosopher. Most of the objections that have been offered, are of the most frivolous kind, are only calculated to influence popular ignorance.

#### Spiritualism in Boston.

Great attention is being given to the cubject of Spiritualism all over the city. It is preached in about a dozen different places oesides public sesuces in great numbers, some of them genuine and some we fear are not. Since I have been here it has been my good fortune to listen to Brothers I. P Greanlenf, Seaver and Gook I. P. Greanleaf spoke at Paine's Memorial Hall, and took for the subject the following, "Can ye not discern the signs of the times?" Bro. Greanleaf is a man that speaks sound, common sense, carrying conviction to the hearts of his listeners. He was of the opinion that there was intelligence enough in the world to save it from eternal smash and ruin without the bible. Bro. Seaver took for the subject of his remarks, "The attitude of Theology in regard to free thought," He is a firm, graceful, and impassioned lecturer, a little inclined to mirthfulness, just enough to keep his audience interested and in good humor. He told his hearers that his idea of theology was about the same as the defini-tion, which Daniel Webster once gave it—viz: "The art of talking about something which nobody knows." Although perhaps a little more interesting for the time being than Bro. Greanlesf, his words do not have that lasting impression which characterize those of the former. Yet we can assure all whose privilege it may be to listen to either of these expounders of the Spiritual Philosophy that it will be a rate treat.

On Sunday last, accompanied by a friend. I attended services at Lurline Hall, No. 3 Winter street, and listened to Thomas Cook for about half, an hour, after which Mrs. Young gave her wonderful manifestations on the piano. As the medium sang and played the piano would keep time to the music. At length six men got upon the instrument and it seemed to rise and fall with as much case as

In the evening we attended a seance at Madame Lillies, No. 527 Washington street. The company numbering upwards of forty, assembled at 8 o'clock in a small room, pack-ing the apartment completely full, leaving only a small space in front of the cabinet. At 8 o'clock, Madame Lillie took her place in the cabinet after a committee had been chosen to investigate and found everything all in order. In the cabinet were six or eight bells and a guitar. Soon after seating berself she was tied securely by what claimed to be spirit power, and soon the instruments began to play and the bells were thrown through the aperture into the room. By turn each one was called into the cabinet and remained with the medium during some of the manifestations. Your correspondent went in, examined the ropes and was requested to place his hands on the medium's head, but nothing occurred with the exception of once feeling a soft pat on my hand. My friend, Mrs. Morgan, went into the cabinet, and the bells rang and the gui-tar was placed across her arms, which she brought out and showed to the audience. Mrs. Morgan says the guitar was first placed in her arms bottom side up, then floated away and came back as the audience seen it. One lady said her daughter came and talked with her, told her name, her mother's name, how she took cold and the disease she died with, all in the most correct form, and many others re-ceived good tests. Madame Lillie's sack was put on and taken off while she was alone and securely bound. A reporter after coming out found a large iron ring around his neck, which he said he knew nothing about until coming into the light and seeing it; also one over both wrists which he said he felt put on. The medium then told him to look in his cigarcase, he did so and found a "twenty-five center" missing: this was subsequently found in the cabinet.

To close, Madam Lillie came out and sat down at the plane and succeeded in raising it two or three times.

We also listened to Mrs. Mattle Sawyer who spoke for the free platform at Luriine Hall. All species are concerned in the struggle for life, or adaptation. What is true of color, is much feeling. Although it was not marred necessarily true of the other qualities. These by freelove, it was plain to see which way she Her discourse was impassioned and given with

leaned. She spoke of the good work she and "Moses" were going to do in the wickedest man's house in New York, whither they are both gone. And so the wheels roll on. W. H. Wilkins. Boston, Mass.

To a Friend on the Decease of his Wife.

BY WILLIAM BRUNTON.

Twere ill to say, dear friend, to grieflike thine. "Be still, be calm, and trust that all is well!"
The heart must something of its sorrow tell,
And for the vanished sun with pain repine!

