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

§ S. S. JONES, Editor, Publishee and proprietor.

CHICAGO, JUNE 19, 1875

| \$8.00 A YEAR, in ADVANCE: {

EXPERIENCES IN HIGH LIFE IN Russia.

The Royal Restaurant—A Grand Masked Ball-Farewell Concert-Music and Wagnetism.

FOURTH ARTICLE:

BY JESSE SHEPARD.

I had almost forgotten to mention some particulars that might prove interesting to the readers of the Journal, because I know what I am going to describe, has never been written am going to describe, has never been written about by any writers or newspaper correspondents, and as Russian modes and manners are almost unknown in America, I intend to give a little description of the greatest restaurant in the world, and one in which the writer passed many happy hours, and many long winter evenings, and in the company of congenial people, and not only loyal but royal friends.

After remaining for nearly a week at the comfortable Hotel de la France, till I was fairly rested from the fatigue which the long journey from Paris occasioned, I made up my mind to present my first letter of introduc tion, which was the least important letter of any I had.

I had always found success and plenty of friends everywhere without "letters of introduction:" but I felt sure that to come into the cold and fastidious capital of Russia without cold and fastidious capital of Russia without them, would be suicide. An introduction from foreign nobles of high authority was essential, and this I had; but I found myself in no great haste to present them immediately on my arrival, but waited, as I said before, and began with the most ordinary letters which I had in my possession—that to M. Hardy, proprietor of the famous "Restuarant Deusseaux." Why I chose this as my first visit I can not tell; per-I chose this as my first visit I can not tell; perhaps more because I felt in no hurry to begin a life of excitement and fashion, which I would most surely be plunged into had I presented other important letters first. I had been reposing in my snug room one snowy afternoon, and at last began to feel more walk out and see what the streets looked like. in all the deep snow and Russian wintry garb. I had not gone far when I saw before me the name of "Deusseaux" in small gold letters, and nothing more, the house looked ordinary and everything about it had an air of commonplace, every-day business and bustle. I could not believe that this was the place where the proud sons of the proudestroyal family in Europe, were wont to sup so often in luxurious enjoyment and voluptuous repose. I could see nothing about the house that I could call warmly inviting, but, however, I was impressed to mount the slippery loy steps, go in, present my letters, and see what the place was like, and who the people were. It was now late in the afternoon, and as I went in the gas was being lit, and all had an air of a Russian interior. On entering the double doors which kept out the intense cold, one is warmed through and through by the heat of the place, a good sum-mer heat, which makes one forget all about the

sunny South and bloom of roses. I was shown into a back room. It was rather dark and gloomy, and there were sitting two men playing dominoes, and enjoying the same in their wild French abandon. One of them was M. Hardy, and I handed him my letter of introduction. Although he had nev er before heard my name mentioned, he received me like a brother. The letter was sufficient, coming as it did from a near relative in Paris, from whom the writer rented his apartments, and who made many Spiritualists of those in the house, and who spoke of the medium as an "honorable guest." It could not fail to be read with satisfaction by the

three feet of snow outside and think of the

polite Frenchman. The lights were lit; supper was prepared and I was made easy and at home, as much so as if I were in Paris or London. During this time I wondered where the elegant rooms could be, I had heard so much about, for I yet saw nothing in the place that looked regal enough for a prince of the royal blood. I had enough for a prince of the royal blood. I had not time to think much longer, when my host politely asked me to step up with him to the yellow room. We walked up a narrow iron stairway, near which was playing a beautiful fountain, with living fish swimming at the bottom and flowers blooming all around its base; then into a salon fit for a duchess of the most living notions. My eyes first met a full grand lavish notions. My eyes first met a full grand plano gracing a corner of the spacious supper room, and then the exquisite colors of the rich satin curtains, and the Persian carpets of oriental taste, design and splendor, and the su-perb frescoing on the walls, enchanted the sight, while the perfume of rare southern flowers threw an atmosphere around one as of negatives an atmosphere around one as or an eachanted dwelling,—more than an ordi-nary house where common mortals dwell. This indeed was a salon fit for a palsce; elegance, refinement and luxury were there; rich-ness, splendor and comfort combined together to make it a model of a salon, and I could see nothing lacking. But this was only one room; there were twenty live more. All colors were represented,—blue, green, crimson, purple, yallow, etc., etc., and each salon held a full concert grand piano; each salon differed in style as well as in color, and some cost fabulous sums.

It was there in those salous that she flery blood of Russia's young nobles, was flamed with old wine and precious meats. It was there that the grand dukes of the royal family there that the grand dukes of the royal family came to banish care and spand some hours of peaceful pleasure, away from the thross of atste, and the agonies of seciety eliquette. It is a most from a French gentleman was there the spandthrift gave away all he received a note from a French gentleman to banish care and spand some hours of improving on my German till some of those combinations so psculiar and colored. Some of the some of those combinations are people are colored. Some of the force of musical ractoric, and them by the force of musical ractoric, and opposite the colored some of those combinations are colored. Some of those combinations are colored. Some of the force of musical ractoric, and them by the force of musical ractoric, and opposite the colored. Some of those combinations are colored. Some of those combinations are colored. Some of the colored some colored some colored some of those combinations are colored. Some of the colored some colored some

had to sip Spanish wine, and the glutton ruined himself in feasting on the dearest fat imported from foreign lands. It was there that the Materialist reveled in a sea of luxury and voluptnousness, and the conscience-stricken debauche deadened his burning brain by re-peated draughts of stupefying mixtures, and po-tent concoctions; in fine, all the meats of differ-ent climes; all the drinks, all the awestmeats and all the fruits, were to be found inside Deusseaux's, walls,—nothing too costly, nothing too far away to be imported.

After the French court has been supplied with champagne, it was settled that this restaurant should have all the rest.

Any of these rooms, my kind host informed me, were at my disposal, and I was to play and sing with locked doors when I was inclined. I went when I chose, and did what I chose, and was indeed at home, although I much preferred living alone and in my own apartment, which I soon did. It is a difficult thing to install one's self into a first class masson meuble in St. Petersburg. I was aware of this, and therefore took advantage of the occasion which presented itself, when my friend, M. Hardy, introduced me to the polite and elegant proprietor of the most distinguished private hotel in Russia, M. Jules Faivre, a Frenchman, like M. Hardy. I had been feted at the restaurant Deusseaux, and had been regaled with all those luxuries with which it abounds, including the almost daily presence of some of the royal family of grand dukes, until I thought I had had my share of conspicuous life, a la royal restaurant. However, before taking leave of my kind host, I had the honor of being present in the salon bleu (the blue room) on an occasion when their royal high-nesses, the Grand Dukes Casarnovitch and Constantine were suppling there. It was after the opera, and the Dukes with some of their army friends came to the restaurant late, for re-freshments. I was invited to join the distinguished party, and did so, as I was anx-ious to know what the conversation would be. The salon was superbly dressed with flowers. and everything looked fresh and inviting. The richly carved and massive table held the meats and brands of the most costly import; rare fruits from the south of Europe gave a delicious fragrance, and the gold plate and the rare old China gave a charm to the general appearance. The gorgeous uniforms of the Dakes and their officer friends added to the brilliancy of the exquisite blue-room and made it appear more like à picture than a real meeting of guests.

The conversation, as I thought it would, commenced on music and what they had just heard at the Imperial Opera; but this did not last long, for after the first three bottles of fine champagne were drunk, it changed to a more lively tune, and much was said concerning America and the Americans, and, of course, I was asked many questions. "I should like very much to visit your country," said the Grand Duke Casarnovitch, "but I am afraid the laws and customs would not suit me; but I know you are a great and powerful people, and I think will yet make yourself felt in Europe as a political and civil power." With this, one of the princes said he would rather live in America, if he were obliged to live out of Russia, than any other country. The conversation lasted till a late hour, and the Grand Dukes and their friends seemed delighted to talk about America, her politics and her cus

A few days later, and I was installed in my quarters for the winter, in the most elegant and private hotel in St. Petersburg. In this house none were admitted as a general rule, but those belonging to the embassies or members of the nobility; for the establishment was kept principally to accommodate this class of people and it is indeed a rare thing if one can find a small upper room vacant; the apartments being rented in suits, and by the quarter, and this at a very high figure. I was not expecting to find anything like this when I went to St. Petersburg. I expected to live at any hotel, just like other people, and in an ordinary way, and certainly I was thankful when found myself in such a distinguished place, with so much comfort on every side, and with so much elegance combined with the spiritual aroma of the talented people who lived there. It was in the depth of winter, yet flowers were blooming as I entered the hall. Outside the thermometer stood at thirty degrees below zero; yet once the second door was closed and I found myself in an atmosphere of beautiful balmy summer. The house was massive and was five stories high, yet from top to bottom all was of an equilibrium of heat which surprised me. One might wear the lightest summer clothes all over the house and never feel chilled in the least.

Persian carpets made the grand stairway soft and easy for the feet, and these carpets were of the most delicate and complicated texture. Costly statuettes and busts stood at the top of each flight of steps, and gave an air of refined culture to the interior, which, added to the flowers and superb draperles, combined to make this house stand out alone from all others I had seen while in France and Germany. I had the honor of dining every day with that talented woman, the Countess du Bussey, who dined at the private table d' hots, with the pro-prietor; also the Countess Keller, one of the most beautiful women of Russia, and now famed for her brilliant and witty conversation, and the celebrated painter, M. Geslin. These, with a few other distinguished ladies and gentlemen. tlemen, were company at table each day in the proprietor's private salon, and here I had a

who occupied a sult of elegant rooms in the north wing of the house, stating that my north wing of the house, stating that my friends in the house were going to give a ball in my honor. This I did not much like, as I never danced and cared nothing about such amusement, but I finally was obliged to let them have their own way and do as they them have their own way and do as they pleased. It was a masked ball and a brilliant affair. About seventy select invitations were given, and it was managed so that one from al-most every country should be invited. This made it extremely interesting for all concerned, and I began myself to look forward to it with some pleasure. On the evening appointed, guests began to arrive from all the principal societies and legations in St. Petersburg. There were Polish counts, dressed in the famous polonaise, and wearing caps and feathers and lace. There were Germans of the real Teutonic proclivities, and of the good old Baronical times, fat and inclined to Rhine wine and beer, with costumes of the days of Fredrick the Great, flashy but effective. There were Muscovites in all the original peculiarities of the interior of Russia, and decked out in their own strange style; a little disguised, but not too much to be recognized by their friends; there were Frenchmen, sparkling, witty, light, gay and fantastic as they always are, showing the real clown, and the veritable mimic on such occasions, and giving a coloring of humor and larger to avantable. levity to everybody around them; Italian, gorgeously bespangled in lights and shades, and plumes and feathers and scarlet, merry and full of their musical fun, and innocent jokes; Spanish, in all their beauty and elegance of form and grace and costume, giving illusion to everything, and making the inanimate speak by the power of their bewitching arts; Hungarians, wild looking and pastoral in their movements and gestures, but most tastefully dressed and disguised; and the English John Buli, with his heavy ways and blunt manners, and not very elegant style; and last but not least, the Yankee, the veritable, simon pure, with ruffled shirt, long swallow-tailed coat, brass buttons, high hat, and turnip watch, who danced about in all the freedom of a Jonathan in his natural element.

All those and many more nations were represented, making a touts ensemble of dazzling brilliancy and magnificent effects. Not a few of Russia's beautiful women composed the number. The Princess Boulkoff, the Countess du Binssey, the Countess Popoff, and the Princess Conrado, charmed the company by their lively and versatile conversation, and their witticisms. It was a rare evening of mirth and enjoyment, not easily to be forgot ten, and one that will live in my memory fresh for many long years to come.

It is not often that a stranger in a foreign land is called upon to witness such manifesta tions of courtesy and appreciation as was manifest on this occasion, and it made me the more grateful, and I fully realized its worth. Some months after this I was advised by my friends to commence preparations for my grand fare-well concert. In Russia no person is allowed to give a concert before Lent, because the season of general amusements is then at its full but in Lent the theatres have their turn and are closed, so as to give artists a chance of giving their concerts. Each artist is allowed to give one concert, and to give that, you are obliged to obtain letters and seals and passports, and orders, and police requisitions, and all other kinds of papers, so as to clear you from any suspicion of the secret police authorities. It took me three weeks to obtain mine and when I did, I was thankful enough to get clear of such bother and trouble, of which, only those who have passed through the ordeal can form an adequate idea. My programme was looked over by the secret police, so as to be sure there was nothing that would offend the Emperor or be distasteful to the loyal ears of a Russian audience. These proceedings were not a little funny to me, and I. look upon all such as the remnants of barbaric ages, Finally I was pronounced clear from doubt and suspicion, and I went my way after having made twenty five excursions to the police and other headquarters of these strange authori ties. We had decided that the concert should be a private one, and that the tickets should be sold by private hands. This made it a kind of court concert, for it was to be patronized by one of the great women of the Russian Empire, a woman of great influence at the court

pire, a woman of great influence at the court and one of great ability. This lady was at the head of the concert, inasmuch as she influenced me in giving it, and disposed of nearly all the tickets at the high price of \$10 each.

Before the concert all the tickets were taken by members of Court and Nobility at this price. I had for assistance two artists justly colebrated for their talents as vocalists, and

the concert was held in the elegant salon of Koch, on the Grande Morskoi, which is used only on occasions like this. At 8 o'clock the salon was filled with the elite of St. Petersburg. Dismonds and rare jewels flashed from the heads of Russian blondes, luces and satins and costly furs bedecked the forms of distinguished beauties, and the scene was regal to the eyes of the most unobserving, and callons. We were to exhibit before a critical house full of capricious women; beforean audience com-posed of musicians, pianists, singers and ar-tists from among the "fine flowers" of the nobility; yet we did not feel in the least ner-yous or excited for it was not the first ordeal of the kind from which we passed in trium-phant victory. Our first piece was a sym-phony in two movements. At first the scepti-cal eyes of material critics frowned a little.

strains. It was the work of an instant. They strains. It was the work of an instant. They came with their minds made up to find a flaw in the counterpoint, and detect errors in the method of our singing, but these critical notions were removed when the strains of Sontag fell on their ears, and harmonized them in a manner quite unknown in that region. For two hours the music went on in one continual stream of melody and scientific combination, until the listeners were wrant in a flood of deuntil the listeners were wrapt in a flood of de-licious effects produced by the inspiration of those high immortals, who once charmed earth's mediums in the flesh, and warbled forth their inspired notes of joy and gladness to the weary lover of the divine and the spir-itual in sorry itual in song.

Great was our victory again on that memorable evening, and long to be remembered. Although this was my farwell concert, I did not leave Russia till many months after; in fact, my greatest success was had during the time which followed, for my visit to the palaces were not made till late in the summer.

A short description of a vision which I had one day in the imperial Palace of Paul, will not be uninteresting here. We had been walking through some of those vast corridors of imperial ages, and were coming out into a council chamber of gorgeous design and great display of color and ground work, when I was attracted by an influence which seemed to lead me towards the throne room near by. Snadows passed and rapassed me, and was growing more and more dense and materialized, when at last I discovered the form of Catharine the Great, Empress of Russin; that wonderful woman who called herself "La wonderful woman who called herself "La grande Ganloise du Nord," (as in effect she was), standing in all the regal pomp of royal elegance and stately command in the door. I made hasts to enter after her, and in a moment was before the throne, which just then wore a supero aspect of glimmering light and shade, which came through the stained glass windows at the side, and threw over the mosaic floor a light of supreme, tenderness and saic floor, a light of supreme, tenderness and mellow coloring, only to be compared with the fancies of oriental temples, or Egyptian pal aces. Silence held unutterable control, and death seemed walking at my side. of ancient days flitted through the mystified mind, mingled with splendors of past pageants and inscriptions written by the royal hands of fair queens, were held before me to decipher. I could feel the presence of a strange gathering, and was conscious of some powerful intent. The Great Empress spoke, and said:-"Lend thy hand to the spirits who are in confinement here, and give aid to those in trouble.
The people have prophesied and the Priests have prayed, but of no avail." Then I wondered what would come next, when the Great Queen raised her hand and continued, "Go to the Palace where Paul was strangled and deliver those who pray there." In an instant I knew all. A flash of clairvoyance gave me an insight into all this manifestation. I was to go and raise the undeveloped spirits out of the darkness they were in, by assistance and spiritual aid, which they could not get from mediums in St. Patersburg. In some future article I shall give an account of what I did and saw at the Palace above mentioned, where the Emperor Paul was strangled with handker-chiefs, just before the reign of Catharine II. These visions and manifestations are but a few of the hundreds which I saw and ex-

sion to mention when I come to those coun-After a long experience as a musical medium (having been first developed some nine years ago as a Clairvoyant healer), I made the discovery that the greatest and most astonishing results were optained over all kinds of nervous diseases by music combined with magnetism. I found that in many cases where nothing else would affect them, persons were cured outright by the music alone, acting on the nervous system and restoring the lost equilibrium of nerves, force and mental activity, and my Clairvoyance tells me that this is the long lost art or ratuer science of the Egyp. tians, who always "charmed away diseases by music and magnetism."

perienced while abroad; those of the old cas-

tle of Eberstein, in Baden Baden, of the castle

In Russis, as in Germany, France and England, I found the same powerful effects produced, and many would attend the musical seances for the benefit they derived from the influence of the music. In Paris, the "music and magnetism" process was marked with such success, that I continued it in Baden Baden and London and always had a few invalids to treat in private, or as many as I could well undertake while giving concert seances. I might name several cases, where the music had such an effect as to develope persons who knew nothing of poetry, into first class poets; one a lady of high social position in London, being first cured, and afterwards developed to write poetry, which was accepted by the leditor of a first class magazine in London, and spoken of as being "in exquisite composition of diction and sentiment." The lady still continues to write, and now commands a good price for her poems. Experience is one of the essentials to discovery, and research is the

father of both. Chicago, June 1st, 1875

"Wx read in de good book," said a colored Baptist brother down South, "of John de Bap-tist—nebber of John de Methodist" And that, says a Cuarleston correspondent of the New York Observer, is the reason most of the colored, Sunmera people are Bapusts.

A certain young lady is so modest that she will not permit the Christian Observer to re-

Physical Manifestation in Colorado.

