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

AOT' XAIII

S. S. JOHES, EDITOR,

CHICAGO, JUNE 26, 1875.

\$3.00 A YEAR, IN ADVANCE:

NO

From the Medium and Daybreak, Eng. The Concluding Seances of Messrs. Bastian and Taylor.

... We give this week a form of pictorial illustration which will be new to our readers. It represents occurrences connected, with the closing scances of Mesars. Bastian and Taylor.

on Tuesday evening, May 14th, Mr. F. Wilson was greent, on our behalf, to make a sketch for the Medium. On that occasion "Mrs. Potts," wife of a gentleman whose name has appeared as a member of Mr. R mail's circle, manifested as she had done on previous occasions. The white figure in the drawing is intended to represent the spirit-form of "Mrs. Potts" in the act of handing flowers to Mrs. Woodforde.

A dimly lighted room with figures is a very difficult subject for pictorial illustration. The dark, shadowy state of the scene presents great difficulties to the artist, who must either falsi-fy or produce a picture of a similar sombre and indistinct character. Our artist has sacri-fleed all attempts at pictorial sensationalism for truthfulness, and the dim and indefinite appearance which the walls and shaded portions of the picture assume are in strict keeping with the facts. The spirit form stands out light in contrast with the shaded surroundings, but that lightness is not of the distinct kind observable in a white object seen in good light. The drawing will be readily understood in

The drawing will be readily understood in reference to the plan of the rooms and arrangement of the sitters given by us three weeks ago. There was not space to introduce all the altters in the front row. Mr. Taylor is sitting to the left. Mr. Bastian, outlined in a standing posture near to the curtain, represents an incident which occurred on the following Tuesday evening, May 11th. The first spirit which manifested, "May," who has been described on former occasions, led out Mr. Bastian into the circle, and having given him a turn round in front of the sitters, left him standing in the position which he presents in our drawing, while the spirit addressed herself to various persons in the circle, more particu-larly to Mrs. Woodfords: So that our picture, as it appears, is an accurate representation of the test given on that occasion, viz., the spirit and the medium appearing in full view of the sitters at the same time.

On the same evening "Thomas Ronalds" ap-peared, and communicated with his brother and with the circle, as he has done on many previous occasions. A bottle of water and a glass stood upon the table to the right. A portion of the water was poured into the glass. The spirit took this up, and asked Mr. Lowther to place his finger into the glass that he might be sure it contained a certain quantity of water. Mr. Lowther did so, and by sight as well as touch assured himself of the glass being about one-third full. The spirit then raised it to his lips, and drank the whole of the water, which was heard gurgling down his throat as in the case of ordinary drinking. Having emptied the glass, the spirit returned it, inverted, to Mr. Lowther, to show that it contained no water. He then took farewell of

the circle, and retired. A form appeared which approached Mrs. Lowther, and was partially recognised by her as a relative. It then passed on to Mr. Lowther, who recognised her quite distinctly.

Miss Loder, who, with her mother and sunt, ginning, was peculiarly favored with manifes-The following is her personal testitations.

TO THE EDITOR -DEAR SIR:-I have been asked to write a few lines saying what I ex-perienced last Tuesday evening at the scance held at Messre. Bastian and Taylor's, 3 Yernon Place, Bloomsbury Square. I am a member of Mr. Ronald's circle, and have at each seance seen my dear grandmother most clear-ly. It was not until last Tuesday that I heard her speak to me, and call me by the name she used to when on earth. When dear grand-mamma appeared at the cabinet, she advanced to my mother, placed a chair in front of her, and sat down for a second or two. . She then rose and made signs for me to sit in the chair, I did so, and spoke to her, when she answered me by a very soft "Yes." I then asked her to call me by the name she used to when alive, and, to my great joy, I got my wish. She said, "My Muie." I must tell you that no one in the circle knew this, with the exception of my mother and aunt, who were at the time quite silent. This, I consider, was a very good test. Grandmamma took hold of my cood test. Grandmamma took asid of my and, and I stood up, when she turned my hair round for me, and returned to the cabitest to get more power. When she made her appearance again, she came up to me, put her true. Perhaps I shall astonish you when I asy that while my grandmother was in this costition, I did not feel any weight at all, not wen so much as a very little child's would have been. During all this time I had a gloriway view of her face, which always had a mile for every one; and I most decidedly say had this was my grandmother that I saw; and ny great consolation now is in knowing that the usually a little way off. I will come to a close now by asying that this is the first letter. I have ever written to the Medium. If you hink it worth inserting in your columns, I hall be pleased to think that it is of any service to you. I remain, dear Mr. Burns. yours rully.

1. Bloomsbury Place, W. O., May 14th, '75.

1. Bloomsbury Place, W. O., May 14th, '75. good test. Grandmamma took hold of my hand, and I stood up, when she turned my chair round for me, and returned to the cabinet to get more power. When she made her net to get more power. When she made her appearance again, she came up to me, put her arms round my neck, and sat down on my knee. Perhaps I shall astonish you when I say that while my grandmother was in this position, I did not feel any weight at all, not even so much as a very little child's would have been. During all this time I had a giorious view of her face, which always had a smile for every one; and I most decidedly say that this was my grandmother that I saw; and my great consolation now is in knowing that she is only a little way off. I will come to a close now by saying that this is the first letter. I have ever written to the Medium. If you think it worth inserting in your columns, I shall be pleased to think that it is of any service to you. I remain, dear Mr. Burns, yours truly.

1. Bloomabury Place, W. O. May 14th, '75.



MATERIALIZED STIRLT FORM AT THE SEMI-LIGHT SHANCE OF ME. RRS. BASTIAN AND TAYLOR IN ENGLAND.

On Saturday evening the flual scance was given, at which spirit-faces sppeared at the aperture. A very interesting occurrence took place. Mr. Ronalds had a brother, George, who departed this life at Paris that very morning at one o'clock. He had been described by Mr. Taylor in the dark seance, but was th first to manifest at the aperture in material form, and was promptly recognised by his brother, the originator of the "Ronalds cir-cle." Thus, in less than twenty-four hours this spirit appeared again in palpable form, after having thrown off the physical body. Other phenomena took place of an equally interesting nature; but respecting these, and the manifestations of Mr. Ronalds' brother, Mrs. Woodforde has promised us a more detailed account, which we hope to place before our readers next week.

AN OBJECTION TO THE DOCTRINE OF ETERNAL PROGRESS CONSIDERED.

In the first place, I will observe that, if true, the doctrine must be good and not hurtful. For, if there is eternal progress for all, it must be ordained by God, and, therefore, absolutely good. And, indeed, all truths, since they come from God, the Fountain of all truth, must be good to be believed by those who are able to receive them; those who are unable to receive them, will not receive them. God is a receive them, will not receive them. God is a being of infinite power, wisdom, and goodness. I take for granted my objection does not require this to be proved, then the doctrine of eternal progress for all follows as a necessary consequence. It also shows the absolutely impartial benevolence of the Deity. "He made us, and not we ourselves." If then, "He made us, and not we ourselves." If then, any of his creatures fall of reaching the high destiny, He has ordained for their fellows. He can not be said to be strictly impartial; for that failure would imply inferior workmanship, which must be by design. For it would be inconsistent with his attributes to suppose that any of his work should fall short of his intentions. Buch designedly inferior workmanship, then, would be mere caprice, and utterly inconsistent with our notion of perfect goodness.

in the right path' than if he had never gone | Hildebrand's aim to create a spiritual despot-

astray. Thus it is perfectly clear to my mind that there is a necessity for moral evil as well as physical evil. For both are caused by igno-rance. And there is a necessity for ignorance for, before men know, they can not but not know. They must find out for themselves what is good before they can have any true knowledge of what is good, and the mistakes they make in so doing are their sins, which are not offences against God; if they were, it would be utterly inconsistent with his attributes that He should permit them but against ourselves. We are the parties most offended and most aggrieved by our sins, but the very anguish of soul we suffer on account of them is our inducement to forsake them and lay hold of that which is good.

Thus the existence of physical and moral evil in the initial state of the existence of progressive moral beings is an absolute necessity.

But I see no necessity at all for the existence of an almost omnipotent devil, whose nature is wholly evil, and whose only pleasure is in thwarting and opposing the designs of the beneficent Ruler of the Universe, unless, indeed, we suppose that men are not ready enough in trying moral experiments for themselves, but require some powerful devil to urge them on. If his Satanic Majesty is useful in this way, we may be sure the Righteous Judge of all will "give the devil his due," and not torment him "day and night for ever and ever."-(Rsv. xx. 10.)

'And now, having proved the doctrine from premises we both admit, it will be scarcely necessary to show that it can not have the supposed bad effect of removing all motive to ex-ertion on our part. The effects of the doc-trine are supposed to be bad, generally from an imperfect knowledge of the spirits' teachings. They, by no means, teach us that a man has only to sit down and fold his arms, and he will be carried onward by the stream of time. But, though they tell us of eternal progress for all, they tell us also that this progress is to be attained by our own individual efforts.

THE COLLEGE OF CARDINALS. Particulars in Reference to Catholics that every Protestant Should be Acquainted With.

EUGENE LAWRENCE IN HABPER'S WEEKLY.

It was when the Roman pontifis had first conceived the design of universal dominiton that Nicholas II., or more probably his chief adviser, Hildebrand, afterward Gregory VII., destroyed the democratic element of the Roman Church (1059), took from the people and the priests of Rome the right to elect the popes, which they had ever held, and conferred it upon the cardinals alone. It was

Dictains Physe. The Dictates of Gregory de-clare that he alone can decide in all human affairs, can depose princes, etc.

ism for his own order, and to raise the power of the Papal Church upon the ruins of the civil governments. He despised the people he trod upon the necks of kings; he declared that the civil law must everywhere yield to the spiritual; he deposed and appointed princes he greedily enlarged the wealth and territory of the Roman Church; he sowed the seed of endless war in Europe, and covered Italy and Germany with ceaseless horrors. But one memorable repulse Gregory met with. When he proposed to the English to obey and adopt he proposed to the English to obey and adopt the spiritual canons of Rome, they exclaimed indignantly, "We will not change the laws of England." The English and the Germans steadily refused to admit Gregory's preposterous claims, even the Romans rebelled against his new scheme of church government by cardinal bishops; and from the flames and the sack of his holy city Gregory flew away to die, heaping curses on his enemies, and covered with the executions of half mankind. Such was the Casar of the papacy. But for a hundred years the new regulations were evaded or softened, and the people and the clergy of Rome took some part in the choice of their popes. At last Alexander III., in the next century, completed the important change. To the college of cardinal bishops, priests, and descons was committed the election of the popes. A spiritual hierarchy was erected in which the people had no share. The rights of church members and of the laity, which had been enjoyed since apostolic times, were swept away by a decree of a usurping blahop. The principle of popular rule, which had been the most marked trait of the early Christian churches, vanished forever from Rome, and cardinals clad in crimson robes, and a pope chosen from the College of Cardinals, began that career of spiritual tyranny which was only broken by the revolt of Eagland and of Germany against the crimes and depredations For three centuries at least (1200-1500) the

College of Cardinals held all Europe in abject submission, and the spiritual empire which Hildebrand had imagined was nearly perfected by his successors. The popes appointed the cardinals, the cardinals elected the pope, and the Roman Curis intruded its authority into the affairs of all European states. Never were there such scenes of gross wickedness, of wide ambition, and of terrible repribution as were witnessed within the walls of Rome and be-neath the unrestricted rule of the papal pricate, neath the unrestricted rule of the papal priests, never was Europe so scourged by a horde of public robbers. The poor were stripped of their scanty earnings by the greedy papacy; cardinals and popes amassed immense wealth by the spoliation of Italy and Europe. Innocent III, covered with the blood and plunder of the Albigenses, annulled the Magna Caarta, and declared England a fiel of the Holy Sec. The English people, he asserted, had no rights independent of his own supreme sway. Innocent practiced what Hildebrand had taught, and ruled over England, France, and Spain, He founded an Inquisition, and terrified man-

kind by unheard of-crimes. Yet his policy antived until the Reformation—if, indeed, it has ever died. Every pope as pred to be an Innocent or a Hildebrand, and Boniface VIII. to whose bull, Unam Sanctam, Dr. Manning would once more subject England and America, brandished before the eyes of men the tem-poral and spiritual sword of the Church. The cardinalate had grown naturally into a center of disorder. Invested with absolute power, the bishops and the pope threw off all the restraints of reason. In the murderous reign of Alexander VI., the pope and the cardinals turned their rage upon each other, and plotted against each other's lives, and Leo X. led all the world into universal luxury and moral decay. Human freedom seemed forever lost; the notion of human equality had been crushed out by priest and king; the death of the human intellect seemed near. The College of Cardinals had destroyed the democracy of Christianic and the control of the anity, and their crimson robes were already steeped in the blood of the Albidenses, the Wycliffices, the Irish followers of St. Patrick, the Hussites, and the Waldenses. Their intol-erable tyranny had at last seemed to produce in Eurupe an awful silence of reason, and a perfect subjection of the general intellect to the Church of Rome.

But a stiff more appropriate field of labor opened for the Sacred College when the spell of mental subjection had been broken by the hardy reformers of the North. The cardinals had sworn by a terrible oath to defend their lord had sworn by a terrible oath to defend their lord the Pope "evan unto blood," "to persecute and destroy heretics" with unsparing malighity, and to know no law but the will of their spiritual head. The crimson color of their garments was supposed to indicate the relentiess nature of their duties; nor can any one who recalls the story of their fearful deeds fail to see that no-other would so well become them. All Italy was now, in the earlier part of the sixteenth century, filled with the Protthem. All Italy was now, in the earlier part of the sixteenth century, filled with the Protestants and reformers, the Bible was read and prayer-meetings held under the shadow of the Vatican, and at Naples Vittoria Colonna corresponded with Michael Angelo and patronized the new sect. Among its members were numbered three thousand school masters. Buddenly the Papal Curia formed their fearful resolution. The Reformation in Italy and, if possible, Europe was to be crushed out with fire and death. Ignatius Loyola perhaps suggested the plan watch he ardently advocated, but its chief supporter and instrument was Cardinal Carafia, the most bigoted and unspar-Cardinal Caraffa, the most bigoted and unspar-ing of the Bacred College. Bix cardinals were chosen to be perpetual and universal inquisitors. Rome was the seat of the horrible so cirty, but its field of labor was to be the whole world. Carafta and his fellow cardinals enterest upon their duties with a zeal which a Manning or a M'Closkey might palliate, but date not condemn, and all Italy rang with the grosus and death-cries of their victims. | We have no space to indicate the sanguinary scene. Every day, we are told, a human sac-rifice to the papal Moloch was offered up before the Churca of the Holy Mary, at Rome; in every city of Italy men and women perlaned together. The cardinals massacred hundreds of harmless Waldenses in Calabria, and at Venice the victims were placed blindfold on a plank, and from the side of a gondola walked into the lagoons. It is sufficient to say that the cardinais were successful in expelling every trace of the Reformation from Italian soil. A rigid censoranie of the press was introduced by the Curia, and all Protestant Bibles and other. works were burned in great piles in every town. The Roman Inquisition grew rich by the plunder of the reformers, and the red cloak of the cardinal princes is the symbol of universal ropbery as well as marder. The Roman Inquisition was soon extended wherever the Inquisition was soon extended wherever the power of the Papal Church could reach. It followed the Jesuits to Goa, Abyasinia, China, Japan, Mexico, Peru. The palaces of the Inquisition were usually magnificent in every colonial city, and Asiatics, Africans, and Americans were offered in hecatombe—and this is no exaggerated statement—on the alters of the Roman despotism.

The labors of individual cardinals were equally effective. The flame-colored cap and the scarlet robe brought terror and universal woe to England, Holland, France, and all mankind. In France the Cardinal of Lorraine entertained his guests with the spectacle from his castle walls of Huguenots perishing in every form of torment. It was an after-din-ner amusement. When his sister-in-law, unner amusement. When his sister in law, unaccustomed to the sight, fell fainting at his
side, the barbarian was shocked at her impiety.
It was a cardinal touched by the fire of Caraffa, who burned men and women alive in
Holland. It was Cardinal Pole who lighted
the flames of Smithfield or of Oxford, and who the flames of Smithfield or of Oxford, and who pursued to death Cranmer, Ridley, Latimer, and a throng of English victims; The "Sacred" College has left no part of the world unvisited by its dreadful emissaries, except where our vigorous ancestors fortified their bleak coasts against the papal Moloch, and lived untouched by the brutal arm of Rome. Nor have the cardinals ever lost the zeal of Carefla, who never spired a heretic, or of Pius V., the child of the Inquisition, who directed his generals to give no quarter to the Huguenots & They burned a Brano; they tortured a Galileo. Until the latest moment of the temporal power the cardinal inquisitors expelled every trace of Protestantizm from the Homan territory, and covered Rome with a horrible stience. Until 1870 they sat in their secret chamber, menacing, if shorn of their power. Until 1870 the Romans still looked with horror

† Banke, Hist, Popes, Inquistilon. M\*Cris. See Fronds, vi. 346. Ranke, Popes, Pius V. Continued on page 117

## new Bork Department.

BT...... D. BABBITT, D. M.

