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

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NO

Did the Miracles of Jesus Prove his Divinity.

BY M. B. CRAVEN.

The theological claim that the miracles of Christ were designed to promote the cause of religion and prove his divine mission, is not consistently verified by the record: They made but few converts when they were performed, and have still less influence now by making none at all, while scripture testimony renders it conclusive that his adversaries pos sessed the same power. When the Priests and Pharisees acknowledged in council that he did many miracles, the thought did not occur to them that such prodigies were any proof of his Divinity; and with the testimony that impos tors were gifted in like manner, they secribed his power to Beelzebub. When charged by them with casting out devils through Santanic agency, he inquired by whom their sons cast them out: whereby he plainly implies that such exorcism was common before he had recourse to the practice, and that miracles were wrought through means independent of the Christian idea of Divinity. Though the Jews do not seem to have answered his question, we find one to the purpose in Josephus, (Antiq. B. S. C. 2. s. 7, Whis. Trans) where he says that a countryman of his, Eleazar by name, cast out devils in the presence of Vespssian and his soldiers, by means of a prescription writ-ten by Solomon. He also testifies elsewhere that Vespasian also performed miracles by curing the lame and restoring the blind to sight; and accomplished the latter without such apparent oriental legerdemain as Jesus respried to when he plastered one poor fellow's cycs with clay and spittle, then telling him to go and wash it off.

Jesus admitted the power of false prophets to perform great signs and wonders (Math. 24:24); and John (Rev. 10 20 speaks of a false prophet that performed myscles, which furnishes incontrovertible evidence that the opponents of Christianity were endowed with equal superhuman capacity. None of the miracles of Jesus excelled the marvelous power of John's beast; (Rev. 13 11 15) the typified anti-Christ, delified in Paul's "son of perdition" and "man of sin," (2 Thes. 2:3, 1) who "sat in the temple of God, showing himself that he was God," illustrated in the polythelatic devil worship of the Israelites (Levit. 17:7; Deut. 12:17) before Moses revived Abrahamic when, with signs and wonders in Egypt, he took the first premium on miracles. The notorious Simon Mague also possessed preternatural faculties for wonder working, rived from extraneous sources, in unity with the Christian dogmas of belief, they were charged to diabolical influence; and he stigmaticad by the apostles as a sorcerer, in the same manner that Jesus was maligued by the Jews, because he did not comply with the su-perficial ceremonies and rude ordinances of

Gifted in like manner, the Egyptian magiclans competed successfully with Moses until he made lice a subject of experiment, when doubtless through a sense of cleanliness, they became disgusted at the sight, and retired from the field, leaving him with his filthy vermin to claim the victory. If they made an effort and falled, as the writer states, the case is clear that there was no possible chance for success under the circumstances, for the reason that Moses had already turned all the dust in Egypt into lice, "both in man and in beast," leaving them no material to work on, nor room for more lice. It is not to be supposed that they would sacrilegiously disparage God by imputing lice to his "finger," when they could produce frogs themselves. The ortho-dox assumption that God enabled them to perform miracles until he withheld his power, that the glory of making lice might be considered his own peculiar prerogative, we would reasonably suppose to be a rather loysy business for Delty to be engaged in. But by turning the water of Egypt into blood, the same as Moses, ween all the water was blood already, tae writer gives such a utopian feature to these miracles, that the cause of truth would not be impaired by assigning them a place with such apparent mythological romance as that of a wind showering down quails from the sea, to the height of two cabits on the face of the earth, to the extent of a day's journey in two directions, to satisfy some gypsies who borrowed all the jewelry and raiment they could and then skedaddied without intending to return the goods.

After the people of Galliee had witnessed Carist's miracle of feeding five thousand men with five loaves and two small fishes-which is nearest related to the quali story of Mosesthe result merely was that they then considered him well qualified for a king, because of his ability to furnish food for his subjects without labor. Whereupon he admonished them to labor not for the meat that perisheth, which advice, if attended to in this age of industry and civilization, would soon bring his followers to starvation for want of his reputed miraculous mode of obtaining it. without. When he disclosed to them that a spiritual interpretation was involved in his teaching, they asked him for a sign that they might believe.
This plainly shows that wast has been represented as a wonderful "miracle," was of no psychological value to them as an aid to faith a stessation to tis divinity. Neither did he attempt to adduce it as such evidence, but digressed from the subject into such abstrase and heterodox philosophy, that many of his disciples went back and walked no more with him. (John 6) But when he told the Jews that he always did the things which pleased the Father, many believed on him; thus

showing that reasonable and consistent in struction had a salutary influence on their minds, which miracles and recondite teaching

failed to accomplish.

The apostle Paul made but little use of them when inaugurating the Christian dispensation, for the probable reason that among ignorant people like those of Lystra and Melita they merely created a tendency to delfy the performer, while in the educated and intelly gent circles of society, such as he found in Athens, they were only looked upon as a strict agetical method of catching the illiterate and credulous. The annotator, Albert Barnes, on "Paul at Athens," in his some and incidents in the life of Paul, says. The Greek mind was eminently scute and mobile, it had profoundly examined the great questions pertaining to philosophy, morality and religion: it had pushed these inquiries further than any class of minds ever had." Thus Paul was so well aware that they had scientifically investigated the claim advanced for religion in working miracles, that he saw the futility of resorting to such thaumaturgy in propagating his new system of theology among them. His metaphysical logic also failed in philosophical-ly elucidating to their theosophical concepions the divine attributes of that unknown God, (Acta. 17: 23), which they, like himself ignorantly worship; whereby he was unsuccessful in organizing a Christian church among them on the principle that ignorance was pre-ferable to Gentile wisdom, as he did at Cor-rinth; but candidly confessed that being 'crafty," he caught the latter with "guile."

If power to perform miracles established the divinity of a cause, the devil could assert his divine authority on that claim in his intercourse with Jesus. As there is not a more wonderful or sublime transaction on record than that of his showing Christ all the king-doms of a globular world in a moment of time, the act not only places their supernatural ca-pacities in correlative juxtaposition on. a dei fical basis, but by not having his right to this vast realm questioned by Jesus when he offered it all to him on certain conditions, we are left to infer that he considered him the lawful owner of it, on the ground of his being styled "God of this world," and father of the people with whom Jesus was identified by birth and nationality (John + 14). The fact of their going about in company together, and that when in Jerusalem Jesus was willing to be set by his companion on a pinnacle of the temple, shows that through mutual intimacy he was not afraid to trust his life in the hands of the devil. Whether he sat agreeably on the point of a turret, or what he had to rest his eet on, we are left to wonder, but easily imagine that he made a much more celestial pearance up there an object of the Devil's curiosity, than he afterwards did inside of the temple actuated by his own impulse in creating a tumultuous uproar among those who sold doyes and sacrificial stock, lashing the money changers, overthrowing tables and such like outrageous behavior. If he were now to come into one of our churches during a festival or fair, thus rudely upsetting the tables and violently commence such an unprovoked assault and battery on the innocent venders of artificial wares as he did on those non-combatants in the temple, he would, under modern civil-discipline, soon find himself in the care of the police, while the devout church people would deplore the ruin of their fancy commodittes and look with indignation on their Bay-

Whether this achievement of the Devil in elevating Jesus to that lofty position and get ting him safely down, is to be considered miraculous or not, it clearly proves that he was worthy of the confidence Jesus placed in him, by not being treacherous enough to make any attempt at casting him down, when the latter declined to try the experiment himself, after hearing better scripture quoted in favor of such a mode of weepent than he gave to the contrary; for an infinite Being, such as we must suppose Deity to be, can not consistently be considered a subject of temptation. When Moses wrote the words cited by Jesus on this occasion, theology was in its infancy; shown by ignoring immutable and ubiquitous attributes in Dejty, and treating Him as a person subject to all the passions, notility and tergiv erestion of man; waile the more modern the-ological exceptation that Carist is , Gpd, coequal, co-essential and co-eternal with the Father, renders his plea to the Davil altogeth: er fatile and irrelevant to the exigency of the

The Devil's auxiety to see christianits su-pernaturally vindicated by its reputed founder s also deserving of more theological admira tion for the interest evinced in religious concerns, than Christ's "beginning of miracles," in producing one hundred and twenty gallons (diseen firkins) of wine to entertain a welding party. But since he confessed to his mother that his hour was not yet come, and his subsequent-miracles being chiefly employed in the caaritable cause of numanity, we can look with a degree of palistion on this eccentric commencement of his thaumaturgical career in the "wholesale liquor business," on the ground that the action was premature; but can account for it only on the presumption that temperance societies were not popular among the 'blue hills of Galilee;' and that he, by supplying them with an abundance of stimulaung drink to excilarate the festivities, was indisposed to make them so. Wasther any of them imbibed as freely as righteous Noan days of yore, we are not informed. It is fortunate however for the reputation of the Davil, that he was not concerned in it, although if the like should now occur, he would of course be castged with it; for he is now held responsible by the charch for all irregularities inexplainsole on natural principles.