I have lately had the satisfaction of attending several seances held by Mr. Peck, a former resident of Kansas. This gentleman had attained considerable celebrity in his peculiar work. As this subject engrosses so much public attention at the present time, it may not be amiss to give a brief account of the facts that occurred in this case, and which were all perceived by a number of persons, many of them skeptics, who would have been only too glad to prove the whole affair a fraud. I will do so without offering any opinion as to the cause which produced these effects. The best seances were not held before an audience where the medium was to be repaid with money and applause, but in a private dwelling, and were given merely for the accommodation of a few friends. Here a cabinet was erected in a large, unfurnished room, formerly used as a store-room, and all were permitted to examine the same and its surroundings. At the first seance, there were, perhaps, twenty persons present. A committee was appointed to secure the medium, chosen from among the most skeptical in the audience. These gentlemen hand-cuffed the medium, and proceeded to tie him with the ropes in a highly satisfactory manner. A circle was then formed and the lights turned down, leaving only sufficient light to enable all to discern objects in the room, and see clearly the opening in the cab-inet. There was a short pause of anxious waiting, and then a hand appeared at the aper-ture, but so indistinct and shadowy that sev-eral declared they could not see it at all. Then attention was attracted by raps indicating that the spirit desired to write. A tablet was produced, and the hand, which gradually grow more distinct, wrote upon it. The message written was addressed to a gentleman in the room, and signed with the name of a person who died in Idaho, one year ago, and who has been the main control in the manifestations we have witnessed. The signature was declared by several parties to be in the handwriting of the person referred to; the words were, "Frank, I told you in Idaho that I would come back.

The spokesman of the spirit band is an Indian who talks in broken English. He answers questions put by the audience, gives information respecting the light, and the wishes of the spirits. The instruments in the cabinet were passed out and taken in again by invisible hands; the drum being a useless instrument, was thrown spitefully out, but when a lively tune was played on the violin, the drum-sticks best perfect time on the wall of the cabinet. As a final test, each person thrust his hand through the aperture, and pressed it firmly on the medium's head. All were rewarded by a palpable touch of spirit hands, of which there were two pairs, one a man's, firm and solid; the other, small, delicate and extremely soft; this last I felt patting me lightly and lovingly, as the real hand of the dear child, to whom it was supposed to belong. The hands projected out, and were placed upon the heads and arms of persons at the aper-

At the close of these demonstrations, the door of the cabinet was dashed open from within; the light was turned up instantly and the committee examined their man, and reported him bound hand and foot, precisely as they had left him.

A dark seance was then held. The medium

at Heidelberg, and others throughout Germany and France, which I shall have occawas secured as before, placed in the centre of a circle, and the lights extinguished. A guitar and violin had been laid on the floor; scarcely did darkness reign, before they were lifted up, and began moving over our heads and were thrummed at the same time; they floated around for several minutes, rapped against the ceiling, and passed along giving each one a re-assuring pat upon the head. Spirit hands then rested upon our heads. I felt them sever-al times as plainly as I ever felt a human hand -cool, moist, firm, not melting away instantly, but rubbing my face and arms as if de-termined to attract attention. A watch was conveyed from a gentleman who sat opposite, to the pocket of one who sat next to me. I heard the fumbling of the article trying to climb into its resting place, and as if in answer to my mental question concerning the sgency that brought it thither, I felt a handtouch my face. Phosphorescent lights were seen to start through the darkness; voices. whispered in our ears, and took up the refrain of the song we sang. After these performances had been carried on for some time, the Indian spoke and told us that the medium must be

> ouffed. At another time, half a dozen persons formed the magic circle around a small table, the medium amongst them, his hands being held by two other persons. A slate was put be-neath the table, and the scratching of the pen-oil was immediately heard. At the conclusion of its remarks the spirit rapped, and the slate was examined. This was repeated a number of times. The writing was legible enough, but the messages were short and not at all remarkable.

released. Immediately the ropes began to be

agitated, and came snapping around our feet.

A light was struck as soon as possible, and

revealed Mr Peck sitting in a drooping, weary attitude with the ropes untied, and still hand-

The table tipped from side to side, and the hands of those resting upon it, were awayed by an uncontrollable impulse, and used to rap out the communications of the spirits. It was next proposed that the spirits should piece a chair upon the table. A chair was heard at once to move, but from the sound appeared to have become entangled with another. The two crashed against each other, and accomingly endeavoyed with much noise to axiricate

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Biography of Jonathan Koons.

[We propose to publish several articles and blographcal stetches 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 Booms, in Ohio, were of the most stårtling character.—Editor Journal ]

EDITOR MEDIUM:-The receipt of several copies of the Medium are hereby acknowledged, which contained my first letter to the same, in which I propose to offer a sketch of my life and experiences, etc., etc.

Without any further preliminary remarks I now proceed with a short biography of my

physical and domestic career to this day.

I was born in Bedford Co., Pa. My father's given name was Peter, my grandfather's name in the line of my father, was Henry, my grandmother's maiden sir name in the line of my father was Painter. My mother's maiden name was Suider, my grandmother's maiden sir name on my mother's side was Ott. Thus you see I originated from Koons, Painter and Ott's, all of whom were emigrants from the German provinces. According to my father's family record. I was horn on the 27th day of September, A. D. 1811. My father was a member of the old school Presbyterian church, and my mother a member of the Lutheran article of faith. Hy name stands recorded in the Presbytarian church register of Friends cove. 89 & subject to the ordinances of Baptism, and John Feafer es my god-father; a god-father is one who assumes the spiritual guardianship of the infant Beptlemal subject, and bears the child in his arms during the performance of the

ceremonial right of said ordinance Bly father was a farmer by occupation, and maintained a large family of children by the same, consisting of ten in number, five sons and five daughters—all of whom were carefully instructed in the practical use of the neccessary implements of husbandry, and domestic economy, peculiar to a rural life. A proper use of these and honesty, became the motto of the family, and was faithfully enforced under a code of canonical precepts, by my parents, peculiar to the wile of faiths to which they were subject. The effects of this order of family government, was duly realized if not appreciated by me, for I became sorely afflicted with rhoumatic affections at an early age. by exposure and herd labor, which caused my eching limbs at times, to disobey the volition of mind in the discharge of their physical office. This is effect, efficient the mind also, and I would have ofttimes chearfully dispensed with my frail physical bark, and launched my montal existence upon the mysterious ocean of a future state, had it not been for the horrible scenes and papalties denicted upon my mind by the educated rule of faith of my narents, velating to man's future existence, But I will notice this subject in another letter.

I concluded with my father until I arrived in the 19th year of my age. I then resolved to leave homo and engage in some other liveli hood. I accordingly engaged myself an apprentice at the carpenter and honce joinering business, under the supervision of Elias Gump. of Reinsburg. Bedford Co. Pa. under whom I carved two and a half years. Until the date of my apprenticable I was without a literary education—except that of an indifferent reador—the acquirement of which I owed to a few quarters' tuition at a very early age, and to that of my own industry. The desire of an education gave me constant employment in meditation, reading and reflection—when not otherwice engaged. The love of music was also a prominent feature of my character, which led me into a practical verformance of the same. It was not long until I acquired an admirable egree in the exhit of his defiormance.—which became an agreeable source of recreation, and is also opened a channel through which I gained admission in social society and assemblies. that would have denied me admittance under any other qualification, except wealth and pomposity. The practice of instrumental and vocal music, in connection with my new occupation opened up to my benefit a vast plain of social relations, which ever since has been traversed and rambled, picking up here and there a precious jewel of scientific and other useful knowledge. These bumble professions gained me admittance to military discipline, both theoretic and practical, as musician In this rank and station I enjoyed the benefit of public orations, delivered by patriotic and able minds at military picnics. festivals and balls. They also opened my way into social family circles, private balls singing parties discussione, religious assemblies, weddings, huskings, raisings, theatrical performances, etc., etc., which were constant contributors to my little store of practical, experimental: exemplary, and theoretic knowledge. Scarcely an act or idea ever escape; my consideration, many of which will be noticed under another

During my apprenticeship, I became highly interested on the subject of religion. I communicated the fact to some of my associate acquaintances who advised me to become subject to the Presbyterian church discipline—my counselors being members of that denomina-tion. This order being in accordance with my father's theological views, I, in honor to his judgment, enlisted, and entered my quarterage under Rev. J. Dana, to receive instruction under his Reverendship, from his rule of faith. During the term of my theological tuition, not intuition as I since discovered—I engaged in a careful reading of the "Holy Christian canon." This operation to me in effect was like passing from a sunny plain of healthy atmosphere, abounding with bright sparkling rills, birds and flowers, into a dark lovely valley of thorns, brambles, seroenis, satyrs and wolves, per vaded with a feeted atmosphere, and filled with myeterious pits and lakes of a horrible charactor that threatened the wandering and disconsolate pilgrim with eternal woe and despair, every step he advanced. After groping my way through this horrible condition, until the day of sanctification and initiation into the church, seeking for deliverance and rest and church, seeking for deliverance and rest and finding none, arousing as it were from a dream of despair, a soft and scothing voice seemed to come unto me saying, "Rise up and retrace your steps, why linger you here?" After communicating the condition of my mind to some of my fellow travelers under theological instruction, they kindly cautioned me against the temptations of satan, but wait patiently until the day of consecration. and meritorious festival of bread and wine. Then, said my council, "the Holy Spirit will enable you to see the sunbeams of divine light." The day at length arrived, when the small assemday at length arrived, when the small assembly of pupils anxiously bowed themselves be-fore the altar of our Reverend guide and teacher, for the purpose of receiving the "di-vice blessing." I must confess, however, my position was more like that of a spectator,

then a partaker or participator. Nevertheless, I subjected myself to the re-ception of the sauctimonious and ceremonious obligations of the church. When the ceremonies of the occasion were ended, I stepped for-ward and paid my quarterage, and took my flual leave from the dark and gloomy valley of church discipline, and entered my course for a more fair and happy land, under the compass and sail of individual sovereignty and self. preservation, so far as other controlling cir. cumstances would admit—which course I have ever after pursued, against the wind and tide of all sectarian controversy. It is very true however, that this course—separated many warm hearts and affectionate minds, from my former associations—both corporate and mutual. But their relationship has nevertheless been supplied with far more bright and glorious fruits and flowers.

Soon after the expiration of my apprenticeship, I resolved to improve my education. I accordingly procured a small library of such books that I thought would offer me the greatest amount of useful knowledge. My library consisted of a carpenter's architecture, practical geometry, common arithmetic, mensura-tion of solids, Comstock's natural philosophy, Guya' pocket Encyc'opadia, Gall and Spurzheim's phrenology, Walker's dictionary Buck's theological Dictionary, Josephus' history of the Jews, and a few others of less importance, and an old Bible, which I procured in exchange for little anticles of traffic, when a little sportive lad at home. This arrangement was made at the close of the year 1882.

I employed the entire winter of 1833 in private study.—worked at my trade in the neighborhood of my fether, the ensuing summer. On the 28th day of October, 1833, I entered on a journey to Ohio, via Pittsburg, and Mercer. Pa., I traversed the State of Ohio, through the counties of Trumbull. Ashtabula, Stark, Columbians, Wayne, Richland, Frederick, Holmes, Carrol, Coshocton, Muskingum, Perry. Athens and Weshington, thence homeward up the Ohio. I enjoyed this trip very much,—scarcely a day passed by, but what I met with some friend or acquaintance from the place of my nativity. Many scenes were constantly presenting themselves to my observations and invertigation, many of which gave rise to serious reflections; among which was he execution of Christian Bechtal. at Canton. Obio, who was executed for the murder of his wife, Nov. 22d, 1833 Another was that of the meteoric shower, that took place on the morning of the 12th day of said month. The scene was astounding,—and, to superstitious minds, most terrible; as was made manifest by the cries of some of the inhabitants of New Harrisburg. Ohio, where I lodged the night, At 4 o'clock in the morning of said day, while reposing quietly in the arms of Morpheus. I was suddenly arensed by the sound of footsteps; mincled with male and female voices. I hastily aprang from my bed, and drew the curtains of a front window aside, so as to afford me an opportunity to learn the cause of the alarm, when, to my astonishment, I was met with the glowing scene of the lenescent elements that pervaded the place. Another minute found me in the street, divested of all, except shirt and pantalons half buttoned. And if I was not amezed, you may strike that word out of your vocabulary. Some were praying some laughing, some weeping, and others mocking; while at the same time the currounding elements scemed all upon fire. Thinks I, surely, Hughes and Miller are true prophets; and they only made a alight wistake in computing the time of the destruction of this world by five. After witnessing the tumultuous scene for some time. I found my way into the sitting room, where several gentlemen were discussing the philosophy relating to the phenomens. This to me was of more interest than the tumultuous scene I-had just witnessed. Here the force of education was procise ally illustrated. My host, Mr. Wolf, was Infidel, and his wife "orthodox." Wolf himself was engaged in giving a philosophical illustration of the phenomens, while at the same time, his wife was engaged in the indulgence of prayer and tears, in a small back kitchen, as I learned from occular demonstration. This contrast will enable the reader to judge the etal chatacter of the econo.

Ea route for home, I purchased the property upon which I now reside, without a dollar to advance upon the contract,-save a rifle worth about seven dollars, which I had procured in exchange for an old silver watch. during my sojourn in Athens county. This exchange was made for the purpose of enabling me to sport amongst the Athen's hills that abounded with game at that time.

I returned home in the month of April, 1834, to my place of nativity. I pursued my occupation of joingring that summer. The ensuing winter of 1835 taught school. In the spring of the same year I located in Athens County. Ohio. where I continued my occupation and paid for my farm. In the summer of 1836, I was introduced to a young lady, daughter of Rev Samuel G Bishop a Calvanistic Baptist; late from the State of New Hampshire young lady was a member of the Episcopal Methodist church,—but liberal in her views, having been favored with facilities leading to higher views than those entertained by many of the same order. Her profession was that of a school teacher, which during her avoca-tion, brought her in contact with many free thinkers, who inspired her with a desire to be also mentally free -

October 27th. 1836, I was married to said Miss Bishop. We located at Amesville, of this county, and I pursued my trade, until the ensuing month of June, 1838, at which time I located on my farm, where we have resided ever since. My farm was unimproved, and but one neighbor within two miles. My improvements at this time consist of about sixty acres cleared land, about five hundred bearing fruit trees—a cabin, barn and house, and other out-buildings and conveniences, exclusive of a large double barn, stowed with one entire year's crop, which had been set on fire, by some one or more, who wished to compel me to discontinue my investigation of Modern Spiritualism. But I must necessarily drop the subject here for the present, and speak of this agais, as I have already exceeded my intended limits. Enough is said to show the reader that I had no time for "jugglery" as has been

Jonathan Koons, Milfield, Athens Co., O Dec. 9th, 1856

# Prenatal Influences.

BEO. JONES:—In the JOURNAL, No. 10, 1875, I notice a paper from the pen of Mr. Garden-er, under the caption 'Prenatal Influences," in which, several instances of mysterious ha ture are mentioned, which, perhaps, can find an explanation of their causes only in a well studied, practical knowledge of the psychological law of our being. In one of these instances, we find, as a result of the prospective mother gazing upon the body of her murdered husband, the death of her two newly born in-fants, one of which bore all the fatal marks of the dead father, the other only the stamp of

In the second instance, the mother observing the dying struggles of an Alligator, shot by the husband, gave premature birth to her child, having through its body a bullet-hole in

the very place where the alligator was shot. Case third tells of a husband smashing the head of a live raccoon and splitting its body full length, after the varment had inflicted up-on itself flesh-wounds by making efforts to es-cape from its imprisonment. The enceints wife and mother looked upon the scene of this barbarous transaction until forced to retire from having swooned away at the sight. And motive on the Northern Central Railroad.

In due time the affected mother gave birth to her child, whose skull bone was found to be in The above dispatch informs us that the unpaper.

Price, 25 cents. Pestage, 2 cents.

The writer of the article saks the following important questions: "Why were not the same wounds on both children? Why were not both of the children found with shot holes in the breast, arms and neck broken?" In second instance, he asks. "Why was not a bullet hole found in the heart or brain of the mother as well as her offspring?" And in case of the raccoon narrative, he inquires, "How came the mother to escape uninjured, while the offspring suffered so severely?"

Although these questions are submitted for explanation to some of our scientific men of Chicago, Philadelphia or New Orleans, I do not feel constrained to await their answer, but am willing to give my thoughts to the world, although I make no high claims to a scientist. If I miss the mark in my effort to solve those problems, I shall have but imitated many s one before; besides, my resnonse may be the means of arousing those of deeper thought and broader mind, in which case, I will have gained a point. First, then, the eternal law of cause and effect is as ceaseless in its workings in our physical nature as in any other element of our being. Indeed, it is in this invisible, soul or spiritual realm of our being that all causes exist, and through their adapted agencies, stamp their effects upon visible matter In the cases alluded to, there are three points that may be considered in solving the problem, why those scenes beheld by the mothers, should be daguerreotyped upon their offspring. First, the mother may be regarded as the grand moving cause—the origin and source from whom sprung the results under consideration. In her being, from the mo-ment of conception, is to be found the direct primary cause, the prototype of every linea-ment, feature and shade of appearance that go to make up the finished picture of her unborn child. Her spiritual being is the great bat tery, the positive center of a grand and mighty work that is going on in her system. The embryo in the matrix is the minor, negative center, a newly formed nucleus, around which gathers every element essential to its existence evolution and further perfection. The posi tive center, its mother, is the source upon which it depends for all help and advancement. The mother, during her state of pregnancy, is, as it were, a real double, having two, instead of one, to build up and sustain. Her every act, thought and emotion flow to the slumbering immortality by attraction or gravifation, through the voluntary and involuntary laws, and stamp their image upon the little sensitized plate, so to speak. These are the means used, and may be called the third/or middle element in the triune labor of processtion. When all is harmonious, healthy and active, from the parental cause to the germinating seed. inclusive, the natural result is a well developed human offspring, physically and mentally. This same law operates uniformly throughout the broad realms of univergal nature. Sometimes in the outward world. storms occur, sweep over earth with creat furv. devestating the beautiful forest and vegetable scenery she was so grandly developing. more or less, owing to the extent to which she was thrown out of balance or equilibrium. Similar incidents occur in the mental see:

she has to find it in death. Remember, now, the embryo is a second center of the mother's life into which flow the elements, conditions and emotions of the mabeing. If the physical disturbance is too great for the unborn child to resist, it will be still-born, while its mental being will wear the lineaments of the picture thus produced, perhaps, for many ages to come, depending upon the force and nature of their composition. In answer to the first inquiry.-"Why were not the same wounds on both children? "Why were they not injured alike?" "Why not the shot holes appear on both instead of one?" We will suggest this thought. The mother knew that there was developing in her system a child; but she may have not known there were two. The scene that disturbed in the flash of thought, was transmitted to the embryo or fostus in harmony with her consciousness of the fact of there being one child; her whole thought being concentrated there on; the other receiving the results of the involuntary force or action in death, without the effects produced through the mother's knowledge as above expressed. The law of her duality as an individual, may, too, have had something to do in the matter. Our best minds of modern age, hold that each human being is dual; that their front and right sides are positive, while the back and left are negative. I find this to be true in the treatment of disease. The involuntary force resulting alike in death, may have coursed its way to the twins unborn, through each of those physical channels; while the aura of the brain, with the impressions of the mind, coursed their way through a single path, being governed by ma-

any scene, physical act or mental movement

that disturbs the barmony, tranquility or equi-

librium of the mind, throws it into a condi-tion favorable for direful results—the dis-

turbed equilibrium will find her equipoles if

ternal consciouences. To inquiry second, in the alligator case, 'Why was not a bullet hole found in the heart or brain of the mother, as well as her offspring?" We remark, that the scene of the alligator did not make the impression on the physical system of the mother, but on her mental; nor was it the wounded animal that stamped the impress or picture of itself on the intant that was thus affected. All this was done through the forces of the mother's mind by physical law, upon the principle heretofore stated. To the third and last inquire. in which the raccoon is connected, viz:—"How came the mother to escape uninjured, while the offspring so severely suffered?" We have but to say, the former arguments hold good. The scene with all its deleterious effects was carried through the mother's mind to the unborn infant, upon the principle that she is the positive center, while in this instance the em-bryotic child is the negative, receiving from its parental source that which it possesses, the only thing it can impart. Should these thoughts prove worthy of space in your invaluable JOURNAL, you will please give them publicity. I have made some considerable observation touching the important subject of maternal transmission to offspring, especially in its mental department, of which I may hereafter

J. H. MENDENHALL Cerro Gordo, Ind.

A Woman Who Could not live Dishonored.