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

Words to an Orthodox Sister

DEAR SISTER :- You think I have a tendency like other reformers to go to extremes. Truth on one side of a circle. What could be more extreme than to say there are three infinities in this universe—a mathematical absurdity; that justice requires that God should send to endless punishment his own poor weak chil dren surrounded by temptations and devils, just because, in their unripeness, they have erred during this brief moment of life; that God made a devil, just as though perfection could produce imperfection, or at least he made an angel who was so imperfect that he turned into a Devil; that God made man holy in the Garden of Eden, and yet this holy being commenced sinning immediately, and because he thus sinned, although inheriting the nature God gave him, he is doomed to eternal death that finally God slightly remedied the imperfect and sinful being by having Jesus die and thus saved a few out of many, while the Devil being most active gets the great majority of mankind, etc., etc. The time will come when my dear sister will wonder that she could ever have stood upon such extreme ground, which makes a mockery of justice; which contradicts nature; which blasphemously calls divine that which violates all logic and which has thus far proved such a failure as compared with satan's

It fills you with wonder, too, that disbelievers in the Bible "accept its most important revelations about God and the immortality of the soul, as if they had authority for any such belief aside from the Bible." It amuses me to see how you have the same simplicity of be-lief, the same ignorance of the world's history

that I formerly bad. Did you not know that the Rig Vedas are older than any part of our Bible, and constitute the inspired Bible of the Hindoos and are far more extensive than our own? Did von not know that their description of God is grander and fuller than that given by our own Bible! Even the great Christian scholar. Sir William Jones. admits they were written a century before Moses, and that the Bragvat Geeta was written 3 000 years B C., or fifteen centuries before Moses. Did you not know that the immortality of the soul was taught and demonstrated by many of the seers and sages of antiquity and by religions which are older than Christianity, while the Old Testsment does not demonstrate immortality, and only a part of the lews to this day even believe in immortality. Did you not know, that the five Booddhist commandments are much more comprehensive and practical than the ten commandments of Moses? Did you not know that love to enemies was taught more forcibly by Booddha, hearly six centuries before Christ, than Christ himself 'aught it? Did you not know that the Golden Rule, bas been enunciated in every possible form cen-turies before Christ? Did you not know that the Zendavesta. which is the Persian Bible, written not far from 1 000 years . B. C., gives an incomparably more rational account of man's future state, then any thing in the Old or New Testament? Did you not know that Pythagoras, nearly six centuries before Christ. described God more sublimely and correctly than our Bible has done? Did you not know that the idea of the Trinity, was not thought of by the Christian Church until the second century after Christ, and then it was imitated from Plato's theory of the Trinity! Did you not know that the books of the Old and New Testament, never pretended to be infallible. that they were changed in multitudes of places by Origen, Eusebius and the early fathers who were interested in promulgating certain tenets and who declared it right to practice deception, if thereby the glory of God could be en-hanced, and fratified themselves by quoting St. Paul, Rom. 3:7, "For if the truth of God hath much more abounded through my lie unto his glory, why am I also judged a sinner?" Did you not know that there were 130 000 different readings in the Greek New Testalment, that the translators and compilers had to choose from, and that the choice of the present books of the Bible and canonizing them as sacred and infallible was done by a set of discordant, quarrelsome Bishops under the direction of he murderer Constantine, while great numhers of books of equal authority were rejected? Did you not know that all religious, or nearly all, "have their Saviors born of a virgin, predicted by prophecy, attended by miracle, borne to Heaven without tasting death and with promise of return?" The very name of Booddha, means logos, the word, or God. He

You hint at the fruits of Christianity. Only for three or four centuries has Christianity excelled or even equaled other religions; in other words only since the printing press, the steam engine, and gunpowder have been sprung upon us with their mighty agencies of development, such as commerce, war. educa-tion, etc. Up to the 15th century which closed what historians term the "midnight of a thousand years," the church world was far less enlightened and moral than the Pagan world. For centuries nearly all science was in the hands of the Moyammedans. Christendom received its scientific knowledge and its chivalry from Mohammedan Spain. In Europe the friction of nation upon nation, finally developed the energies of men. In Asia, as physical geographers declare, the nations are isolated from each other by oceans and mountain ranges, and hence lack something of the energy which commerce and war develop. Numerous eminent authorities, however, as signified by Johnson's great work of Oriental Religious, have declared that many of the communities of India shew a better record, with reference to their kindness in their social intercorrect. tercourse; and justice in their dealing with each other.

was called the Savier of men. was resurrected,

makes intercession for mortals, and was the

prototype of Christianity in nearly all respects.

To this day the Booddhists have nearly one

hundred million more members than Christi-

Does my recital of these facts. make you sad my dear sister? Is not truth supremely beau-tiful, the very child of Heaven? Must our plety forever run sway with reason? Must we everlastingly believe things because we were taught them, just as Mohammedans do; just as the Brahmins do; just as the Hottentots do? Are not God's inspirations eternal and univer-sal, given to all nations and to all times, in-stead of merely to a small ignorant nation like the ancient Jews? The Jewish Beers generally thought they received their communications directly from God. So does many a Beer now-sedays. Does that make it so? Let us not swallow all kinds of absurdities because we are told to, or because ingenious men can write large volumes, and frame many plausible excuses for doing so. And do not say how sad it is that my own brother, once so firm in the faith, now turns and tears down our belief in the Bible, but rather say how sad it is that he has had just occasion to tear down so much that has heretofore seemed to be sacred, and

how joyous it is that he has discovered broader fields of truth and sweeter paths of inspiration which lead upward to God himself. What the world is dying for is more truth, more real religion, more knowledge, more love, and broader conceptions. You find, you say "as far as your experience roes that the Bible and the religion of the Bible fill the wants of humanity in all its phases." I am sorry your experience of mankind is not more extensive. Are you not sware that murder, lust, theft, deception, passion, selfishness, drunkenness and secret vice run riot even in the best Christian communities? What does the Bible tell us about ante-patal conditions which physiologists admit are much more important for reforming the race than are all postnatal educational influences? What does the Bible tell us about the causes of licentiousness, liquor drinking, etc., which lie in dis-eased amativeness, diseased pucumogas ric nerves, and perverted physical organs? How shall we ever reach the causes of things until we stop leaning upon some supposed infallible book, or infallible man, and learn to develope our own souls, learn to feel that we ourselves are divine incarnations of the Infinite, capable of expanding until we become angels, archangels and Gods! Dear Sister, I do not wish to tear down but would build up a structure as much higher than Ochodoxy, as the sky is higher than St. Peter's Cathedral; a structure reating upon earth and reaching to Heaven, not built with human hands. I would cherish all inspirations and the truths of all Bibles and the divine, teachings of nature itself, which is certainly God's book, and I have written you this long letter because this broader eclectic, and cosmopolitan religion takes in all humanity, and gives a higher joy and a greater exaltation to the soul. In closing I would say as did Jesus: "All scripture given (not is given) by inspiration is profitable for doctrine, etc.," and this scripture is written more or less in all ancient and modern records in earth, and sea and sky, in short in the whole universe of God, and it is blasphemous for me to be so blind to all these glories of the divine hand that I can see truth only in one little

#### Blography of Jonathan Koons.

[We propose to publish several articles and blographical systches 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. Kcon's children were physical mediums, and the manifestations at his Spirit Rooms, in Ohio, were of the most startling character .- Spiron Journal ]

EDITOR MEDIUM:-In my last letter, I gave you a biographical sketch of my temporal career, to the date of my marriage, and concluded with a glance from that time to the present. I am now about 45 years of age, surrounded with a family of nine children, one daughter and eight sons, and an orphan female (adopted), making in all ten living- members under the guardian care of myself and wife. In addition to the aforenamed, we also enter the obituary of a beloved daughter, aged 19 years and 8 months at her decease. She departed this life Sept. 1st. 1851, and on the ensuing day, before her remains were removed from our residence, the birth of a son supplied her place and number of living members. This was a trying moment! The deceased was a promising, bright, intelligent youth, who had won the affections of all her acquaintances, by her modest deportment and good humor. Her disease was an enlargement of the heart, which inflicted the fatal blow, in defiance of all medical skill, which was faithfully administered. What rendered the occurrence more trying than otherwise, was my scepticism relative to the immortality of the soul, which, with my-self, had been a subject of doubt for some years. Fearing that this would be our final separation, and the blotting out of all her men-tal functions and sensitive powers. I viewed death as the final destroyer and extinguisher of all our physical charms, sorrow and pleasures. In this state of mind, I was prevailed upon to consent to the formal ceremony of a funeral discourse. I accordingly dispatched a friend for a clergyman, with instruction to employ the first one he met, without regard to his disciplinary profession. My friend returned with out success. Inquiry was made why he returned without a clergyman! The reply was that three "preachers" were solicited, of different denominations-all strangers to myselfeach in turn drew the religious and temporal history of my family from my friend; and finding we were not members of their respective orders, they all denied their service, under some feigned excuse, none of which, however, justified their denials in our judgment. Had the examination of my family history been omitted by them, their excuses would have been received. But as the case stood, I could not consider them faithful stewards in the discharge of their professed duties, under the example of him, they pretended to serve and obey. This course of procedure on their part, inspired me with a desire to accrutinize the subject of Christian sects more closely than ever. I accordingly brought myself in contect with Christian professors of different denominations upon all suitable occasions; but I soon found they all walked within the circle of another man's faith and reason, by which they subjugated their own reasoning powers to a state of abject mental slavery. took pleasure 'in demanding the evidence of their faith, by requiring the "signs" that were to "follow them that believe," hoping thereby to receive the evidence so essential in establishing the claims of man's immortality; also to establish by unimpeached evidence, the ex-istence of an individualized personal sover-eignty, who is exercising an absolute Lord-ship over all nature, without restraint or coerclon, by any other acting force or power, to the full extent of his imputed catalogue of Deific attributes. The first demand was universally waved, under a plea that the day of miracles was past. On demanding when, and upon what occasion the gates of Heaven were closed against its divine gifts and blessings upon suffering humanity; and also to know at what period those "greater things" by the Believers were performed, that exceeded the acts of Christ, I was at once repulsed with the strong argumentative popular Christian epith-et of "infidel!"—that cowardly weapon which is so liberally applied as a war club, in subjugating reason to the throne and mercy seat of a freezied plasmatic ideality! When the latter demand was made for the establishing of a demand was made for the establishing of a personal sovereignty, those professers, as a matter of custom, took reference to the Bible, by which they offered to establish their claims, as before specified. This sort of evidence gave rise to another demand, which called for an explanation of Bible authority. This again, as a matter of custom, was wave with a plea that the author of the Bible himself is a mysterious being, and operates in a mysterious manner; that all the dripping avails of his plastic hand, are a mysterious production; his plastic hand, are a mysterious production; that he is the center of all wisdom, mysteriously diffused throughout his illimitable field of creation, that his universal perfection embelliahes the universe from center to circumference—except man and the Devil! They are poor deprayed, knaves and fools! I having fell from their first estate, the image of their Oreator, and become worse than fools, which ren-

ders it unlawful to call each other fools, under the pains and penalties of perjury, which is awarded with the capital tortures of an eternal confinement within the limits of a "bottom-less pit" of sulphurous fiames! !! Hence the conclusion is, that the Bible and its author is a mystery, -and sets forth the duties of man in such a plain, simple, mysterious manner, that the "way-faring man, though a fool, need not err therein," a very appropriate conclusion, thinks I, provided the it junction upon man's better reason, with its inscribed penalties were waved by a more philosophical mode of reasoning; then I would not object to calling the systematic arrangements of nature a mystery; otherwise, I must confess the whole theological fraternity, in all its practical forms, cere-monies and pretended faiths, to be a mysterious, fearful, dark labyrinth, to all those who are drawn into its dark vortex.

Thus you, perceive, I battled my course through years of hopeless doubts, turning up as it were, every peoble, hat lay in my path-way, as my last efforts in attempt of discov-ering an index to true knowledge, having suspended all hopes of reconciling man's natural and true relation to the primeval cause of all causes and effects. And my researches were not left without a rich and bountiful reward in the discovery of a multiplicity of Geologi-cal indices, that directed my observation to undeniable facts, relating to the sovereign prin-ciples of nature, and her own self-enacted

During the course of my investigation, the animating music of the feathered warblers, the murmuring rills that rippled along the base of huge mountains, their winding and serpentine courses through massive piles of craggy rocks glittering with volumes of fossil incorporations through which their murmuring music could be heard, coursing their way quietly along in the direction of their mother ocean, actuated by centripetal forces; the flowers and foliage that adorned hill and dale, the gentle whisper of an evening zephyr and the ethereal canonading and electric streams, under the display of the tempestuous elements, the terrific effects of which were soon restored by the tender caresses of a gentle calm, exposing to view the magnificent display of the sparkling heavens, all of which were my daily monitors and pre-ceptors, under the scholastic discipline of which, nature's laws seemed to unfold her vi clasitudes to my understanding, leaf by leaf, section by section, period by period, and age by age viewing, contrasting, and theorizing, until my discomfited and aspiring soul found a blissful about far beyond the power and influence of sectarian sarcasms and mysterious theologies. I would have the reader under stand, that my investigations were not confin ed to physical entities alone, but also to super nal states of existence.

During my investigation of the last named subject, I considered myself friendless, and alone for a season. Professed Christianity had already consigned my destined lot to the devouring influence of Batan—their capital stock in banking theology,—and if ad nothing to expect at their manner of the constant of the consta pect at their mercy, except persecution, ridi-cule and even slanderous exaggerations, and de-rogatory promulgation. The fat was in the fire as soon as the news was spread abroad, that the spirits of the departed friends, were corresponding with their survivors on earth at my residence. The neighboring pulpits sent forth their auathmatizing peals upon us, that are rarely paralleled by a Roman Lequisition. All that remained lacking was power to exercise their vindictive spirit. We were threatened with mobs, and it is said the balls were monitored for the purpose of assassing myself. moulded for the purpose of assassinating myself and oldest son. The configration of my barn, containing the avails of a year's labor, however, atoned for all, after which we erjoyed peace and safety, and I pursued my investiga-tion unmolested. It appeared, however, that the insatisble propensity of the enemy for pro-longing and extending their own mysterious enormities, sought occasion to deter all within their power and influence from joining us in the investigation of this "alarming" phenomena. But in defiance of their efforts, thousands rushed forward and enlisted in the cause. My experience has torn away that mysterious gateway, that opened so narrowly into the realms of supernatural entities, and has exposed its mysterious windings so tangibly to my senses, in unmistakable modes of operandi until all its mysterious horrors opened into glowing pros-pects of man's real existence in a spiritual form, a brief history of which will be summed

up in another article. In the early part of my life, it was not unpopular for friends and acquaintances to join in the relation of remarkable 'ghost' and witch' stories, many of which were said to have occurred under the speakers own observation. These were listened to attentively, with a sort of a reverential awe, and were generally believed. Many of these occurrences, as was claimed, took place within my father's family and circle of friends. This inspired me with a sort of fear and desire to see a ghost' or spook' as the Germans denominated a spirit, although I can not positively say that my desires were granted until recently, notwithstanding I have a catalogue of singular occurrences to relate of my own experience and observation, that could not easily be associated to any other cause except spirit agencies; and this presumption has been fully verified recently; by a repetition of the same and similar occurrences, which we know to be the productions of spirit agencies. The investiga-tion of this all-absorbing subject of spirit manifestation, has brought the illustration of many remarkable occurrences home to my understanding, that formerly were wrapt up, in the mantle of church mysteries and were kept there under certain conditional restraint, were looked upon with a sort of reverential fear and awe, not knowing exactly to whom the inscription was due,—which to Cassar, God or the Devil. But truth is about being disrobed of its mysterious mantle, and made to shine more bright than the refulgent beams of a noon sun. In my next, I expect to retrace the history

of myslife, and glean therefrom matters and facts relating to spirituality. Yours as ever, Fraternally

JONATHAN KOOKS. Milfield, Athens Co , O Dec 20th 1856

#### WHO ARE THE HEATHEN.

Fetich Worship by Civilized Men and Women-And Good Sense Manfiested by Some Barbarians.

Who are the heathens? I can not tell. I'm in a quandary. There is so much superstition and fetich worship among Christians, so much high mindedness and true nobility among pagans; so much barbarism and cruelty among the civilized, and so much self denial and honest bravery among the barbarians, that it seems to me "all a muddle." An uncivilized African, or an American Indian wears in his belt a shell or stone made holy by the prayers or incantations of his "Medicine Man," and the enlightened European carries in his pocket a prayer book or New Testament, ostensibly for the same purpose, "to keep evil spirits away." Both have a sort of faith in the potency of their amulets, either vague and shadowy, or firm and full as the case may be. The gans; so much barbarism and cruelty among

savage may never look at his shell, and the Christian may never read his book, but each feels as if there were something virtuous and protecting in having it about him.

A few years ago I was visiting a friend who lived in—well, let us say, Egypt (not out of the United States of America, however), where there were a series of religious (†) meetings in progress. A lively and wide spread interest had been awakened in the community, and large congregations nightly assembled to listen to the prescher's exhortations, and join in his prayers and songs. Between the church and my friend's residence was a ravine, perhaps half a mile in width, and across this, night after night, the songs of the worshipers and the shoutings of the exhorters were borne to our ears. Often as late as 1 or 2 o'clock in the morning, the air of the soft summer night was filled with a confused medley of sounds which might have come from a demoralized lunatic asylum.
"Is this worship?" thought I. "Are these

people really doing service to God in their hearts?" I became inflamed with a desire to go and see. My friend objected. She said it was a kind of religious dissipation, which seemed to her sacrilegious. But my curiosity was strong, and she finally yielded to my so licitations and accompanied me thither. We found a decent and comfortable charch building well filled with old and young, mothers with nursing babies, and children who ought to have been in bed, and people of all classes The preacher, a big, burly man with stentorian tungs, was in the full tide of exhortation, while the people encouraged him with cries of "Amen!" "Bless God!" etc. He grew more and more vehement, wildly tossed his arms and beat his desk, shouting, denouncing, and entreating, while the people answered with louder and louder ejaculations, until everybody seemed to be screaming at once. Some were praying, others weeping; some beseeching their friends to fice from the wrath to come, and all gathering excitement from their relig-

ious frenzy.
Suddenly, a woman arose screaming above all the din, clapped her hands loudly, and fell down in a fit. Her friends gathered around her, praying and singing, while the preacher went on with his exclamations. Another woman jumped up shouting "Glory! Hallelu jah!" and ran up and down before the altar. seizing the descons and elders, embracing and kissing them in a transport of religious fervor. A hymn was started, in which everybody joined, while the preacher wert up and down among the audience trying to raise them to a still higher pitch of enthusiasm. I, also, moved by sympathy, added my voice to the universal hallelujahs; but the tumult around me was so great that I was utterly unable to hear No words can describe the scene; yet all this was in the name of religion. They said they had a powerful awakening, and God had manifested himself among them. I believed the worshipers were sincere, and respected their sincerity.