Nevertheless, if he had not afterwards foolishly became a disturber of the public peace, by going about like "roaring hon," frightening pious l'eter into the notion that he intended to devour somebody, he would still have been looked back to by rational people with the respect due that of a civil citizen.

Though changing water into wine is counted the first miracle of Jesus, the conclusion is that he had previously displayed such art, or his mother would not have informed him that they had no wine, with the apparent expectation that he would furnish them with some by a mystical process. The narrative given of his early miracles in the Aprocryphal gospels corroborates this opinion. These John ignores in his gospel, like the wine miracle, and a number of other important occurrences connected with his early ministry are by the preceding canonical writers, who evidently failed to notice them through ignorance in consequence of not having turned their atten-tion to Christianity until after that event. Prominent among these was his first miraculous-or otherwise-cleansing of the temple. They only relate the second purification, which took place near the close of his ministry, and according to Bishop Newcome and other commentators, in the last work of his life. A John is silent on this, as he had undoubtedly perused the other gospels before he wrote his, and being well acquainted with the early life and subsequent career of Jesus, seems to have written especially to relate some essential facts and doctrinal points connected with Christianity, that were omitted by them; besides re-futing in his prologue the Gnostic heresics which Cerinthus and the Nicoliatans had introduced into the Asiatic caurches, concerning the divine equality and co eternal existence of the Logos or Word, with God, as creator in the beginning. Though so learned and dis-cerning a theologian as Dr. Priestly could not see that Jesus twice purged the temple, the fact became apparent from a careful examination of these fragmentary gospels, that an en, thusiastic real for this house—built by an Idumean descendant of "hated" Essu, was passionately diplayed at the beginning and close of his ministerial career. If the time spent in using the scourge on the occupants of this earthly house—which God had doomed to destruction, had been employed in pointing them to that hearen wome, among whose man-sions he was going to prepare a place for his followers, he would have been more piously engaged without impairing his reputation for philanthropy, or subjecting himself to criticism for running counter to his own doctrine of

non-resistance. So little account did Justin Martyr (a successor to the apostles) seem to make of miracles in the defense of Christianity, that in addressing the Emperor Hadrian, he apparently seeks an excuse for them by saying "As to our Jesus curing the lame, and the paralytic, and such as were cripples from their birth, this is little more than what you say of your "Fisculapius." That incarnated delty is not only said to have effected miraculous cures, bpf like Jesus, also to have raised the dead, among whom Hypolitus and Tindarus are cited as cases of his resurrectory power.
Apollonius of Tyana, Zoroaster of Persia,
Curishna of India, and the Oriental Gymnosophists are historically shown to have possessed these extraordinary abilities. In fact this system of wonder-working in association with religious teaching, seems to have been more in yogue among the Gentiles,—except the Scholastic Ethnics, Eclectics, Gnostics and Stoics of Greece, than it was among the .Thus when the Roman centurion expressed his firm belief that Jesus could heal his servant in a miraculous manner, he said he had not found so great faith in Israel. Syrophenician woman believed that devils could be cast out by exorcism, but if she had not evinced a degree of meekness and humili-ty unexampled in fanatical Judaism, Jesus would evidently have discarded her case; for in asserting that his mission extended only to his own people, he indignantly responded to her earnest entreaties in language as insulting as could have been used with decorum by a

Jewish bigot. There is no evidence that either of these paans became converts to his doctrinal belief or form of worship by realizing the benefit of his miracles in their families; nor can we suppose that Jesus expected or desired any such result, or he would have shown common respect for the would have shown common respect for the woman in the first place. Neither did he make procelytes in that manner when he went over Jordan among the mixed population of Gadara and broke up the "pork trade," by commanding the devils to enter into the swine; while they openly expressed their faith in him as a miracle worker by presenting him with a civil petition to depart out of their coasts. Their minds appeared to have been so absorbed in their present loss, under the conviction that the curing of a lunstic (or two, as Matthew has it,) by such wanton destruction of live stock, was paying too dear for miracles, that they seem to have manifested no concern whether the "poor devils" were drowned with the swine, or and entered into the finny tribe with the view of prostrating the "fish market." If Jesus was now to visit these American If Jesus was now to visit these American "coasts" awhile before slaughtering time, and in making a tour through the country, heal an occasional lumitic by turning devils enough loose to set all the farmers, hogs crasy in the astitements where he effects such cures, the only result would be to brighten up their ideas on miracles, without adding converts to the church, and make them as anxious to get rid of their Baylor as were the Gadarenes of old.

of their Savior as were the Gadarenes of old,
Prof. Powel, a clergyman of the Church of
Eagland, in his "Studies of the Evidences of
Unristianity," (Essays and Reviews), says:
"Taus if miracies were in a former age among

the chief supports of Christianity, they are at present among the main difficulties and hin-drances to its acceptance. Miracles were formerly the rule, latterly the exception." Heurtley, in replies to Essays and Reviews, in-quires, "If the Christian miracles were not real miracles, what becomes of our Lord's truthfulness?" Even if his truthfulness, and the reality of his miracles is not doubted, the question aptly arises to know what moral or religious influence such an exploit as that of blasting a fig tree, because God had produced no fruit on it for his son to est on this occasion could exert in favor of Christianity, in comparison with the detriment that theology sustained by showing that he bad not wisdom to know that there were no figs there before he approached the tree? If God had not clothed it with a foliage, it is not to be supposed that it would have attracted his attention, and thus have escaped the curse, which in an abstract sense was merely because of having leaves on, which verdure, in the wise economy of God, formed a pleasant shade by the wayside to refresh weary pedestrians, sweltering under oppressive rays of a Judean sun, and who, like Jesus, might be too poor to own a vine or fig tree to sit under. It might have been under this tree or one equally barren, that he saw Nathanael reposing, for there is no evidence that he was in search of figshe was merely under the tree. But as Jesus in the present case passed that way under circumstances in which figs were in more de-mand than shade, we can readily excuse this hasty act in consideration of his humanitarian

labors as a reformer in other respects.

Mark (6:5.) says that Jesus could do no mighty work in his own country, which Matthew says on account of unbelief in the people. Thus instead of miracles superinducing belief in the truth of his mission, we find that his attempts to sustain the position claimed for him by Matthew—that all power was given un-to him in heaven and earth—falls, because faith in his miracles was not preconceived. From this it appears that all those places which needed a manifestation of his superhuman power to establish faith and remove un belief, his efforts to perform convincing works proved abortive. Thus when the Devil, Herod, or the skeptical Jews wished to have their doubts removed by witnessing some of his "mighty works," he invariably falled to make the attempt. This conclusively shows that he could only perform them under favor-able circumstances; while his own brethren, who had the best opportunity of seeing his works, and judge of their intrinsic merit, considered them such flimsy evidence of divinity

that they did not believe in him. John 7 5.
John (22: 37-40) explicitly refutes the idea that his miracles were designed as an auxiliary to Christianity, by declaring the necessity of their rejection in order that some language by Isaiah several hundred years beforeand misconstruced into a prediction con-cerning Christ-might be fulfilled. Though it is plain that when Isaiah (6:9) tered words from which John's translator quotes to suit his purpose, he had no reference to the subject applied to if by the evangelist, the application illustrates that in connection with the Christian theology, we are presented with the shocking incongruity that Jesus was divinely commisstoned to perform works that are now consid ered at variance with the laws of nature, for the purpose of making people believe what God had foreordained they should not believe, and which he prevented them from doing by blinding their eyes and hardening their hearts that they might not be saved! In proof of such theological absurdity, the commentator Dr. As Clarke admits that the words of Isalah merely had reference to the future judgments of the Jews, and declares that a literal interpretation of the text would involve an "insup-

Portable blasphemy."
Renan, in his "Life of Jesus," says that his "miracles were a violence done him by his time, a concession which the necessity of the hour wrung from him." This was in adaptation to the religious requirements of the age; and according to Mark, (16:17,18) those who believed he said should also cast out devils, speak with new tongues, take up serpents, drink deadly things without receiving injury, heal the sick etc., in his name. But white such wondrous thingsaire now performed by oriental jugglers exorcists and theorgists, the promise stands without any literal fulfilment in the lives of present professed believers; which furnishes conclusive evidence that the age has outgrown them in confirmation of Christianity, and what may have been a satisfactory test to Divinity in a credulous period, becomes inadequate to the purpose in an age then superstition re-treats before the light of science and philoso-

phy supersedes fanaticism. The chimerical assumption that mountains could be removed and sycamore trees planted in the sea, by merely believing them to be so received no more credence in the popular mind than it does now; but the testimony of than it does now; but the testimony of antiquity is that reformers occasionally appeared, who were endowed with extraordinary ability for working miracles. As it was anciently considered a religious prerogative to lie for the glosy of God, (Rom. 3: 7), these were no doubt magnified by subsequent writers in harmony with the allegorical proclivity of the period in which Jesus became famous as a practitioner of the art, but are no longer of service in the cause of religion.