New York, May 16—A special from Woodhull. Steuber county, says Mrs. John Farris, daughter of Rev. Joseph Thomas of that place, was betrayed into marriage by John Farris, a notorious scoundrel and thief. He married Miss Thomas, and three days after told her she had married a bigamist and then deserted her. In consequence of his deception she committed suicide by throwing herself in front of a loco-

several pieces, with eyes resembling those of the varment, body split, and steel trap scar upon one of its feet, resembling closely in every respect the scene or spectacle alluded to.

The writer of the origin agent alluded to. found had the verdict but conformed to the facts as stated in the dispatch. Murdered? By whom? Society. Our grand, virtuous (?) society killed her, I say. Deliberately murdered her; and how? By effixing to her name an incrassable stain; by placing upon her womanhood the deep, damning brand of its indignation, its unmerciful, uncharitable, unjust indgment. Is there any man who thinks for a moment that the poor, persecuted woman was "dishonored?" in any sense or in any way "dishonored?" What is dishonor? Crime. And what is crime? The violation of conscience: nothing more or less. Now, as a logical sequence, she having in no particular ylolated her conscience she cannot have been guilty of any crime, and consequently was in no wise dishonored. Is one dishonored because one is deceived? Soclety says, "No, except when a woman is de-ceived in this particular." Poor woman! poor atricken girl! Who can comprehend the depths of the agony of soul with which she exclaimed with the "New Magdalen," "I can't get back! I can't get back! And why could not she get back? No less pure, no less innocent than before she became entangled in the web of his villainy. Society, and particularly the female portion of society, forbids her ever again to cross the sacred threshold of its spotless (?) purity, its unsullied virtue; nay, forbids her again. bids her again to hold up her head among hon-orable women. It says: "You shall not get back!" Even if she had sinned, repentance should redeem her; but that without sin eternal condemustion should be laid upon her, is

neither just nor Christian. In God's name, is there no modern Christ to rise up for the redemption of down trodden women. Ah, it is hard to realize that this is the 19th century of Christianity and not the dark ages of superstition and ignorance. And how dare the great journal from which we clip the item which heads this communication, feed the disease of the public mind, which is destroying humanity, body and soul! How dare it ignore the existence of the foul plague acknowledging that the woman was "dishonored" and hence could not bear to live! In the name of common sense, common justice, common humanity, let all who dare and are able, raise their voices in one grand clamor for the emancipation of woman from such souldestroying, degrading, social chains, and let no man ever call himself a Christian who will not lend his aid to the reclamation of human beings socially damued.

Theological Queries in Rhyme. BY A. G. GARDNER.

If this life is to man a cure, And perhaps the next is worse. Who's then to blame but the First Causa Who made the man, ordained the lawe, And then before his infant eyes, Set a dreadful tempting prize: And then put forth the dread command "Eat of this fruit and thou art damaed?

Why should this infinite first cause, Subject to such inhuman laws. A scelle finite worm like man. The law to break and spoil the plan, That He in wisdom had devised, To people a new paradise, And then repent, as it is said, That He this couple ever made?

Why should this parent, "wise and good," Drive out this pair, his infant brood, In to the earth. Then for their sake, Profanely curses on it make? Experience so sad in view, Why did he not begin anew, And first in order, "Kill the Devil," And that would prove his head was level?

Instead of seeking human blood By millions through a water flood, And leaving all the causes rife Requiring "God the sacrifice," Still falling as he did before, Though using freely, "purple goze" And still the Devil slily laughs Because He gets the larger half!

If God is wise, and good, and just, As all admit He surely must, Could He repent of what he'd done, Or sacrificed an only son? Could innocence be made to share The penalties that guilt should bear? Is He so vain that He could prize So terrible a sacrifice?

But may there not still be a doubt How God creation brought about? May not progression be the right, And yet the law be infinite? May not this God so "just and good" Have done the very best he could; And may not all at last progress— To sin and suffer less and less?

A Card.

Editor Journal:—Permit me through your paper to say to the many parties who have written Mrs. C. M. Morrison, desiring her to visit their localities, that it will be impossible for her to do so at present, her time being fully occupied diagnosing and treating diseases at home.

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# The Fall of Man,

Critically Reviewed. This paraphist; with other Theological and Rational Tracts, inclining a Freizide to a projected new ontelogical weak harmoniston Kleinee and Raffeden in adaptation. An age of free thought and liberation, will be sent free to those envisoring a steampto the author, M. B. CRAVEN, Richbore, Bucks Co. Paris Co. Paris

#### Book Notices.

THE UNSEEN UNIVERSE or Physical Speculations on a Future State. New York: McMillan & Co. 1875. Pp. 212. 8vo.

Although this book is put forth by the publishers, anonymously, it is known to be the joint effort of Prof. P. Gutbrie Tait, of Edinourg, and Prof. Stewart, of Owena College,

Manchester.

The object of the authors as set forth in the preface is "to endeavor to show that the presumed incompatibility of science and religion does not exist. This, indeed, aught to be self-evident to all who believe that the Creator of the universe is Himself the author of Revelation."

In the introduction the belief in immortality is briefly outlined as entertained by the ancient Egyptians, Hebrews, Greeks, Romans, Aryans, Christ and his disciples, the later Christian sects, down to Swedenborg and Modern Spiritualism. The last has especial interest to the readers of the Journal.

O'S wedenborg's system it is said: "Unquestionably it is the system of a profound thinker, and many great men have not hesita-

thinker, and many great men have not hesitated to express their admiration. Yet as he errs in some of his statements, it is said in conclusion, "There is no reason to suppose that the speculations of Swedenborg were anything else than the product of his own mind, in the same sense in which the speculations of this volume may be regarded as the product of the minds of its authors."

One page dismisses Spiritualism. Its manifestations are unsatisfactory because they "take place as a rule in insufficient light, if not in total darkness, and in the presence of those who are in a state of mental excitement." Yet the authors add, "While we altogether deny the reality of these appearances, we think

deny the reality of these appearances, we think it likely that the Spiritualists have enlarged our knowledge of the power that one mind has in influencing another, which is in itself a valuable subject of inquiry."

Thus the only positive method of the investigation of the unseen Universe is summarily discarded, and the known facts of material science are resorted to for the navigation of that unknown infinitude which stretches from the shores of the atom to the throne of the absolute Cause. Thus limited, the authors display great erudition and skill in the management of their material. agement of their material.

The universe is a unit, and everything be gun goes forward elementally in some form. The 'unseen universe' is a "continuity" of the seen. The world of spirit is an outgrowth of the world of matter. The correlation and conservation of energy and the theory of energy. servation of energy, and the theory of evolution are accepted and clearly explained. They are the foundation of the theory of the "un

The energy of the physical world is dissipating. Every wave of light, heat or magnetism which radiates from its pulsating centers, is which radiates from its pulsaving centers, is absolute loss, and the time will come when all will have vanished. The engine will have consumed its coal, its water and itself. All beings whatever their grade, evolved out of such an order, must necessarily partake of its character and with the final extinction of energy and the formation all its dependencies must like. of the fountain, all its dependencies must like wise expire. The "unseen universe," with its intelligences evolved, or a "continuity" of this perjahable one, will escape this flat of oblivion,

because no longer a part of it.

This bold theory is supported by texts of Bible, and shown to be in perfect harmony with religion.

Learned, scholarly and able the book certainly is, and is one of the many efforts lately put forth to harmonize science with religion,

which hourly grow antagonistic.

It attempts a task which from the standpoint of physical science as at present understood, is impossible, for that science, has only half the truth. With all the assurances from ished, scientists are not satisfied. The demand for immortality is prominent in the human breast, and will not be satisfied with the prospect of annihilation. Hence as they inevitably drift toward that conclusion, they attempt to reconcile the grim teachings of their science with their spiritual nature.

"The Unseen Universe" is one of the latest attempts and one of the best, and those who desire to learn how much can be wrung from the generalizations of Evolution and Correlation and Conservation of Forces, and in favor of the future existence of man, will be deeply interested.

The reconciliation of science with revela-tion forms but a small portion of the book, and scarcely affects the current of its thought which strongly sets towards the more recently conquered realms of knowledge. The author remarks: "The great scientific principle which we have made use of, has been the law of continuity. This simply means that the universe is of a piece; that it is something which an intelligent houng is capable of under which an intelligent being is capable of under-standing, not completely, nor all at once, but better and better the more we study it." "Death is not such a barrier (for development by study) whether we contemplate it in others, or whether we experience it in ourselves."

This is purely the conception of Spiritualism, and although the book ignores that philoso-phy, it continually drifts in that direction. The thoughtful Spiritualist will find much in the book, which will be of great interest, as leading onward to a broad and scientific understanding of matter as a basis of the "unseen universe" of apirit.

# "Spiritual Revival in Boston."

3. S. Jones, Ed. J. Uhnad, Dear Sir:—In your issue of the 29th May, appears the follow-

"The first Sunday after Dr. T. closed the Music Hall course of lectures he moved the question of building a Spiritual temple in Boston. This movement is now according everything, and is assuming proportions that are really very promising," etc.

Permit me to say that this present movement of building a Spiritual temple, was in progress many weeks before Dr. Taylor came to the city of Boston. Indeed it has been "talked" of for the past two years. A corporation was formed in 1878 but the panic suspended operations. The present "American Spiritual Institute" came into existence as follows. In the month of February, the result lows: In the mouth of February, the result of a general conversation in January, twolve persons, representing the Boston Spiritualists' Union, the Children's Progressive Lyceum, and the Ladies' Aid Society, met and pledged themselves each to the other, to labor together until these three small societies were united Many meetings were held and many attempts made to induce these societies to vote themselves into one, but the jealousies existing were powerful enough to prevent its accomplishment. Many in each society seemed favorable, and finally it was resolved to form a new organization to cover the same ground. A call was published in the Spiritual Scientist the Bannin of Light, and some daily p p rs. and was first read from the former at the Au-niversary gathering the 31st of March. Dr. Taylor was invited to speak on the subject, and he proposed as his plan a grand hotel, a sanitarium, etc., etc. The purpose of the "twelve spostles," as they have been called, was simply to have a large society, and to make it a have for building a Salisium! tample make it a basis for building a Spiritual temple.

For the latter project, a corporation is to be organized under the Massachusetts State laws.

The Society, "The American Spiritual Insti-The Society, "The American Spiritual Insti-tute," has already chosen its officers and will-commence its work immediately. The follow-ing is its list: President, H. S. Williams; Vice President, J. B. Hatch; Treasurer, Wm. H. Durell; Financial Secretary, M. T. Dole; Recording Secretary, F. J. Blank. Ten addi-tional managers, who together with the above constitute a Board of Managers: Chas. Houghton, E. Gerry Brown, Dr. H. B. Storer, S. A. Wing, Mrs. A. A. Woods, Mrs. M. L. Uaion, C. H. Union, H. D. Simonds, Stephen Webster, Geo. Woods,

Webster, Geo. Woods.

The Institute numbers 340 persons, and is enlarging upon this number. It already has a fund of nearly \$400, and it is proposed to raise \$3,000 for the coming year; the proceeds of Lake Walden Camp Meeting are to be de-

voted to it also:

This afternoon the Boston Spiritualist Union which has done duty for four years, voted to dissolve and pass its funds to the "Spiritual Institute." H. S. Williams its president, is also president of the Institute. The Childrens' Progressive Lycoum will do the same. Its assistant conductor, J. B. Hatch,

the same. Its assistant conductor, J. B. Hatch, is vice president of the Institute.

I write you this in the interest of truth and all concerned; probably Dr. Taylor himself will regret that any admirer should have so far misrepresented him. Certainly the "twelve apostles" will endorse this statement of one of their number, and the correspondent of the Observer may glean a little knowledge by a careful study of the facts herein contained. I will send you other itema relating to the corporation when formed.

One of the "Twelve Apostles."

Boston, Macs.

Boston, Macs.

#### Dr. Samuel Watson in Texas.

EDITOR JOURNAL:—Doubtless your readers will be glad to learn that Dr. Watton is doing good service enlightening the people on the sublime truths of Spiritual Philosophy in this part of the country. He had an engagement for a series of lectures at Shreveport, and by invitation storned over a day, in this place invitation stopped over a day in this place, and regaled us with a soul-stirring lecture, Thursday night, May 6th. Notwithstanding is was Ascension day with the Episcopalians, and the Methodists had under way a revival meeting, and probably other churches something to do, there was a crowded house to hear

By the courtesy of one of our merchants, Mr. Lyon, an honest and earnest investigator, Dr. W. was comfortably provided for as his guest. During the evening R.v. Mr. Harslip, pastor of the Methodist Church, called on him, as an old acquaintance and former co laborer in the old acquantance and former co-laborer in the ministry, and they had a long and pleasant conversation. Our Mayor and other distinguished gentlemen availed themselves of an opportunity of making his personal acquaintance, and were entranced with his relation of thrilling experiences with the people of the other world.

other world. I must relate to you an incident connected with the Doctor's visit to our city, which I think is too good to be lost. Possibly it will by this means, fall under the eye of the com-piler of "Anecdotes of Great Men and Women," in time for the next edition of that work.

work.
Dr. Watson arrived by the train at 12:45 P, M, and found a friend in waiting to convey him to quarters. Dinner being over he took a little rest. Then followed a pleasant hour with the Methodist minister, in which the new philosophy and the wonderful facts of Spiritualism formed a considerable part of the topics of conversation. "And do you really think you have seen spiritual beings," saked the prescher. "No, air, I don't think any thing about it. I know it, if my senses can be trusted for any knowledge whatever," replied the Doctor. But this is not the anecdote. the Doctor. But this is not the anecdote. The preacher had left, cordially inviting the Doctor to call and see him during his stay. The best of feeling prevailed all round. Doctor W. was now left with Mrs. L and a few lady friends who were in a most agreeable chat in the sitting room.

Enter Mrs. S., about 3:30 P. M., at a red heat, fanning furiously Mrs. L. arose and introduced her to Dr. Watson. This increased her embarrassment and mental agitation, for she had not expected to meet the distinguished gentleman who was announced to lecture at night. So without ceremony, and not waiting to be seated, she at once opened on the subject of her mission. (Let it be understood that both these ladies are members of the Methodist Church, and most noble women.)

"Sister L., it was a very great cross to me to come here this evening."
"Well, then, Bister B. you cught not to have come, if it is so unpleasant a visit."

"Oh! but I felt it my duty. Are you going to church to night?" "No. I thought I would go and hear Bro.

Watson's lecture " "And that is just what I have come for, to get you to go to church and not go to the lecture. The Lord has sent me here for this pur-This Spiritualism is all of the Devil; it is Free loveism; It is abomination in the sight of God, and all who have anything to do with it will dertainly be lost." \* \* A slight nause ogsued:

"Madam, perhaps you do not read your Bi-ble," mildly spake he Doctor, who had been quietly listening, and contemplating the pic-ture as serbne as a sun flower looks upon a Touch-me not at its feet.

"Yes I do. I read it every day."

"But perhaps not understandingly." and the

"But perhaps not understandingly;" and the Doctor proceeded to administer a few Script-

ural quotations "Dun't talk to me, I don't want to hear you. It is carrying people to rain. There is Bro. P., I once thought he was a smart man and a good man, but he has gone to Spiritualism."

Again the Doctor tried to answer pleasantly a mischievous smile now twinkling, in his eye. "You need not talk to me. If I had known you were here I would not have come. I know am not smart enough to argue the question. But I would like to hear a smart man argue

with you."
"My good Madam," thought the doctor,
"when the Lord sent prophets and messengers
in olden time to accomplish his purposes, he burdened them with words and arguments, but I perceive he has left you destitute. Now did they hesitate to go anywhere or mest any body regardless of circumstances?"

The good sister retired, bathed in tears for the deluded surjects of Spiritualism, meeting as she passed out some of our most intelligent citizens, who had come to make the acquaint ance of this distinguished visitor, and respectfully hear his views and enjoy his conversa

Dr. Watson says that in all histwenty years experience of various phenomena of Spiritualism, he has never before met with a demonstration like this one. He has seen communications from many kinds of spirits, but the one that controlled Sister S, exhibited a degree of dogmatical ignorance and fanatical plety that it has been his good fortune to escape in a long life time of intercourse with spirits in the flesh and out of the flesh, it is his opinion that Sister S. would be a remarkably impressible medium, with a little cultivation in practice in a good circle, when a higher or-der of spirits would doubtless influence her.

While I send you the above as a good joke on the Doctor, I must add that I regard Sister S., as one of the best of women, the wife of one of our merchants, a pious, devoted member of the church, having a zeal unsurpassed, (yet not altogether according to knowledge) It shows that Spiritualism has not absorbed all the fausticism of the world, and that Spiritual influences are various in the church as well as out of it. Mrs. L., of course, went to the lect-

F. J. PATILLO.

Jefferson, Texas.
P. S. We would like to have a good materializing medium visit this place. The people are anxious to see comething.