On another occasion, I chanced to be in Minnesota, on the reservation of the Winnebago Indians, and hearing they were going to have a "medicine dance," obtained permission to go and see it. This is one of their solemn religious rites, and is not what its name would seem to imply to English readers. Their medicine man is a sort of priest, a prophet, and is reverenced among them accordingly. The lodge, or teepee, where the dance was held, was a bark covered wigwam, much larger than the ordinary family seepee. In the center, a fire had burned down to coals which cast a faint and smoky light on the rows of dusky figures seated in decorous and solemn silence on blankets and skins around the sides of the lodge. Presently, an old man began to special in grave, low tones, and after a short address, was followed by one or two others of the elder men. I inquired of an interpreter what they were saying. He renlied: "He is telling the Indians about the Great Spirit of all who is watching over them, and waiting for them in the happy hunting grounds. He tells them not to displease him, but to lead such lives as will bring them to his country of green woods and running water. They must keep their hearts good; the young men must be brave and enduring; must restrain them-selves and hearken to the advice of, and be silent before, their elders.'

After these words of wisdom, he took from his pouch some leaves of a fragrant plant, which he strewed over a shovelful of coals brought by a squaw, with low murmured words of prayer or blessings This was reverently carried about like the censers of incense by the Roman Catholics. Then the audience rose to their feet and joined in a slow and solemn dance around the central fire, to the wild, quaint, pathetic music made by the voices of the squaws. When it was finished there was more incense burning, followed by more good counsel from the chief medicine men, to which all listened in respectful silence. After another song and dance the people withdrew in a quiet and subdued manner.

Such is the picture which remans in my mind of what I should call a Winnebago prayer meeting. It seemed to me quite as plous as, and much more decorous than, the one I first described and in which I participated Now who are the heathen? To whom shall missionaries be sent? I confess I don't know. ARCMACHER

Chicago, May 28th, 1875.

"The World's Sixteen Crucified Saviors."

A CARD FROM THE AUTHOR.

Since the offer-of a reward for any "serious" error or "blunder" that may be found in the above named work, the author has received letters from various parts of the country, by which it appears several errors, bave been found, but they are all mere verbal inaccuracirs—typographical errors mostly. The au-thor himself has found more than fifty errors of this character, but he does not consider them "serious errors." No error can be considered "serious" unless it involves some moral principal or seriously perverts the sense. And it is believed no error or "blunder" of this kind can be found in the book viewed. with the explanation the author has offered unless we except the declaration on page 835, that 'Christ is God," found in a chapter written for the special purpose of proving he was not God, and which cites a hundred facts to prove it. But the error is easily detroted, being a quotation from Scripture, and hence not considered serious. And it is presumed with the explanation now, offered the critical reviewer himself (who appeared in the Journal of May 16th) will now admit that no serious of May 10'r) will now sould spainst the book "blunders" are charges le sgainst the book unless the innocent mistakes of the copying and

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#### INCIDENTS IN MY LIFE. BY D. D. HOME.

"Instead of being a superstition itself, as they may be disposed to think it, they would find it the explanation and the extinguisher of all superstition."-Dr. R.

All Spiritualists and Investigators will hall with delight, another yelume from Mr. Hown. Although a continuation of the first series issued some years sibce it is complete in itself. In his Preface he says:

complete in itself. In his Preface be says:

"About him sears pince I presented to the public a volume entitled." Incidents in My Life, 'the first edition of which was speedily exhausted, and a second was issued in 1863. During the years-that have since elapsed, although many attacks have been made upon me, and upon the truths of Spiritualism, its opponents have not succeeded in producing one word of evidence to discredit the truth of my statements, which have femalined uncontradicted. Meantime the truths of Spiritualism have become more widely known, and the subject has been forced upon public attention in a remarkable manner. This was especially the case in the years 1867 and 1863, in consequence of the suit 'Lyon se. Home,' which most probably was the indirect cause of the examination into Spiritualism by the Committee of the Dialectical Society, whose report has recently been published. Coincident with and subsequent to their examination, a series of investigations was carried on in my presence, by Lord Adare, now Earl of Dunraven, an account of which has been privately printed; an examination, especially scientific in its character, was also conducted by Prof. Crookes, who has published his conclusions in the 'Journal of Science.'

I now present the public with the second volume of Incidents in M. Life, 'which continues on parasitive.

I now present the public with the second volume of Incidents in M, Life, which continues my narrative to the period of the commencement of the Chancery suit."

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mes. a.—Hiomestion and Compression.—Handling of Pire. Changany Surv.—Mrs. Lyon's Absdaylt in support of

#### Books Received.

BHIFTLESS FOLKS. An unditated love story, by Christabel Goldsmith 12mo. cloth, 454 pp. price \$1.75. New York: Geo. W. Carlston & Co. London: B. Low. Son & Co.

WOMAN IN ARMOR By Mary Hartwell. 12mo. cloth, 200 pp. price \$1.50. New York: Geo. W. Carleton & Co. London B. Low, Son

THE NEW GOSPEL OF HEALTH, as effort to teach reopie the principles of vital magnetism. By Andrew Stone, M.D. 8 vo. cloth 519-19. Hinstrated. Troy N. Y.

JOURNAL OF SPECULATIVE PHILOSOPHY. Vol. IX, No. II. Wm. T. Harris, Editor St.

#### New Music.

WHEN I GO. Sacred song. Words and music by Mrc. S. A. Van Biarcom. New York. Published for the author by W. A. Pond & Co., 147 Broad-way, N. Y.

This is a song that will appeal closely to every Spiritualist; it is appropriate for seances or the parlor, and deserves to be widely

#### THE WAR BEGUN.

A Man Threatened with Death for Expressing his Opinion.

EDITOR JOURNAL:—Hearing some months ago, that Dr. P. B. Randolph was in Virginia City, Nev., the Liberalists and the Spiritualists of this valley got up a subscription to pay the expenses, and sent for him to come and deliver a course of lectures.

He came soon after, and gave ten lectures, which were well received by the majority of the people who heard them; but a few of the Orthodox who had been persuaded out to hear the lectures, were very much displeased with the ridicule and sarcasm he hurled at their false God, Devil and Hell, trying thus to show them a better and higner view of man's immortal destiny, than old theology has ever presented. But naked truth, like strong light, serves often but to blind weak minds and eyes; so, as of old it has ever been, they went about to stone the prophet sent unto them. He was made the recipient of the following diabolical and insulting note which reads as if we lived in the days of the Inquisition, instead of this nineteenth century:

"DR P. B. RANDOLPH - DRAH SIR -HAVing listened to your grossly seesual and insult-ing language last Sunday, we, the chizens of this place, do hereby solemnly warn you to delay no longer than thirty-six hours in re moving your polluted and polluting carcase without the limits of this township; and if any "Nay" is indulged in, Old Casron will be under the painful necessity of rowing a defunct -[a word two insulting to copy] over the dark and turbulent waters of the river days.

"P. S. Obey."

Here then is a man threatened with death for no crime or misdemeagor, but simply for proclaiming the truth as he sees it, and as it has and is being proclaimed by the angel messengers from the better isnd.

Very Many Citizens.

I sent back a reply, as Dr. Randolph was my guest, stating that whoever were the authors of such an uncalled for attack upon a peaceable stranger, who had come among us by invitation, that they might rest assured his departure would not be pastened for one hour. and that it was too late in the day to persecute any one for opinion's sake.

My husband being absent from home at the

time, and wishing to save the D sctor from further insult, I sent him upon a good horse to the house of a friend some ten miles distant, near where he was to lecture on the following Bunday. It being near night when he started it became so dark he lost his way, and wan dered around not knowing which way to go, when he saw before him a shadowy form of a man which kept on before him, the horse fol lowing it as if being led; but he knew by the bogs and ditches that he was not in any foad, and gave himself up to his partially visible guide, who disappeared on coming up to the door of a cabin some two miles from the road, and about the same distance from the house of the friend he was in search of. On his calling out to the inmates, telling them he had lost his way and wished to go to Mr J — 's, the man himself came to the door and kindly wel-comed him; and when the doctor told him how he came there, he was greatly surprised, and said, "that he had come over a road that one could not well ride in the daytime, let alone on a dark night." Thus we see, the stranger had friends on the other side who are ever ready to assist us when needed; then what are our mortal foes, when we can rely upon im-mortal Yriends?"

Dr. Randolph and myself both gave a lecture at the school house there on the following Sunday. Some, who love popularity more then truth, did not attend, but truth is mighty and will prevail and those who think to stay the wheels of progress, will find they must move on, or be crushed beneath them, for the command has been given forth to the world in thunder tones by Heaven's ordained messen-"Onward and upward or periah for-

This is a law of nature from which there is no escape. Once more must truth grapple in a death struggle with error, then will be brought about, "The good time coming."

Owen's Valley, Cal., May 25th '75.
P. S. Dr. Randolph has now gone to Los

Augelos.

#### Letter from J. H. Mendenhall.

BEO. JONES:—As a notice was given through the columns of the Relies Phile sorthcal Journal, of a discussion to take place at the Lyceumchall near Camden, Jay Co., Ind., between Dr. S. A. Tabmas, a Spiritualist of said place, and the Rev. Mr. Hammon, of the Cambellite faith, of Ft. Wayne, I send you by request the following brief account of the said convention. quest the following brief account of the said convention, which you will please insert in your columns, that the people may see where stands Orthodoxy when compared with Spiritualism. I am sorry to have to say, the anticipated discussion did not come off Previous to the time appointed (June 1st, '75), the Rev. Mr. Hammon, as I am informed, wrote to the Doctor, that he would not be able to attend said convention as he had agreed to, for reasons, I believe, but mesgerly expressed. The Doctor informed me that he had received 'intelligence from good anthority, that the peotelligence from good anthority, that the peo-ple of the church for whom the Reverend labors, were doubtful of his abilities to meet the demands of the occasion, and that this is the reason why he was unable to make his appearants. If this information is incorrect, the Raverend can have the right of adjusting it at any time by redeeming his promise in discussion.

make his two hour's speech on the morning of the convention, but am credibly informed,. he gave ample evidence of his ability to do jus-tice to the cause of Spiritualism. The weather was quite stormy and the farmers being in the rear with their agricultural demands, made it somewhat inconvenient for carrying on the purposes of the meeting extensively; nevertheless we did the best we knew. Bro. Thomas having retired from the convention after his lecture, your humble correspondent gave two lectures on "Ancient and Modern Spiritualism," to appreciative audiences. Also, by invitation, I lectured Friday evening in the town of Camden on the same subject; audience fair in numbers, and manifested more than ordinary interest in our cause. A slight disturbance, however, near the close of the meeting was occasioned by an ought-to-be gen-tleman, resulting in his paying to the proper authorities a reasonable tuition in the form of a fine for his experience. Though sorry to say such an occurrence took place, yet it is pleasant to know the majority of the cit one of the beautiful little town of Camden, have an appreciative sense of justice respecting our rights as citizens, as well as to manifest a de-

gree of liberality in sentiment.

Allow me to say in conclusion, that I there formed the happy acquaintance of Dr. 8 A. Thomas, and shared largely his friendly hospi talities; and judging from my stand-point, pronounce him one of nature's well put up men, possessing large mental caliber with phys ical force combined, which is so essential and never fails to enable its possessor to drive his undertakings to a successful end. The D octor is a Healer and a practical physician of thirty years standing; he is a debater and a lecturer, and seks me to say for him with this report, that his services can be had in any of these departments for fair and reasonable remuneration.

Cerro Gordo, Ind. J. H. MENDENHALL

#### Practical Free-Lovers.

It is not generally known that there in this country a practical illustration of Victoria Woodnull's il shly social theory. A certain tribe of the R sot Digger Indians apparently. represent, in the matter of the marriage relawriter was a witness to the following and for-bears to draw on his imagination for a single detail.

It was in Wallfornia, in 1846 We were told that on February 14th, or at a time nearly corresponding by the moon, every grown up person of the tribe customarily changed husband and wife. Interested but incredulous, we repaired to the central wigwam of the Digger Indians and found here in full blast a perfected vision of a free-lovers' community. The scene of the social phenomena in question was on the banks of Feather River, four or five miles south of Marysville. All the Indians in the tribe to the number of five or six hundred, as sembled on the day appointed. The Indians took one part of the ground, the squaws another. The first thing in the order of exercises was a grand feast, in which bread and soup were the staples. The bread was made from ground acorns, wrapped up in green grass and baked in the ashes. The soup was made from the same materials and served in willow baskets, made tight with gum, and holding nearly a bushel. From one basket seven or eight at once partook, eating with the palms of their hands. At a given signal, after the repast, the braves and squaws came together in the arens and commenced the duties of the day. The braves did the choosing and the squaws the accepting, although the choice in most cases deemed to be reciprocal.

Everything went on quietly and orderly. As scop as a consort was found and arrangements made, the couple walked away from the crowd a few-steps, or perhaps a hundred yards, sat down on the ground, and had a domestic chat The family always belonged to the equaw and went with her to the new husband, to which case the talk threed on the airs of the family which the woman brought to her new lord and how many acorns she could gather, while the brave recounted his definess with the bow or perhaps how many quarters of venison he could eat at a single sitting. Nune were allowed the same companion two consecutive years.

Two squaws the best dressed and comeliest of them all, seemed to object to this strange and unnatural relation. They went through the crowd independently, ladylike. We had no means of knowing of this to a certainty. but supposed from the movements that they refused to put up with their dasky consorts.

Long before evening closed in, ali, excepting these two, had assumed for twelve months longer their new and grave marital relation.

#### Take Notice.

I to day write to the Spiritualist at Work as follows: "I see by your paper of June 5th, under the head of "anniversary meeting," the

following: Semi sugual meeting of the State Convention of Michigan, June 26th and 27th, at Kal-amazoo. I would like to inquire whether this appointment is from mere hearsay, or by official direction? Of course I can have no knowledge of what the President or the Secretary of the State Society may have au-thorized; but I have a knowledge of some cor-respondence in regard to having the meeting at Kalamszoo. The matter was left discretion-ary in the hands of our officials of the State Society, who consulted the friends here on the subject, whose wishes it was understood was to decide the matter. The reply was to the effect that we have been ever willing and anx-ious to co-operate with others in advancing the cause when we can do so without seeming to endorse such principles as we abhor. At the last State meeting it was resolved that we in future decline to resolve one way or the other, on the so-called social question. also proposed to resolve that we rescind the resolutions passed heretofore; this was vio-lently opposed, and was amended so as to "be spread upon the records," and was so passed, and as we view the present status, we (i. c)
the State Society.) by the record still "endorse
all the doctrines of Mrs. Woodhull on the social relations," also desire the entire abrogs. Mon of all man made marriage laws, leaving the sexes free, etc. Now the fact that those who forced these doctrines on the State B clety, are, so to speak, played out in Michigan, and have left the state, does not expunge the record, and we here prefer to have the Slate Society meet with us after such action in good faith has been taken, and our record stands as it was. Such was our reply, cops quently I must conclude this notice was not, ifficially authorized. Am I mistaken?

Kalamerio Moh., June 7:0, 75 "

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Orthodox ministers are becoming sensible of the "mandy foundation" upon which they stand, and many of them having been "weighed in the balance," have ascertained wherein they are lacking. I did not arrive at the lyceum hall in time to hear the Dictor

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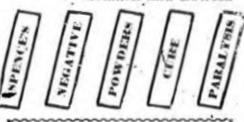


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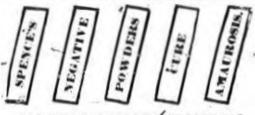
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CHICAGO, SATURDAY, JUNE 16, 1875

#### PHYSICAL MANIFESTATION.

Light and Phosphorus and their Attendant Phenomena.

The philosophy of light and its attendant phenomens, is exciting unusual attention at the present time. As one glances at its various sources,-the sun, fixed stars, meteors, those planets which have not cooled below the point of redness, terrestial objects in a state of incandescence, and bodies formed of sublimated phosphorus, extracted from the physical organization by the aid of spirits,-he sees at once the importance of the subject. ' The fact that light in a homogeneous medium, is propagated in straight lines, and that it requires time for its propagation; that when reflected or refracted it undergoes a modification termed polarization; that when decomposed it presents a variety of colors, and that certain colors seem to stimulate vegetable growth while others exercise no appreciable influy ence; that when brought to a focus by a con. vex mirror it has the property of burning like fire, or separating the particles of matter which compose a body, defined as motionall these peculiarities of light have engrossed the attention of scientists in all ages, but it remained for the 19th century to crown the efforts of the past in unfolding its peculiarities fully. Prof. Crookes, one of England's most profound thinkers, and who is not afraid to grasp truth under whatever garb it may ap pear, has been able, through the aid of spirits, to demonstrate the fact that light is a motive power. The London Daily Telegraph, speaking of Prof. Crookes' experiments says, "But it will be justly objected that the candle radiates heat as well as light, and meeting that Mr. Crookes exhibited an arrangement wherein four discs of pith upon cross pieces of straw, delicately balanced on a point in the exhausted bulb, were subjected to light from which the heat had been sifted away by a screen of alum-When the light thus purified fell on the black ened side of each disc it drove it more and more rapidly round, but had no such effect up on the white sides of the pith. Bo perfectly can this mechanical force of light be measured that the lecturer circulated a card containing the rates at which different mediums of light at different distances would drive his fairy mill. At twenty inches one candle takes 183 seconds to move the vane round, at five it accomplishes a revolution in two seconds; but diffused daylight sends the little vanes spinning in dees than two seconds, and full sunshine drives them merrily along yet more quickly."

Thus we find in the light that proceeds from various illuminated bodies, a motive power, the operations of which will open for exploration new fields in the natural world, and which will, no doubt, lead to prolific results.

It is a fact, which advanced Spiritualists will admit, that the new discoveries made from time to time by inventive genius, are only reflections of principles thoroughly understood in the Spirit-world, and which are made known when humanity is ready to receive them.