Is It, or Is It Not? If It Is Not, What

Richboro, Pa.

BRO. JONES -- Notwithstanding the bitter opposition to the Spiritual Patlosophy in this vit

cinity, yet events are almost constantly ring which force the conviction on those who are open to it, that our deceased friends, though seemingly gone, are always present and ready to guide and assist those whose chair is not yet quite ready. Particularly in the matter of healing the sufficted, does the power of the angels stand out conspicuously.

Last August some friends were visiting near

us from a neighboring State, when one day my wife was called in great haste to their rick child, and on entering the room she found it lying lifeless in the arms of its weeping mother, who exclaimed, "Fanny, my baby is dead. It seems hard that I should come so far just to bury it." But she, guided by an irresistible irfluence, began manipulating it, and the conscouence was that it was able to continue the

Journey with its parents the next day.)
Sometime in September last, a reverend gentleman of the Baptist church called her to see his sick and puny infant. It commenced sinking gradually, and finally its whole physical machinery came to a full stop. The grief-stricken father requested my wife to close its eyes. She did so, but was immediately prompted to catch hold of it, and tossing it aloft, she began making passes over it, when presently, to the astoniahment of all, and the great delight of the parents, it returned to be, and is now in robust health. I could enumerate others of a like nature, of adults who have been anatched, as it were, from the very jaws of death by the same process of treatment.

A. M. CUMMINGS.

Letter from Washington,

EDITOR JOURNAL :- One Prof. C. W. Starr in exhibiting at present in this city to the infinite satisfaction of orthodox clergy, as the following card indicates:

WASHINGTON, D. C., Feb. 23d, '25. Having attended an exhibition given by I'rof. W. Starr in a private room at the Ebbitt House, we are satisfied of his ability to perform the feats usually exhibited as spiritual manifestations, and believe that those who are inclined to accept these as supernatural tests, may be entirely satisfied of their human origin, and the exhibition will be of interest to all citizens.

Respectfully: Rev. O. H. Tillary, D. D., astor Metropolitan M. E. caurch; Rev. R. W. Black, pastor Wesley chapel; Rev. Bamuel Shannon, pastor Ryland chapel; Rev. E. D. Owen, pastor I nion chapel; Rav. Charles H. Mytinger, pastor Fietcher chapel; Rev. Richard Norris, pastor Waugh chanel; Rev. B. Peyton Brown, Georgetown; Rev. Jas. Mc Laren, Georgetown; Rev. D. M. Browning.

The sack trick performed by Prof. Starr, is merely a clever feat of jugglery, and, forsooth, simply because the track resembles some tests performed by spirit power, these clergymen would convey the impression, there-fore, that all spirit manifestations must be frauds and tricks. It is an indirect attack against Spiritualism, and too transparent not to be seen through.

Notwithstanding, our papers and magazines and lecturers have warned the public from time to time against mountebanks and charlafans, whether they come in the guise of real mediums in possession of spirit power and influence, using these powers to make money more easily, by pandering to the vicious appetites of the enemies to Spiritualism, or whether they be professional jugglers, claiming to imitate the test performances of spirit power manifested torough genuine mediums.

I make the assertion boldly that I can name at least one hundred citizens of Washington who are Spiritualists, that, for intelligence, morality and integrity, will compare favorably with a similar number of any other class of citizens, and yet if Mrs. Hollis, Mott, or the Eddys were to vist Washington, hold seances, and were endorsed by the one hundred Bpiritualists before mentioned. I predict not one of those clergymen would attend any such seances, but on the contrary, cry delusion, trick, etc. But suppose a man of the stripe of Prof. Starr comes along, proposing to perform the mani-festations claimed by genuine mediums, we find the orthodox clergy out in full force, cer-tifying to a paper intending to throw discredit upon the cause of Spiritualism. These reverend gentlemen of the white cravat will tell us the Bible is the infallible word of God; a transcript of the Divine mind. So they gulp down, without a twitch in the muscle of face, the old story of Elisha causing the lost ax to rise and float on the surface of the water; of Moses materializing God by exhib-iting his hinder parts in the cliffs of the rocks, or of Joshua causing the sun to stand still one

Before the advent of Modern Spiritualism, old orthodoxy could hold up the Devil and an endless, sulphurous, burning hell as a scare-crow to frighten old women and children to join their churches; but thank God that day nas passed away. A new gospel dispensation has opened up through Modern Spiritualism which appeals to our reason and judgment, supported by the evidence, unfolding the glorious doctrine of immortality beyond the grave, and of a never-ending unfoldment of our highand of a never-ending unfoldment of our highest natures through all eternity. 'Tis these
new and beautiful truths, as presented through
the Harmonial Philosophy, which is rapidly
apreading all over these lands, removing by degrees the iron heel of 'priestly despotism from
the necks of the people, which cause so
much fluttering in the camp of the orthodox
clergy, and their residinces to sign statements
to throw discredit and the cause of Spiritualism.

WASHINGTON, D. C.

How They Came When They Were

I was one of a party of four Thos. Ellis, of Cairo; James Ellis, of Rock Island; and myself and wife, of Siredond, Mercer county, Missouri-to meet at Warsaw, Ill., at the restdence of Mrs. James Hill, our sister. By specand daughter, little E-sie (the writing medium), were present. We met on Dec. 24th, and separated. Jan. 1th, 1875; consequently we were eleven days together as guests of Mrs.

We arranged our meeting for the sole pur pose of giving the materialization and phe nomenor of Spiritualism a thorough investigation. During our visit, we held four seances at Mrs. Hill's, and one trance circle at the residence of Mr. McDougall. It was distinctly understood that our seances, with the exception of the first, were to be private, a few per sons being invited to be present at the first seance; the second and third, from one to three were present, besides ourselves, includ-

ing Mrs Hill and family.

Mr. Mott's test control is of the name of Hivens, a German, who died in Chicago some forty years ago. He speaks in broken English, has controlled Mr. Mott for five years. Mr. Mott is thirty years of age, was born and raised, to the age of 19 near Princeton, Bureau county, Ill. His parents were members of the Methodist church. Little Essie, fdur-years old, is a writing medium. In composition, her letters are very perfect. I have seen six letters written through her mediumship, mostly on business. The manner in which they are written is: two slates are used and screwed together; a small piece of pencil, about half the size of a grain of wheat, is placed inside the slate; the person desiring a communication generally takes little Essie on his or her lap, the slate being held under a table or chair by their hands. Essie saying, "Please, kind spir-its, would you give us a communication?" As is generally the case, in a short time they can hear the writing in the slate.

It is a privilege accorded to but few mortals to see and speak, face to face, to be caressed and kissed, and to receive such tests as can not be doubted, from our loved ones that have gone before us. In order to make this communication as short as possible, I will not give the result and test of each seance in their order, but will give as correct and full account as memory will permit. I would also like to give a complete account, conversation, and test of each spirit who presented itself, but time and health will not permit: . I will give a few tests in full as a sample of the whole.

Our first seance was held the evening of the 25th of December. There were about eighteen persons present in the circle, including our own party. A drum and sticks were placed in the cabinet, and also a chair for the medium who entered, circle being then formed around the cabinet. Singing was called for, and in less than ten minutes the drum was beaten, and, with the sticks, was then thrown on the sill of the sperture of the cabinet. A face appeared which was said to be Gen. Bledsoe, of the rebel army, who was killed in battle in Missouri. Nearly all present were introduced to him, some had seen him before. His appearance is precisely as described by the Times reporter. James B. Hill next appeared. His face could not be mistaken, with his dark, heavy whiskers, a perfect copy of an oil paint-ing in the house. His wife, children, and, in in fact, all of us would know him among ten housand. He called for his wife and Thomas Ellis; his conversation with them was principally on business matters. Thos. Ellis was much surprised, as old matters of several years ago were talked of. He next called for my wife, and was fully recognized. He then called James Ellis and myself (James Ellis is a little hard of hearing), but said to me, "Richard, you have had a hard time of it for some time past, but you are going to dobetter after this. Richard, timber and brace up your coal mines a little better; and James, I suppose, will live and die cutting stone." (I operate what is known as the "Bunker Hill" coal mines, and James is master-builder of brick and stone work in Rock Island.

The next spirit who appeared was a daugh ter of Mr. and Mrs. Spillmon, of Warsaw. She called for her father and mother, who were present, and Mrs. Spillmon informed me that the test was very satisfactory.