My Platform for Organization.

O BY PROF. J. EDWIN CHURCHILL.

We the undersigned, desirous of organizing a Free Liberal Society without a creed, both independent and universal, in which every one will be individually responsible to his own God, for his "opinion, belief and knowledge," so we may be ready always to lay aside the past and look to the future for a more perfect knowledge of life and its responsibilities, and having a nope of immortality by the light of revelation, as well in the present as the past, all under the highest faculties in man, which combined form reason, do agree to band ourselves together; mutually to cultivate our social and moral natures through the

medium of music, conferences and lectures, and do fraternally resolve,

1st. That we will call ourselves The First Free Independent Universal Society, without a creed.

2nd Our motto will be free and unrestrained inquiry 3rd. Our platform, broad as the univercelum.

4th. That in unity there is strength, and among a multitude of counselors there is wisdom. 5th. That development, education and re-

finement, are the saviors of humanity. 6th. That we as individuals will do all we can to forward the cause of truth, and combat error when in our power.

7th. That the poor, the needy, the widow and the orphans, shall claim our especial attention and care. And our first duty will have been discharged by ministering to their necessities, either physical, mental or moral! 8tn. That we will meet every first day of the week, (Sunday) at our house, at ten o'clock to transact such business as may come before us. Hold a conference at 12 o'clock, entertain strangers at one, take refreshments, and at two hear a lecture.

9th. Our leaders enall be President, Secretary, Treasurer and Instructor, whose duty it shall be to transact all business of the society subject to our decision, holding its property in

the first Sunday of each year.

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OHIOACO. SATURDAY, JUNE 19, 1875.

#### "A. Tompest in a Teapot."

This was not exactly a tempest in a teapot, but it was one generated through the thrilling cloquence of Miss Anna Dickenson, at a late temperance meeting or convention in this city. It appears from the Iribune, that when the came forward on the platform to speak, she elicited great applause. She began by beating around the bush in stereotype female fashion. but as the proceeded, her ideas became more definite, and her expressions more masculine. What had experience taught all parties? she caked. That reform could only be accomplinhed by political action, not by prayer. [Appleues and come canaction.] What were they laboring for? For temperance reform, by political action. Then anything that would tend to aid in procuring that reform was proper to introduce, and, if right, was fitted to that platform. [Applause and some disapprobation. They might pray-all the women of the land-until the crack of doom; but there would hardly be a drunkard the less. They might invoke the throne of God-they might do all that religion could do in sublunary matters, but she would tell them that. God never interfered in the affairs of this world except by human agency. [Great applause, cries of "Oh," and some confusion.] Last night, when they considered the subject of prohibition, they voted to send prohibitory men into office. They did not vote to storm the drunkard's stronghold by the instrumentality of prayer, but by the operations of the ballot: [Renewed cheering.] That, then, was a confession of their faith—that this movement must be worked out by mortal means, and women were mortal and could vote, if men would let them. [Great laughter, cheering, and applause.] When women had the ballot temperance reform would surely come. If a woman's husband were threatening her life, or his own. she could enjoin the gunmaker or the cutler from selling him a deadly weapon. Why should she not have the privilege of voting to enjoin salcon-keepers from selling to men a weapon more deadly than rifle, sword, knife, or bludgeon. [Applause and confusion.] Therefore, women should have the ballot, as a measure of celf-defence, as well as reform. Miss Dickenson concluded by saying that women loved men better than themselves, and know what was good for them. [Cheers and laughter. | She would further say, as a kind of gracious admission, that the men loved the women better than they loved themselves, selfich as they underliably were. [Laughter and great noise, amid which Miss Dickenson retreated to the rear of the platform.]

At this juncture a lady of uncertain age. dressed in grey, uttered a war-whoop, and rushed to the front of the platform. The Chair, however, recognized a solemn-looking woman on the floor. The latter proved to be Mrs. Burt, of New York. She said that her cars were shocked by what had just been anid relative to prayer. Never before had she heard prayer so degraded as to be brought on a level with politics. [Horrible confusion.] The lady concluded by praying God to soften the heart of Sister Dickenson. [Loud cries of "amon" and "hallalujah."]

Mrs. Fuller, of Coldwater, Mich., the lady in grey, was terribly put out by the expressions of Anna Dickenson. Never in her life had she heard anything so impious. She was a Christian woman, and believed in prayer. It was the greatest of all reformers. If it had not been for the prayers of the holy women of the land, would Anna Dickenson have been upon that platform? [Lond cries of "No!" "Never!" and applause ]

Miss Dickenson has taken hold of the right horn of the dilemms, and proposes the right means to eradicate intemperance from the land. She was compelled, however, to face | but from previous growths, to which they affix | The above scintillating narration is from the | superbly grand; the flowers of rare heauty; the

a bevy of impracticables, who would like to connect God with all reformatory measures, and ascribe to him the honor of success, but to mortals the blame of failure. If we take the Bible, his "holy word," as a guide to action, we can not decide whether he is in favor of temperance or not. It says, "Take a little for the stomach's sake." Noah, one of his favorites, got beastly drunk. Christ turned water into wine, showing conclusively that he did not believe in total abstinence. Melchizedek, King of Salem, was a wine bibber, and a priest of the most high (Gen. 14: 18). "And he dealt to every one of Israel, both men and women, to every one a loaf of bread, and a good piece of flesh, and flagon of wine," (I Chron. 16; 3). David, one of God's favorites, got beastly drunk, (II Sam. 6: 20). Even God himself hold in his hand a wine cup (Psalms 75: 8).

Indeed, it would be a difficult task to decide from a Bible standpoint, whether God is in fayor of temperance or not. Under these circumstances it would be far better for the temperance advocates to ignore prayer altogether. and go to work systematically to suppress the uce of liquor. God did not reprimend Noah or David for their intemperate habits, therefore we do not think any number of prayers could induce him to interfere in this struggle. Why not pray to him to create each one with a repugnance in his nature against wine and evil? Would he be likely to make a change in the nature of an individual in compliance with prayer? Why did he not make all with organisms perfectly adapted to this life? If God is in favor of temperance, why did he celect a bestial inebriate to take charge

of the ark? We think that Miss Dickenson manifested a good deal of genuine bravery in boldly speaking in the presence of so many impracticables, who would have God visit the low brothels. and tinker away at reforming the nature of pugnosed inebriates. He will do no such thing; but you who can resist temptations, will be held rigidly responsible for your conduct on earth, and it is your duty to aid in reforming and assisting those who are too weak to stand

alone. People areasking God to do too many things. One wants him to engage in the temperance cause; another to take charge of politics; another to cure the infirm, while another would have him become a scavenger, and remove the debrio from our streets to prevent epidemic dis-

We hope the day is not for distant when temperance, honesty, morality and virtue will reign cupreme, and that man will become so perfect in body and mind, that he will require no law to compal him to do his duty. Then. of course, the millenium will be nobered in.

#### "Religious Parasites."

The Northwestern Christian Advocate is the leading paper in this country devoted to Methodism. It teaches, however, some very strange doctrines, and assumes occasionally the most ridiculous positions. In a late article on "Religious Parasites," it presents the sorry picture of a pious philosopher standing on his head, or endeavoring to balance himself on trapeze bars. A "Religious Parasite" is an anomaly. and would be a most extraordinary curiosity, exciting as much attention as the bearded woman, or the double-headed calf. A religious parasite is probably a brother of the godly adulterer, honest thief, pure villain, and noble 

In this day and age of the world, we are not, however, surprised at any thing. The more one knows the less he knows, is sometimes capable of demonstration. The reporter when giving an account of a meeting, said the audience was "large and respectable" al: though there were only two present. When reprimended for his misstatements, he naively defended himself by declaring that he was correct in his conclusions, as he was respectable, and the man who accompanied him was very large, constituting a "large and respectable" audience. Thus we find that we can read an article, and the more we criticise it and carefully examine it, the less we know about it. The prohability is that Christ fed the multitude with five leaves and two fishes, each one present being equivalent to 1000 men. Perhaps, on that occasion Christ had a "large and respectable" audience; and was enabled to appears its hunger with a very small supply of food.

A "religious parasite" is beyond our comprehension. The Northwestern prefaces its position by aptillustrations, referring to botany as revealing the existence of a large number of plants which do not draw sustenance by their roots from the soil, but derive their nourishment from other plants to which they attach themselves, and whose juices they absorb. They thus live at the expense of their neigh bors, and being weak, thrive upon the resources of the strong. The mistletoe is a wellknown illustration. Zoology makes a similar revelation with respect to animals. There are external parasites, and internal parasites, such as intestinal worms, which prey upon living organizations to which they obtain access. They feed upon the tissues and suck the blood of others. No naturalist considers them a very high order of beings, and one thinks of them with a shudder.

The Northwestern then assumes that there are parasitical phenomens also in the religious world, in which a not very noble kind of growth is secured in a second-hand way. It the political loafers, in which men or women fasten upon churches or benevolent societies for purposes of their own, drawing out the life blood for their nourishment. It reverts rather to classes of religionists who do business largely on borrowed capital, and draw their life, not directly from the soil, as it were,

themselves. It claims further that the name. "parasite, given to the plants and animals which gain their living at second-hand, is derived from human habits. The word parasite is from the Greek, and, though originally having a better use, came to mean one accustomed to dine out, and to find his enjoyment and daily food at the tables of the rich. He was a marked specimen of the non-producing class, his forte being consumption. It was a social condition of wealth and luxury which developed the parasites. In the primitive experiences of poverty and labor, or of scant means and economic practice, there was no opportunity for such a class. Every man depended upon his own hands, and sat at his own table. It was in the increase of riches and the multiplication of feasts that men learned how to live by their wits instead of by their hands, and to provide a seat for themselves at other men's boards. And so the seeds of parasitical plants are carried by birds and winds to vigorous trees, full of sap, in whose bark they root themselves; while the eggs of parasitical insects are deposited in the well-fleshed bodies of animals on which they are to feed."

We are frank to admit that a "religious parasite" is just as much beyond our comprehension as an honest rogue, or a pure adulterer The religious world, however indulges in met aphors or hyperhole, to that extent that no one can understand what is intended to be conveyed, even the speaker himself who induless in them, could not interpret them. The post has said:-

"All matter in God's tongue, And from its motions God's thoughts are sung. The realms of space Are the octave bare And the music notes "Are the suns and stars."

Now, if all matter is God's tongue, we would like to see it wag; we would be delighted to hear it speak. Such an extravagant assertion is like the "large and respectable audience." If all matter belongs to God in the capacity of a tongue, we would like to know what belongs to the calves of his legs, and other portions of his body: This post was too hyperfolic; his license to write rhymeshould be taken from him at once, and he should be consigned to a hole in the ground, where he could hold communion constantly with God's tongue. Then he makes music notes of the suns and stars! Who would ever think of striking notes as high as they are?

We regard the editor of the Northwestern as partially insane, or at least a near relative of the above hyperbolic poet. His ''religious parasite" is an evidence of that fact. He who can make an honest fraud, or a "religious paresita," is no doubt able to feed a "large and respeciable" audience with five loaves and two

#### Jim Fenton on the Parable of the : Talents.

"I don't know nothin' 'bout it," said Jim, at the conclusion, "but it seems to me the man was a little rough on the feller with one talent. 'Twas a mighty small capital to start with, an' he didn't give 'im any chance to try it over; but what bothers me the most is about the man's trav'lin' into a fur country. They hadn't no chance to talk with 'im about it, and git his notions. It stan's to reason that the feller with one talent would think his master was stingy, and be riled over it."

"You must remember, Jim, that all he needed was to ask for wisdom in order to receive it," said Mr. Benedict. "No; the man that traveled into a fur country

stan's for the Almighty, and he'd got out o' the way. He'd jest gi'n these fellers his capital, and quit, and left 'em to go it alone. They couldn't go arter 'im, and he couldn't 'a' hearn a word they said. He did what he thought was all right, and didn't want to be bothered. I never think about prayin' till I git into a tight place. It stan's to reason that the Lord don't want people comin' to him to do things that they can do theirselves. I shouldn't pray for breath; I sh'd jest h'ist the winder. If I wanted a bucket o' water, I sh'd go for it. If a man's got common sense, and a pair o' hands, he hain't no business to be botherin' other folks till he gits into what he can't git out of. When he's squeezed, then in course he'll squeal. It seems tôme that it makes a sort of a spooney of a man to be always askin for what he can git if he tries. If the feller that only had one talent had brushed round. he could 'a' made a spec on it, an' had somethin' to show furit, but he jest hid it. I don't stan' up for 'im. I think he was meaner nor pusly not to make the best on't, but he didn't need to pray for sense, for the man didn't want 'im to use no more nor his nateral stock, an' he knowed if he used that he'd be all right."

"But we are told to pray, Jim," said Mr. Balfour, "and assured that it is pleasant to the Lord to receive our petitions. We are even told to pray for our daily bread."

"Well, it can't mean jest that, fur the feller that don't work for't don't git it, an' be hadn't oughter git it. If he don't lift his hands, but jest sets with his mouth open, he gits mostly flies. The old birds, with a nest full o' howlin' young ones, might go on, I s'pose, pickin up grasshoppers till the cows come home, an' feedin' 'em, but they don't. They just poke 'em out o' the nest, an' larn 'em to fly an' daily bread, I tell ye, and the way the old birds answer is just to poke 'em out, and let 'em slide. I don't see many prayin' folks, an' I don't see many folks any way; but I have a consait that a feller can pray so much an' do so little, that he won't be nobody. He'll jest grow weaker an' weaker all the time."

pen of that crudite scholar and caustic writer. Dr. Holland, in Soribner's Magazine. A hundred years ago, he who would have been bold enough to unfold such a lesson to the breeze, would have been regarded as fit only for the company of devils. The Orthodox churches have a miserable conception of Daity, yet they find adherents on all sides. The Roman Catholics seize upon the plastic mind of the young, impress thereon their foolish vagaries and religious platitudes so thoroughly that they become willing tools in the hands of the priest. So ardent are they in they propagation of their peculiar tenets, that they associate religious teachings with instructions in Arithmetic, Geography, Algebra, etc., and if they allow their children to attend the schools established and maintained by law, they do so under protest. Ostracized in Germany, without honor or credit in Italy, they look to our free country in which to plant their Upas tree, and raise with defiant hand a bone of contention. The poor Pope, no longer in favor at Rome, turns his longing eyes towards this country, appoints a cardinal here, and secretly arranges for future action.

When Mary Dyer was hung on Boston Common, the act was considered justifiable, and the perpetrators of the hozzid deed were not molested, but since then the world has progressed somewhat, and now, when a man like Kluge, the "religious demon," who heat his little daughter to death in a most brutal manner in the presence of her mother, because she could not get her Sabbath school lesson, was centenced to the penitentlary for life. It is caid that he is now "dying of remorse." Oh! how that father must feel behind the bars of a gloomy prison in Iowa.

"God pity the wre ched prisoner In his lonely cell to-day, Whatever the sins that tripped him God pity him still I pray. With only a strip of sunshine, Cleft by rusty bars, With only a patch of azure, Only a cluster of stars."

When he meets his little daughter, whom he cruelly murdered, because she could not commit to memory her Bible lesson, he will no doubt humbly bow down before her and ask her forgiveness. He is now dying of remorse by inches, and paying the penalty of his horrid brutal action. Prayers can avail him nothing! God is not a murderer, as some chaplains would have him become, nor is he a convenger to remove the foul debris that causes epidemics, nor is he around pardoning those who deliberately kill a little girl. It is a good indication—this remorse—on the part of Kluge. He will eventually rice up through the dark cloud enveloping him, into the bright realms of the Spirit-world, and when he sees the shining raiments of his little girl, gazes at her features illuminated with a forgiving spirit, he will strive to make amends for his cruel conduct, by devoting his time to counterset the influence of a religion, which causes near-

Dr. Holland was right in burlesquing prayer, as practiced by the members of the various churches. The world is beginning to realize the fact that prayer can avail nothing in removing evils, only so far as it can influence the aid of spirits, and stimulate the one who utters it to energetic exertion. 🗸

# The Open Polar Sea,

There seems to be a determination among the various nations of the globe, to eventually discover what is termed the Open Polar Sea, or North Pole. The evidence that such an thexplored field exists, is far more convincing and overwhelming than that possessed by the indefatigable Columbus, that this continent had an existence at the time that he launched his three frail barks on a perilous voyage of discovery. He based his belief simply on the "nature of things." He sat down as a fundamental axiom, that the earth was a terraqueous sphere or globe, the circumference of which from East to West at the equator, be divided into 24 hours of 15 degrees each, making 360. Comparing the globe of Ptolemy with the earliest maps of Marinus of Tyre, he wisely concluded that 15 hours had been known to the ancients, extending from the Canary islands to the city of Thine in Asia, and that the Portugege had advanced the western frontier one hour more, by the discovery of the Azores and the Cape Verd island, leaving 8 hours, or one-third of the circumference of the globe unknown or unexplored. Besides various indications of land in the West had been found. Specimens of curiously carved wood taken from the water of the ocean, canes of tropical growth had been washed on the Madeiras, huge pines on the Azores, and two drowned men in appearance unlike Europeans had been found on the Island of Flores-all from the West. With only this data to stimulate him, Columbus persevered until success finally crowned his efforts.

Expeditions have heretofore failed, but the experiences of each succeeding one, has been of great advantage to those that followed, and we confidently believe the day is not far distant. be obtained.

The evidence of clairvoyants, in regard to this question, are too conflicting to be of any real value. Dr. M. L. Sherman, author of the "Hollow Globe," claims that the earth is holpick up their own livin'; an' that's what makes | low, and admirably adapted for the habitation does not refer to individual cases resembling birds of em. They pray mighty hard fur their of man; that great quantities of fish inhabit its rivers, and millions of fine cattle roam over its beautiful fields. luxuriate in its balmy atmosphere, and drink its invigorating waters. Another medium claims that the atmosphere around the North Pole is far more spiritual than here, and that persons of a gross nature can not live there. He describes the scenery as

air as impregnated with the perfume of thousands of flowers, while mines of precious metal exist in abundance. Mr. Conant. however. says that the earth extends millions of miles beyond the North Pole, and from her description we are led to infer that it "runs out" like a rolling pin, or tapers off like one's little

From these conflicting statements, which amount to comparatively nothing, and which are of no practical value in aiding us in prosecuting our researches in those regions, we go forth into the realms of actual observation. These clairvoyant visions are very peculiar; sometimes they are reliable, at other times they appear ridiculous and absurd. Although clairvoyance has developed but few facts, if any, that can aid the sailor, the sight of the natural eyes and observations of the mind in its normal condition, have been of inestimeble value, and we believe the time is not far distant when success will crown the efforts of the daring navigator.