The knowledge of spirit-chemists is far superior to that possessed by the chemists of earth, who have done so much for humanity. They can go direct to the physical organization of a medium and those comprising a circle, and eliminate therefrom a self luminous body, which can render a materialized spirit visible in the darkest room. At one of the circles of W. T. Church, one who was present wrote, "The room is most beautifully illuminated by an im. provised light, as brilliant and dazzling as mortals eyes have ever beheld, and the loved ones are as plainly visible as . ourselves, and they converse as freely and familiarly with us as if actually flesh and blood. Their hands in ours, the warm breath upon one cheek, and the sweet kiss of affection with which they often greet us, are quite as palpable as those of our dearest earthly friends."

If spirits can illuminate a single room, through the instrumentality of a phosporescent vapor extracted from a circle, is it not possible that the time is not far distant when a whole city may be illuminated by the same means? The little phosphorescent spark that meanders around a circle, reminding one of a dazzling meteor flitting athwart the sky, is prophetic of a time when a new light will be given to the world. When Morse sent his first message as an experiment in Washington. it was prophetic of the submarine telegraph, and of a net work of wire in all parts of the tivilized globe. As a little spark can spread a destructive flame, so can one little phosphorescent light lead to discoveries that will, perhaps, illuminate the world. Prof. Crookes' discovery in important in itself, and as it is claimed by many that our coal fields are de: rived from the suns rays, may not this reservoir of heat, the suns rays, be used as a gigantic motive power?

From the London Telegraph, we learn that the Professor "thoroughly exhausts a tube with a bulb at its end, and in this bulb he mounts upon a delicate pivot one of his little vanes, constructed of glass or straw cross pieces, with a disc of pith at each of the four extremities. One face of each disc is blackened, and and the fairy mill, though not weighing so much as a gossamer, rests quietly enough while in the dark, He moves it into the light, so that the ordinary rays of day may fall upon the blackened faces, and, obedient to some mysterious impulse, the arms begin to turn. If the sun breaks out, and shines upon the apparatus, the fairy mill whirls round with such energy that the eve can hardly follow its gyra! tions; and this effect is very little altered if an alum plate be interposed, so that no heat-rays pass along with the light. To see these vanes racing round inside the glass, from - no visible cause, is one of the most extraodlinary surprises which Science has afforded, and, as we have observed, she has puzzled herself this time, for no one can yet tell why the phenomenon occurs. Since blackened surfaces absorb light, and whitened ones reflect all the rays, one would have imagined that, however the light may act, it must repel the white and not the black sides of the discs; yet the contrary is the case. Faster and ever faster spins the tiny mill in its vacuum, till sometimes it actually whirls itself off the pivot altogether, tumbling over with its intensely excited speed, and uncommon dexterity is required to replace the capsized vane upon its centre. Put a hat over the magical machinery, and it stops-only to resume its circular dance as soon as the light catches the dark side of the pith again. Hold up the alum screen which sifts out all heat-rays, and the dance is somewhat slackened; but green or blue glass calms down the excited little machine to a more sober revolu lution, and yellow or red glass quickens it again to a more lively waltz If a cloud passes over the face of the sun while it is spinning in full daylight, the invisible fairy miller becomes melancholy, and twists the machine very lazily; but let the cloud go by, and the bright beam glitter again, and forthwith in an instant the mysterious power is all alive, the discs rotate faster and faster, the eye can hardly catch sight of them as they fly round, and if the sunlight lasts, the hilarious little-miller tumbles himself off his perch altogether with his ecsta-

One can judge somewhat of the importance of Prof. Crookes' discovery by reading the Telegraph's description, but he can hardly imagine, perhaps, the grand results it will lead to.

cy of speed."

According to Human Nature, the phosphorescent lamp was first brought into use by the ubiquitous John King, at the seances held by Herne and Williams in England. Commencing with phosphorescent sparks or flashes of light, he finally was able to manufacture a lamp which he could use temporarily to show his features in a dark circle. John King, Katie and Peter, spirits that seemed to be always present at the circles of Hernes and Williams, were accustomed to eliminate phosphorous; rub their hands and faces with it, and thus render themselves plainly visible to all present. Human Nature, however says that King devised means of consolidating this luminous substance in the form of a cake, which he carries in his hands and uses as a lamp or source of light. This marvelous work is produced and exhibited in the dark, and under strict test conditions. The medium is tied securely in the cabinet, and the sitters occupy positions in the circle outside, holding hands firmly. In a few minutes John King comes to the door of the cabinet, his approach being heralded by rays of light which stream from every flasure-He sometimes walks right out into the circle, holding his lamp up to his face, which he places within a foot of the faces of observers, and thus showing himself distinctly to those who may be present. The light is so strong as to diffuse a phosphorescent glow over the whole company, rendering them all distinctly visible,

At the seances of Bastian and Taylor, phosphorescent lights are often seen floating about the room; the same phenomenon frequently occurs in the presence of Maud Lord: It is well known that there are phosphorescent animals, so-called because they have the faculty of emitting a luminous fluid. They differ very much from the electric animals, and their power is so great that they frequently render vast tracts of the ocean beautifully luminous. The glow worm, the phosphorescent sea-pen and the pyrosome take rank as the most wonderful of the self-luminous species. Of course, man being a microcosm of the universe, has within his organic structure every known element in existence. The phosphorus of his system, it is claimed, is amply sufficient for making 5,000 matches. The chemists of the Spirit-world can to a certain extent eliminate it from the body of the medium and use it for the purpose of rendering their hands or faces

visible. How easy it is for the chemist to convert steam to water; water to snow-flakes, or ice. He then can reverse the process and place the same amount of steam back in the boiler again. The phosphorus of the medium is distilled, as it were; eliminated from him, and then re-absorbed when it has accomplished the purpose designed by the spirits. It can be used on each succeeding evening, and not a particle lost, only as its power is exhausted in the system of the medium. It is re-absorbed, sponge-like, after being used by the spirits. It is the same precisely with other material used in making themselves visible. It is so exceedingly sublimated that it is reabsorbed by the medium at once. The spirit, no sooner forms for itself a material organism and leaves the medium, than it commences to disintegrate—dissipate—the ne as a snowbreath of air is stirring, rising from a pool of water, moves sunward, so does the de-materialized particles of matter taken from the medium, return at once directly to him the moment the spirit is done using them. These particles are charged, as it were, with the life of the medium, and return to his body as naturally as iron filings are attracted towards a

Phosphorus seems to act an important part in physical manifestations. The chemists of earth extract it from bone earth, by a process contrived by Scheele. It is purified by carefully melting it under water, and straining it through a piece of chamois leather. Spirits, however, require no such process as that. The human system is their laboratory and they go there for material to carry on many of their experiments. Mind is superior matter. The stomach can digest food, but spirits can carry it through the process of digestion equally as perfectly with the aid of their advanced chemlatry. Mind is superior to the stomach, liver or lungs, and can do whatever they can, and much more. Mind being superior to matter, and able to control it, can eliminate from the human system a Jody which spirits can use temporarily. This is accomplished by a process of sublimation, by which the material required seems to rise forth from the medium and then is collected and used. This sublimation is the grand secret of physical manifestations. Those spirits who understand the process, are the only ones who have charge of physical mediums. For example, take a block of ice; it can be transformed to water; then converted tito invisible gases. In a twinkling the invisible gases can be re-united, and water is the re sult, which can be changed into a block of ice. A process of sublimation takes place in the body of the medium, and portions of it rises therefrom like mist, and can be handled with the same case by the spiritual chemist, that one of earth can handle water. This sublimating process can continue until the entire body of the medium disappears, the same as water disappears when converted into gases, and can be re united as readily. If the spirit chemists so desired, the body could never be re-united, and a complete "translation" could be effected.

Take a block of wood, for example; the particles of matter composing it, are held together by attractive forces-held together, as chemistry says, by "attraction of cohesion." Fire applied thereto destroys that attraction, and the particles composing it are liberated, but not destroyed. They can not be united from the simple fact that the particles are so sublimated that the chemist can not manage them. Take a block of ice, for example; apply a fire thereto; and the particles composing it separate-expand-finally forming steam, which can be retained, and by a direct opposite course the application of cold,-the opposite of hest-be returned to its original solidified condition. We will carry our demonstration a little farther. Water may be separated into invisible gases, that are not so attenuated or sublimated that they can not be retained, and then they may be united, forming water again. Now when the block of wood is dissolved by heat, the result is so sublimated, so attenuated, so exceedingly elastic, that it can not be retained in a retort, soboiler, or glass jar, therefore it can not be brought back to the original block of wood. The chemist of Spirit-life can cause a block of wood, or the physical organization to disappear, 'the same as the chemists of earth can a block of ice (into gases), and they can return each to its original state, the same as the chemist can the gases, to the original block of ice.

Phosphorus is one of the most important constituents of the human system. In the soft lambent light emitted from it, the materialized spirit can bask, without danger of dematerialization of bad effects arising therefrom. The phosphorus extracted from bone earth by the chemist will not emit the same lambent light that it does eliminated from the system by the spirit chemist. The latter does not burn, but simply "glows" in its native purity, and out of that a spirit lamp can be made, which is capable of "glowing" a whole room. The light proceeding from that glow would possess no motive power like the rays of the sun, nor is it productive of warmth. It is the nearest approximation to spirit light, as observed by the spiritual eye, that any substance of earth

## A Million-Dollar Church.

"A correspondent of one of the religious papers says that, lot and house together, the new Fifth Avenue Presbyterian Church of New York cost one million four hundred thousand dollars. This is very probable. The lot must have cost that little extra; and thus the house alone is left to wrestle with the simple million, with the glory or reproach of that sum. Men and newspapers that live under the shadow of this magnificent temple and sustain relations of friendship with the distinguished pastor do him over to the police for imprisonment

not perhaps feel willing to say but loud what they think of the costly sanctuary. It is not pleasant to utter one's whole mind regarding persons with whom we are to dine at times, and from whom we receive only kind words. We are so far away from the simple 'presence of these temple builders that we can utter our mind without being guilty of base ingratitude or social impoliteness. Hence we can say freely that that million-dollar church is a form of diagrace to the denomination that erected it. The moral condition of society was not such as to justify such an investment of money in stone and walnut and glass. The condition of the cities is about the same East and West, and taking this city as a specimen, and arguing across to New York, we state that there are around New York churches and mission schools that are each Sunday gathering together seven or eigh hundred persons in barn-like buildings where they are taught by Sunday school teachers who tax themselves heavily to buy a few books, or are addressed by clergymen whose salaries are so low as to keep their homes full of actual want or anxiety. But the matter is too plain to demand or even excuse argument. The poor of the land are slighted, are sacrified, by all such outlays of money. The day when the gospel will come to them is once more postponed."

The above is the language of the Alliance, a paper published in this city, devoted to the promulgation of the gospel. Viewed in that light by an expounder of the Bible, and condemned by him, what opinion will "heathens" entertain thereof, those who do not believe that the Bible is the infallible Word of God? Of course they will regard the transaction as of the most ungodlike character, destitute not only of religion, but of average morality and common sense. In New York City, where squalld misery exists in all of its naked deformity, and where poverty with its numerous stings renders life miserable to thousands, it is there that ostentatious display manifests itself in the pulpit, and a mockery is made of pure and undefiled religion! That religion which commands or induces an outlay of \$1,000,000 for a single church, is a deep rooted curse.

A useless expenditure for religion, is only a systematic robbery of the poor of that which of right belongs to them! "Belongs to them," did we say? Yes; for religion is founded on practical benevolence, and when it adopts extravegant notions and makes useless outlays. it is depriving the poor and "God-forsaken," as it were, of that which could have been given to them. When we say, then, that ostentations display in religion is robbery of the worthy poor, nearly as culpable as the conduct of a highwayman, we state what will be recognized as a truth. It makes but little difference whether a religious denomination robs us of \$1,000, which we intended for benevolent purposes, or expend \$1.000 which could have been used to relieve the wants of the poor. In both cases the destitute are deprived of what they would, perhaps, otherwise have had. Again this extrawagant octentatious display, is the manifestation of a wicked, covetous, proud spirit! Why? Because a body of religious devotees will submit to maste in extravagant expenditures, what they will not give in deeds of benevolence. What is appropriated for a magnificent church edifice, is so much lost to the world, and if not lost that way, it would be hoarded up, perhaps, and never be appropriated to relieve the wants of the distressed, in a truly Christian spirit. The man who will allow apples in his orchard, to lie on the ground and freeze, rather than give them to the poor, is a very near relative, to those wealthy church members, who will waste money in extravagant outlays, but who will not give it to assist those in indigent circumstances.

#### The Evangelist Moody and the Prophet Chauncy.

A few weeks before the great Chicago fire. the Evangelical Christian ministers held a convention in Chicago. Before the meeting proceeded to their regular business one morning they engaged in a sesson of prayer.

Chauncy Barnes, a Christian Spiritualist, who is a devout believer in prayer and the intercession of saints, as well as in the stoning blood of Christ, was at that meeting. He with the other clergymen believed himself powerfully moved by the holy ghost. In that frame of mind he fell upon his knees and most fervently implored the throne of grace, in behalf of the ministers assembled.

He earnestly invoked the Divine 'power to open their eyes to the impending catastrophe that awaited not only the blind devotees, but the equally blind ministers who assumed to lead them. He said emphatically that the blind were leading the blind. As he waxed warmer in fervency, he warned the blind leaders, and told them that he then saw the destroying angel hovering over the city, ready to apply the torch that was soon to reduce the palatial residences, the churches and business houses to black desolation. Bro. Barnes was full of the gift of prophecy and gave it utterance in true orthodox style.

What was the result? The Evangelist Mondy, chief of the meeting, epouted the truth of the prediction and called upon the brethren to drown his voice by the old dodge, singing. The sudience obeyed his command and sang to the top of their, voices, but the inspiring angel would not down at such a bidding. Barnes' voice was heard in tones of thunder, loud and distinct, imploring the eler-

gy to "fiee from the wrath to come." Moody seeing that singing could not silence the supposed demon in Barnes, rushed to him, threw an arm around his neck while he pisced s band over his mouth and?forcibly closed it. The preschers then joined with Moody and rushed upon their prophet and forcibly snaked him out of the old stone church, and delivered

During all this scene Barnes' prayers ascended upwards, invoking high heaven to "forgive them for they knew not what they were doing. "

When his mouth was held by Moody as in a vice, so that no audible words could be uttered with outstretched arms and appropriate gesticulations of his fingers he continued to pray for their eyes to be opened, that they like himself, might see the destroying angel.

The police released him immediately, saying that they found naught against the man. that if-justice demanded the imprisonment of any one, it surely was not old father Barnes.

Buch was the treatment of the Chicago clergy, lead by the great revivalist Moody, now in England, to a prophet of the Lord they professes to worship, but a few weeks before the fulfillment of the prophecy by the great fire in this City of Chicago.

How very like the conduct of the Pharisees and hypocrites who stood in high places, and stoned the prophets of old, was the conduct of Moody and his brother ministers of the orthodox churches.

#### What is He?

The Virginia City (Neb.) Chronicle gives an account of the exploits of the "Balamander Fire King," a negro by the name of James Dixon. It appears from that paper that he gave at Virginia City an exhibition of his remarkable powers. He applies red-hot irons to his face, arms, legs, and seems rather to snjoy the sensation. He began his performance by sprinkling some resin over a quantity oakum, on a tin plate, and then setting the mixture on fire. When it was in full blaze he cut the oakum into small pleces, and chewed it by bites until the flames were extinguished. While the Salamander was taking his meal of fire, an iron rod, with a flat crescent-shaped blade, was being heated in a small furnace, such as is used by traveling tinkers, and when he drew it out its heat was intense. He drew the red-hot blade up and down his arms and legs and across his face, after which he licked it with his tongue until the blade became as if just plunged into water. A cylindrical tube, about six inches to length, and a six pound cannon-ball were next heated, and the Pire King pushed them over the floor with his bare feet. The sizele of the scorching hoofs, and the smell with which it was accompanied, makes it desirable that this portion of the performance be witnessed at some distance from the odorous African. Next he melted some lead and poured the melted metal into his mouth, and the next moment ejected it hard and cold. To show that his internal arrangements are as fire proof as his externed, he boiled some sweet oil and drank off a cup with evident relish, his eyes turned upward in apparent ecstasy. In conclusion, he heated several strips of flat iron at one end, and holding the cool ends of the strips he bent the ends into the form of a poker, first with one foot and then with the other, and straightened them again with his hands. The cracking of the burning flesh and the smoke arising from his hands and feet sends a thrill through one.

If Dixon uses chemicals to prevent the are from reaching his flesh, he does it so cleaverly as to blindfold the shrewdest observer. Notiding a shade of sadness on the man's ebony visage, the reporter asked what great grief oppressed him. He smiled and replied: "Oh; nuff'n much, say; on'y sometimes I feel bad on 'count 'o havin' no whiskahs, 'kase I would jes' like to erjoy de luxury 🦚 shavin' myself

wid a red-hot razah!"

Is Dixon protected by spirits, or has nature made him with an organization that can withstand the effects of fire?

#### Thoroughly Petered Out.

Wilson's free-love, social-freedom meeting ust held at Grow's Opera House was a total failure. None but free-lovers, and very few of them, lent their presence. No new aspirants for offices could be found, hence they reelected themselves for the fourth time, as their own successors. A more disheartened set was never seen than the few who had to foot the bill for the use of the hall.

Ever since the Elgin meeting, where Wilson and his whole free-love crew were ignored by the Spiritualists of Northern Illinois, their meetings have been holden at Grow's Opera House in Chicago, and every meeting has been smaller and beautifully less, until it has dwindled down to zero. \*

The Hulls, the Coyts, the Jamiesons, the Lynns, have all slunk away, and with them have departed the blowers and strikers, the the "great egotist" excepted, which constituted stock in trade.