The next to make an appearance was Johnny Atwater, a boy of fifteen years of age, who was killed by the kick of a horse in Canton, Ill. I think he was recognized by persons present.

The next apparition was that of Mrs. Mary Ann Ellis, our mother, who died in Warsaw about fifteen years ago. Fully recognized by all her children.

The next one who appeared was Mrs. Mary Ann Waugh, wife of the late John M. Waugh, of Rock Island, who died about thirteen years ago at this place; a sister of Mrs. Hill's, and also sister of mine. The test in this case was remarkably good, principally in her general appearance of features and the manner she used to wear her hair, and some peculiarity in her burial robe, in the material used, and something very peculiar in the style and make, which she seemed very desirous of my wife seeing, as she assisted in the making of it. Brother James and myself were called up to see her, James standing immediately in front of her. I saked her to kiss James, when she kissed him three times, leaning out of the aperture quite a distance, which could be heard all over the room. James was much sur-prised, as he did not hear me make the re-

The next face that appeared was Eddie Ellis, a son of Thot Ellis, three or four years old, who died in Rock Island in 1859 (no particular test, as it appears that Elmer E. Ellis, a little son of mine who died in 1864, crowded Eddie back and took his place. We got the particulars through Hivens after the seance). Elmer was very affectionate on earth, ways careasing his father and his mother, was very industrious when doing anything, would be always saying, "see papa, mamma, don't you see I am a man now?" When at the aperture, it seemed as though out he must come to us anyway. He talked to us in a way none other did; he spoke to us face to face, "See papa, did; he spoke to us face to face, "See papa, mamma, I am a big man now." He gave us all the test we could desire.

Mr. Chandler, of Dubuque, Iowa, met his mother and brother. The fermer he recognized, but not having seen his brother for a number of years before his death, he did not fully recognize him. Mr. Kenedy, of Warsaw, in the third seance, received some very remarkable tests. Mr. Gardner, who died a few years ago in Warsaw, in the same seance made

years ago in Warsaw, in the same seance made his appearance, and called for his wife, who was in the front part of the house, and not present in the audience. She was sent for, aud, as we understand, it was a good test. Frank Dallam, a former editor of the Warsaw Bulletin, appeared, and called for his wife. Sae not being present, Mrs. Hill and several other ladies went to the aperture. He frightened them, they screaming sud jumping back, saying, "Don't do that, Mr. Dallam." It seems

Mr. Dallam had a way of introducing himself

very suddenly and abruptly. He was fully He regretted that his friends recognized. were not present. James B. Hill presented himself at every seance. Also Gen. Bledsee, Mary Ann Waugh presented herself at two seauces, and Elmer E. Eilis at all four.

At one of the seances, James B Hill called for all of his children; the three-youngest were held up to the aperture in the arma of those present, and he kissed them all.

At the fourth and last/seance, on Saturday evening. Jan. 3d, three spirits presented themselves, which I wish to give a full account of, as being about a fair sample of all the tests given.

As we were to return home on Monday mornng, Jan. 4th, my wife went out in town on saturday evening to purchave some presents for the children at home. Elmer made his appearance and called for his mother and my-self. We asked him how the folks at home were getting along. He said everything was right; they were dumping coal out of care, and some were loading coal in wagons. We asked him if he was going home with us. He said, "I am with you and brothers and sisters siways." He said, "Ma, I was with you out in town this evening buting those gloves, etc., for brothers and sisters." We then asked him to materialize himself as he then was, if he had been in earth-life up to the present time. He said, "It is hard on the medium, but it is all smoke, mamma." He disappeared for a few moments, and returned, showing us a very handsome boy, full, plump cheeks, ap-parently about fourteen years old, then bid us good-bye. The next who made his appearance was Frank Hill, a son of Mr. Jas. Hill (a boy ten or twelve years old). He called for his mother, Thomas Ellis, and others. He then called for me. As I stepped up to the aperture, I said "Do you know me, Frank." Yes, you are Uncle Richard, who lives in the

country, near Rock Island; you are Elmer's father; Elmer is here. He and his brothers and sisters visited me here about twelve years ago; a few weeks or months after, he was kicked by a horse, which caused his death." The next and last to make an appearance was an old lady (just a moment before she made her appearance, a small bell was rung, and hurled with lightning rapidity from the cabi-net and dropped at my wife's feet), who called for my wife. She was remarkably well materialized. The cap, clothes, features, etc., were very distinctly seen. She proved to be my wife's mother, Mrs Mary Ann Villatt, of Kansas, who died about ten years since, whom we had not seen for about twenty-five years. She said one of the boys had visited us ately. We asked, "Who was it, mother?" She said it was Barah's husband. We asked what his business was here. She answered by saying, "He was hunting bread and butter." She then said two of the boys were with her-James and Harry. James died young; Harry, with his brother George, was shot down at the battle of Lookout Mountain, in the late war. Harry was killed, but his brother recovered. She said it would not have happened if they had not been such dare-devils. She exhibited all the affection that a mother was capable of show ing to her children, by patting us and showing other demonstrations of love. (I would here say the boy who visited us was Geo. H. Woodward, of Jewell county, Kansas, seeking aid for the Kansas sufferers, and was in linck Island, Peoria, and other places very recently,

and who visited us). After each seance we had tests through Hi vens, running back many years, and also much in the future, which is to be proven. At the circle at Mr. McDougall's we had a good test. After Mr. Mott was entranced, he turned to me and said. "Dick, it was not me, but these other fellows." The voice and the language were familiar, but I could not say who it was. I asked who it was; he answered and said. "I am John M. Waugh; I am speaking to Richard Ellis." I asked the medium to give a description of him. He said he was tall and slender, very feeble from hard drinking, and carried a cane, his conversation had reference to a lawsuit at Swedona, and his children, all who knew him, will recognize the description and the suit.

I have before me a copy of the Peoria Review of Jan. 13th, beaded "Fraud," "The Mott Mystery Explained," "Statement of C. S. Clarke, of Peoria," "He Attends Two Seasees at Mott's House," "What He Saw, and How He Discovered the Huge Fraud."

If Mr. Clarke and his party got no test or other evidence of spirit presence, they are en-tirely to blame. Often persons apply for admittance to a seance who are so disgustingly ignorant of conditions to be observed that they ought not, under any circumstances, be admitted. They often make such remarks as follows, addressing Mott: "Professor, when are you going to stir up the monkeys?" "Doctor, when's the show to commence?" and sometimes screaming like a pack of Camanche Indians. Taking Mr. Clarke's own account, he and his party are no exceptions. They represented themselves as a pack of jackasses, and he did not know but that the father of jack asses was present. It is a well known fact with Spiritualists that, in order to have a good test, harmony and good music, vocal or instrumen-tal must be had, but, on the contrary, if ir-reverent, vulgar, etc., no good results follow, and spirits make it look as ridiculous as possible. Mott is charged with fraud, and that all the faces represented are his own, and masks, false faces, etc.

RICHARD B. ELLIS Swedona, Mercer county, Ill., February 18th,

The Dying Year.

HY P. B. DOWD.

To-night, Dec. 31st, the old year dies. The religious world this night watch her transition with uncovered heads and bended knees—in mock agony. To-night the young, joyous and gay, meet to dance the fleeting hours away in mere wantonness of joy at old time's flight there is, however, no mockery here; no. hypocritical cant, no pretended grief or joys. Here magnetic fountains pour forth, from nat-ure's hidden depths, crystal streams of pure health and life. It matters not to the young if the old nag, 1874, is dying, and they are dancing on her tomb—they have no tears to drop over life's struggles and failures—no dread of the unborn future, and no regrets that they are one year nearer the bar of the eternal judge. Did I say bar of the eternal judge? Bosh! If there be a God, his bar is now, and ever has been, in the human consciousness. The canting, ranting, raving hypocrites, who are oraying and preaching this night, know no more of a future state than those who are "wasting their time in the ball room." It seems to me that to be natural should be the aim and study of our lives. Religion is art; there is nothing natural about it. if the old nag, 1874, is dying, and they are ligion is art; there is nothing natural about it.
Nature is always young—and full of songs,
music, laughter and dancing. If there are
tears shed on this green earth—all fragrant

der. The Christian world is on its knees as I write—wherefore do they kneel? Why do they pretend humility while their hearts and are black with pride, selfishness and arrogancer. It is vain to preach humility with the mouth, while every act is prompted by pride of self. It is vain to preach of charity in churches whose walls, inside and out, echo back the infernal cry of greed, pride, wrong, and injustice! There are hearts that ache, this hour as I write, for to-morrow's sun will not warm their desolate home, nor bring them bread for their bungry children, and yet to-morrow's sun will look down upon well filled

tables and warm rooms of these same canting pretending mourners over the dying year.