The simple fact that the whole world, as it were, are turning their attention towards the polar regions, and believe that there is a fine country there, is evidence that there is an unseen power at work prompting these various expeditions. England now takes the lead. Animated by discoveries that have recently been made, and stimulated by faith infiltrated from above into the minds of the people,—she has fitted out two ships, the Alert and the Discovery, under the respective commands of Capt. Nares and Stephenson. Equipped at an expense of nearly half a million of dollars, the reader can readily judge that nothing has been left undone to render the crew comfortable or the expedition a success. Lady Franklin, animated with high resolves, and ever thinking of her husband who was consigned, no doubt, to an icy tomb, has been instrumental in fitting out at private expense, the Pandora, under the command of efficient officers, which will accompany the Alert and Discovery, on their perilons trip.

It appears from government papers on the subject, that the emigration of birds, furnishes conclusive evidence that beyond the present explored regions there is a country favored with a mild climate. There is a bird called the knot, a species "between the snipe and the plover," which flies northward during certain seasons of the year seeking a warmer climate. Dr. Kape killed birds with rice in their crops, flying from the North, when he was prosecuting his remarkable voyage. Immense shoals of berring, in good condition, come down from the Polar seas, and are never known to return. According to Symmes they make the current of the globe annually.

From the vest amount of evidence accumulated on this subject, there can not be a particle of doubt but that there exists an Open Polar Sea, a warm climate, and land favored with various tropical productions. We shall watch the return of this last expedition with great interest. In case success accompanies it, it will be a grand victory for Spirit-

A. A. Wheelock has been lecturing in this city.

JESSE SHEPARD, the musical medium, gave one of his classical concerts at Sycamore, Ill., Thursday evening, June 3d.

Mies Amanda Harthan, M. D., clairvoyant, assisted by Mrs. A. A. Smith, has opened an office in Cleveland, Ohio.

DR. J. K. BAILEY is lecturing in Western Iowa. He has lately had engagements at Afton and Decatur City.

DR. D. C. DAKE gave us a call this week on his way to fill engagements at Elgin, Rockford and other places which are in his circuit. THE friends of Liberal Faith will hold a conference meeting June 25th, 26th and 27th, at Porter's Picnic Grounds, Geneva Lake, Wis. DR. CHAUNCEY BARNES, the eccentric medium, is at the Nevada Hotel in this city. He calls himself the "American Prophet."

Bastian and Taylor are now at home, at North Boston, Eric Co., N. Y. They have a host of warm friends in this country who will be glad to meet them again.

THE notice of the Picnic of the Children's Progressive Lyceum, of New York, at Christ's Park, June 9th, came too late for insertion in lest week's Journal.

M. Ella Wheeler, somewhat distinguished for her versatility as a writer, is about to publish a volume entitled "Gems of Truth and Drops of Water."

JESSE SHEPARD and E. Lightstone, who are now traveling, propose to devote their time to healing, giving tests, and holding seances for musical and physical manifestations. Permenant address in care of this office.

R. G. Eccus has appointments at the following places: 'Thompson's Ledge, Farmington, Messapotamia, Alliance, New Philadelphis, and Leesburgh, Ohio; Linesville and Blooming Valley, Pa.; and Clay, N. Y.

Mrs. C. C. Van Duzen is about to visit Jefferson and St. Lawrence counties in New York, and will serve those who may desire her services as a lecturer and test medium. Address when the or ject so diligently sought for, will her at 411 North Sixth St., Camden, N. J.; after that date Gouverneur, St. Lawrence Co., New York.

THE Ohio Universalies, discovering that the Roman Catholic Church is bending her mighty energies to the destruction of the freeschool system in America, have resolved that it is the duty of every religious denomination, excepting the Catholics, to rally to the rescue of the imperiled educational interests of the

THE UNIVERSE, a review of which appears in another column can be had at the office of this paper. Price \$1.00; postage 13

# Philadelphia Pepartment

.....HENRY 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 Journals furnishes the means of reaching more individuals than any other paper on Spiritualism.

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

E. T. C.1

#### If Thou doest Well, Shalt Thou not be Accepted?

This is one of the oldest sermons which was evolyed from the inner consciousness of primeyal man, and doubtless had been handed down by tradition through many generations before it was recorded by Moses. It was among the earlier intuitions and experiences of those rude dwellers of the forest who began to feel something of the interior power that was struggling for expression through the hard crust of the undeveloped conditions of that period. The thought struggled long for expression before there was any language capable of portraying it; it was the divine voice speaking through the animal in man, feebly and imperfectly, but still a prophecy of that higher expression that was to come when reason outlined it into a more perfect form. In-tellect realizes the truth of this, but as the moral perceptions and intuitions are awakened, and inspirations from the higher conditions of life reach us, this thought finds a more practical and living expression. It is the basis of all reform—everything relating to man's progress is pointed out in this brief sermon. On the physical plane it is the foundation on which true temperance alone can be built, whether it refer to eating or drinking, or exercise or putting on of apparel. It is the means by which we can realize the harmony of health. We have seen that the religion of Spiritualism begins upon the physical views ical plane, and this is its sermon ringing through all the corridors of our being,—calling for us to do well in each department. If from this hour forward a power could be brought to act upon all humanity that would cause them "to cease to do evil, and learn to do well" on the physical plane of being, we should soon have such marvelous changes in society as would bring about a new state of things; even the material world around us would feel the glorious change, and send up anthems of praise in commemoration of the good time come. Intellectually, man would rise to a plane on which he would have clearer perceptions of truth—grander ideas of all the beautiful realities around him. Spiritually and intuitionally, man would stand far above his present position, and in the realization of those truths which would be revealed he would find new incentives to higher and holier acts. We should wonder that we had so long groped in the darkness which resulted from our conditions, and had failed to come up

Spiritualism, by its revelations, is opening the avenues for light, and though there may be those who love darkness rather than light, the reason remains to be the same as in former times. Let us then remember this short sermon, and seek to give it a practical bearing in our lives, and thus profit by it. To accomplish this, requires positive exertion on the part of each individual, a thorough search and careful watch over the entire field of life, and while we may help each other and strengthen each other, we must remember that the main work is our own, as well as the compensation. It is very certain that however often we may fail, we shall vet attain the desired point, and in proportion to the earnestness of our efforts will be the result. Angels in the form and out of it, are our helpers, and the smiles of heaven light up our pathway more and more beautifully as we go on and on towards the attainment of the desired end.

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

SUSAN BILES, OF BRISTOL, PA., TO HER CHIL DREN AND FRIENDS. Will thee please say that Aunt Susan wishes to send a few words to her friends and the children who · she knows think of her, and will never forget mother. Please tell them I have returned in spirit, but a few times because I wished to rest and enjoy the beautiful influences of that spirit home that is mine since I met my husband and his son here. Say to the girls that mother is in a world of peace now, but she does not forget the old home. I loved that home, and with my children around me I passed pleasantly the last years of my life. I knew something about communications from spirits, and I received some words from those that were dear to me. I would have thee say to my sons that their mother lives, and remembers them, and will strive to guide them. I want them all to be united, and as father and I have talked upon these things, we want them to assist each other. Tell the girls to remain in the dear old home, and if possible, I will come with father and they will feel our presence. It seems like a dream when I think that I have left, and I sometimes waken up in this beautiful world of peace, and fancy that I am at home, and I call for each one of the children. I had lived a good while and was satisfied my work on earth was done. I had good children, no mother had better. I know they loved me, and I feel that they miss the presence of one that was dear to them, but when they know that I am with father and friends gone before, they will know that I am resting in a world where there comes no more storms, and where they too will find the dear ones waiting for them in a home prepared for them. In this life all seems to be settled; there is no changing from place to place. If we do that which is right, we find plenty to help us. I would have my children know that it is far beyond anything that I comprehended in life. When I would alt quietly in the friend's meeting, waiting for the spirit to move, I frequently felt that the house was full of departed spirits, and I know that friends are often impressed by spirits though they may not know anything about it. I know this will bring cheer to my children, and they will feel happy when they know dear mother still lives and can return. I hope all my children will be prepared to see it is life and not death in a home of love forever more. This will gladden the hearts of my children as they go about the old home. Tell them mother sends love to all, hopes they will be kind and good to Sarah, for she missed mother and needs more sympathy. I will bid you all farewell now, and send much love to

all my friends at home and in this city, and hope we shall meet again.

Jennie Bowker, of Harbisburg, Pa.

I did not know much of your philosophy, and I am afraid I shall make blunders in trying to control the medium. but I know my husband is interested in Spiritualism, and I have no doubt it will make him feel happy. If he realizes that I have tried to send him a message through strangers, I have been brought here by some friends. I would like to say to him that I am very happy with the change that has placed me in a cetter world, but no mother can ever feel what you call truly happy away from her children, and no true wife can be entirely happy away from her husband, and it will be a long time ere I shall be reconciled to the change.

to the change.

I feel an interest in my family, and I feel sad for the change, but we must all bow to the power that is greater than life. After I left them I felt very sad, and would come back and look at our dear children. We had two sweet little girls, and it seemed to me I must stay with them all the time. I was pleased to know that my husband was interested in this matter, and was attending the circles. I want him to bring my children up with the idea that him to bring my children up with the idea that I am not laid away in the lonely grave yard, but that I am near them, and will watch over them with a mother's care and love. I see he has done the best he could. I want to prove to them that I still live, and feel an interest in their welfare. I want him to go on in the investigation of this subject, attend the circles where they are trying to materialize, but I do not know that I shall be able to show myself. Tell mother that I should be happy if she fully realized that I live. My spirit knows that my derlings will come to me, and in the future I shall be able to give greater proofs that I am near you. I want to tell you how beautiful this world is. When I can thus return it makes me better reconciled, and I feel that I can be a great comfort to the dear ones I have left. If they will form a circle I will be able to prove that I still live. I have left one who is good and kind to all, but I feel that all was done for the best. I passed through many changes in your world, and while I am passing through many changes in this world of light. I shall never forget, but shall always come to help those that I loved in life.

[Continued from First Page.] themselves. The light was then turned lower and lower in an effort to give the spirits more power, and finally extinguished. Then came one more jerk, and a silence of several minutes followed. Some one suggested that the lamp be re-lighted. It was done, and revealed the chair standing on the table. It was taken for granted that the same power that had placed it there would remove it, so the lights were turned down again. Then came a crash and a cry from the medium. His spirit friends not being strong enough to carry the chair past him, had permitted it to strike him a severe blow on the temple, and then full to the floor.

This latter seance took place in the family sitting room, where there was no possible chance for deception, and the medium could not have moved hand or foot without detec-E. V. K.

Georgetovzn, Col.

Take Notice.

The Rev. Samuel Watson, of Memphis, Tenn., author of "Clock Struck One," editor of the *Spiritual Magazine*, etc., etc., has con-sented to be present at a meeting of the "Lib-eral" friends at Porton Proeral" friends, at Porter's Picnic Grounds, Geneva Lake, to be held June 25th to 27th inclusive, and represent the spiritual phase of the "Liberal Faith."

M. D. Cowdeny, one of the Committee of

#### Geneva, Wis., June 7th. '75. A Card.

DEAR FRIENDS:-It being known quite well that there is at this time, throughout this country, a great waste in spiritual manifestations, being frequently exhibited before illiterate and unappreciative audiences, the Spiritualists of this city, desiring to make the most of these God-given truths, in a moral and intellectual way, have, after due notice, elected a standing committee to receive and introduce genuine mediums to their society, to assist them at their public seances by preserving order and applying necessary tests against imposture.

We, the committee, therefore send forth

this invitation to mediums, who desire to entertain and instruct the people with either physical or intellectual manifestations, to meet with our societies in this city, and they shall be provided with halls, cabinets, and such other things as may be necessary for their illustrations of spirit power.

J. B. NEWBROUGH, Chairman, 128 West Thirty-fourth Street.

E. D. CULVER, Secretary, 114 Nassau Street. H. J. NEWTON, 128 West Forty-third Street. E P. MILLER, 41 West Twenty-sixth Street. MRS JEWETT,

Mrs. Lane, and others all of New York.

Grand Camp Meeting at Dubuque, Iowa.

To Spiritualists and Progressionists:
The Spiritualists of Iowa, Illinois and Wisconsin will hold one of the largest Camp Meetings ever held in the West, commencing on the 29th day of June, and continuing over the 4th of July, 1875, in a beautiful grove on the bluff, one-half mile from the business center of the city.

In order to make this meeting one of the grandest successes of the age, it is necessary that all who are friendly to our cause should interest themselves in the matter earnestly, and by coming together on that occasion show the world that we prize the Truth as the angels have taught us, and the interest we feel in maintaining its principles.

We expect a grand jubilee and hope all the friends in these States and elsewhere, who can do so, will meet with us. We have held one such Camp Meeting in Iowa, and it was a grand success, and we expect this to rival that in numbers and interest.

No pains will be spared by the local committee in preparing the grounds and furnishing the facilities for comfort, pleasure and intellectual enjoyment.

You will see by large posters, and also by the press, that we are to have first class speakers and test mediums on the occasion.

The railroads will carry passengers at one and one fifth rates, some of them half fare. Certificates will be issued at the camp grounds for return tickets.

There will be a boarding house to supply visitors with food at reasonable rates. There will be a platform for dancing.

Friends, let us meet on a fraternal and exalted plane asking more light on this all im-portant question; let us have a glorious time, long to be remembered as an honor to our cause, "a feast of reason and flow of soul," To this end and for the triumph of so good a cause, let us meet and mutually work.

Yours, for truth,
DR. S. P. SANFORD, Iowa City.
W. CHARDLER, Dubuque, Managers.

#### Conventional.

The Vermont State Spiritualist Association will hold its next Annual Convention, at the Wilder House, in Plymouth, on the 11th, 12th and 13th of June, 1875. A large hall and ample accommodation furnished by the proprietor. Board \$1.00 per day. This being the convention for the choice of

officers for the ensuing year, a full attendance is desired.

The usual courtesy of return checks over the Railroads will doubtless be extended. Stages will be in readiness at Woodstock and Ludlow on the arrival of trains to carry passengers to the Convention. A cordial invitation extended to all,

Per Order Com A. E STANLEY, Sec'y. Leicester, V'. May 13, '75.

Notice.

On Thursday, the 10th of June, there will be an Anniversary meeting in Milders's Hall, Plymouth, Vt. This, in connection with the Convention to be holden the three following days, will offer to the friends of progress a certies of pleasant and profitable meetings. Let there he a full attendance. there be a full attendance.

A. E. STARLEY.

#### Quarterly Meeting.

To the Spiritualists, Liberalists and Free Thinkers of Wisconsin: The Northern Wisconsin Spiritualist's Conference will hold its Ninth Quarterly Meeting (for the election of cfilers and other business) in Spiritualist's Hall in Omro, on the 25th, 26th and 27th of June, 1875. Shall we the friends of free thought aucceed in making this the grandest meeting ever held in Wisconsin? Let each one ask himself or herself the above question and act accordingly. We maintain a free platform in Omro. Every effort will be made to entertain (free) all who may attend. Reduced rates at hotel for those who choose to stop there. Good speakers engaged for the occasion. Efforts are being made to secure the attendance of good test mediums. Let there be a grand rally.

DR J. C PHILLIPS, Pres't.

Grove Meeting.

There will be a grove meeting at Montgomery, Hillsdale Co., Mich., June 11th, 12th and 18th, 1875 This same society last year was run by Berj. Todd and Lois Waisbroker: both gone to parts unknown. Well, we are gaining ground after a hard struggle of three years, and the smoke is clearing away, and Spiritualism is reviving once more in Michigan. All were well nigh unto death spiritually in the whole nation, but thanks to the angel world who have saved us from destruction. What next may come upon us from Catholics or Protestants we know not, but there is hope in our cause, and the very gates of Hell shall not prevail against us always.

ELD. T. H. STEWART. Kendallville, Ind.

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

Passed to Spirit life, from Pelmyrs, Me., Mr Oliven CLEMANT, aged 63 years.

Fig. CLEMANT had long been a believer in Spiritualism and lived up to its teachings, and when the change came, departed, triumphant in that faith. He leaves a large circle of friends to mourn their loss.

Released from the efflictions of earth at the residence of her gon, Abner Sisson, on the third day of March, 1875, Mrs. Anstriess Sisson, aged 78 years. Although somewhat advanced in life at the time when

the Spiritual Philosophy arrested her attention, yet she dared to investigate its claims and accept its glorious truths, and up to the time of her last sickness was among the foremost to mirgle with us in our Spiritual circles. Distress and afflictions are past.

Distress and amictions are past,
Disease can not reach her again,
Her trials are ended at last,
And earth with its torrows and pains.
Our mother has gone to her rest.
Her voice with ours mingles no more, But she joins in the songs of the blest, In the bowers on eternity's shore.

Passed to Spirit-life, on the 5th day of March, 1876, at his residence in Casey, Iowa, WM. R. Gnow, aged 60

Bro. Grow was an unflinching advocate of Spiritualism and an active worker in the cause. Before his remains were conveyed to the tomb, he controlled the organism of Mrs. A. E. Sisson, and gave convincing proof to his family that he still lived. Brother J. P. Davis, of Des Moines, spose to an interested audience at the One mere laborer s works are ended,

Earthly conflicts now are o'er, But the vice which truth defended, Speaks to us from youder shore.

# Auswess Notices.

WE have ourselves tried Dobbins' Electric Soap, (made by Cragin &Co., Phil.) and find it the best, purest and most economical soap we have ever seen. Too much can not be said in its favor. Try it.

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From the very beginning, here is marked as a most remarkable career of success, such as has seidom if ever fallen to the lot of any person. No disease seems too insidious to remove, nor patient too far gone to be re-Mrs. Morrison, becoming entranced, the lock of hair is submitted to her control. The

diagnosis is given through her lips by the

Band, and taken down by her Secretary. The original manuscript is sent to the Correspond-

When Medicines are ordered, the case is submitted to Mrs. Morrison's Medical Band, who give a prescription suited to the case, Her Medical Band use vegetable remedies, (which they magnetize), combined with a scientific application of the magnetic healing

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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 weak-ness, 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. Colbush.

Waterford, Erie County, Pa., April 24th, 1875. .

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 wean my baby?