Chauncy Barnes almost alone came up to the work from abroad, but on the second day announced to the wicant benches that there was no glory to be divided betwixt such distinguished individuals as himself and E. V. Wilon, and that if there was any, he (Wilson), was welcome to it, and thereupon Barnes, vamosed the ranch, taking the left center and right wing along with him to the City Hall, where he lectured to the admiration of his followers, a full report of which appeared in the Monday morning's Inter Ocean, while Wilson's Sunday meeting was beneath the notice of any of the daily papers.

Thus has come and gone the last meeting of the "Northern Illinois Association of Spiritdalists." For over two years, Wilson has labored to get the Spiritualists of some town in Northern Illinois to sudorse him by consenting to a meeting being held in their town. But not the least endorsement could be get; consequently Grow's Opera Hall in Chicago, the quarters which were open to the great Woodhull free-love meeting, alone could be had. The Spiritualists of Chicago, gave the meeting the cold shoulder, while the Spiritualists over the country generally, scorned the impudence of the few who held it out, as a meeting of an Illinois Association of Spiritualists.

## Philadelphia Pepartment

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

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

#### The Spirit World.

A DEPARTMENT FOR COMMUNICATIONS FROM THE INNER-LIFE.

[For some time past my spirit friends have been arging 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 Jouanal furnishes the means of reaching more individuals than any other paper on Spiritualism.

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

H. T. C.1

#### THE ANGEL VISITANT

BY HORACE M RICHARDS.

Did I dream, when I thought that a paradiso bird

Bang a song far the sweetest I ever had heard? That it fell on my ear a melodious strain? That my soul drank it in, as flowers drink the

Ot if 'twas but a dream, I remember each note, And still I can hear them, as earthward they float .

An angel of love, hath come from above, And would tarry a while at thy board; O ask him to stay, nor drive him away With an unkindly thought or word.

He foldeth his wings, and sweetly he sings, In musical endence, soft and low, "From the home of the blest, I come as your guest, And will cherish and leve you so,

"From morning 'till night, a song of delight, Shall echo throughout your home, And over you all, a blessing shall fall, From Heaven by the Angels borne.

And the gifts I bring I will gladly fling, Like sunbeams to illumine your road; Till over you all, their bright rays shall fall, Pure blessings sent from God.

"And every gift, a shadow shall lift, From off the heart and the brow, Till the winter of life, with blessings rife, Shall crown your head with snow.

"In coming to you, I have work to do, A task by the Master given; And when complete, your wandering feet Will have reached the shores of Heaven.

" "Tis safely to guide you over life's tide, To that Heaven of infinite rest Until each shall land on the golden sand, And there join the loved and the blest.

"And when at the last, life's pilgrimage past, And your earthly labor done, Ah! then you will know him who led you so, Was your own, your darling son."

The song filled my soul with a magical thrill, And its cadences holy, are lingering still, For I know that the Angels have answered my prayer, And I feel in my heart, 'twee my child that

sang there.

THE RIVER PATH.

BY J. O WHITTIBE. No bird-song floated down the hill, The tangled bank below was still; No rustle from the birchen stem,

No ripple from the water's hem. The dusk of twilight round us grew, We felt the falling of the dew; For from us, ere the day was done, The wooded hill shut out the sun.

But on the river's farther side, We saw the hill-tops glorified,— A tender glow, exceeding fair, A dream of day without its glare.

With us the damp, the chill, the gloom; With them the sunset's rosy bloom: While dark, through willowy vistas seen, The river rolled in shade between.

From out the darkness where we trod, We guard upon those hills of God,

Whose light seemed not of moon or sun, We spake not, but our thought was one. We paused, as if from that bright shore Beckoned our dear ones gone before; And stilled our beating hearts to hear

The voices lost to mortal ear! Sudden our pathway turned from night; The hill swung open to the light;
Through their green gates the sunshine showed,
A long, slant splendor downward flowed.

Down glade and gien and bank it rolled; It bridged the sheded stream with gold; And, borne on piers of mist, allied The shadow with the sunlit side!

"Bo," prayed we, "when our feet draw near The river dark with mortal fear, And the night cometh chill with dew, O Father—let Thy light break through!

"So let the hills of doubt divide, So bridge with faith the sunless tide! Bo let the eyes that fall on earth, On Thy eternal hills look forth; And in Thy beckoning angels know The dear ones whom we loved below."

DANIEL BARR, OF HARRISBURG, PA. TO HI

I think I shall be able to do better than that friend, because I have talked with father many a time. God bless him. Bay to father and the dear good mother at home, that Dannie is hap-py now, and if you understand what true happiness means, you know that I am away from the temptations of life. I am in a world where I am now a man, and am appreciated and un-derstood, and I don't have those around me that would lead me to those things that bring sickness and pain. Just say to dear father that Damnie will do all he can to aid his brothers, and also to help dear Mary to know that father's religion is right. Dear mother in Spirit life is with me, and little Susie has been Spirit life is with me, and little Susie has been one of the bright teachers that has led me through many a pleasant garden in Spirit-life.

By the way, Doctor, it seems grand to know that this world is so real and natural. I used to hear you tell about it, but I had no idea-of it then. I supposed father understood it, and realized where I should go, and that I would soon be able to come back, and that has mademe happy. I have always been received with a hearty welcome.

hearty prelooms. It was a great advantage to me to have

heard so much about Spiritualism, though I did not pay much attention to it. Sometimes we do things in your world that we do not un derstand ourselves why we do them. I see that in the path that is now before me to walk in, I have such good spirits around me that my life is one of sunshine, thank God. I am a very bappy spirit now. Father can understand that, and while he lives, tell him that there are gathered around him some of the best spirit friends who remember his perseverance in regard to true principles. Tell him we want him to go on. His name will live, and the many spiritual guides of the mediums that he has welcomed to his home, will help him in this life, as well as in the world where he now is You understand father has kept a kind of a depot for mediuma, and sometimes he has got into hot water. Tell him to go on, follow out his impressions, for his heart is right. I am so happy in Spirit life, that I do not care much to return to earth, for fear that I shall get into some of the old conditions that are not desirable. Nevertheless, whenever father or mother calls me I shall always try to respond. Please say to Robert to be of good cheer. Do as we want him to do We shall then be with him to help him walk hand-in-hand with father, and Try to aid him in the autumn years of his life, and when he joins us here we shall understand each other better than we did in this life. Tell father that dear mother is a beautiful and radiant spirit. God bless her; she is preparing a home for him when he comes here. Litt e Busic will be one of the brightest stars that shall lead him through the darker valleys of this life until it meets us in the home of the angels. Tell dear father that I have many thanks to send him, and whenever any medium stops at our home I will always try to respond. I was often weary of this life, and when I entered this better world I rejoiced that I was free from certain clouds that would sweep over me. We are all together now friends and relatives. I often try to whisper in father's ear, and some-times i succeed. Dear noble man, you have been true to your children, and we will be truer and better to you when you meet us here where we can understand each other bet-Dear mother at home, you have often aided me, and I love you very much; you un derstood me better than any one else. Labert come and sit in the old chair, and socretime you will feel my presence

Angel Presence, HY & R T TREGO.

How beautiful the presence of the angels to the spirits of earth. How joyous the tidings they bring; with silvery voices whispering soft and sweet as the gentle murmur of the summer winds, they bring to the aching heart words of comfort to cheer. With notes of sweet harmony they sing, be of good cheer thou child of earth, thy life shall not always be sad, for we shall teach thee of the resurrection and new birth. We will surely make thee know that thou art a child of God, that he doeth all things well, that in him and through him thou shalt be relieved of all thy sorrows; that from every sorrow there is a lift-Seek and ye shall find. With angel past. Seek and ye shall find. With angel hand the door is opened, and the resurrected spirit born into newness of life. So you will look back upon your past sorrows as the greatest, teachers of your life. Then be of good cheer, the good angels are with you; they walk by your side; they go before you and point out unerring way; they surround you on every the unerring way; they surround you on every side, and when you are advancing towards a deep precipice, that may engulf you their gentle whispering voices call you back, "Thus far, no farther." Though you may not see these spirit forms, they are so transcendently perfect that the physical eye can not oft discern them, yet you can feel their loved natures around you, and be certain of their divine presence only time the chords of your own presence, only tune the chords of your own natures to harmonize with theirs.

#### Concluded from Piret Page.

on their scarlet capes and their gilded coaches. The cardinals, in the hot days of an eventful summer, watched as inquisitors over the clamorous Council, and enforced the utter suppression of Protestant thought in papal Rome. The German victory struck down the hideous oligarchy; yet it can not be doubted that should the papacy ever recover its rule over the hapless city, new sessions of the Roman Inquisition will be held, new atrocities com-mitted, and Cardinals M'Closkey and Manning may be summoned to sit in judgment on the Protestant miniters who now preach under the walls of the Vatican, and fulfill the caths they have taken to persecute heretics until

. It is, indeed, remarkable that intelligent Ro-man Catholics have not long ago demanded the suppression of this odious oligarchy, and committed the election of the popes to the will of their whole Church. There seems no good reason why the usurpations of Nicholas and Alexander should be suffered to repress the rising humanity of the most numerous denomination of Christians. Still more remarkable is it that any American should consent to wear the crimson robe that has ever been conspicu-ous in all the labors of the Inquisition, and in every murderous assault upon liberty of conscience and of thought. From the tortures and the flaming sword of the College of Cardinals or its imitators in England our fathers fied to the New World. The Huguenots, the Dutch, the Puritans, had all felt the sting of spiritual depotism. Their enemies have puritant than containing the co sued them over the ocean, and once more the old conflict is begun in our midst between the Roman Curia and the friends of progress and of knowledge. Political Romanism is always the same. Its Mannings and M'Closkeys do not dare to assert that it has ever changed. Corrupt Democratic politicians and some re-Corrupt Democratic politicians and some re-creant Americans may pretend that it has lost its sting. But no priest nor cardinal nor pope has ever ventured to depart from the fearful faith of Carafia and the Roman Inquisition. Our Democratic party leaders have sold them-selves to Rome. The Catholic Telegraph has selves to Rome. The Catholic Telegraph has promised them in Ohio "the solid, unbroken Catholic vote," so long as they prove docile and obedient. In New York they have no other reliance than the papal support. But what opinion the American people have formed of the designs and character of the Roman Curis and its transatiantic servants will probably appear plainly in our future elections.

The issue between the Catholics and the pub-The issue between the Catholics and the public schools, which is growing in gravity and prominence in all the States, appears to be nearest a head in Ohio. It is likely to have considerable to do with this year's gubernatorial campaign, a fact that will add a new feature of interest to an election which for many reasons will have great political significance. The Democratic party in Ohio has concluded a close alliance with the Catholic party, and for the sake of its votes it will ascrifice the public schools to the priests. The Republican party on the other hand stands where it only could stand consistently, upon the platform of the inviolability of the school system. Judge Taft, who was considered as likely to be the re-

publican candidate for governor as anybody; has recently been interviewed on the school question and has declared himself unalterably opposed to any change in the school system on religious grounds.

JOHN COLLIER, the popular Boglish lecturer. is now arranging a Western tour, and would be glad to hear from societies anywhere between New York and San Francisco. He would be glad-to stop some time in Chicago and vicinity, also to attend any Western camp or grove meetings. Mr. Collier is a radical speaker and fine elocutionist, and is well commended by the English and American press. Letters will be promptly answered, if addressed Lock Box 157, Springfield, Mass.

WILD CAT FALLS .- A Convention of Spiritusfists. This beautiful summer resort, situated on the picturesque Susquebanna, above Columbia, Pa., is to be the home of the Spiritualists for some days during the summer, they having applied for the grounds to hold a convention. It is expected that most of the prominent Spiritualists, Liberals and Free-thinkers throughout the United States will be present on the occasion.

Mas E. T. Taxoo having lectured with marked success at Brownstown, Ind., the Banner of that city tries to weaken the good effect thereof by abuse and denunciation. Mrs. Trego is doing a good work, we have no doubt.

#### -\*Excursion.

Spirit aliats' Grand Union Excursion to Atlantic City. Tickets \$1 50; good to go or re-turn on the following days: June 24th, 26th, 28th, 29th, and 30th. The proceeds are to be applied in aid of a suitable head quarters for mediums and Spiritualists during the Centen-mal celebration of our National Independ-

For tickets and all information call on or address J. H. Rhodes, M. D., (Manager,) 918 Spring Garden.

N. B. Be sure and get your tickets before the day of the excursion. All tickets not used will be taken back and the money refunded. J. H. RHODES, M. D.

Philadelphia, Pa.

#### Grove Meeting.

The Spiritualist Society of Battle Creek, Mich., will celebrate the yearly anniversary of their society, by holding a Grove Meeting at Gognac Lake, June 27th. Mr. Pishback, of Sturgis, T. H Stewart, of Indians, and Prof. Spinney, of Detroit, are the speakers expected to be present. The public are cordially invited to attend.

DR J. V. SPENCER Pres't.

# Passed to Spirit Fife.

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

Slater Sormia A. BARNES passed to a higher life, Dec. 15th, 18:4, aged 27 years. -

She was a daughter of Mr. add Mrs. Chas. D. Barnes, of Bradtville, Grant Co., Wis. A lady of fine character and firm principles, a believer in the beautiful phenomena of the Spiritual faith. She passed from this sphere of is-bor beloved by all Passed to Spirit-life at eight o'clock r. w., May 15th,

1875, RICHARD H. CARTER, (formerly of Lynn, Maseachusetts,) from his home in Decatur, Illinois, in the sixty first year of his life.

Brother Carter was a firm believer in our most glorious faith, and died as he had lived rejoicing in its truths. Be caves a widow, who moorns not as those without hope, for aiready she and others of the family have received message of comfort from the other shore. The faceral structure were conducted from the Universalist Church, by Mrs. M. A. Fullerton of Lowell, Michigan assisted by the Pasters of the Universalist and Bethell Churches. The first funeral conducted by a Spiritualist in this city, with its thousands of inhabitants. Mourning friends be comforted, for in death his faith was most triumthant. Our lirother has ever been a constant reads, of the Spiritual Papers.

#### Business Aotices.

THE purest article is the cheapest in the end. Dobbins' ElectricSoap, (made by Cragin &Co., Phil.) is perfectly pure, snow-white, and preserves clothes wasked with it. Be sure and try it.

The Wonderful Healer and Clairyoyant-Mrs. C. M. Morrison.

This celebrated Medium is the instrument or organism used by the invisibles for the benefit of humanity. The placing of her name before the public is by request of her Controlging Band. They, through her organism, treat all diseases and cure in every instance where the vital organs necessary to continue life are not destroyed. Mrs. Morrison is an UNCONSCIOUS TRANCE MEDIUM, CLAIRVOYANT AND CLAIRAUDIENT.

From the very beginning, here is marked as a most remarkable career of success, such as has seldom if ever fallen to the lot of any persone No disease seems too insidious to remove, per 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.

Diagnosing disease by lock of hair, \$1.00.
(Give age and sex).
Remedies sent by mail prepaid.

SPECIFIC FOR EPILEPST AND NEURALGIA. Address MRS C. M. MORRISON, Boston, Mass., No. 103 Westminster St., Box 2519, v18a12:18.

Old Cancerous Sore of Five Years Standing Cured by a Spirit Prescription.

A. H. Rommon — Medium — Chicado — I wish you to make an examination of my head and try and see if you can give me any relief. I have a sore on my left temple, which came about five years ago, and is now getting in to the judge of my eye brow. Bome physicians

think it a cancer and others the reverse. I am a man in my thirty sixth year; have been under the treatment of several different physicians, both in California and in the eastern states, but have derived no benefit. My head did never pain me until I had the sore cut out in San Francisco last year; since then I have something like neuralgia in my bead at times, and more frequently darting pains from one temple to the other.

Enclosed please find three dollars with lock y-hair If there is any thing. that you to know that I have not stated here please let me know in answer, and you will oblige. Hoping to hear from you soon, I re-main, Yours with Respect,

LEWIS C. POLLARD. Los Nietos, Cal., Oct., 3rd, 74.

Mrs. Robinson disgnosed and prescribed forthe case, and the results will be seen by the perusal of the following letters.

MRS. A. H. ROBINSON — Enclosed please find lock of hair and two dollars. I have derived more benefit from your nedicines than any that I have over taken. My head is very near well and I believe you will succeed in curing if. I have not taken as good care of myself as I ought to, but will do the best I can in the future. If you succeed in curing me it will be a great help to you, as all the doctors here have failed. Hoping to hear from you soon, I

Your Humble Servant LEWIS C POLLARD. Los Nietos, Cal., Dec 9tb, '74

MRS. A. H. ROBINSON:—I write to you again and send lock of bair. My head is well but I think I would do well to continue your treatment for some time yet, to prevent its comine out again. Hoping to hear from you soon, I subscribe myself.

Yours with Respect. Azusa, Cal., May 29th, 75

A Spirit Physician Materializes and Cures His Sick Patient.

MRS. A. H. Rominson, Medium, Chicago:-Will you please send me some magnetized pa-pers. 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 wore them. I was im-pressed 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 maself 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 totally unconscious. The next morning when I swoke I was lying flat upon my back (a posttion I never take in alceping), the clothes drawn nicely and smoothly over me. I thought first I. had awakened in the Spiritworld, I was so free of pain.

Yours respectfully, Mas S. I. Pack. Topeks, Kan., April 19th, '75. Box 651.

Mrs. Robinson's Tobacco Anti-

The above named sure remedy for the appetite for to bacco in all its forms, is for sale at this office. Sent to any part of the country by mail, on receipt of \$8.00. It is warranted to cure the most involcrate user of the weed, when the directions on each box are followed. Newspapers and quacks will tell you that this antidote is made from gentian root. It is false. Gentian root is no remedy for the appetite for tobacco, but it is injurious to bealth to use it. Mrs. Robinson's Tobacco Anistotic tones up the system and restores it to its normal condition, as it was before insbibling the hankering desire for a poison our weed. It is a remedy presented by a band of chemists long in spirit-life, and is wagranted to be perfectly harmless.

This House will pay any chemist one thousand dellars who will, upon analysing this remedy, flad one particle of gentian root, or any other poisonous drug in it.
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#### TESTIMONIALS.