There are hearts that best with a strange loy at the lapse of time. Office a friend headed his letter to me—"Dec., the last—thank God." It contains a sermon-tis the sum total—the substance of what that soul had gained in the long years of active life; a thankful heart at the approach of rest. And yet religion would rob poor mortality of that which common sense and fact teat, viz.,—that death is 'rest for the weary.' Religion is not only art, but 'tis the worst kind of slavery. I once persuaded a friend, a Methodist class leader by the name of Tolles, to subscribe for the RELIGIO-PHILOSOPHICAL JOURNAL, for three months. He was very devout, intelligent and reasonable if we take the Bible as our stand We separated; years fled away and l had forgotten him, as I expect to forget this dying year some day. One day a letter from him told this story. Dowd, I remember with pleasure the many hours of conversation we used to have in your office. I then thought you a little irreverent, if I could talk with you again, I think I could understand your ideas better. But thanks to the dear Joun-NAL. I am now a free man

It was a joy indeed to know that I had helped one soul up out of bondage, albeit I had never been there myself. I looked, with a strange feeling working its way into my heart, at the words, "A free man." They seemed to glow with life and animation—they They danced, they shouted, they laughed. grew larger as I gazed, and out of this trinity of words came forth a human soul of most ravishing beauty. That soul was my friend of the dead year. He had not the same look as of old-but a loftier, nobler, free! look! He opened his breast to me, and in his heart was mirrored types of all mankind, "These, said he, "are my brethren. These are all God's children-nos one is, nor can be, lost. This recognition is love. Love makes the human soul free. Asm free to think, free to speak, free to set, for I can not find it in me to harm the least of these my brothren. I am free to question God, and to scan and criticise his works; and this is no firreverence, for I am perfected thereby. Lonce thought you irreverent, because you found fault with Deity, for having created so much misery—but I now see that you were not. Your ideas of perfection came from your freedom in questioning Delty. You said you could not believe in a God less human than yourself; that if you had the power you should make a better state of affairs on this earth; etc. I now understand whence came the idea. It shows your relationship to God, and the growth of creative genius within you. I also would help God to perfect his work. In order to do this we must help free mankind-first, in thought; second, in speech; and third, in act; this is the trinity God. is free, and we are all a spark of divine fire God is not a slave holder, nor does he delight in man's subjection. I worshiped a book called the Bible; you laughed at its imperfec-tions, and scoffed at the ides of its being God's word. The Journal demolishes my idolam a free man."

The clock in the corner tells me the old jade—'74 is dead. Let us bury her with curses long, loud and deep as the human soul. Why? Because of the wrongs she was instrumental in bringing into existence. She has heaped together the bread, meat and treasure of the world into mountains, and left stagnant swamps and arid deserts of poverty and want where there should be fertility, thrift and plenty. She has attacked human liberty by by destroying the equality of man-by the aggrandizement of a few at the expense of the many. Let the history of 1874 tell the shameful story of the degradation of the American Republic by her Congress and heads of government. Let it be written on her monument that debauchery in the pulpits and in high places goes unrebuked and unpunished, while armed mobs take the lives of simpletons who follow their example on a small scale. Let it be engraved in the hearts of the people in words that turn with shame and indignation that the successor of Washington and Lincoln advocates the robbery of the poor of their homes (which happened to be mortgaged) under the specious plea of resumption of specie payment. Gold has always robbed and en slaved mankind-yet in the light of history, 1874, with her expiring breath would destroy the hopes, pride, ambition and freedom of America. Let the old hag be accursed:

Wellsville, Mo.

Spiritualism is Dead.

ED. JOURNAL :- Spiritualism is dead! The fats! stroke was given it on Monday night in this city, when Prof. Starr was tied up in his own bag and escaped therefrom, and a number of the leading clergy of the city being present, expressed great satisfaction with the performance, and commended the excaped Professor as a bright particular star. Not wishing to be in haste, and have waited five days, and am fully convinced the whole matter is ended, and all sensible persons will act accordingly. Possibly the learned Professor (whom I never heard of before) might have got out of his bag and Spiritualism have survived, but when a number of the leading clergy, mostly Metho-dists, as I am credibly informed, added their weighty word that was the finishing and final blow, and the phantom has fallen, never to rise again. These grave, learned and pious men, religious teachers in this great Capital City of our great Republic, graduates of Orthodox Theological Seminaries, wise in spiritual things, have spoken, and that is enough. Of course you will shape your plans in view of this new state of things. Litrust you may

Of course you will shape your plans in view of this new state of things. I trust you may be able to rent your new building for the Journal and kindred purposes, for some secular object, or perhaps the Christian Advocate or The Advance might take it and you into their use at a fair bargain—you duly recanting and thereby advertising them. I hope, too, that your employes, agents, printers, etc., may not suffer, but may fit themselves for useful ends, and get out of your cilice as safely as the Professor got out of his bag. As for the mediums, free-thinkers, one and all—they may as well open their eyes and so see their may as well open their eyes and so see their grave mistake

Your books, I fear, may go at a discount, but a fair proportion of them may find sale to "Infidels," "free-religionists" and like heretics. I have, as yet, held no correspondence music, laughter and dancing. If there are tears shed on this green earth—all fragrant with eternal beauty, and loaded with God's bounties—'tis man's artificial ways and damnable injustice, that rings them from broken hearts—hearts which nature made laughing, joyous, romping, dancing—whole hearts which man in his civilization hath torn asun-

being himself "a brand snatched from the burning." Doubtless the BANNER and your JOURNAL will cease, all books and tracts on this gone by-topic, come to an end, and all demonstrations in its favor be remembered dimly and fade away in the hazy past, for Prof. Starr has got out of his bag, and the leading clergy of this city have said, amen! I shall soon get home to Detroit, and this charge will be a wicked one, but I have made up my mind to it, - Spiritualism is dead!
Yours, timely and truly,

Washington, D. C.

A CHINESE REVIVAL MEETING.

G. B. STERRING

Effect of the Preaching of the Evangelist Hammond.

From the Sacramento Record Peli to

The sensation of the day was a meeting gotten up by Wah Loy, a converted Chinaman. It was held at the corner of I and Third streets. Wah Loy managed at half-past i trymen. He had about him six Chinese who have been Christianized. These were provided with singing books, while on a blank wall were hung a number of slips of white cloth, or which various songs were stendiled. Loy steed in front of these, and with a long wooden pointer pointed out the words, emphasizing the syllables and the music at the same time. The singing by the Chinamen was creditable, better than we had any reason to expect. Early in the evening a number of ladies came up and aided in the singing, and subsequently the 50 or 60 white men in the crowd joined in the choruses. After considerable singing, Rev. Mr. Hough addressed the Chinese as sembled, Wah Loy interpreting sentence by sentence.

"When Jesus was here in the world-" "How loy sing chowing see Jesus see you

"He said, 'Come unto me, all ye that labor and are heavy laden, and I will give you

"Bay lung yet che choy ching buy sat che quoy long ug, onlying yah wong yet ying "You are all seeking for happiness, but you

are not happy." "Ling ty se ung you moy chawing sing gek "You seek for happiness, but do not find

"Ayng how u sing chong lee set sing coy "Jesus shows us the way to true happiness."

"Ying low musing leying toy set o-y-ng." In this manner the exhortation proceeded. The Chinese above given, if not thoroughly intelligible to the civilized reader, can be sifted out by the nearest Chinese laundryman, our report being special and accurate, and in the purest tone of the poetical tongue of the flowery kingdom.

Wah Loy now took the stand and preached to the Chinese for twenty minutes, in what ap-peared to be an earnest and eloquent manner,

f eloquence has a place in Chinese culture. More singing followed; and, Mr. Hammond having meanwhile arrived, was placed in a buggy, and, Wah Loy mounting beside thim, the Evangelist preached to the Chinamen, the interpreter, sentence by sentence, translating for him. The Chinese gave good attention, and nearly all wore smiling faces. It was s great curiosity to them. Said one 'All same Melic man, Chinee hab big meet,

all same in street. Bully."

His Grandfather, Grandmother, and Wife Appeared.

DEAR SIR:- I have been a subscriber to your paper for some time, doing all that I could for its circulation; yet I was not a firm be-liever in Spiritualism till I visited Terre Haute last week, and called on Doctor Pence, where I saw my old grendfather, grandmother and any first wife, fully materialized, and I talked with them. They told me of things that no one but myself and others not present, knew any thing about. They told me of once lying My first wife told me to believe, and be of good cheer for there were better things awaiting

Oakland, It.

WM. W. BROWN.

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VITAD MAGNETISM, the Fountain of Life. Being ad answer to Dr. Brown Bequard's lectures on Neve Force. The magnetic theory defended. 12m pamphlet. By E. D. Bannitt.