And this thy loss is great and must be felt; Thy heart in her fair beams did breathe and

Thy soul alone for her delight did ask, And for her beauty daily thankful knelt.

And though the years brought care and sick-

ness sore, Yet still on thee and thine her beauty shone; As stars in darkness all their brightness own, So did she grow to make you love her more!

And death in kindness came to take her home, And give release from earthly ill and care; He came to make her life more ewest and And give her rest in Heaven's expansive

dome Yet death is sad, the sting will pain and fret, For this our love makes it all sad and drear;

'Tis hard to lose the love we cherished dear, Tis something we forever must regret! But this thou hast in full to bless thy mind, Remembrance fair of her unfailing trust, And hope and faith that dust may go to dust

While she her happy home in Heaven shall 'Her angel name" shall be as dear as this. For we "shall know each other there" the

As wife, as mother, shall you call her name, And think of her with fond enlarging bliss.

And she in spirit oft shall be thy guide, And strew thy way with flowers that may not

She is not dead to thee, be not afraid, With thee her presence must in love abide!

God bless thy soul in this the darksome hour. God comfort thee with blessedness and God give thee faith and all its large increases,

And manifest to thee His grace and power. And may thy tears be wiped with love away. Thy vision cleared to see the far before,

To greet thy soul at last in endless Day!

"Gone to the Evergreen Shore." BY LIES EVA EDGERSON.

Where she awaits thes on the golden shore,

In the holy hush of midnight, When the moonlight's silvery cheen Gilded all the snow'y landscape, Lovely as an angel's dream, When the starlight chimmered softly Through the rifts of white and blue, Opened wide the gates of heaven, For an angel to pass through,

And down its radiant pathway And in gleaning robes of white, Came to bear a soul to heaven, To the realms of love and light. sut we areaded fore, its coming. Its import we knew full well, And with aching hearts, we waited In the cottage on the hill.

Blowly faded stars and moonlight. Garish dawn crept on apace, And dispair, was written plainly On each worn and anxious face. Still he lingered, suffering, weary, And we fancied, overhead We could hear the angel's pinions Flutter near his dying bed.

And when noon the dial counted, Noon of day, and of his life, He had left all pain behind him, Closed his eyes on earthly strife. And we're lonely, sad and lonely, How we miss him, none can tell, Still we feel that he is happy, That in Heaven he doth dwell,

But our loss, the wife and mother, Thinks the light of earth has fled, And the feeble aged father Bows in woe, his hoary head. Sisters grieve, an only brother Mourns his best and earliest friend, And the children—I my brother— Grief is ours 'till life shall end.

For our lives with his were blended, And our hearts are sore with pain, For that loved face, calm and tender, We shall never see again. Until o'er the Leathean river The pale boatman plies the car, And we go to meet our father, Who is waiting by the shore.

And she knows, our blessed mother, Though she's lost her dearest friend, That the love of her two children Abides with her to the end. So we're waiting for the tidings, Which shall bear us to his breast. When we reach the shining city, And we enter into rest.

Danby, Vermont, April 17th, 1875.

THE REV. T. M. DAWSON, who used to be a Presbyterian pastor in New York City and in Brooklyn, and afterward parted with his wife and accepted a call from a San Francisco church, has got into serious trouble. He is a graduate of the New York Theological Seminary, and is noted for personal beauty and pulpit eloquence, but seems to be lacking in moral rectitude. In San Francisco he became popular among the clergymen as well as with his congregation. Several pastors regarded him as a good financier, and, responsive to his suggestions, entrusted him with money for speculation in stocks. The Ray. Drs. Fish and Poor let him have \$3,000 each, and he also induced many poor acquaintances to deposit small sums with him, promising in every instance large profits from mining stock investments. Two weeks ago he fled to Nevada, leaving a few books and some furniture as asnets against several thousand dollars as liabliities.

R. G. Eccus, who has been laboring efficiently in the west for sometime, gave us a call last week, on his way to Ohio.