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BY DO BELDEN

My object, principally, in producing the ar-ticles upon the subject aboved named, which I am about to write, is to-discuss from my own standpoint the essential facts and teachings of the piritual phenomens, rather than to cite in extense the recorded evidence upon which Spiritualism now rosts, as a fact; as that em-braces many written volumes, which may be procured and perused by any one at their con venience. Saffice it to say for the present that, the proofs which have come under my own personal observation have been of such a character as to convince me of the truth of Spirit life and spirit intercourse, beyond a shadow of doubt. And when I glance over the mass of oritical tests and proofs made and published by such men as Judge Edmunds, Robert Dale Owen, William Lloyd Garrison, Professors Hare, Denton, Crooks, Varley, Wallace, and scores of such men, in the front rank of the world's best thinkers, I do not hesitate to say that the facts of immortal life and spirit intercourse have been definitely ascertained; and the evidence has been reduced to writing and published to the world by men of well known verity.

Assuming then that Spiritualism is a fact let us inquire what properly belongs to it and what are its essential teachings. The facts of Spiritualism are simply immortal life, apirit communion, personal freedom in Spirit life, and a universal reign of law. These four are per se implied in the spiritual phenomena. All beyond these are the observations or deductions of fallible men in this or the other life, of whom Pope says, they are "born but to die, and reason but to err." It is a mistak. en idea that immediately on passing away per-sons come into possession of great wisdom. When a man passes into Spirit-life he then knows what there is in the experience of dy ing, and he has added just so much, and no more, to his store of knowledge. If in life he had no knowledge of figures, he has there to learn the multiplication table before he can multiply. If he had no knowledge of letters, he has to learn his A B C before he can spell. If in life he was holy, he "will be holy still," and if filthy, he "will be filthy still." Not that there will be no change or progress, but that nature is exceedingly conservative and persistent, and there, as here, "there is no

royal road to excellence " The jumble in spiritual communications, of which so much complaint is made, is chargesble to the natural order of things, inasmuch as each individual must see and understand every matter that is presented to his or her mind from a standpoint varying according to the condition of his or her mental or moral development. Some persons in Spirit life, though meeting daily such men as Socrates and Baakspe are, would remain, nevertheless, extremely ignorant, and yet, having an opportunity to communicate through a medium, would impart their own peculiar ideas. If the communications were all agreed, coming, as they purport to do, from all classes, it would be strong presumption against their truth. The discrepances complained of are the best evi-

dence of the their verity.

Not long after the so-called Reformation of the 16th century, the religious element in man's nature commenced subsiding, and an age of reason and dogmatism and, per consequence, of materialism set in, and made progress, un-til there was scarcely an iota of evidence of man's immortality extant. Meantime science was rapidly advancing, and had triumphed over dogmatism at every encounter. To one without tangible ideas to the effect that the ultimate facts of this universe must forever remain inscrutable to man; and hence that there are limits which science can never transcend, and a realm where human knowledge can nev er enter, it did seem that the days of religious faith were really drawing to a close. Unbelief was everywhere setting down upon hu-manity like the mantle of night; vain were all efforts of the clergy to stay it. The problem of the world's future faith was hidden away too deep for the ken of the human intellect. juncture a little girl at Hydesville. near R chester, hearing mysterious sounds, conceived that they possessed intelligence, and said, "Come, do as I do." The intelligence thus addressed answered by counting. "There mamma," said the child, "I told you it knew. something." The Rubicon in the world's religious history was crossed. The two funda-mental facts of Christianity (immortal life and spirit communion) were again verified; and this time in an age of letters, and what was more, to enlightened men of the nineteenth century. Heligion took a new lease on human ity, and it stands to day, not alone on the Testament which was written long after the facts transpired, and in the briefest and most general manner, by men of whom the world knew comparatively nothing, but on a hundred Testaments, written at the time, and on the spot, and with the utmost particularity of detail, by men, too, of so much renown, that neither the world's history nor the history of science could be written, with their names omitted. One would think the clergy would have embraced the phenomenon when it came with open arms. They could have appropriately said, triumphantly, to the unbelieving world, "we told you so." But alsa, in matters of religion as well as all things else, "history repeats itself," and they could no more receive it than could the ancient church, receive the same phenomenon when it made its appearence 1800 years ago. It was too decidedly simple. It came not in a chariot. It had not about it the pomp and elecumataness of royalty. It belonged to the church, but they would not have it. "He came unto His dwn and His own received Him not," but said "behold a man, gluttonous, and a wine-bibber, a friend of publicans and sin-

The principal reasons which caused the Jews to reject their own long looked for Messiah when he came, were substantially those which when he came, were substantially those which caused the churches of the present day to array themselves against the spiritualp henomena of our own times. They both for the time being supposed themselves the only true representatives of the cause of religion in the earth, and neither of them could conceive that the cause could be built up in the world except by building up in the one case the Jewish synagogues
and the priesthood, and the other cases the
churches and the Christian ministry. But
here come both Christ and his apostles, and
the apostles of Spiritualism and commenced
work with the world's people outside the
churches, doing nothing to build up, but rather to tear down, Christ himself denouncing the
churchman of his day, or "whited sepulchres
clean on the outside, but within, full of dead
men's bones and all manner of uncleanness."
In both cases here were persons claiming to be
in communication with the Spirit-world, and
as both Jews and Christians reasoned, in comcould be built up in the world except by buildin communication with the Spirit-world, and as both Jews and Christians reasoned, in communication with God himself, and yet neither of them respected the ordinances of the church and actually disregarded the command to keep holy the Bebbath day, and what was, if possible, worse than all, they were associated with the Gentiles and the common people, whom it had always been conceded were born outside the pale of salvation. One thing was certain, that had a "thus saith the Lord" for all they

did, and both could not be right, for though the Lord had never spoken to any people in any age or clime, except the Jews; not so much even as to tell them they had a 'Father in heaven," he had yet gone so much into "specifications" in all his directions to the Jews (which they were following to the letter) that they could not possibly get wrong, for their infallible book embraced the old and the new dispensations, bound up between the same fids, though "God's own chosep," who were guided by the first, had slain Jesus for deivering the last.

Both the Jewish and the Christian churches had fallen into the error, too, of supposing that salvation was a gift, or a personal favor, to be obtained from the Lord by in some way. pleasing bim; and to this end they) were ex-ceedingly punctilious about the performance of certain religious rights, while neither Christ nor the Spiritualists, so called, attached a far thing's weight to any or all the so called "sav-ing ordinances"—holding that though salva tion was from the infinite, it yet-was not to be sought aften as an end, but would come from doing practical good things for human kind; acts which in themselves savored of salvation. Pure and undefiled religion before God, was to vigit the widow and the fatherless in their affictions, and keep themselves unspotted from While of thousand pulpits were the world culogizing faith as the sinc but non of religious excellence and denouncing good deeds and morality as an abomination to the Lord, they read and re read "Then shall the King say unto them on his right hand, come ye, blessed of my Father, inherit the kingdom prepared for you from the foundation of the world For what? 'For I was an hungered and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in; naked, and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me. For "verily," said Christ, "the King shall say, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." "Not every one that saith unto me Lord, Lord, shall enter into the king dom of heaven, but he that doeth the will of the Father in heaven." "Simon Peter," said Christ, "lovest thou me?" "Yea, Lord," said Peter, "thou knowestd love thee." "Feed my Peter, sheep," said Jesus. "Feed my lambs." De something. Do something for somebody. Do something which will do somebody some good. Not a word about faith A young man came inquiring what he should do to be saved, and Jesus told him the condi-

tions of salvation in these words, 'Keep the commandments." He gave the lawyer who came tempting him the same directions-ad-ding no further conditions. To do for humanity was the central idea of all that he said. He was the friend-more-he was The Savior of mankind, in that he taught by his word, and illustrated by his life, the very philosophy of salvation. He likened those who should hear his eayings and do them, to a wise man who should build his house upon a rock; meaning to say that thereby they, would be saved. He in fact gave the world the key, (so to speak,) the recipe of salvation. It was sim-ply "Love God and man, and do good." Last they should misunderstand him still, he lilustrated it by his life. He lived it. It was too simple; the Jews could not receive it. They thought some great thing had to be done to propitiate a capricious Duty. The govern ment of God in the earth had to be sustained at any sacrifice, and they were ready to do valiant service for the Lord, if need be, on a thousand battlefields They killed their cattle They stoned one man to death for the Lord. picking up wood on Sanday, and they were ready to slay a thousand more to windicate the day of the Lord. Taey had no sort of an idea that man had any rights that a Jewish God was bound to respect. Judge then of their in-dignation when Christ announced in effect that "man was superior to all his appurtenances;" that he could trample under his feet church ordinances, and whatsoever failed to administer to his happiness; that even "the Sabbath was made for man." For said Jesus, "the son of man is Lord also of the Sabbath Lord, i e Master-man, the master, his servant. The servant is not above its master, and may, when no longer serviceable, be discharged. So of all creeds and ordinances, when they no longer sub served man's interest, they may be commanded by man to "step down and out." This same idea in 1876, "cropped out" again in the Dec-laration of Independence: "When Governlaration of Independence: "When Govern-ments become destructive of these ends, (the interests of man,) it is their right to abolish

Religious creeds and church ordinances are valuable to such as need them; but men. who are a law unto themselves-"free indeed" may cast them away as a lame man does his crutch, when he gets able to walk without it. These ideas were, to the Jows, radical and destructive, and their rejection of them was inevitable. The same great chasm of thought was a present and potent cause in the repulsion which took place between the Church and the modern Spiritual dispersation.

them.

## Boices from the Beople.

QUINCY, ILL.—M. H. Hopps writes.—Quincy bas some liberal minds in it, and there are quite a number of mediums here, but they are in such circumstances that they can not do any good.

FEAST RUPERT, VI.—Gustavus Reed writes.— There is a spirit that has controlled me several times, I have seen him twice. He gives his name as I. W. Ferris; he says he passed to Spiritlife from Illinois

CLARENDON, ARK.—W. J. F. Jones writes.— think your paper worth all it costs, for it certain-y has sound reasoning in it. I also admire the sold and notife manner in which you contend for what you believe to be truth.

MT. VERNON, ALA.-J. C. Irwin writes.-four editorials from week to week are worth all the paper costs, to say nothing about the valuable contributions to it. Strike right out from your shoulder, Mr. Jones, regardless of whom you hit.

NEW LISBON, OEIO.-Thomas Lodge writes. —I happened to get hold of one of your papers at Columbia, Ohio, and was, much pleased with it. I think I never read anything that seams more reasonable and more like truth, than that which is contained in the columns of your paper.

JAMESTOWN, TEX.—L. Bush writes.—I my-self came very near having a colonization here, led by that train of outcasts, who had not where to lay their head. But the cloven-foot was discov-ered and I at once notified the leaders that the end-was at the beginning, and all subsided.

WALTON, IND.—R. Engler has very little confidence in the Jew's great Jéhovah. He says, Thou shait not kill. Then not more than twelve hours after, said to the sons of Levi, to put their swords on their side, and go in and out of the gaies; and every man slay his companion, and every man his friend, who had worshiped the golden east that Aaron made. Christ cursed the fig tree that Jid not have any figs on it, though it was not the time of year for it to bear fruit.

MARSHALLTOWN, IOWA.—R. R. Wooding writing under date of May 30th says.—To day we decorated the graves of our soldiers here and had a large turn out. The clergy remaed to sid in the ceremonies as it was Sunday, but their refusal to

take part was satisfactory to many of us, as it was a guarantee of success. A larger crowd was never a guarantee of success. A larger crowd was never seen in our cemetery on any occasion. Priests can rule the people so longer, and the sooner they un-derstand this the better. Prayer was offered by I. P. Sanford, alon professor. Strange isn't it, seven churches, and an unbeliever must do the public praying? Mr. I. M. Parker delivered the address; it was a good and able discourse.

J. H. Wood writes .- There are now, as there were 800 years ago, people who are continually asking for a sign; unceasingly seeking for a faith or be-lief, yet will not believe; no, not if one arise from the dead. I have a few friends around me of that kind,—intelligent and well read; some of them eager to scan the Journal for a new sign, yet eager to scan the Journal for a new sign, yet will not admit there can be any truth in it. They catch at every new expose of false mediums, or of slurs upon Spiritualism, like cuts snapping at flies. Every day they bring something to ask you to answer or refute. I pity while I condemn them. They are so constituted that they can not believe. They fully 'lituatrate Christ's words, "He that doubteth is dammed." I think the suggestion in the Journal to raise a more upont to Jesus of Nat. the Journal, to raise a monument to Jesus of Naz arath, the very best thing I have heard, as it will make a claim which no people-size yet made, and will cut out the whole orthogon world, making prisoner of their captain.

NEW YORK,-I Baidist Clute writes.-The more I see of your paper, the more I think I see it drift for the nation's good and the good of the nation. My attention was called to the subject of our new Cardinal, in reading an article in the New York Sun a few days since. I once knew this new Cardinal; it became my duty to conduct him to the desk, from which he was to give an address. It was fair in language and delivery, —not learned, subject, Home. Soon after this I had the honor of doing the same by a Mr. Hatch, so excellent, modest gentleman, learned, but with out osteriation; his subject, Astronomy. In de-livering his lecture, it became very necessary for him, to begin at its early history. In doing so, it seemed to him necessary to recount the difficul-ties the founders had to encounter, and in doing this, he reflected (historically) on the Roman Church, but before he got through with his extract (historical), the Cardinal (in embryo) arose, and in the presence of a refined and learned assembly, old the speaker that he was a flar. Poor Hatch looked things unutterable, but like our meek and lowly Brother of Galilee, he opened not his mouth. I refer to this incident to show you how fit a person this man is for Cardinal, place in the city of my birth, Schenectady

RELIGITISBURG, IA - John Rice writes - If you please I wish to give your readers some prophetic declarations written by Prof. A. B. Smolin ker, in a volume entitled, "The One Taing Needker, in a volume entitled, "the One Loling Needful," and published in 1841. From page ten I quote the following lines, from which it will be seen that the telegraph was predicted along with many other heeful inventions: "Already railroads and steamboats are in vogue in order to transport men and things from one place to another; yet there will be had far swifter means of conveyance for all those things which will be conducive to the general walfare, and even such telegraphs and telegraphs. welfire, and even such telegraphs and telescopes of which the present unbelieving world can now have no e nception. All experiments and propo-sitions which till now have been made for the puraninos which this how have need made for the purpose of rendering the earth a paradise, will be examined, and everything useful will be spread
throughout the whole community." The first telegraph was erected in 1845, so that the above prediction was written several years before the first
telegraph was written. I might quote many other prophetic declarations, given by Prof. Smolinker, since 1859, regarding presidents of the United States, as well as Napol-on and other-great men.

PHILADELPHIA, PA -J. Smith Harris writes. We have had lectures here from Mrs. Hyzer, for the past month at Lincoln Hall, in our city, from subjects propounded by persons in the audience, all of which were discussed with marked ability. I will name, "Pgay tell us when and where the hu-man spirit's longings cease, or how they shall be gratified?" She commenced by giving a poem most appropriate to the subject, and then logically showing that the longings are an inherest part of the human soul, and would forever costinue to in crease in number and power, and would continual ly be gratified as the eternity rolls on. I thought that would constitute a beaven large and grand enough for all. Another subject was, "Of what origin are the thoughts used by the human minds Does the human brain originate thoughts?" I have put this question to many learned profes-sors of colleges and clergymen, and have received similar answers from each-viz, 'Sir, you must ask some one more learned than I." The sage or sages who inspire Mrs. H., answer in this wise The human child is born with lungs adapted to receive the air into which it is ushered at birth, with brains composed of cells adapted to receive the various germs of thought from the thought realms n which It lives, somewhat analogous to the realms of atmosphere; hence thoughts germinate and are born, taking forms in science, art, etc. I think her reasoning powers are not the least of her varied gifts. She has left us for a season for other fields of labor, and we shall not murmur.