REVIEWED BY HOUSON TETTLE

The readers of the Journal are already well acquainted with Dr. Babbitt, as an editor of one of its departments, and they usually find his column of facts and suggestions among the most interesting reading of its varied con-tents. His style is direct, free from circumlocution, or any attempt to dezzle with the tinsel of high sounding words.

He has presented a new system of magnetic cure. He has mapped the need and the body, and minutely described the treatment of most diseases; both of mind and body, which iffict mankind. He has sketched the work which will require generations to complete. In the new field which he enters, with the key first suggested by Dr. J. P. Buchapan, and which Prof. Danton used with remarkable results, it is not just to criticise the want of absolute demonstration, or mention the wide intervals yet remaining unconquered. It is more generous to praise what has been accomplished in the unknown and mysterious border land between physical life and the domain of spirits.

At present all that is assured in phrenology is that certain regions of the brain manifest. certain mental qualities, as the base, the pas-sions, the front, the intellect; the top, the moral. Beyond this primary division all is uncertainty. In the same manner the general features of Dr. Babbitt's system may be regarded as true, while the details remain yet to be proved. Should be succeed in founding a school of Psycopathy, its first duty would be to study this vast sufject in a strictly scientific manner, and demonstrate step by step every proposition. Such a school would accomplisu more for humanity than all the medical colleges put together.

When D . Babbitt affirms: "All elements are pole at its proportion as they are subtle and refined." no touches the key hote on which the harmony of the universe is arranged.

Medical men, on the contrary, have chosen the law of weakness." They have relied on gross mineral remedies.

Force he divides into Positive and Nagative This is the usual classification, and he takes for granted its correctness. In passing, we remark that this classification will ultimately areet with great revision, and calls for thorough research.

To even glance at the varied contents of these volumes would require more space than it is possible to give. Mignetism (a term we use for want of a better) is a powerful agent, and Dr. Babbitt evidently is on the right track. His book is filled with admirable suggestions, both as to the preservation of health and regaining it when lost.

In his reply to Dr. Brown-Sequard, he triumphantly proves the reality of suric force, or the magnetic, and destroys the theory of that eminent savant that it is only imagina-

His allusion to the barbarity which that physician practiced on the lamented Sumner in the name of Science, subjecting him to tortures more terrible than the Inquisition inflicted, and which would have made a savage blanch, is a lance most adroitly thrown. The day of the slaughter-house doctors is waning, and the barbarous superstitions which pass as medical lore are beginning to be estimated at their true value.

As the spiritual forces lie at the basis of life, any treatment which directly affects them, must be incalculably more beneficial than gross remedies which affect the instrument through which these forces are manifested.

The term " Psychophysics" is most admirable, as expressing the Philosophy of Life, and its study is the foundation of a true and dignified philosophy of spirit. All will agree with Dr.

1st. That the leading medical men of the day do not comprehend the true basis of psychical and physiological action.

2d. That their opposition to the vital magnetic forces comes from a lack of both thought and investigation.

3d. That by means of them we can explain the Philosophy of Life far better, and cure dis-ease more rapidly, pleasantly and powerfully, than by the old method.

"Psychophysics must in the future become the vience of sciences." Vast as is the realm of the physical sciences, infinitely broader is that of the underlying, permeating spiritual forces, the scene of the future conquests of thought.

March Magazines.

THE HERALD OF HEALTH for March has several very noticeable articles: one entitled, "How I Managed my Bables," by Mrs Warren; one on "London Playgrounds for Children;" one on "How Count Rumford Banished dren; "one on "How Count Rumford Banished Beggary from Bavaria;" one on "Objections to Large Families;" one on "The Liver, has Use, and How to Take Care of It;" one on "A Cure for Rheumatism," which everybody can try; one on "Hygienic Treatment of Consumption;" one on "Diphtheria," and some forty other short studies on important subjects. Wood & Holbrook, publishers, 13 and 15 Laight street, New York.

THE MEDICAL ECLECTIC. Devoted to Reformed Medicine, General Science, and Literature. Contents for March: The Fabricating of Physicians; The Eclectic Medical, College; Cancer, its Pathology and Cure; Chapter one, Upon Foods; Carcinoma Uteri, a Case in Practice; The Review; Book Table; Styllingia Sylvatica. Published bi-monthly, by the Eclectic Medical College, of New York.

THE OVERLAND MONTHLY. Contents: The THE OVERLAND MONTHLY. Contents: The Policy that Built Up the West; Thorpe, Caveller, in two parts—Part I.; Glimpses at a Central American Republic, in two paris—Part II.; To the Lion of Baint Mark; The Richard Murray Materialization; Communism; Chambers in Charlotte Street; Discipline; Modern Civilization a Teutonic Product; That Valenting, Tobacca and Sugar, Please Nic. Valentine; Tobacco and Sugar; Pioneer Nig Baul; Autobiography of a Philosopher Chap-ter III.; The Friendship of Men and Women; Pan Avenged; Toby Rosenthal—How he Be-camo a Painter, etc.; Current Literature. John H Carmany & Co., publishers, San Fran-

THE SPIRITUAL MAGAZINE for March. Contents: A Popular Delusion; Science Versus Christianity; Spiritualism a Religion and a Science; Letter from a "Rational" Spiritual-Belence: Letter from a "Rational Spiritual-ist,"How to Communicate; National Spiritual Convention; Letter from Michigan; The De-batable Lland; Stories for Oar Children; An Erroneous Impression; The Key Note; Seance in Southern Colorada; Bible Spiritualism; Ab-stract of a Lecture by J. J. Morse; Lights and Shadows; Questions and Answers; Oar Home Seance; luner Life Department; Organiza-

tion; Letter from W. K. Postor Our Spirit Friends Interested; Our Sad Mishap, Mrs.
Miller, A Proposition: Reck Names, "Clock Struck Three." The Spiritual Magazine will be issued monthly, furty eight pages, exclusive of cover, at \$1.50 in advance (postage paid). To all ministers, for \$1.00 Single numbers, 15 cents. Address, S. Watson, 225 Union street, Memphis, Tean. Subscriptions received and copies for sale at the cfll is of this paper.

A HURCH'S MUSICAL VISITOR for March contains numerous criep and taking articles, much information about music and musical people, and three fine piece- o' mos c with a full page destration. John Courch & Co., pub lishers, 66 West Fourth street, Cincinnati, O.

RALPH AND TOMMY or "I Wish I Wasn't Black" Vine Cottage Series. Published by the author. Hopedale, Mass. Third edition.

This little work contains four illustrative wood cuts It will prove especially interesting to those for whom it is intended.

THE CAOSS AND THE STEEPLE. Their Origin and Supplication. By Hudson Tuttle. Toledo,

This is a charming little pamphlet, of 16 pages, price 10 cents, and should be read by everybody: For sale at the office of this

STATE MEDICINE AND A MEDICAL INQUI-SITION. A discussion of legislative measures designed for the erection of an authoritative medical standard in Tennessee, and in the several states, showing their injustice and fulfility, by a Cilleen. Nashville, tenn. Tavel, Fastmart A Howell Printers, (87).

The author takes a bold and decided stand against the enactment of laws phohibiting any one from healing the sick, who has the power to do so. His ideas will be well received by true reformers.

Special Aotices.

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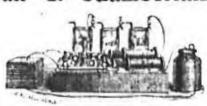
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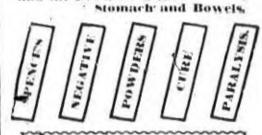
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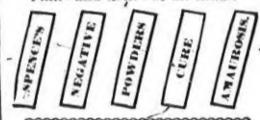
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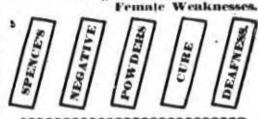
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CHICAGO, BATURDAY, MARCH 30, 1875.

Noah's Ark.

BRO. S. S. JONES:-Will you please enswer the following questions? 1st. Which was the largest, the Ark or the Great Eastern of British fame? 2d. What was the length, breadth and depth

of each vessel? Yours for truth,

J. H. N. Blue Springs, Neb.

It is a well-known fact that there are Beven Wonders in this world that historians have given peculiar prominence—they are the pyramids, the temple, the walls and the hanging gardens of Babylon, the statue of Jupiter Olympus, the temple of Diana, at Ephesus, the Mausoleum at Halicarnassus, the Pharos at Alexandria, a lighthouse erected by Ptolemy Lotor, at the entrance of the harbor of Alexandria, 450 feet high, and seen at a distance of 100 miles, and lastly the Colossus of Rhodes, a brazen image of Apollo, 105 Grecian feet in height. There are, however, more wonderful things and incidents existing than those to which so much prominence has been given by the historian.