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

A Spirit Physician Materializes and Cures His Sick Patient.

Mrs. A. H. Robinson, Medium, Chicago:—Will you please send me some magnetized papers. I had them once before and they acted like a charm. They seemed to retain their power until they were worn in pieces. There was a very large, tall, broad shouldered Indian with me all the time I were them. I was impressed that he was one of, and sent by, your band. One night when I was in fearful distress he commanded me to lie down on the bed. I was walking the floor and thought I could not, but when I could resist no longer, I threw myself on to the bed. He kneeled on the floor beside me and looked me straight in the eyes. I closed my eyes, and in an instant I was to-tally unconscious. The next morning when I awoke I was lying flat upon my back (a position I never take in elecping), the clother drawn nicely and smoothly over me. I thought first I had awakened in the Spiritworld, I was so free of pain.

Yours respectfully, Mrs. S. I. Pack.

Topeka, Kan., April 12th, '75. Box 651.

Mrs. Robinson's Tobacco Anti-dote.

The above named sure remedy for the appetite for tohacto in all its forms, is for sale at this office. Sent to
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is warranted to cure the most inveterate user of the word,
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health to use it. Mrs. Robinson's Tobacco Antidots tones
up the system and restores it to its normal condition, as
it was before imbibling the hankering desire for a poison
ous weed. It is a remedy presented by a band of chemints long in spirit-life, and is warranted to be perfectly
harmless.

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# TESTIMONIALS.

Mrs. A. II. Bobinson's Tobacco Antidote. One box of Mrs. A. H. Robinson's Tobacco Antidote cured me from the use of tobacco, and I heartily recommend it to any and all who desire to be cured. Thank God I am now free after using the weed over thirty years. I hereby certify 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.

I have used tobacco between fourteen and fifteen years. About two months since, I procured a box of firs. A. H. Robinson's Tobacco Antidote. It has cared me, and I feel perfectly free from its use. Have no desire for it.

I have used tobacco, both chewing and smoking, about twalve years. One box of Mrs. A. H. Robinson's Tobacco Antidote has cured me and left me free, with no desire or bankering for it.

Oswego N. Y.
Mr. R. T. Wynan, of Wankeu, informs me that he
has used one box of Mrs. A. H. Robinson's Tobacco
Antidote, and that he is entirely cured of sil-denire for
the weed. Inclosed find two dollars. Please send me s

D. H. FOREES, Oshkosh, Wis.

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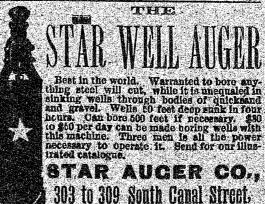
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#### Victorious.

DEAR JOURNAL:-It is with great pleasure and sincere gratitude to all powers concerned, that I am able to report our recent triumph in this place. When I came here in March, ev. erything seemed cold with skepticism and indifference, or presented a fossilized bitterness which has been more than usually intensified in this Territory, ever since the Holmes and Vail tragedies. The low lived epithets which vali tragedies. The low lived epithets which always betray a gross, unrefined nature, such as 'Free-lover, Woodhullite, etc.," were at first freely hurled upon my devoted head with a sort of generosity that was ludicrous in the extreme. The Calvanistic gun, planted by Rev. Thompson, was filled with soft-shell paragraphs from Elder Miles. Grant's renowned four heatings on the diabolism of Spiritualism. four lectures, on the diabolism of Spiritualism: and for three Sundays we heard a noise, but no one got burt except the preacher himself. An amusing remark was made concerning the matter, which is too good to be lost, said a gentleman, commenting on the course of Rev. -. "It is like the Irishman's thermometer: Remarking on the severe cold weather. Said Pat, 'An faith it would have been colder still, had the thermometer only been longer!" But having used up Elder Grant's pamphlet, Rev. T. very prudently retired from his most unfortunate attempt. The first discourse was published in the locals as "a very learned and able discourse," which certainly betrayed the fact that the Editors were not posted in Elder Grant's famous "fallen angel" theory; or if so, were willing to shield Rev. T. in his plagiarism. It so happened that some who heard him were familiar with the four sermons, and after that, the tract was carried into the church, where it was held during the entire discourse, and thus it was perfectly proven that word for word, with only short interpolations, the discourse was boldly cut out, and presented as original; at least the first Sunday. Then, finding he was discovered, he made a lame attempt to varnish the matter over by admitting that he was somewhat indebted to the work. I can testify that on the occasion of my being present, I had the book, and followed him over whole pages entire, and with only very short additions or a brief change; it was simply Elder Grant in a very poor Edition indeed, after so long and signal a failure as the work has mot for the last half dezen years, we had a right to expect some improvement. In one extract from the Detroit Free Press, he inserted a false clause, "under the influence of spirits," which betrayed his lack of truthfulness in a pitiful degree. But enough of this—we will-pray for him, that he may be wiser and better in the future. Our meetings have been well attended, and

a much more friendly feeling prevails among the citizens than when I came. The crowning triumph of the hour, however, has been wrought through the remarkable seances of Brother Wm. F. Peck, who has just left us for Cheyenne. No more henorable, truthful, or nuccessful medium can be found than is our Brother P. His remarkable powers became apparent only last Fall, and since that he has adily and rapidly unfolded in various gifts. bidding fair at present, to reach the very high-est perfection of mediumship. Last evening Col. Bedgwick, one of his controlling band, presented his face distinctly at the cabinet window, one peculiarity in his identity being a heavy flowing beard, which he wore parted across his shirt bosom, and as in life here, the habit of stroking it on either side. He has been fully recognized by his old friends in the Territory, and came to Mr. Peck carly in his recent development: as a powerful spirit. " He certainly looks a noble soul, and one whose guardianship must be a priceless gift. Mr. Peck's custom is first to hold a cabinet seance. In this the spirits produce rappings, spelling by the alphabet, writing on a slate or paper the hand being in full view at the window, or very often so; the drum is beat with a perfect martial enthusiasm, the guitar is thrummed with the same positive energy, and a fiageolet plays in wonderful sweetness, "Home. Sweet Home, 'and other plaintive tunes, and all these things intermixed and occurring at the same time, while the medium sits hand-cuffed and securely bound; often permitting an examina-

tion, to remove all doubt of genuineness. After the cabinet seance, he comes out into the room, and sits in the centre of the circle. Now provided the circle is quiet and harmonious, comes the grand pentecost. The room is totally dark, and usual conditions observed, the guitar, the drum, the flageolet, the trumpet and the soft welcome hands seem all to join in such a combination of power as I have never before witnessed. A most wonderful performance is that through the trumpet. Spiritformance is that through the trumpet. Spiritvoices join us in singing—it goes around giving to dear ones the names of their departed,
calling, "Sam, Frank, Charley, etc.," in perfect distinctness. One evening it went to one
Mr. Salomon, a merchant of this place, and
held a quite lengthy conversation in German,
seeming to find in the gentleman, who is a new
investigator, some great attraction. I observe
that when they find a friendly, cordial recepthat when they find a friendly, cordial recep-tion by their earthly friends, they love to re-ward them for it, and invariably do, if possi-ble. One feat of their's is playing little amus-ing tricks, like bumping the heads of all present; and it proves a stunner with the "hardshell" kind! A watch was unfastened from the vest of a young friend, quite mediumistic, and after being carried to different faces, was brought and faid in my lap. A cord was brought and put upon my neek, with a partial tie. Mr. Peck is also developing into the slate writing phase, and has given thus to a lady here, a long communication from her mother, with her name and familiar items. Truly I with her name and familiar items. Truly, l can say he has left the place victorious, and with strong friends to welcome him back.

And now, friends, whoever you are, who may in the future have the pleasure of meeting our faithful Brother, I appeal to you in a matter that has caused me great sorrow and perplexity; and it is a protracted experience, a long observation, which has at last compelled me to make this appeal. Being also, very of-ten, solicited by friends to obtain for them a good test medium, I am thus drawn into a trust and responsibility of a most sacred character; and often the precipitate action of friends, in applying tests on the first onset, is a source of great pain and suffering to me. First of all things, I do not mean to bring be-fore the community soliciting me, an unreliable or doubtful medium. Next to this, I insist that such mediums, going into a new place, with new conditions, has a new reputation to make in that community, and we should never, for the first experiments, be thrust into the hands of hard skeptical persons, but should be left quietly and cheerfully to such conditions as have been fully tested and found most favorable. Let him alone, at least till well introduced; for if you pounce up-on him as a person who is suspected, spend the precious time in petty annoyances and auffocate the medium in a close cabinet, which thus becomes permeated with a sort of penitentiary or auto da-fo magnetism, you most surely drive back the influences; and the result is inevitable a partial failure. The skeptic goes away succring; the friends are sorely burt; the angels may pity, but doubtless feel the disappointment more keenly than mortals; for their medium has been foolishly crucified, he has lost his means for feeding his

absent wife and precious children, and to add to all this, he has a double burden to bear in that it is his first introduction in a place, and his first seance is the important pivot upon which his first reputation there rests. The skeptic, if permitted, exacts his own capricious plans without any consideration of the law involved, or any care concerning pecuniary loss to the medium. The medium, plucky and brave, refuses to exact the admission fee, but arranges for all the circle to come again; thus his entire wages for the evening is rudely, and often most unfeelingly torn from him. What skep-ic stops to think of this? And yet he must impose his own thumb screw system, or he "will not be convinced." Now I would heart, ily suggest that such arbitrary persons be made to wait their proper place or time. I would further suggest, that in case of unreasonable interference, the interfering party be required to foot the bills of loss to the medium. This

matter has for a long time needed ventilating.
The skeptic says, "Do you allow that new
methods of confining the medium may be tried?" I answer, "O yes, I suppose so; it has been done often." But Mr. Skeptic, I expect you have enough of natural courtesy and fel low-feeling, to meet the medium as a man,as an honorable man—as one entitled to a polite and friendly reception. I expect thus, that you will first seek a fitting opportunity, and not rush upon him before he has had one fair trial, by which he may secure a standing among friends. Would it not be perfectly apparent, should a minister come into the place and be immediately met with the same implied suspicions, that common decency of behavior was at a discount? But I know that, often, no harm is meant, and probably so in the great majority of cases. There is simply a tack of consideration, and really no unworthiness of feeling; rather, in fact, as recently under my observation, it comes from an educational bias, and ignorance of the finer points involved. Still, there is too much of the popular hostility against us involved in this putting skeptics as "committee men" over our mediums; and, first of all we must exercise a healthful legitimate self-protection. "God helps those who help themselves" Then let us see that our operations always go to help, rather than on hinder. In conclusion, let me say that Mr. Peck has submitted to all manner of test-conditions which have been required, and never refuses it after proper acquaintance; but there is no sense in exacting it for the sole benefit of one or two individuals, when all the rest in the circle are to lose certain opportunities which may never come to them again in a life time. Mr. Peck's mode of fastening ought to satisfy any rational mind, besides, if any caviling mind can tell us how one man, with one pair of hands can set a whole band of musical instruments playing in exact time and tune, while they rush like lightning over the heads of the audience and around the circle. while hands pat you and the trumpet speaks, let him make his little speech! Allowing the medium his perfect liberty, these wonderful physical and mental manifestations, all combined, are perfectly overwhelming. As Mr. Peck is soon to move on to California, I take great pleasure in preparing the friends there and everywhere for his valuable services.

Truly Yours. MRS. M. J. WILCZESON. Grealey, Col.

Second Letter from an Investigator.

Mn Jones:—The use in my first letter of the words "fortunate division" are applicable to the subject discussed. The division and subdivision of the numberless so-called, religious sects in the world, is the great lever of huof the divinity that stirs within us, and urges us on to the investigation and discovery of truth in religion, science and philosophy. Without investigation, man would yet have been a savage and yet dogmatic Orthodoxy, Hebrew, Pagan and Christian, have fought to retard human progress with untiring zeal. As the Society of Friends is the subject of this letter, let me tell the story of my ex-communication. Soon after the division I married a very estimable young Hicksite woman, whose goodness, virtue and love, kept me from the practice of many-follies, and whose industry and economy enabled us to do well enough pecuniarily. For being married by a Justice of the Peace, both the Orthodox and the Hicksite churches ex-communicated us. But had we told a falsehood by saying that we were sorry to have broken the church rules. we might have retained our birth-right mem bership in two religious societies. Nor do I think we lost our moral standing, or failed to perform our duties to God and our fellow beings, by cessing to be church members.

The Society of Friends, at the time of the division, had reached the some of its usefulness. and like all other sects in the march of human progress, had become effete. It had run into formality, and in a great measure lost the noble spirit of its infancy which had er-dowed it with the power to exhibit to humanity a higher stand-point in its ever onward progress towards the perfection of the Deity.

This Society, whose members in England, were fined and imprisoned for preaching the doctrine of "peace on earth and good will to men," and in mass were hung and whipped through the streets at the tail of a cart by Orthodox Puritans, was the pioneer association of men and women, who led the van of human progress. This Society taught the sub-lime doctrine that God, the same yesterday, today and forever, was the universal father of humanity, whose tender mercies were over all his works. It ignored the heaven-daring doc-tring that the universal father of humanity, "Who is Love," was the changeable, insatiate and carnage-loving "God of Hosts," whose highest glory in barbarous ages, was to lead the armies of those who modestly claimed to be his peculiar people, to the utter extermina-tion, regardless of age, sex or condition, of the people whose professions they coveted, and thus finally attained.

This Society has done more than all others to exalt humanity to that high state of moral perfection in which "man in every situation will become the friend of man." Its church government is pre eminently Republican. Both sexes are equal in its ministry and government, in which no measure is adopted without the consent of all the adult members. This society is the fee to a union of church and state, because such a union infringes on popular rights. It is the foe of a hireling Priesthood, either Catholic or Protestant, because it is a privileged class distinct from, and above the masses of the people, whose progress it siways opposes as dangerous to the pecuniary intereats of the craft; as well as to its power. In fact a hireling Priesthood is a curse to hardenity. An objector may ask for the research. The reason is obvious. The Priesthood ignores Jesus' anti-war sermon on the Mount, and clings to and defends the righteouses and clings to and detends the righteomass of the exterminating wars described in the Old Testament. And while this doctrine is preached from the pulpit, and believed by the resople, "peace on earth and good will to man;" with be an impossibility, in so-called, Gazzandom, even more hopelessly so that it the heathen nations to whom we teach the science of the science.

and 18th centuries, persecuted the Quakers for advocating human progress, have to day, a more herculean task to stem the impetuous torrent of spiritual philosophy, which if true, as I hope it may be, will do more for the peace, happiness and elevation of humanity, than all the churches and "isms" of the past. Rural, Ills.

# Poices spom the People.

DES MOINES, IOWA.—W. A. For writes.—En-closed ;please find remittance to open subscription to the Religio-Philosophical Journal. I discontinued on account of a financial pinch, but I must have the Journal, the best paper on the

HINGHAM, WIS .- William and Mary Potter writes.—Please find enclosed remittance to pay for the renewal of the dear old Religio Philo-sopercal Journal. We can't do without it,

SPRINGFIELD, MO.-E. K. Eversol writes.see by the little monitor on the margin of my paper that the time paid for has expired, so you find inclosed a money order for three dollars for a continuance of the JOURNAL. I have been with it for six years, and I intend to remain with it so long as I stay on this plane.

CLEVELAND, O.—L. Graves writes.—I see by the little tag on the Journal almost another year has past, with its lights and shades, which seem to be necessary for our growth. Twenty-five years since I stept out and away from orthodox rule and teaching, and endeavored to think for myself, and through the assistance of my angel friends, I feel as though I had succeeded beyond my expectation, so much so that I have never felt for a moment like fattering, but daily grow stronger and stronger in (I will not say faith) knowledge of a continued like and the laws that govern edge of a continued life and the laws that govern our being. I have not a thought of halting. I could not if I would. I must grow up into some-thing, and consequently must have food that is adapted for that growth, therefore you will please find enclosed another year's subscription for the dear old Journal.

SPRINGVILLE, N. Y.—Sylvester Barnhart writes.—I wish you to continue sending your Journal to Brocton, N. Y., as usual, as that place is my headquarters. I allow my books, papers, etc., to be read by the people, that they may reap the property of the people of the peop the advantages arising from a philosophy which once understood and practiced, can but be for the happiness of all humanity. Years ago I sought to become enlightened in Spiritualism, and more I studied it the more I found to be studied. I have not been indolent in expressing my convictions, and doing all I can for the best good of humanity. I need not tell you of my persecu-tions, for they are nothing compared with the hap-piness I have derived from a careful investigation piness I have derived from a careful investigation of the facts of Spiritualism. Go on with your exposition of priestcraft and their fallacious theologies. The people will learn to estimate them as they deserve to be. If every person would stand upon his own individuality, there would be less usurpation on the part of those who seek to restrict the right to think and act. to restrict the right to think and act. I hough humanity differ in opinion yet there is a basis to lean upon, and the sconer it is found the stronger will grow the mind in the right. Then let us aim to know the right in all things and practice it, and surely the fruits of life will bless us. You have done much to stir up the minds around you, and I hope you will always do so.

DOUGLAS GROVE, NEB .- E. W. Denio writes. Though only one copy of your valuable paper is perused at this place, before it completes its circuit it is very much dilapidated. This is the extreme frontier settlement, and the ploneers, in grasshopper times, must leave off all but the requisite, which because the solute and body together. quisite, which keeps the spirit and body together, in order to subsist. I have, for two or three months, been a beggar of the soul-cheering food found in the Journal columns; but hope before long to be numbered among the many of its sub-scribers. For the last six or seven years, although but a boy, I have been working for the overthrow of that great ruler, of which the Old Testament speaks, who is so jealous and such an instigator of wars, with the view of placing upon the throne one of a more loving nature, whose motto is, "Peace upon earth, and good will to man." The superstitious stories, which men of culture know to be fables, are less and less told, as the wheel of progress rolls along in mighty force, crushing out the foolishness and ignorance of heathen mythology, and placing in their stead, truth and wisdom. Although the inhabitants of our settlement are few in number, I can, I think, truthfully say, that the majority are freethinkers, and on the road which leads to truth. Many are true Spirit and body are separated, they can commune with their friends on earth. Be this soor not the dogma is a consoling one, and, as the Christians say by their Bible, "it will hurt know one, if it does them no good." The superstucture of orthodoxy is out of of wars, with the view of placing upon the throne good." The superstructure of orthodoxy is out of its equilibrium, and the wespon of logic and phi-losophy used by yours, and many other papers will soon demonstrate it.