ELK POINT, DAKOTA -J. G. Whitney -I find that the age of proscription and tyranny is not dead yet in America, nor are false statements or false teachings. In perusing "Gunn's Domestic Physi-cian," I find in an article headed "Intidei," the following on page 79: "The gifted author of the Age of Reason, passed the last years of his life in a manuer which the meanest slave that evertrembled beneath the lash of the task master, could have no cause to envy." Again he says on page 84: "Tom Paine, who once was the champion of Washington, Jay and Hamilton, was deserted by every good man, and all who had any regard for deceacy, crossed the street to avoid him. He died the most discounting human below. him. He died the most disgusting human being that could any where he met with. Jutemperance had bloated his countenance befond des-cription, and he died the most horrible death, ex-claiming as he embraced his wife and children, I have no hope. No hope! "Long, long, lingering borrors of eternal night! No hope!" Now what I want to know is whether this is priestly ignorance or plous fraud. I opine that it is the latter. I have studied the Age of Reason theroughly, and am led to believe that this statement by the learned M. D., is both unkind, unchristian, and false, but like many others of his plous brethren, he has become infected with the leprosy, as Mos-hjem has well said, "Of lying for the sake of re-

LIBERTY CENTER, IOWA .- Samuel Wright writes. - Will some of the feaders of your progresive paper please answer the following question and throw some light, on an inquiring mind, and relieve a doubting Thomas. It is written that he will reveal the mysteries of the gospel to those who are annointed with the eye salve of the kingdom. I think that the eye salve has played out, and that our resources must be drawn from other parts. Of the many hidden things in the gospel, I shall first refer to the ark. That was a big thing, and if we had it now Barnum would have it on wheels. The animals were taken in by twos, and birds and all creeping things by sayens. No mention is made of their subsistence while in the ark, and if there was, Noah and his family could not have fed them. The carnivorous animals and birds could not live on anything else than meat. dom. I think that the eye salve has played out, and not have fed them. The carnivorous animals and birds could not live on anything else than meat. Their subsistence would be the total extinction of some species while is confinement, and when let loose from the ark, under no restraint, the flesh cating animals would have entirely wiped out the herbaceous ones, and the same with the fowls of the air. And again, the offspring of the canivorous animals is much greater than the herbaceous, consequently the supply would not equal the demand. Of these animals of twos, even the death of one would necessarily destroy the race; yet we are under the impression that with two or three exceptions, the number of species is to-day as many as at the time of the flood. The scales hanging close over our carnal mind's eye, have not been many as at the time of the nood. The scales nauging close over our carnal mind's eye, have not been opened by the spirit that is sharper than a two-edged sword. We are fatigued at delay; if anyone can elucidate these points concerning the ark, I

In the first place I have often heard that Chicago was a God forsaken place, & Now the Devil agents is approving it to his people to Be so. Mr. Jones how can you Disopprove God's writeing to this wourld, which it is astablished fact And No other way under the Conopy of Heaven that man Can be Redeemed only Through the Blessed Lod which made the attoryment on the Cross, he that Tries to Climb up some other way, is a thief & a Robber. Anoy man of your talept & ability to Be posess of the Devil spirit as you are under full controle, as you are Now. No more than Right to take his pen out of his hand & put him to the Plow handles, you would doo a great Deal more good, if I had hold of the Helm of this torn up government, Just such as you I would still, make them & sli such, make their living by the aweat of their Brow, instead of Being housed up writing such lyes an trying to Deceive the people as you ar. I must honestly any to you that if you was here in this part of Texas & Known as the writer of the Religio-PHILOSOPHICAL JOURNAL, that the people hear at Crows Around an old Dead ox & make a gallos to hang you on, that Hamon's galos was No where to the Highth of it. We hav hung men & a good manny for les Chrimes than you are Daly Commanny for less Chrimes than you are Daly Com-mitting. I shal Not multiply words to you as We Do think you are Not worty of our writing & also wasting our time to Rite to such is, if god will for give Damb alreaddy Creatures. I must admit your head is on a level about the Catholicks, I, and all those that has ben watchin their move-mentes for the Last forty-five years is of the same opinion as you hold forth to & this is the only thing that stays us from Coming to Chicago and taking you out and hanging you By the Neck. We think you will Quit your Damnable riting and make good soldier in Defense of your country.

OREGON, MO -C Irwin writes .- Some of the oldest assertions are made by mediums and spirual writers on subjects without one lots of proof. In this we are as padly served as are the orthodox Christians, so many things are said that smack of old priestcraft. For instance, if you have been of old priceteralt. For instance, if you have been told a direct lie by a spirit or through some medium, and the lie is exposed, what is the excuse? You came for a lie, or with a lie in your heart, and you got a lie in return. Faugh! Can't some ingenious hypocrite or good liar get up something more plausible than that! This is like one of the soft silly lies of the priesthood, all over. Many English mediums talk pure unadulterated Church of England gospel; some pure papistry. What is one to think? But the most striking absurdity, to my thinking, is one we are braring on all sides— viz , that suicide causes the victim to suffer in the other world. Why b Give us a sound reason. Does nature or nature's God, all the same, care one snap whether I and fifty millions of other men, or grasshoppers, perish in the "wink" of time, called by ha A. D. 1875, or whether our bodies remain and rob the earth of her rights for forty or a hundred winks (years) merely? Is man any more than a sand fly or a locust in the esteem of nature? When food is superabundant men and maggots are over produced. Is it scarce, or does some fatal over produced. Is a scarce, of does some fatal gas mingle with the elements, do we not all periab by the millions, whether we are men or flice. Is there, or has there ever been, since life was first evolved from earth by the breeding kisses of the sun, one sign to show that God or nature ever so much as looked to see what those things are that reep over the hills and vales? "Oh! yes," plous Twattle, "coal as placed here, shows it was designed for man's use, "- "the beauty of adapta-tion," etc. Ecough! That cancer on your wife's breast, the parasites coursing through your veins, show more of such so-called brauty, fitness for tiacs. Let us have one good sensible reason why a man when tired of this life, or his reason con vinces him he has lived long enough, may not take measures to calmly and painlessly end his exist-Better die then live in suffering or depend-

COMMENTS OF THE PRESS ON VARIOUS SUBJECTS.

PUTNAM N. Y .- The story of Elijah and the raven is equaled by an eastern exchange, which relates that in the town of Putnam, N. Y., recently, a young lady, lying upon her death bed, expressed a desire for a boiled partridge; but her friends, knowing that it was almost impossible to procure one at that season of the year, endeav-ored to persuade her out of the notion by offering to obtain a squirrel. This did not seem to suit her, as her appetite craved the partridge alone, and strange to say, during the same day a partridge flow against the house, and becoming disabled. was readily caught and cooked for the dying girl. It was about the last of earthly gratifications she was permitted to enjoy, as she soon after ex-

CHICAGO, ILL.-The Tribune says.-The Amer lcan people have some peculiar notions about the observance of what is called the Sabbath. Decoration Day having fallen on Sunday this year, some communities decided to observe on Saturday and others on Monday, thus to some extent, and altounnecessarily, disturbing the business of two days. Many agreed in not observing Sunday as Decoration-Day. It is difficult to account for this determination. We can scarcely conceive that any day should be more appropriate than Sunday for strewing flowers on the graves of deceased friends or modraed heroes. It is a practice common to that day among families, and certainly can not be construed in any manner as a desecration of the Sabbath. In this instance, at least, the American idea of the Sabbath has certainly been carried to an extreme. tainly been carried to an extreme.

Base ball has demoralized Hartford. The careful Clemens has bought a seat in the grand stand; the clergy have season tickets; and worse than all, one enthusiastic family has removed the cushions from its church pews and applied them to allevi-ating the agony of a ten-inning game.

THE ADVENTISTS.—One of our city papers says.—We have received a wall from a Second Adventist, or at least from one who pretendate be such, and it is a peculiarly loud and touching wall, whether it be true or untrue. In either event it answers a good purpose for a warning. The vic-tim asserts that he was converted to the Second Advent doctrines about eight months since, and, believing his stay was short at best, he disposed of all his worldly possessions. He made a slight mistake, however, as to the time when he would second, and long before April came he was com-pletely out of funds. When his bills was presentpletely out of funds. When his bills was presented, he gave his notes payable April 20th, the day after the anticipated destruction. But the destruction did not come. The victim did not go up, in a heavenly sense at least, and awoke on the 20th to face his creditors and his other miseries. To add to his misfortunes, the maiden whom he had loved, but who had no idea of going up on the 19th, had meanwhile looked about her for some one willing to stay here after that date, found him, and married him on the 20th. This is the burden of this victim's wall. Be it true or untrue, it is suggestive, and ought to have a moral for those deluded beings who are constantly levolving themselves in trouble by anticipating the end ing themselves in trouble by anticipating the end of all things and getting themselves ready to be taken up. Having failed to witcoss the final destruction on the 19th of April, they have now set, the time shead two years. Meanwhile, if there are my silly people disposed to follow the quacks who deal out this kind of nonsense, we advise them, nevertheless, to keep on in their worldly occupations and support their families. They can go up from their workshops and offices as easily as they can from their conventicles, and they will quite as graceful going up in workday attire as in white robes.

#### Report from J. L. Potter.

B. B. Jones:—My report for May is as follows: During the month I lectured at Lyle, Bancroft, Winnebago City, Colton's School House, Cariton's School House, Dalevan, Joe Davis, Bine Earth City, Saelbyville and Sterling Centre, giving twenty one lectures; have edged sword. We are fatigued at delay, if anyone can elucidate these points concerning the ark, i will be ever theirs.

HAWKINS DEPOT, TEXAS.—Jefferson Hammock expresses himself as follows:—Last Sanday one Mo. of your paper, No. 9, was Handed to me By Mr. E. W. Calbbon. Which from Reading the same I feel it my Duty to Drop you a few words of our opinion on the same, Which I have carfully Read. I must Sciemnly Confess that to you that I Never he all my time, Read such A predicksment of Fictions, fixt up Lyes, in all our Civil Lives.

find the people generally awake to the spread of spiritual truths. They desire Spiritualism

At

Shelbyville we had interesting times.

The Adventists and Methodists joined together and tried to drive things somewhat, but Bpiritinalism would not drive the way they wished it to go, so we had some lively sparing, and Spiritualism, as usual is abead even in Shelbyville. Had a grove meeting Sunday, the 30:b. at Sterling Centre. A large audience came out and good was done there. Six years ago when I first visited them, there were but few men there that would avow their belief in Spiritualism; now nearly, all of the leading men of the place are believers. They are so bold about it that they challenged the presch-They are so er to come out and discuss the matter with them, and he dare not meet his neighbors in discussion. Thus the man of God has been silenced by the laboring men of his town. I do not meet opposition enough from the churches to make it interesting. They are learning to let Spiritualism alone, and I think they are wise in the course they are adopting. Rual Spiritualism never had a firmer hold of the people than now. The growth is healthy. The world is improving: the masses are reaching higher than ever before spiritually, regardless of the seeming drawbacks that have been thrust upon the cause by a few wouldbe leaders. The Journal is considered sound up in this part of the spiritual vineyard. I find but very few that want their Spiritualism watered; they prefer it clear and full strength at that. I believe the work before us will when completed revolution'z; the whole world. It will not be done, 'however, in one or two years, but each year will bring its results, the tendency of which are upward.

The above is respectfully submitted to the Spiritualists of Minnesota.

J. L. POTTER. Vernon Centre, June 1st, '75 Permanent address. Northfield, Rice County. Minn.

Perfectly Restored to Health by Spirit Power.

MANSTON, March 224, 1875.

MRS. A. H. ROBINSON, My DEAR PRIEND 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 fathly are all Seven day Advent-ists, and are bitterly opposed to our beautiful faith, hence her sytting me to write for her. She also delires you to send the prescriptions in my name or to me. I want you to do the very best you can, for she has been to several physicians here without receiving any benefit whatever, and her family being so opposed to Spiritualism, I want you to show them a little what the spirits can do. [Then followed a description of her case].

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

A CASE OF CHRONIC INFLAMMATION OF THE STOMACH CURRD.

PRAIRIE CITY, Jasper Co., Iowa, March 25th, 1875, Mas Robinson, Chicago, Ill., Dran Sisten: Your letter dated the 15 h of this month, with magnetized papers, is at hand. My wife is now well, and the remedies she takes will fast about two days more. She thinks that she will get along without taking any more. Inclosed you will find a post-office order for \$2.00. Please accept this with test thanks. I remain yourslin truth, EDWARD SCHULENBERG.

NO MORE PALLING OFF OF HIS HAIR. MRS. A. H. ROBINSON, CHICAGO, DRAB SIS-TER:-I do not know as it is necessary for me to send for new magnetized papers. . 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 suc-cessful in your noble work. It 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<sub>ef</sub> 1875.

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

TAMA CITY, Tama Co., Iowa, March 14th, 1875. MRS. A. H. ROBINSON:—I sent to the RELIGIO PHILOSOPHICAL PUBLISHING HOUSE, Chicago, in February, for a box of your tobacco 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 entidote. I think I can sell a good deal of it this coming year. I shall make a business of selling it. How much will it cost me a dozen boxes?

Hoping to hear from you soon, I remain, W. F. Bunker. 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.

MRA A. H. ROBINSON.

MRS. A. H. ROBINSON. Chicago, April 19th, 1875. Turkish, Electric

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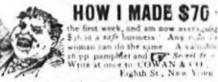
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EDITOR JOURNAL:—For the benefit of my friends and the world, I desire to make this brief statement.

I have been almost entirely bald for about six years. Had tried almost everything that I could bear recommended, and firmly believed that nething could restore my hair.

One year ago this month I wiote Mrs. A. H. Hobinson, the healing medium, 143 Fouth avenue, Chicago, as a last resort—or, rather, to please my wife.

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all the eminent physicians I had consulted had given any encouragement, but, on the contrary, had told me that I never would get a head of hair. I can fully substantiate the foregoing by 18,000 wit-nesses, if necessary, and will sower correspondents if desired.

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#### SAFENA OR THE

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BY ARTHUR MERTON.

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contents will at once show this to be the case. The condensed style of the author has enabled him to treat each of the many topics embraced in this volume with great clearness. For example, in the second chapter the reader will and the Signs of Character descrived, and to get the same knowledge elsewhere, he would have to purchase a volume coeting five times the rice of this. So the Word Analysis, In the ser chapter, and the Laws of Conjugal Love, in the sixth, are equally examples of condensed and incid sta-

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The Roses. BY EMMA TUTTLE.

Ha, ha, ha! laugh out the roses In the sunny garden places! Ha, ha, ha, my soul gives greeting, I am glad to see your faces! Then I catch a breath of fragrance, And the bright heads bow and flutter, Pink and crimson, white and yellow, As if knowing all I utter.

Sweet, oh, Sweet! I can not wonder That all gazers pause before you, And the winds kiss off your fragrance And the Summer birds adore you. Always at your best—no drooping ... With the weight of cumbrous duty; All the toil the master gives you Is to clothe yourselves in beauty.

You are beings of the present, Drinking all bright things about you, Yet Heaven's lilies would be longome Through eternity without you! And we feel intensely certain Rose buds wreathe the fair child-angels, Opening to perfect fulness On the robes of love's evangels.

I would almost be as you are Beautiful, unthinking roses, Yielding life as fragrant incense Ere yet cometh the year closes. All my yesterday's forgetting, Not into the future reaching For the over soul to lead me, By the help of voiceless teaching.

But the same great God who made you Only miracles of beauty, Fashioned me for strong endeavor And the battle march of duty... Bo I wish you parfect blooming Through the sweetness of June weather Knowing human dust and rose dust, Soon will be low lain together.

#### HAVE ANIMALS SOULS?

A Distinguished Author Cites Three Hundred Remarkable Cases to Prove They Have.

Man and Beast is the title of a volume by the Rev. J. G. Wood (Harpers), written as avowed by the author, to show that the lower animals possess those mental and moral characteristics which in human beings are supposed to belong to the immortal spirit and not to the perishable body. As animals share with man the attributes of reason, language, memory, a sense of moral responsibility, unselfishness, love, all of which pertain to the spirit and not to the body, so the author thinks, there is every reason to presume that they may, like man, retain these qualities in another state of existence. Mr. Wood devotes his first chapter to a labored and not very conclusive argument to prove that the testimony of the Holy Scriptures on the future existence of ani-mals is entirely misconceived by the common mind; that popular belief and popular tradition are wrong in supposing that Holy Writ teaches us that man alone possesses a spirit and survives in spirit after the death of his material body. In fact, we do not see the necessity for so much Scriptural proof of a theory with which the Scriptural writers were evidently not concerned. Their mission was to man alone in his relations to his Almighty Maker. Mr. Wood quotes Bishop Butler in his preface as saying in his "Analogy of Re-ligon": "As to the latent powers and capacities of lower animals, I see no reason why they should not be developed in a future life."

That was sufficient appropriate.

In order to prove that animals possess those

qualities which pertain to man's immortal spirit, Mr. Wood cites more than three hundred anecdotes, all well authenticated, he asserts, showing the close resemblance that exists between the spirits of man and beast.

Beginning with instinct and reason, the au-thor finds it easy to prove that much that is attributed to instinct in animals is all clearly the deduction of a conclusion from logical premises, as the actions which in man are admitted to be the results of reason. To quote his words:

This power is possessed by animals in common with ourselves, although not to the same extent, and it is by the superiority of our rea-son over that of animals that we maintain our supremacy. Very often their deduction is in-sufficient, or their premises false; but the process is still one of pure reason, and has no connection with instinct.

With them, as well as with ourselves, reason often conquers instinct, especially in the case of those animals which are domesticated, and so develop their reasoning powers by contact with reason of a higher quality than their own. The following anecdote shows the power of reason over instinct in this manner: A cat of ours once showed great self-denial. She was a terrible eater of small birds, chickens, etc., and therefore, when on one occasion she was found to have passed the night in our aviary of doves, great was the alarm. However, on inspection, not one dove was missing; and though she was asleep in an inner cage, close to a nest of young doves, she had not touched a feather. What made her conduct the more remarkable was that when released

she ate ravenously.

It is just the same with ourselves. A child that has been well brought up can be left with perfect safety alone with any kind of dainties, the parents having taught its reason to conquer its instincts; whereas a spirited or ill-bred child, which has been suffered to allow its instincts to be paramount, will be sure to fall upon the coveted dainties as soon as it is left alone with them. The conduct of the animal and child is identical.

Almost any animal can be thus trained to subject its natural instincts to its reason. I have a letter from a lady who writes that she has a pig which, for good manners and clean-liness, is as fit for a drawing-room companion.

as any lap-dog." The following anecdote of a horse was sent

to Mr. Wood by a clergyman:
"A neighbor of mine possessed a young foal which with his mother used to pass our house daily early in the morning, during our break-fast time, and had a habit of straying upon a piece of waste ground in front of our house. My daughter, who is very partial to horses, used to run out and offer the little animal a piece of bread.

This went on regularly, until at last, when he was between two and three years old, he would not wait for the bread, but used to go to the door, plant his forefeet on the steps so as to gain sufficient elevation, and then lift the

as to gain sufficient elevation, and then lift the Inocker with his nose, afterward waiting for the expected morsel."

Here the two faculties of memory and reason were displayed most unmistakably. If a dumb man had acted as that colt did, we would have wondered at his ingenuity in communicating fils ideas without the aid of speech. In this case the memory of the animal enabled him to expect his daily dole of bread, and his reason, not his instinct, taught him that when the knocker was sounded some one came to the door. It is evident that the horse had

seen the knocker used, had noted the result, and had followed the example, using his nose

in lieu of a hand. To illustrate the language of animals, which Mr. Wood very properly divides into that of language of gesture, of the eye, and of sound, he begins with the insect world:

"Looking at the nervous system of insects, in whom there is no definite brain, but merely a succession of ganglia united by a double nerv ous cord, many physiologists have thought that reason could not be one of the attributes of the insect race. Yet nothing is more certain than that they are able to converse with each other and communicate ideas; this fact showing that they must possess reason. As far as we know, the hymenopterous insectshamely, the bees, wasps, and ants-are the best linguists of the insect race, their language being chiefly conducted by means of their antennm A good example of this was wit-nessed by me in the summer of 1872.