Our wonder would be excited, no doubt, in viewing the schlevements of genius in the past, in rearing massive walls and columns, and chiseling out works to immortalize a fictitious god; but still greater would be our astonishment in this brilliant nineteenth century, to see human beings burned as witches; to witness the Catholics murder in cold blood unoffending Protestants; to know that the Protestants disfigured a beautiful monument in Michigan, belonging to Mr. Coveney: that pious and devoted followers of the Mother Church in Canada, refused to allow the bones of a heretic to be interred in a consecrated graveyard. To us these are greater wonders, for they have occurred in the days when telegraphs, railroads, schools, and churches exist on all sides. Scientific men may peer into nature's wonderful mechanism, and define an atom to be the smallest particle that can enter into the combination of a molecule; that a molecule is a group of atoms held together by chemical forces, and is the smallest substance that can exist in a free and uncombined state in nature, and they will even peer into an atom, and discover there a monad, or pure spirit, from which all animal life springs; but they have never been able to tell why a wave of crime sweeps over the country in regular intervals, appalling in its nature and disastrous in its effects. Should they succeed in doing that, the wonder of humanity would be excited greater than ever, and by the side of it the temple of Diana, or the Colossus at Rhodes, would sink into insignificance.

Our correspondent's wonder, however, is excited in a different manner. His mind is not directed towards molecular atoms, or monads, nor does he care for the ancient publish which still stands as a greater monument to man's folly than his wisdom, but he desires to know something about an ancient craft, an old hulk, in its time seaworthy, made under the direct supervision of God himself. It was, however, a burlesque on ship building, a travesty on ingenuity, and resumbled the Great Eastern as nearly as a wash-tub would the pert little schooner belonging to Bennett, of New York city. It was the most bungling piece of work ever constructed, yet it was of sufficient strength and capacity to carry all the animals necessary for future propagation on the face of the earth. It was 450 feet, in length; 75 feet wide; 45 feet in height, and had three stories, the largest " story " being its carrying capacity, which is considered by those who assume to know as an infernal lie. We were not there, however; but as to that we do not know positively, since Mrs. Cohant and Allan Kardec have both declared that reincarnation is a fixed fact. If we were there, however, and were reincarnated in Noah, and after the flood got beastly drunk, and did other disreputable things too numerous to mention, we have no recollection of the fact. We are inclined to think we were not there; some of the reincarnationists may have been, but we are confident that if we were, that the old tub of an Ark would

have made an impression on our sensorium that would have been permanent, even if we had been constantly reincarnated from the days of Noah down to the inauguration of the Telephone, which sends music by telegraph. Not having been there ourselves, we must of course rely on the figures of others, and as figures never lie, only when they convey a false impression, these that we furnish may be considered as correct as any ever given on the subject, even if the Ark had no existence.

A writer, whose name we do not recollect, but whose figuring made a deep impression on our mind, says that the Ark must have contained 43 862 birds; 5 000 clean beasts; 914 reptiles; 1,500,000 insects; 9 200 snalls; 422 monkeys (what antics) All this motley crowd was in the ark 375 days.

Our credulity is not sufficiently elastic to believe that the above collection of animals could have been properly taken care of by the eight persons on board. We might get out of the dilemma by supposing that they were all put into a sound sleep, and never yawned once until the announcement was made that the waters had subsided, and did not finally wake up until the doors and windows were opened for them to go forth again. You ought then to have seen the rollicking rumpus. The white bears took one leap and landed on an iceburg in the Arctic ocean. The reindeers jumped hundreds of miles into Iceland. The lions skipped over to the jungles of Africa, and the bedbugs sought Noah's bed at once. Indeed, there was a general stampede when the windows of heaven were closed, and the water returned to its accustomed place.

Our correspondent desires to know something of the Great Eastern. This magnificent ocean steamer was built for an entirely different purpose than the old-ancient tub of an Ark. She is 680 feet lopg and 82+ feet wide. She is estimated at 28,000 tons burthen. The rudder alone weighs thirty tons. She has been employed in a grand work in behalf of science. Under the leadership of a Yankee to the name of Fields, she carried the Atlantic cable and successfully deposited it at the bottom of the Atlantic ocean. Had the old Ark been employed in behalf of science, after the deluge, and kept constantly in repair, which, of course, would have involved the necessity of keeping it in water, and not landing it on the top of an inaccessible mountain-then humanity would have the facts before them.

The Bible, from which an account of the deluge is taken, only contains about 150 direct contradictions, which if made by a witness would somewhat weaken his testimony. This, however, does not affect the truthfulness of the Bible in the least. Its discrepancies, its allegories and obscenity, are its principal virtues for reliability. If a straight story had been told, it would have savored of complicity -a pre-arranged plan on the part of the various writers.

But how little we know of the past. There is no mirror in which we can goze that will truly present the same. The Bible reflects contradictory assertions, and leaves us in more of a muddle than ever. To what, then, shall we turn for reliable information? Shall we do se Holman Hunt, the artist, did, who represented the Savior in the ludicrous light of sawing wood with his left hand, in the "Shadow of Death," and who defended himself on the ground "that he expected the specator to fancy that the Savior had stepped over the plank to approach his mother, or to see how far the sun had yet to sink, and recognizing that it was already late enough to prepare for the evening's relaxation and studies, that he had assumed the position which gave the most relief physically and mentally before turning to put away his tools?" The same license has been employed in Scripture, and it requires an inordinate stretch of the imagination in order to believe it.

J. M. Peebles at Grow's Opera Hall.

We are glad to know that the First Society of Spiritualists of this City, have secured the services of Bro. J. M. Peebles to lecture during the month of March. Mr. Peebles is the author of several works, that are full of substantial ideas and wise suggestions, and he ranks among the first as an eloquent and instructive lecturer. His experiences in all parts of the world, his keen analytical observation of men and things, have stored his mind with a fund of knowledge possessed by few in this country; Trace his lectures are instructive, fascinating, and well calculated to improve the mental and moral welfare of his auditors.

On Sunday, March 7th, in the morning Mr. Peebles selected for his subject, "The Present Status of Spiritualism-The Eddy Brothers, and the Katie King Expose." Man, said the speaker, is a spiritual being, and death simply severs the physical from the spiritual. The spiritual idea runs through all things. Zoroaster, Pythagoras, Plato, Jesus, Tasso, Bruna, Louis XVI, Joan of Arc, the Wesleys, George Fox, and Ann Lee were all gifted with spiritual manifestations. This new wave was inaugurated about 27 years since, at Hydesville, N. Y. The tappings, like telegraphic sounds, were minnute prophecies of future wonders and marvels. There are now millions of

Spiritualists. They are an unorganized army, but all agree in regard to spirit communion. This is the central thought with them. Several years since) Mrs. Conant, of Boston, prophesied that the time was approaching when spirits would materialize themselves, and walk in-our midst, startling Athelsts, convincing sceptics, and astounding scientists. This

prophecy is now being fulfilled. He spoke of the Eddy Brothers, marvelous accounts of whom have been published in the JOURNAL from time to time. He visited them last October, when Col. Olcott of The Graphic, was there. The first night eight spirits walked out on the rostrum-some were Indians, some

were Americans, and some foreigners. The second evening, Mme. Blavatsky, a Russian lady of considerable distinction, reached the Eddys, and on that occasion oriental spirits appeared in their native costumes, and spoke in their native tongues. In Horatio Eddy's circle, he grasped the hand of a spirit which dissolved in his hand. Various musical instruments were played upon, poetry improvised, and many marvelous tests given the investigator.

Mr. Peebles is confident that these mediums are genuine, and knows he was not psychologized when visiting them. He had the testimony of the majority of his senses in connection with his reasoning powers, together with the corroborating testimony of the spectators. If he knew anything, he knew that he saw spiritualized bein, the same, as appeared on earth in the prophetic apostolic times.

The bodies of the saints that came forth at the crucifixion of Jesus were materialized spirits. When he said to Thomas, "Reach hither thy hand," the finger was thrust into the wound in that materialized spiritual body. These manifestations corroborated those of the scriptures, and those corroborate these. Every argument brought to bear against modern spiritual manifestations is a poisoned javelin hurled at the temple of Christianity Itself. Modern Spiritualism and those so-called miracles of the Bible must stand or fall together.

Mr. Peebles is not merely a believer in the reality of spiritual manifestation. To him it is a positive, tangible knowledge-a knowledge that demonstrates a future existence, that brushes away the mourner's tears, that comforts the sick and tends to mentally and morally educate and purify the world.