COMMENTS OF THE PRESS OF VARIOUS SUBJECTS. BOSTON, MASS.—The Journal of that city says.—It is said that at one of the receptions given to his Eminence, Cardinal McCloskey, in New York, at which the ladies fairly glittered with jewels, many of the ladies presented to the Cardinal fell to their knees and kiesed the ring upon his hand. Protestant women do this as well as Catholic, the same as all people who go to see the Pope, kiss his hand or slipper. What are we com-

EARLVILLE, ILL—The Transcript says.—The Reverend Glendenning, whose dead babe and unacknowledged wife lie in the cemetery, has been invited by the shameless trustees of the Jersey Church, from the pulpit of which he was removed by the Presbytery, to again become their pastor, and he has had the efficiency to accept. The Presbytery had found him guilty of seduction, but his partizens shut their ears to the finding and receive him as of yore.

BOSTON, MASS.—The Index says.—With a Prince Cardinal at its head, seated on a throne, and representing a foreign potentate, the Catholic Church in America is a formidable institution founded on a monarchial principle utterly hostile to the whole framework of American government. and society; yet it only expresses in visible out-wardness the interior principle of Christianity in all its forms. The "Lord" Jesus Christ must have his vicar on earth; and the Pope's vast pre-tentions all grow logically out of the claim of Jeaus to be the Messiah or Vicar of God.

THE CATHOLICS.—The Unitarian Herald says.

"It is an ill wind that blows nobody good."

The clergy of the United Catholics of Russian Poland, a sect numbering about 250,000 persons, who are giving up Roman Catholicism and embracing Greek Orthodoxy, have addressed a memorandum to the government at St. Petersburgh, in which they ascribe their accession from Rome to their in-ability to accept the dogma of Papal infallibility. It is stated, too, that the St. Petersburg authori-ties are contemplating such legislative changes in the discipline of the Roman Catholic Church in Russia as will permit priests to marry. As since 1862 the church has kad no councetion with the Pope, and is under the sole direction of a board appointed by the Emperor, the reform will be comparatively easy of enactment,

NEW YORK,—The New York Advertiser of Jun 9th, 1809, has the following notice:—Mr. Thomas Paine.—With heartfelt sorrow and polgnant regret, we are compelled to announce to the world that Thomas Paine is no more. This distinguished philanthropiet, whose life was devoted to the cause of humanity, departed this life yesterday morning, and if any man's memories deserve a place in the breast of every freeman, it is that of the deceased, for,

"Take him, for all in all, We ne'er shall look upon his like again."

MANCHESTER, ENGLAND,—The Manchester will be an impossibility, in so-called, Carlier (Eng.) Evening News reports a good story that is told of a scene at one of Messrs. Moody and Sankey's meetings, There was a sailor present "Let all those who wish to go to heaven stand up," said Mr. Moody. First one, then another, then

another of the congregation rose, until at last all were standing except the British sailor. "Don't you wan't to go to heaven?" inquired Mr. Moody. "Certainly," replied Jack. "Then why don't you stand up?" asked Mr. M. "Cos I ain't going to heaven with such a crew as this, Skipper!" said the sailor, looking with undisguised contempt on those around him.

GALESBURGH, ILL.—Rev. S. A. Gardner, a Universalist minister, says.—At this late day there are pretenders of religion who would have us believe that Thomas Paine died in great agony of soul, renounced his belief, or that he finally surrendered wholly to most bruta linetinets. Nothing could be farther from the truth. Walter Morton, who was with him in his last hours, says of him:
"In his religious opinions he continued as stead-"In his religious opinions he continued as stead fast and tenacious as any sectarian to the defini-tion of his own creed. He never, indeed broached the subject first, but to intrusive and inquisitive visitors who came to try him on that point, his general answer was to this effect;—'My opinions are now before the world, and all have an opportu-nity to refute them if they can. I believe them unanswerable truths, and that I have done great service to mankind in boldly putting them forth."

LONDON, ENG—Charles Bradlaugh's paper, the National Reformer, contains these comments by Mrs. Besant on Mr. Thorne's expulsion from the North Carolina Legislature: 'It is very painty.' ful to hear such news from 'free America;' learn that a Theist was expelled from the House of Representatives of one of the States, because he did not hold all the Christian superstitions. We are bad enough in England, but we are not as bad as this. We regret also to see that it was a colored member who brought forward such a resolu-tion. A man who had but lately won freedom, and who had, with his whole race, been kept in bondage by a Christian people, who padlocked the fetters on his limbs with iron wrought in Bible smithles, ought surely to have learned that Chris-ticulty was his greatest foe, and ought to have been the last to use it as an engine of persecution against his neighbors. But it is the old story; an op-pressed class always become oppressors if they get into power. And Mr. Harrison Hughes' fanatical bigotry is scarcely to be wondered at, however much it may be contemped.

MR, J. WILLIAM THORNE.—The Boston Globe says.—We are glad to learn that Mr. J. William Thorne, whose expulsion from his seat in the North Carolina Legislavure we referred to some North Carolina Legislature we referred to some time ago, is sure of being returned by an over-whelming majority of his constituents. Mr. Thorne, it will be remembered, was the victim of an opposition which sought to accomplish its purpose of ousting an enemy of trickery and corruption by falsely representing him as denying the existence of a God. This use of a religious clause in the Constitution to accomplish partiasm purposes has been almost unanimously condemned by the press of the country, and the result is seen in the press of the country, and the result is seen in the very State where this unjust prescription was had. The lesson of this whole business is the danger of having a religious test incorporated in a political constitution, and North Carolina should profit by it to expunge the clause which has been the means of doing an injustice which now bids fair to be remedied through the potent influence of the press upon public opinion.

BOSTON, MASS -The Pilot speaks as follows of the ceremony which made McCloskey a Cardinal.—Cardinal McCloskey was the noteworthy fig ure. He wore a light purple or mauve cassock, a white surplice and a velvet manteletta of deep purple. About his neck was a gold chain, from which was suspended a ponderous cross, blazing with magnificent gems. On his head was a black berretta, which, upon removal, showed beneath it a small scarlet skull cap, called a berrettina....
Seldom have our people seen anything which so filled the eye as it was filled by the picture now present on the platform of the sanctuary. All the Bishops with their gorgeous mitres and their copes of gold and silver, and sheeny eatin, embroidered in various colors; the Cardinal tranquilly seated on his throne; the gigantic guard at his left; Archbish-op Bayley on the throne beyond the blazing altar, whose wealth of flowers and their tender hues was quite lost in the dazzle and blaze of the firmament of candles, the sober yet magnificent dec-orations of the alter and the whole sanctury:

Such a gorgeous display is simply damnable, so long as destitution and misery exists in the world.

CHICAGO, ILL.—The Tribune says.—The story of David and Goliath in the sacred writings of the Jews, whether truthful or mythological, certainly serves to illustrate in the strongest possible manner an occurence that is still fresh to the readers of the Tribune, namely, the \$50,000 challenge to the the-ologians and scholars of Chicago to show that the sacred writings of the Jews and Christians were of any more importance as truthful and reliable history than any other writings known as sacred writings. Upon inquiry at the office of the Tribune, the strange and most important fact is developed that the gentleman who made the offer has found in Chicago no foemsn worthy of his steel. In the case of David and Goliath, the swaggering and boasting Philistine who had been so long lording it over God's chosen people was struck dead at the first blow by a stripling who went up against him with the truth upon his side and "in the name of the Lord God of Hosts." The theologians of Chicago and of the country have apparently fallen as suddenly at the first blow as did the hugh Philistine. blow as did the hugh Philistine.

DUBUQUE, IOWA.—The Herald says.—There are many festivities and gatherings booked for June, which are already engrossing public atten-tion, but it is reserved for our Spiritualist friends to announce the event par excellence. There is to be a grand camp meeting of the followers of that faith, who will congregate from Illinois, Wis-conein and all portions of lows, on the last day of June, and pitching their tents in one of our beautiful groves, will dwell with us for one week, enjoying the substantial pleasures of earth and the more ethereal joys that will be contributed from the Spirit-land. Arrangements have been made with all the principal railroad companies to bring those attending the convocation over the various lines at reduced rates, and preparations are rapidly going forward to ensure the pleasure and convenience of guesta. There is no doubt but that an instructive and entertaining time may be expected. The best orators, and lecturers on the long agitated subject of Spiritualism have signified their intention to attend the meeting, and nothing will be left undone for the comfort and entertainment of all, mentally and physically. But of this subject we have more to say when the project is more fully developed, and we are further in-

MRS. MAUD LORD.—The Boston Herald says.
—A few evenings ago Mrs. Mand E Lord gratified a few friends assembled at her pariors, 26 Hanson street, by a "materialization" scance. The rear parlor was darkened and used as a cabinet. Between that and the front room, which was occu-pled by the spectators, was suspended a curtain, with an sperture over which fell some dark drapery. "The workshop of the spirits" was examined and secured against mortal intrusion, when Mrs. Lord, with her hands tied behind her, entered the Lord, with her hands tied behind her, entered the dark apartment. The door was scarcely closed upon her before hands were thrust through the aperture in the curtain, and a few moments later two well defined faces—one having a moustache and the other a full beard—also appeared. Some one behind the curtain whispered hoarsely through a tin trumpet and throw it into the room occupied by the spectators. A rose was also taken from the dress of the medium and also taken from the dress of the medium and thrown into the lap of a lady in the front row. During these manifestations the medium was in her normal condition and conversing with her friends on the other side of the curtain. While thus engaged she remarked that the spirits were dissatisticd with the imperfect manner in which diasatisfied with the imperfect manner in which she was tied, whereupon the cords were removed and as the medium solemnly avows, securely replaced by the spirits. Before the close of the seance the medium called for a copper wire, which, being brought, was taken by some viewless hand behind the curtain. Then followed noises of busy work within, accompanied by the sound of a haumer driving nails; and when, at the close of the seance, a light was let into the room, the wire was found attached to the chandeller, and fastened by nails to various points along the walls, as though an attempt had been made to strengthen the manifestations by means of an electrical circuit. All this time the medium was alone in the room, with her hands tightly secured by cords.

Perfectly Restored to Health by Spirit Power.

Manston, March 22d, 1875. Mes. 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 lit-tle 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 developed within a few weeks, and have been thinking that it might belp 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, Manoton, Wisconsin. Gratefully yours, M. A. Leonard.

a case of ceronic inflammation of the

FIGHAGE CURED. Prairie City, Jasper Co., Iowe,

March 25th, 1875. } Mrs Robinson, Chicago, Ill., Dear Sistem: 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 83.00. Please accept this with best thanks. I remain yours in truth.

EDWARD SCHULLNEISEG.

NO MORE FALLING OFF OF HIS HATE.

MRS. A. H. ROBINSON, CHICAGO, DEAR SISren:—I do not know as 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 bim, and be wants it to BRILL.

Tana City, Tama Co., Iowa, ? March 14th, 1875. Mrs. A. H. Rosinson:—I sent to RELIGIO PHILOSOPHICAL PUBLISHING HOUSE, Chicago, in February, for a box of your tobacco antidote, which came in due time. I followed the directions on the box, and it has cured 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 coning 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,

W. F. Burley. 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. BOBINSON, Healing Psychometric & Business Medium Corner Adams St., & 5th Ave., Chicago.

MRS. HOBINSON, while under spirit control, on re-IVI ceiving a lock of hair of a sick patient, will diagnose the disease most perfectly, and prescribe the proper re-medy. Yet, as the most speedy care is the essential ob-ject in view rather than to gratify idle curiosity, the better practice is to send along with a lock of hair, a brief statement of the sex, age, leading symptoms, and the length of time the patient has been sick; when she 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 as resport with

Of herself she claims no knowledge of the healing art, but when her spirit-guides are brought as resport with a sick person, through her mediusiship, they never fall to give immediate and permanent relief, in curable cases, through the pestitive and asysties forces latent in the system and in nature. This prescription is sent by mail, and be it an internal or an external application, it should be given or applied precisely as directed in the secondarying 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 ecience takes cognisance of.

One prescription is usually safficient, but in case the patient is not permanently cared by one prescription, the application for a second, or more if required should be made in about ten days after the last, each time stating any changes that may be apparent in the symptoms of the disease.

Mrs. Hornson also, through her mediumship, diss-

the discase.

Mer. Hornson also, through her medimaship, disgnoses, the disease of say one who calls upon her at her residence. The facility with which the spirits controlling her accomplish the same, is done as well when the apalication is by letter, as when the patient is present. Her gifts are very remarkable, not only in the healing art, but as a psychometric and business medium.

Trans:—Diagnosis and first prescription, \$2.00; such subsequent one, \$4.00. Psychometric Delineation of character, \$2.00. Answering business letters, \$2.00. The money should accompany the application to insure a reply.

money should secondary and revolutions, to insure a reply.

ESP Hereafter, all charity applications, to insure a reply, must contain one dollar, to defray the expenses of reporter, encountainer, and postage.

N.B.—Mas. Homeson will hereafter give no priests sittings to my one. If privacy is required, it must be by letter, accompanied with the usual fee; and terms above stated; must be strictly compile? with, or no notice will be taken of letters sent.

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The speaker said he was glad to be able to make an appeal this morning to an intellectual class of men and women—a class which represented the reason and intellect of this great city. In all ages of the past, so far as he had any knowledge, and his knowledge ever was limited, and is limited to day, and he expected it would be limited on to morrow,—but so far as he had any knowledge, the men and women that dare step out upon the broad platform of cellhood; who dare to live to a great extent in defiance of the scorn of thousands, and to go out and investigate any new thoughts, any new theories, any new suggestions that might be made to the world, have always been weighed in the balance of intellectuality, and to have been equal to the weight that was placed upon the opposite side of the scale.

This morning he was not going to give thom a lecture, but a conversation; and that conversation would be novel in some respects and very strange in others. Of course, he did not expect they would believe all he should cay was in accordance with those views exeed before he passed away from mortal He as chearfully gave to them as they asked, and he was glad to have the opportuni ties. But, of course, if circumstances and conditions could be better it would be more pleasant both for him who spake and those who heard. But, having been forced in all the past ages of his life, as well as to-day, to come in contact with law, and to be submissive to that law—that law surrounding his spiritual and material nature—he was satisfied to bow to-day to the law which required him to come in contact with the individuality of another, in order to give a response to them this morning. Of course he found that these conditions. when brought to bear against him as an individual, were as stumbling blocks, and always having spent much of his life in studying how to get them out of the way, it had become to him something of a second nature, and perhaps he enjoyed life as much in coming in contact with what, to him and to others, would be etumbling blocks, as in most any other way. If he could be successful in removing it out of his path, there would be the reward of truth and light on the other side. In the age in which he lived, investigation

was considered a crime, particularly if one came in contact, in that investigation, with any line pertaining to theology or religious theories. Having a peculiar organic structure, he was an extremist then; and he was an ex fremist to day. He demanded the powers of thought; he demanded the use of that thought and therefore he labored then as he had labor ed to-day, and as he ever had labored since he had been a conscious being, for the investigation of comething that would illuminate the past and elevate the present. Having always been of this determination, there were many stumbling blocks in the way. There were many prejudices to write down. He was forced, as an individual, to stand in the background, and not even be allowed to give expression, or even be allowed to give to live. what was simply the sentiments of his own heart, hoping that sometime in the future, men could go forth and draw from the deep reservoir of his nature, and stand side by side with him and investigate the great points and reasons of life. But in that extreme he had become satisfied. He was satisfied to day that there were large classes of the fluest intellects of Europe and America who were coming in contact with other conditions, in the present, and who were satisfied that they might stand side by side in the great investigation of the nature of things.

He, like all other individuals, must be acted on by law, both intellectually, physically, and morally. As his spirit became weakened in the capacity of administering itself, his physical form became reduced with care, with anxiety, with constant toil and struggle, and he must, of course, submit to the determinations of the natural law. That law came in contact directly with his physical structure, opened the doors, and he, as a babe in infancy—as a babe almost of immature age, came out from the threshold of life, as little known of by him as could be known and understood by any in-

In his age of mortal life, in the day in which he had lived, he had very few advantages, if any, in knowing if life was a continuation. He had striven to investigate these things, but he had been constantly repelled and thrown back by everyone in society. Wherever he had turned for investigation he was branded with infamy and looked on with dread. Of course this feeling against him was detri-mental to his growth, morally and intellectually; not only detrimental to his growth, but detrimental to the growth of every individual that was forced to come in contact with such obstacles. But nature was true to herself today; nature had always been true to herself: and, so far as they and he had known anything of her history, we should be satisfied that she would continue that extreme truthfulness.

A change came over the experience of his life. A change came over his physical nature, and a change came over his spiritual nature, and an unfolding and developing process took place which led him to a higher and better

Before he had passed away from mortal life his conditions were such as shocked extremely his sensitive nature. He had to pass on. He had been laboring much, but laboring in spirit. He had done, perhaps, no more physical labor than almost all the men of mortal life at his age; but in the extreme exertion of his mental capacity, had gone forth his mortal nature. He had thought until he was com-pelled to go down into the reservoir of his own selfhood, and had thought deeply, and had thought much, and it was impossible for him to come out before the world, for there was much more radicalism in his heart than had appressed more the surface, and which had appeared upon the surface, and which had been presented to humanity. Being forced to do these things, all the sensitiveness of his natural being became weakened in the extreme. His spirit became weak, and life itself impressed itself upon his mbrai and social nature, and the result was, when opposition, and resistance, and contumely came, his physical life was weak, and his spiritual nature was worn out. He was in the condition of a child in its infantile age.

He felt that they would sak him to tell them very much of this world. He would tell them as much as was possible, but he had something of greater importance to tell them, so he would merely tell them when he came to consciousness what he saw. To satisfy them he would say some things about that.

illness. This illness had not been so severe as it had been often before. Many times he had suffered more than at that time. He had passed from the physical form without any knowledge of it. He had no more idea when he had first aroused into consciousness that he was what men call." dead" than those who heard him had an idea that they have already passed through that stage now. On first arousing to consciousness, things - seemed strange to him. He felt that he had dreamed a dream, and that dream was that of death. Perhaps he should have had no other idea than that it was a dream, for some time, had he not during the space of a few moments looked down and seen his physical form as it was being taken charge of by a few friends as he had asked them to do, when he felt that he was presing eway, that he was wearing out and was growing weak. He had not told them much, for he felt that what knowledge he had he must keep down in his nature; he felt that he had no right to tell to the world what he had seen and heard. He could not tell them that whilst in prison the walls of his cell were lighted so that he was able to write from 10 o'clock each night. They would have branded him with infamy, had he told them that. Therefore he must keep it silent.