At breakfast time some pieces of the white of an egg were left on a plate. A wasp came in at a window, and after flying about for a while, alighted on the plate, went to a piece of the egg and tried to carry it off. Wishing to see what the insect would do, I would not allow it to be disturbed. After unavailing at tempts to lift the piece of egg, the wasp left it and flew out of the window. Presently two wasps came in, flew directly to the plate, picked up the piece of egg, and in some way or other contrived to get it out of the window. These were evidently the first wasp and a companion whom it had brought to help it.

I had a suspicion that when the wasps reach ed their home they would tell their companions of their good fortune, and so I put some more egg on the plate and waited. In a very short time wasp after wasp came in, went to the plate without hesitation, and carried off each a piece of egg. The stream of wasps was so regular that I was able to trace them to their nest, which was in a lane about half s

mile from my house. The insect had evidently reasoned with it self that, although the piece of egg was too heavy for one wasp, it might be carried by two; so it went off to find a companion, told it the state of things, and induced it to help in carry ing off the coveted morsel. The two had told the other inhabitants of the nest that there was a supply of new and dainty food within reach, and had acted as guides to the locality. Here is a positive proof that these insects possess a very definite language of their own, for ittis impossible that human beings could have

acted in a more rational manner. Many anecdotes of the performances of anta absolutely startling in their resemblance to the customs of human civilization, are also related by Mr. Wood. Omitting these and numerous incidents showing the knowledge and use of language of some kind, not only between animais of like genera and species, but also be-tween those of diverse natures, we come to an incident related to the author by the late Rev. Casar Otway, who produced vouchers for the exact truth of the story. It affords a remarkable proof of the capability possessed by the lower animals of understanding the language

of man: "A gentleman of property had a mastiff of great size, very watchful, and altogether a fine, intelligent animal. Though often let out to range about, he was in general chained up during the day.

On a certain day when he was let out he wa observed to attach himself particularly to his master. When the servant came, as usual, to fasten him up, he clung so determinedly to his master's feet, showed such anger when they attempted to force him away, and altogether was peculiar in his manner, that the gentle-

man desired him to be left as he was.

With him the dog continued the whole day and when night came on, still he stayed; and on going to his bed-room the dog resolutely and for the first time in his life went up with him, and rushing into the room, took refuge under the bed, whence neither blows nor ca-

resses could draw him. In the midst of the night a man burst into the room with a dagger in his hand, with which he attempted to murder the sleeper. But the dog dashed at the robber's neck, fastened his fangs in him, and so kept him down that his master had time to call for assistance and secure the ruffian, who turned out to be the coachman. He afterward confessed that seeing his master receive a large sum of money, he and the groom conspired together to rob and murder him, and that they had plotted the whole scheme together, leaning over the dog's kennel."

The dog may not have understood human language as perfectly as the men themselves did, but it would seem that he did gather from their conversation that they intended some in-

jury to his master.
From Bennett's "Wanderings in New South Wales, Mr. Wood quotes a story of two 'mandarin' ducks. These birds in China are exceedingly valuable. It seems that they are so proverbial for their conjugal fidelity that in the marriage ceremonies of that country a pair of them are carried about as em-blems of the love which ought to animate the married couple. Mr. Bennett's story is as fol-

"A mandarin drake was stolen one night from Mr. Beale's aviary, along with some other birds. The mate of the drake, the duck, was left behind. The morning following the loss of her husband the female was seen in a most disconsolate condition. Brooding in secret sorrow, she remained in a retired part of the aviary, pondering over the severe loss she had ust maintained.

While she was thus delivering her soul to grief, a gay, prim drake, who had not long before lost his dear duck, which had been accidentally killed, trimmed his beautiful feathers, and, pitying the forlorn condition of the bereaved, waddled toward her, and, after de-voting much of his time, and all of his attention to the unfortunate female, he offered her his protection. She, however, refused, all his offers, having made, in audible quacks, a solemn vow to live and die a widow if her mate

did not return. From the day of her loss she foresook her accustomed pleasures, refused most of her food, and no consolation that could be offered her by any of her tribe seemed to have the least effect. Every endeavor was made to re-cover the lost bird, as it was not expected that the beautiful creature would be killed. Some time after the loss a person accidentally passing a hut overheard some Chinese class conversing, and understood enough of their language to hear one of them say, "It to kill so handsome a bird." ing a hut overheard some Chinese of the lower would be a pity to kill so handsome a bird."
"How then," said another, "can we dispose
of it? The hut was noted, as it was immediately suspected that the lost mandarin drake
was the subject of conversation. A servant
was sent, and after some trouble recovered

was sent, and after some trouble recovered the lost drake by paying four dollars for him. He was then brought back to the aviary in one of the usual cane cages.

As soon as the bird recognized the aviary, he expressed his joy by quacking vehemently fispping his wings. The interval of three weeks had elapsed since he had been taken away; but when the foriorn duck heard the note of her lost husband, she quacked, even to screaming with ecstasy, and flew as far as she could in the aviary to greet him on the

restoration. Being let out of the cage the drake immediately entered the aviary, and the unfortunate couple were again united. They quacked, crossed necks, bathed together, and are then supposed to have related all their mutual hopes and fears during their long sep-aration. As for the unfortunate widower, who kindly offered consolation to the duck when overwhelmed with grief, she in a most ungrateful manner, informed her drake of the impudent and gallant proposals he had made to her during his absence. It is merely sup-position that she did so; but at all events the result was that on the day following his return the recovered drake attacked the other, pecked his eyes out, and inflicted on him so many other injuries as to occasion his death in a few days. Thus did this unfortunate drake meet with a premature and violent death for his kindness and attention to an unfortunate lady becoming a victim to conjugal fidelity.

These birds acted very much as human beings would have done under similar circumstances. Here was conjugal love affected by sudden and violent separations or for the lost one; joy in re-union; joy usy at an attempt to steal the affections of a wife; and revenge taken on the offender. There was also the power of language, as without a very definite language of her own the duck could not have communicated to her husband which particular drake had attempted to take his place in his absence. Mr. Wood suggests that the plot of a powerful drama might be constructed from the story, and we do see why it might be woven into a Duck and Drake Enoch Arden story with a different and more humanly natural ending than Tennyson gave to his

The argument in the last chapter upon the future state of man and beast is consoling to those minds that are not satisfied with the apparent want of recompense in the existences of this world. It is argued that although the earthly eye can not see spiritual objects, still the spiritual eye has at times given such potency to the material optic organ as to enable it to see spiritual beings, in the same way that Elisha's servant's spiritual eyes were opened so that he was enabled to see the hosts of spiritual beings by which the place was surrounded. Appealing to those who are believers in the literal text of the Bible, he cites the story of Balaam's ass to prove that animals were endowed with this spiritual vision as well as human beings, and further argues that "un-less the story be completely false the animal possessed a spirit and saw with the eye of that pirit; and in that be granted, I do not see how

Iny one can doubt that the spirit which saw the angel partook of his immortality." He then gives an incident communicated to him by a lady, in which she relates a personal adventure which bears a singularly close resem-blance to the Scriptural story of Balaam. At the time of the occurrence the lady and her mother were living in an old chateau in France.

It was during the winter of 18- that one evening I happened to the sitting by the side of a cheerful fire in my bedroom, engaged caressing a favorite cat. She lay in a pensive attitude and a winking state of drowsiness in

Although my room might have been without candles, it was perfectly illuminated by the light of the fire. There were two doors—one behind me, leading into an apartment which had been locked for the winter, and another on the opposite side of the room, which communicated with the passage.

Mamma had not left me many minutes, and

the high-backed, old-fashioned chair which she had occupied, remained vacant at the opposite corner of the fireplace. Puss, who lay with her head on my arm, became more and more alcepy, and I powdered the propriety of preparing for bed.
Of a sudden I became aware that something

disturbed the equanimity of my pet. The purring ceased, and she exhibited rapidly increasing symptoms of uneasiness. I bent down and endeavored to coax her into quietude, but she struggled to her feet in my lap, and spitting vehemently, with back arched and tale swollen, she assumed an attitude of mingled terror and defiance.

The change in her position obliged me to raise my head, and on looking up, to my inexpressible horror, I then perceived that a little wrinkled, hideous hag occupied mamma's onair. Her hands were resting on her knees, and her body was stooping forward so as to bring her face in close proximity to mine. Her eyes, piercingly flerce and shining with an overpowering lustre, were steadfastly fixed on me. It was as if a fiend were glaring at me through them. Her dress and general appear-ance denoted her to belong to the French bourgeoisis, but those eyes, so wonderfully large, and in their expression so intensely wicked, entirely absorbed my senses, and precluded my attention to detail. I should have screamed, but my breath was gone while that terrible gaza so horribly fascinated me; I could neither withdraw my eyes nor raise from my

I had meanwhile been trying to keep a tight hold on the cat, but she seemed determined not to remain in such an ugly neighborhood, and after some desperate efforts succeeded in escaping from my grasp. Leaping over tables and chairs and all that came in her way, she repeatedly threwiherself with frightful violence against the top pannel of the door which communicated with the disused room. Then re-turning in the same frantic manner, she furiously dashed against the door on the opposite

My terror was divided, and I looked by turns, now at the old woman, where great staring eyes were constantly fixed on me, and now at the cat, was becoming every instant more frantic. At last the dreadful idea that the cat had gone mad had the effect of restoring my breath, and I screamed loudly.

Mamma ran in immediately, and the cat, on the door opening, literally sprang over her head, and upwards for half an hour ran up and down stairs as if pursued: I turned to point to the object of my terror; it was gone. Under such circumstances the lapse of time is difficult to appreciate, but I think that the apparition lasted about four or five minutes.

Sometime afterward it transpired that a for-

mer proprietor of the house, a woman, had hanged herself in that very room.

In this instance, as in the case of Balaam's ass, the remarkable fact appears that the ani-mal was the first to see the spiritual appari-tion

Mr. Wood concludes from his three hundred narratives that, although animals are to share man's immortality, no claim to equality with man can be sustained. A future life is claimed for them as a compensation for the sufferings so many have to endure in this world. The author's aim seems to be to abate the cruelties which are perpetrated on animals, if possible, by convincing human beings that they are in error when they consider them as mere machines, without susceptibilities or reason, and without the capacity for a future.

THE next number of the LITTLE BOUQUET will contain-"A Practical Lesson in Life Taught by a Fairy." Terms \$1 per year. Address Religio Philosophical Publishino House, Onicago.

SPIRITUALISM IN NEW YORK.

The Miracle Club .- Protective Committee.

BY J F SNIPES

DEAR JOURNAL:-The still small voice is still heard loudly in this city, and one of the greatest mysteries of all spirit mysteries to the anbeliever is, how spirit philosophy and facts thunder their influence so silently and thoroughly without the aid of the detonating religious gunpowder of "revivals;" but the truth is, we are not dead, do not believe in death, and need no revivification; we begun life, and could not help it; we know we shall live hereafter, and can not help that, and would not if we could; although many who doctor divinity as a business pretend to furnish the proof of immortality, yet oppose the only proof, and fight it as an enemy.

We note two important measures in this city: The first is the "Mirscle Club," under the directions of Col. H. S. Olcott, the patient and indefatigable investigator, lawyer and The second is the "Protective Committee," designed for the protection of the public against fraudulent mediums, and a better defense of honest mediums against the assaults of a dishenest public.

The object of the

MIRACLE CLUB

is the perfection of the phenomena of materialization through the mediumship of a brother of a prominent gentleman of this city, so that opportunity shall be afforded the scientific for a full and satisfactory observation and conclu-sion. The club is at present restricted in numbers and quality to a select few, including one or two lawyers, and a well known clergyman, who as I am informed by the Colonel at a recent sitting, under full gas light, without any cabinet or curtain, or other appurtenance whatsoever, were greeted with

CLEAR FULL LENGTH

materialized forms of deceased friends of the sitters, which suddenly appeared in their midst a la Moses and Eliast

Col. O is not a man inclined to exaggera tion, but rather to an underestimation of his facts. He showed me a letter recently received by him from the eminent English Scientist, Alfred R Wallace, F. R. S., in which the distinguished gentleman echoes the opinion of many others that the conclusions to which the Colonel arrives in his public presentation of the facts as manifest through the Eddy mediums, are unusually cautionary, and that the facts themselves warrant a much more decided and unequivocal acceptance and acknowledgment as proof of their genuine spiritual character.

The warm weather permitting, the club will meet regularly during the Summer for devel-opment, certainly in the fall, after which liberty will doubtless be afforded the public to prove the testimony of the present witnesses.

The Protective Committee is composed of a

few gentlemen and ladies of more or less influence and talent, the services of the ladies being necessary for critical examination of lady

All public or private mediums, representing all phases, visiting New York, or resident therein, are invited to call upon the Presi-dent as per address below, or afford the committee opportunity to visit them at such time or times as may be convenient (Sundays and evenings preferred), for a fair and patient observation of their mediumship under favorable conditions the committee furnishing facilities, the results to be faithfully recorded for open reference; if agreeable, published.

Although, perhaps, somewhat better informed of the laws of spirit action from personal experience than the general public are supposed to be, the committee are just as much interest ed as they are in the demonstration of the truth, and the suppression of falsehood; and it is believed that mediums desiring valuable certification, and knowing themselves to be honest, will not object to test examination, but will cheerfully avail themselves of the public endorsement of this committee, whose only aim is to serve the ends of spiritual science, the most sacred feelings of the human heart, pri-

vate justice and public good.

The following is the Committee's card:—

"It being quite well know that there is at this time, throughout the country, a great waste in spiritual manifestations which are frequently exhibited before illiterate and unappreciative audiences, the Spiritualists of New York 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 Societies, and 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 interest and instruct the people with either physi-cal 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.

(Signed ) Dв J. B. Newsвоυон, Chairman, 128 West

Thirty fourth Street.

E. D. CULVER, Secretary, 114 Nassau Street.
J. F. SNIPES, Ass't. Sec., 87 Leonard street.
H.-J. NEWTON, 128 West Forty-third Street. E P. MILLER, 41 West Twenty sixth Street. MRA JRWETT

MRS. LANE, and others, all of New York."

#### A Sample of the Kind Words that reach us from the Press.

The RELIGIO PHILOSOPHICAL JOURNAL is another paper devoted to Spiritualism and published in Chicago, by S. Jones. It has an extensive circulation and is conducted with spirit and enterprise. From this office another edition of Startling Facts in Modern Spiritualten is soon to be issued. Dr. N. B. Wolfe, a former resident of this place, is the author of this work, which has had an extensive sale in this country and in Great Britain. - Weekly. Courant, Columbia, Pa.

The RELIGIO-PHILOSOPHICAL JOURNAL, of Chicago, S. S. Jones, Editor, is one of the ablest and widely read exponents and advocates of Spiritualism in this country. It does fairly with all questions it discusses, and also exposes fraud and deception wherever found and whether the theory of spirit communion be true or not, the facts and evidence relating thereto, are presented in a clear, candid and powerful manner. The able manner in which It treats, and the firm stand it takes upon all reforms, commend it to the thoughtful and in-telligent people of all classes.—Republication Havre DeGrace, Md

Dr. Juckett the Medium.

We are glad to learn that Dr. Juckett, of St. Charles, Illinois, intends to be present at the Inter State Camp Meeting at Dubuque.

He is not only an excellent healing medium but his powers of delineating character, incl.

dents in the lives of strangers, and describing with exact test certainty departed spirits, is unequaled by any test medium in the Western States. He will stand upon the rostrum an hour at a time and give accurate descriptions of spirits, that he never saw or heard of, to the otter astonishment of friends and acquaintsaces of the spirits.

Brother Juckett in his quiet, unassuming manner will relate incidents in his own remarkable experience, which is deeply interesting to an audience. Every utterance of his carries upon its face the semblance of truth. He makes no unnecessary display and no pretension to anything but absolute truthfulness.

Thanksgiving.

The Governor of a Western State proclaims a thanksgiving because the rains have destroyed the grasshoppers.

After the terrible ordeal through which the people of the West have passed the last two years, it is difficult to say why they should be thankful, and for what granted favor. If they have sinned and the grasshoppers were sent as punishment, because the rain washed them away and thus thwarted God's purpose, is no reason for being thankful. He will breed another swarm as soon as he is able.

Is it not quite time for this bosh to be abolished? Is it not time the State ignored the influence of the church, and ceased to pander to the fetish worshipers who still are blindly ignorant?

Those who think, know that events take place by the unerring process of law, and while they give an inclination of the head at prayer, they laugh at its claim to efficacy.

JUNE 24th, 25th, 26th and 27th there will be a meeting of Liberals at Porter's Picnic Grounds, Geneva Lake, Wisconsin. The Rev. Samuel Watson will represent the Spiritualists there. The Committee who send out a circu-

"The spirit of the meeting last year was very fine. The utmost harmony prevailed. Each speaker gave his thought in his own way, to suit his own conviction. We anticipate the same harmony and delightful spirit for this meeting is in the interest of the year. The meeting is in the interest of the Liberal Faith, yet will be unsectarian. Each speaker is expected to give his own best thought and conviction, and in a kind, courteous, and Christian manner. Good will and fellowship will be cultivated, deeper fraternal feelings will be sought after. The fundamental ideas of the Liberal Faith will be urgently inculcated. Working in this broad and fraternal spirit and with this object in view a great good may be done. Whatever is sectarian and sectional and all party spirit will be put aside, and there will be a grand union of hearts and hands in brotherly love. The greet truth con-cerning God and human interest will be reaffirmed with strong emphasis."

Nearly all the liberal clergy in the West will be there.

B. F. Underwood's address during the present season is Thorndike, Mass.

COMMON SENSE, of San Francisco, Cal., has

The illustrated account of Bastian and Taylor's seance, on first page, will be read with deep interest.

#### Miss L. M. Hendee,

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al 65 cents renews trial subscriptions one year.