He had felt, from many things that had oc

curred in his moral life, that very likely he should live in the future, and believing that, he was satisfied that he should retain much of his identity, and looking upon nature as being just, he had felt that nothing could be just to him only to allow him the privilege of living and being identically his own self. He had passed away from the physical body, having very little thought about life, and having very little knowledge about life at that time. Un der those circumstances, when passing away he felt that he had come in contact with the powers of sleep, and during those hours of sleep he had dreamed a dream, and that dream was that he had died. He had thought very little of this dream until his attention was at tracted by his physical form lying there in all its perfection, looking exactly as it had appeared to him in other days. He looked upon and it was like a mystery. He still felt as if he was in the land of dreams. He had surveyed the form again with the little consciousness he had at that time. Then he heard s sweat sound and something caught his eyes It was the sound of a voice he had listened to in other days. In his boyhood days he became associated with a girl only about two years younger than himself. They had been associated together in those congenial relations which boyhood and girlhood assume, and the band of union had become cemented with the great principle of love. When she was forced away from him her body was laid beneath the clods of the valley, and he had felt from the depths of his spiritual nature that he should never recuperate from that great sorrow. He heard this voice, and its greeting was sweet to his nature. From the day of her death until the day he had passed away he had had but one object in view, and that was to reach out for the great problems of truth and investigate all things as much as it was possible for him to do so, so as to learn to know everything in this life as far as it was possible for him to know it. Then, when he had heard this voice of greeting, the sound passed through his spiritual nerves, and he thought they were the tones of one he had loved in days previous, whom he had never forgot ten, it was so familiar. Though years had passed, it had come back to him with all its aweetness and purity. He had looked around him and everything had seemed vacant. He could see nothing only what applied to his mortal condition. He could see those he had chosen to take care of his body, and those he had asked to do something to his body when his spirit should pass away and leave his form; uld see much that was going on there His eyes were not open to the spiritual world; his sense of hearing was open, and he could hear the voice of her he loved, and his nature could give response to what he heard. As time passed on, it was very necessary that he should recuperate. The gentle voice he bad heard/came closer to him; her hands reached forth and held him closely to her immorta bosom, and took him away from those conditions, and he had laid down calmly, quietly and safety to rest.

By the permission of angels who surrounded him, he came in contact with the last services held over his mortal remains. That was of very little importance to him to day. He had looked through society to try and influence men and women in setting an example and to try to get them to come forward and use their reason: for he was satisfied that every thing man wanted was that he should be al lowed to use his reason. He was satisfied that man's reason was the highest attribute of his nature; that it was the grandest philosophy of his life. He was satisfied that if man weighed everything in the balance of his own reason he would be better prepared to investigate all the things of life. To do this he knew he must be infidel to many popular ideas. Every one should step outside these conditions and investigate everything in life, and weigh them in the balance of their reason. This of course was very difficult for him to do. In becoming acquainted with spiritual things, it must be well known that he came in contact with serious difficulties incident to mundane life. His spiritual nature was weak, and he was quietly taken away from mundane things. He was taken away, how far from earth it was impossible for him to say, but not very far. He was taken to a place—a home prepared for him, especially for his repose. It was necessary that he should become quiet, and that he should be placed in a condition so that he could recuperate; and so that many of the impressions that had been made upon his nature while being in the physical form might be erased. He was surrounded by all the beings who, to him, seemed the purest of all things in life, and who were bound the most closely to him in the days of his childhood, and through life. He had lived in this quiet condition, never reading, never doing anything, only reposing, regenerating, and purifying his nature. He was gradually being made acquainted with conditions higher and better and nobler than he had ever thought possible; and positive and negative conditions were brought to hear against him until he had been in the spirit life for three years and one day. spirit life for three years and one day.

During those three years nothing of very much importance to those here occurred. He had the rest and the repose he so much needed. In order to become strong; in order to destroy much of the impression that had been left in his spiritual nature, he had been conveyed to apartments prepared expressly for him, beautiful in the extreme. Why were they beautiful? Because prepared by the hands of love. He then had been taken charge of by one that loved him, that cared for himby one who stood by him in the days that were past, by some one who stood by him in days of darkness, and in days of unhappiness. It was then be learned to know who lighted up his prison walls. He now came to know who had sat side by side with him and prompted him in days past, to be a stronger and a better man, when he probably would have been otherwise.

here called letters. Something came to him of exactly the same import as it would be for any of them to receive a written communication in their own land. That communication asked him to attend a spiritual congress to be held not very far from the city of Washington-in the magnetic circle surrounding Washington as the capital of the United States of America. Why he was wanted, or what he was to do he had no idea. It came to him with a signature that seemed to him of greater importance. He had read in life the history of the past. He had longed to know something of that individual he had read of in the history of the past. The result was he had felt strong and buoyant with hope, and his nature demanded that he should go forth. He had gone there and came in contact with that grand and august body of men and women. He could not describe it to them if he should try. He had no power of language to portray it, even if he talked to them through his own spirit without being forced to use the mental capacity and moral structure of another to describe it. He could not describe the dignity, the magnanimity, the unfolding of the principles of life that he came in contact with when he walked in that congress and advanced up the aisle to be introduced. When his name was called a great response running through the house; not of cheers; not of clapping of hands; not of sounding feet; but a spiritual response went forth and he felt that he was to become acquainted with these noble minds of those ancient men in this place, the sanctum sanctorium, the holiest of all holy places. He had been called without knowing why, and the result of that meeting is what he wished to speak about this

morning On being introduced he had felt very small he felt very unworthy and insignificant in the presence of him who had lived centuries before; he had felt that he knew much more than it was possible for him to know. He felf like standing beside a giant in intellect. He thought that this great mind who lived in the past had gone on so far in advance that it was impossible for him even to be allowed to talk with him as an individual. But in the depths of his nature was the same self-hood still, the same aspiration and reason, and he had turned within himself, and had satisfied himself that he was formed in the same manner, and governed by the same law, and grown by the same causation; why should he stand there and tremble with timidity, when brought in contact with the great and noble intellects of the

It was made known to him the object for which they were called together. It was to consult and lay plans, and to find out the best means, and how those means could best be adapted to reach man in the mortal life and to demonstrate to him tangibly through the inflection of natural law the phenomenon and philesophy of spiritual existence.

Now they might think it strange that a man who had lived a life of continued struggle and activity should remain idle three years before he once had a thought that he could come in contact with the people of earth, and that he could exchange thought through mediumistic force with them, and that he could elevate man and ask him to exchange thought with him. And so it was strange, even to him. He had often reprimanded himself for having lost hours, days, yes, almost years, in that time; but then it was all for the best. He had a greater degree of strength and fortitude than io would have had had he not been taken care of as wisely and conscientiously as he was.

While in mortal life he would have been willing to have laid down his life a thousand times would it have done any good, or to have been bound at the stake could it have struck the shackles from the American people and have destroyed this slavery, not only of the black man, but of the white man. From his earliest days he had looked upon the liberty and freedom of man as the blessing

that was the greatest and the best that could be bestowed on him, and the only one by which he could come to grow to understand the real nature of things.

When he had come into that congress and heard these things discussed, he had felt that there was no way by which he could lisp a word. He had felt that he had no thought to express on the subject. He had felt it was impossible for him to come in contact with these great minds, and therefore he had sat there silent. When he knew through his tangible senses that there was a connecting line between those in mortal life and himself, and that he could yet ask man to be free, and could exhort men to be honorable, and noble, good, and yet ask America to be a free and noble government and that his soul could yet go farther, and mingle with theirs; that he could drink with her the dregs of life and help to destroy some of her wickedness, then his spirit went forth with a grand rebound. There was no language in the power of words by which he could des-cribe to them the gladness that filled his nature. As he had just before said, he felt his weakness and inability to do anything, and he had sat there feeling that whatever was said he would listen to. He had little self possession When he was to take a high position he had declined. He had no disposition to go on farther and farther and higher and higher away from earth's children. He had said, "No." There was a position that he would take if they would allow him to fill it. would be perfectly willing to adapt himself to that position. That was that he should have the privilege of coming in contact with earth's children, and that he should investigate the law that surrounded their organic structure, and if possible to search out the law, to know what must be done. That was granted to him, and his soul was expanded with joy. The result was he had the privilege now of being member of a committee which must investigate these laws, and come in contact with these conditions. This work was new to him as the alphabet to the untutored child. He must learn them. He had been resting until he could become strong, and now he could go forth and labor. He did not ask to go away from earth; he did not ask to become renowned and known at the same time that children in mortal life were drinking the dregs of a dark and bitter cup. He would never leave them. 'He said the same this morning he said then. So long as nature and nature's God allowed him; so long as humanity existed, and physically suffering was their lot, all he wished was the privilege of talking with carth's children, and he would never leave them for the bliss of the supernal heavens until he had raised the last child of earth from drink-

ing the dregs of the cup of evil. The teachings of the past had been, to him, very incorrect. His reason, when applied to them, could not admit of them in the least. The Bible, to him, was a very incorrect book when taken as the priesthood demanded is should be taken. To read it as he would a history satisfied him well enough; but to take it as a God-given book was impossible. From these sources he had made his investigations. He had done what he could in his way,—and in a very small way indeed,—he had done all he could to try to get humanity to resson up-on these matters. Of one thing he had satis-fied himself then, as he was satisfied now, and when he probably would have been otherwise. If them when he came to conclude the probably would have been otherwise. If the probably many more than a probably more than the probably would have been otherwise. If the probably more than the probable more than the proba

ious creeds would change. When you bind their religious natures down, and when you wind around them the unyielding influences of priests and hard religions, they were bound down and oppressed in every other part of their natures. When there was oppression of one's religious views there was oppression in social life and in all other conditions of life.

But the first of t

Now, then, he asked for the privilege of uniting himself to the committees investigating the conditions of Spirit-life. That was what he wished to know. He knew nothing of these things, He had known of crime and intemperance, and sin, and adultery, and licentiousness, from the experience he had had in earth-life. He had passed into the home of spirits, and he wished to investigate those things there. The result had been startling. He had never passed a day from that time to this without investigating these conditions. He felt that he had known what crime was in his earth-life, but when he came in contact with these spiritual conditions he stood back with horror. He had never seen anything that compared with it. There was nothing in earth-life anywhere that could give any idea of the crime that began in licentiousness, that began in intemperance, that began in evils of various kinds to be found in the Spirit-land, He could see it all about him and read their natures. It was his work to help to bring them up out of the blackness and darkness and ignorance into which they were plunged. This subject would be pursued in the even-

ing. Many things he had passed through he could relate, but it would not be proper, and it would be taxing their credulity to such an extent that they would not believe that a man of '76 was speaking to them.

In conclusion, he would say he hoped the angels would come forth to them, and be around them, and speak sweet words of comfort and peace to their souls; and that they would weave around that, flag of immortal memory an influence of hope and freedom and justice, and they would open the door of their souls, and invite the blessed influences to nestle there which should destroy evil and error and revenge in the world forever.

### mottys seances.

A Party of Quincy. Ills., People Visit the Distinguished Materializer.

plain straightforward statement of his WONDERFUL PERFORMANCES.

MEMPHIS, May 18—We left. Quincy, Ills, on the 10 ult., for the purpose of visiting the renowned Spiritualist and Materializer, Mott. Our party was increased at Kirkeville by six prominent citizens; had a pleasant trip and arrived at Memphis, about 11 o'clock. We proceeded to the residence of H. G. Pitkins, a prominent banker, where Mr. Porter had made arrangements for us to remain during our vis-

it. During the day, previous to our quiet scance, met the veritable Mott himself. We found him an exceedingly plain, matter of fact, uneducated man, and at the same time, as the saying is "nobody's fool." He is, I should judge shout 25 years of are 5. should judge, about 35 years of age, 5 feet 7 or inches in height, with somewhat emaciated, but wiry-looking form, has a very pleasant, good-natured face, and seems to take great de tht in conversing and arguing on the immortality of the soul.

#### FIRST DEANCE

was held about 8 o'clock in the evening, the circle, consisting of His Honor, Mayor Smith, Thomas Jasper, A. Lawton and E. W. Gaty, of Quincy; Mrs. Jones, of Jacksonville; Mr. Packard, of Mo.; Mrs. Block, of St. Louis; Mr. Cummings, of lows; Mr. J. H. Ivie and Mrs. J. L. Porter, of Kirksville. Before witnessing any manifestations we made a careful examination of the room and cabinet to assure curselves that no outside assistance or connivance could possibly take place. After being fully satisfied on this point, the medium took his position in the cabinet, reclining in a rocking chair, the

# LIGHTS TURNED DOWN

to a subdued light, or what might be termed a twilight, although sufficiently light to readily distinguish objects and persons across the room. The circle began singing for the purpose of producing concord and harmony, and in a few moments Gen. Bledsoe, one of the spirits controlling Mott, made its appearance t the aperture of the cabinet. Each member of the party passed up and took a scrutinizing glance at the specter. The features were easily distinguished, the large mustache being very prominent; his face was of chalky whiteness and decidedly corpse like. After all present had conversed with the General, and were fully satisfied, the apparition or whatever you may choose to call it, disappeared. The next spirit was the son of Mr. Cummings. Mr. C. held a long conversation with it, and also the spirit of his wife. They both answered questions correctly, and re-called home incidents so vividly that he felt convinced beyond all cavil or doubt Mr. Porter saw his brother who figured so conspicuously during the re-bellion. We would here state that this is Mr. Porter's third visit, and, as he has recognized and conversed with him on each occasion about business and family matters, he says there cannot possibly be any doubt as to his identity. The next

APPARITION CALLED FOR ME. SMITH, and proved to be his brother. As in the case of Mr. Porter, business and family matters were freely discussed, thoroughly convincing him beyond all doubt. Upon leaving, Mr. Smith asked if any of Mr. Jasper's friends were present. The really was in the officers. were present. The reply was in the affirmative, and presently a spirit appeared and expressed a wish to see him. Mr. Jasper instantly recognized his wife. As he came here a perfect skeptic, it so amazed and bewildered him that it was some time before he could sompose himself sufficiently to speak. She talked of home matters, and alluded to so many incidents in their past life known only to themselves, that he was forced to believe. He also recognized and talked with his three abildeen room deed some years. The olders children, now dead some years. The eldest

APPEARED SO NATURAL AND LIKE LIKE that Mr. J. involuntarily held out his hand to clasp him. The tests and proofs in this instance were so astonishing that the circle were

all deeply affected.

Mrs. Block saw what purported to be the spirit of her husband, but seemed disappointed with the resemblance. The spirit at once turned its head and said, "Cau't you see my big nose?" In explanation, a few minutes at terward, she said her husband had a long Roman nose, and wore side whiskers, which she saw distinctly when it turned its head.

Mrs. Jones was called for but could not recognize the features, nor could she understand enough of the conversation to make it intelli-

Mr. Lawton's brother called for him and held a lengthy conversation. He referred to a great many incidents that Mr. L. had entirely

informed us that the doctor sees him at every seance, feels his pulse, cautions him as to diet, exercise, etc., and exerts an influence which he says is benefitting him greatly, and that he feels better than he has for years. Little Johnny Atwater's spirit appeared and asked for his mother, whom he says lives in Canton. The features were too dim to be distinguished, and as he had no friends present he soon vanished. At this stage of the seance Hivins,

THE CONTROLLING SPIRIT OF MOTT. took possession of him and held an interesting conversation with each member of the circle They expressed themselves greatly astonished at his wonderful knowledge of their private affairs. This ended our first night's experi-

Mr. Mott came out of the cabinet very much prostrated, and it took him some time to recover his strength. The second seance, the following night, consisted of the same persons as the first ones, with the addition of several new arrivals, being Dr. Steel. E. B Bremington, W. Giel and Rev. J. R. Baker, of Kirksville; I. R. Wheaden, of Summerset, and Miss Holt, daughter of mine host. Everything being arranged, the medium in his position, the lights were turned down, the singing commenced, and the scance was fairly under way. Presently the bell inside the cabinet was rung, which, as we were informed, signifies that the spirits were materializing for appearance. In a short time

CEN. BLEDSOE MADE HIS APPRABANCE, and, as on the first evening, talked with all who desired to converse with him. Those who were present at the first seance saw and com-muned with their friends again. Mr. Gill rep-ognized his mother and a friend; held a lengthy conversation with both, and feels positive no deception could have been practiced

A spirit called for E. W. Gaty, but the feat-ures were so indistinct that he failed to recognize it, and asked, "Who are you?" The reply came, "Your friend and fellow prospector; don't you remember me?" As the voice seemed to grow weaker and unintelligible, it was very mystifying and unsatisfactory to him. A hand and naked arm of pearly whiteness appeared at the window and requested paper and pencil! These were handed it and t wrote as follows:

DEAR BROTHER JACOB:-Thank God, We live after this life. Give my love to mother and father.

This note was intended for Mayor Smith, and he instantly recognized the writing of his The seance

LABTED UNTIL ALMOST MIDNIGHT. each one feeling too much interested to willingly adjourn even then. At our third and last seance, the next evening, the manifesta-tions were more startling and mystifying than ever: the spirits appearing more substantial and life-like, a number shaking hands with their friends and expressing their willingness to come into the room, providing they could get power enough from the medium to do so. In some instances three or four spirits appeared at the same time. E. W. Gaty received additional proofs in the spirit of his little brother, desd some years; also an old friend. Mr. McKee recognized and talked with his brother. Mr. Bremington had a long conversation with his sister and friends. When Hivins took possession of the medium, at the close of the seance, as at the former ones, Mr. Jasper, to obtain additional proofs and tests, questioned him relative to the

ROBBERY OF THE FIRST NATIONAL BANK and the bonds he had stolen at that time. Hivins told him the bonds had been dehad taken, and the exact number on each one, just as they appear on his own memorandum. This was one of the most successful tests we

I have tried to give a faithful, vivid description of what we saw and heard, feeling assured that unless I did so you would neither appreciate nor credit them, being somewhat skeptical. But to fully appreciate and be convinced that this is no optical illusion, mind reading or anything of that sort, you must see and hear for yourself, as the statements of others seem so almost impossible and beyond our comprehension that the sense of hearing, seeing and feeling must be satisfied before being convinced that our spirit friends have the power under certain conditions of communicating with us. We leave for home happy in the thought that we have seen and conversed with loved ones; that they are constantly with us, seeing our every act and almost divining our wishes.

A Baptist congregation in Brownville, Tenn., quarreled about the control of its church. One faction got possession after a bitter contest, and on the same night the building was set on fire and destroyed.

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