He then alluded to the Katle expose. He visited these Philadelphia mediums and saw the purported Katie King. Knowing this spirit calling berself Katie King, and that she said in Prof. Crookes' seance held in London, that she was about to leave the earth, and pass into a higher sphere, he had some doubts as to the reality of this spirit being the genuine Katie King. The circle having formed, the curtain was moved saide, and a hand and arm protruded. Then there was a beckoning for individuals to approach. Several did so, and at length he approached so close that his face was but 12 inches from the face of the purported spirit. He could see the red lips, the eye-isahes, and the color of the eye. He'returned to his seat, and said to his neighbor, "It looks too human to be a spirit. It looks so unlike the spirits that appeared at the Eddy brothers' seances." Still he believed Mrs. Holmes to be a genuine medium, but that there has been imposture and deception he has no doubt. On whom to fix the responsibility of the imposition, however, he can not decide: He does not blame Robert Dale Owen at all. Allowing that there has been deception in this particular, what of it? There was a Judas in Christ's time. There was a Peter that denied his Land and swore he never knew the man. There were rebels in '76; there were some in our recent civil war; but our government stands, and the flag of the union floats. There are counterfeit bank bills, still men have faith

in banks, and faith in humanity. Mr. Peebles said he had heard spirit voices when alone; felt the presence of spirit hands upon his form when there was no mortala present. His strength is largely due to the magnetic influence thrown over him by spirits. Spiritualism is to him a fact and a matter of the most positive knowledge.

The speaker claimed that Spiritualism was never progressing so rapidly as it is at present. This is true of all the enlightened nations of the earth. In Australia there are published Spiritual papers and there are Spiritual societies. They have Spiritual organizations in New Zealand, in India, in Egypt, and in England the work is marching on with rapid strides. London publishes seven periodicals devoted exclusively to Spiritual philosophy, and many of the most distinguished scientists of England and the continent are avowed Spiritualists. Among these are Prof. William Crookes, C. F. Varley, the great naturalist, Alfred R. Willace; the French astronomer, Carmille Flamarion; the German metaphysician, Von Pitche, and Baroness Vay of Austria. The scientists of the old world are manifesting a most notable enterprise in probing the phenomena to the very bottom, and the result is that such investigation is proving the immortality of the human soul, and settling many problems of theology which the clergy have no means of determining the truth or falsity of.

Progress, Mr. Peebles claimed, appertains to this and all future worlds; spirits become angels, and angels become arch-angels, arch-angels areaphs, and then when millions of years have rolled into the abyssmal past' even areaphs have but just entered the vestibule of the temple of infinity. These thoughts exalt and dignify the human soul. Just as certain as a God. so certain Spiritualism will be the religion of the nineteenth century. Old dogmas are erumbling, old creeds are dying, and the watchword of the day is, "Progress, upward, and onward."

In the evening, Mr. Peebles lectured on What I Saw in the South Sea Islands, Australia and China," to a large and appreciative

Twenty-Seventh Anniversary of Modern Spiritualism.

The Spiritualists of Battle Creek, Mich., and vicinity, will celebrate the 27th Anniversary of Modern Spiritualism on Wednesday, March 31st. J. M. Peebles is engaged to deliver the address. The meeting will continue through the day and evening. Other speakers are ex-pected. 'All are invited.

MATERIALIZED HANDS, FACES AND ENTIRE BODY SHOWN IN THE LIGHT:

What is it. Spirits or Humburg" Seances at Wood's Music Hall, Cor. West Washington and Green Streets.

By Horace Wickham, Jr., Inventor of the Famous Chicago Perpetual Motion Machine, which was Destroyed by the Great Chicago Fire of 1871, but now being rebuttt for Exhibition.

SEANCES, JAN. 30th, 31st & PER 1st, 2nd, 4th, 6th and 7th. ADMISSION 50CTs.

The above is a copy of a little hand-bill circulated about Chicago, for the purpose of collecting, in the half dollar admission fees, from those who believe in Spiritualism, or from those who are willing to improve opportunities offered for investigating its claimed

That impostors and counterfeiters always multiply in proportion to the demand for the genuine, is a fact fully demonstrated by experience in the practical affairs of every-day life. And yet there are thousands 'that love to be duped, and will hug the counterfeit and its author to their friendly embrace, while they denounce the exposer of the imposition.

The very language of the foregoing handbill, should put Spiritualists and seekers for truth, upon their guard. It is cautiously worded, evidently with the intent of being able to say when detected, or arrested for obtaining money under false pretenses, I did not claim it to be spirit manifestations, I said 'what is it, spirits or humbug."

We will answer Mr. Wickham's inquiry, by stating these facts. Mr. Wickham called upon us, we had a long talk with him, he detailed the wonderful manifestations that transpired at his seances. We listened to his statement with a hope that it was all true, and told him that we personally vouched for no medium that we did not know from our own observation to be genuine. We told him that if he would come to our seance room with a few of his friends, we would call in a few people and test his powers as a medium, and publish the result, as the facts warranted. To this proposition he assented, and on Sunday evening the proposed test seance was

We do not choose at this time to consume further time and space than that which is necessary, to answer the inquiry in the handbill, "What is it spirits or humbug?" It is humbug.

The probability is that Mr. Wickham will get plenty of affidavita-from a certain class of Spiritualists, certifying to his being a genuine medium, and that faces, hands and the whole materialized persons of spirits appear to the astonished gaze of the beholders, while he is securely tled up in a bag with the knots of the bag strings sealed.

Let them so certify; - we denounce the same as a shallow trick, which was fully exposed in two minutes after Mr. Wickham came out of the cabinet, and then he confessed that it was a trick, claiming however that he could by trickery, do all that is done in the presence of any mediums.

Our readers will do well to preserve this p tice, as Mr. Wickham even after the exposure avowed his intention to pursue the vocation. referring us to the statement in his handbill that he did not claim it as the work of spirits, but inquired "What is t?"

We have answered, it is sheer imposition. While the cord is drawn up apparently tight, closing the top of the bag tied and sealed, he holds sufficient slack cord to enable him to drop the bag down off from him, and when thus liberated he plays spirit—then puts the bag back into place, holding the slack cord inside of the bag, while the incantious observer finding his knots and seals remaining just as they were left, comes to the conclusion that the trickster is an honest medium.

To expose impostors is to sustain genuine mediums, that the Ruligio-Philosof-Hical Journal is in duty bound to do.

Notes from Jonathan Koons.

Jonathan Koons, in whose family very remarkable manifestations took piace while residing in Ohio, writes as follows: "I am moved to arrange the articles in the Journal,

DEATH, OR THE PATHWAY FROM RABTH TO SPIRIT-LIFE.

into scrap-book form, and file it away for future reference. It may be of great importance to those who follow after me."

He says further:

I have just interviewed John Hughes, late of Athens county, Ohlo, now a resident of an adjoining county, who was a frequent or an ad-joining county, who was a frequent guest at my Spirit-Room in Ohlo. I spent some time with him and his family, who called to mem-ory many of the wonderful scenes witnessed at my Spirit Room. Baid Hughes witnessed the allegorical scenes of the night, when the negro and white generals (spirits) performed a battle scene in the presence of a crowded audience, with pistol and powder, as tangible as it performed by persons in the fieth. The if performed by persons in the flesh. The spirit generals who conducted the

SYMBOLICAL SIEGE ?

of war, were distinctly seen by the audience during the flashing light of their poistols; one a white, and the other a negro sheral. Pre-vious to this enigmatical spirit performance, your correspondent was requested to furnish the Spirit Room with toys of men and horses, pistols, powder, gun caps, etc., by which to demonstrate national events. At the close of that night's allegorical contest. President King, a spirit of the Spirit Room Band, placed the PER ORDER COMMITTEE

negro toy general upon the spirit altar (a table), in possession of all the arms, instruments of music, powder gun caps and military toy horses. In conjunction with this scene was placed on the opposite extreme of the table

the white general toy in a retreating posture, showing thereby the vanquished and victorious

When the light was struck at the spirit's request, to behold the scene, and again extinguished, Hon. Judge Fulton interrogated the chieftain of the spirit stage of action, to know if the scene alluded to our national domestic slavery, which was answered indirectly by the chief of the Spirit band, saying, "Some of the witnesses present will live on earth to wit-ness the fulfillment of what is therein prefigured, leaving all present to draw their own conclusions in application to what was then and there set forth. These

ALLEGORICAL MANIFESTATIONS

commenced October 8th, 1852, and concluded in January, 1853, during the time of which the assassination of President Lincoln was prefigured, with a multiplicity of other national convulsions and revolutions, of which your correspondent took note. At the date of these astounding seances, the chieftain of the Angelic Band, with a trumpet voice proclaimed, saying, "The present head of your government is a tool; his successor will be a release of the successor will be a released." fool, and his successor will be a wise man."
At the prefiguration of Lincoln's assassination, the trumpet proclamation was, "The chief of the Nation is slain, and another takes his place." This allegorical tragedy was spiritually conducted by placing a doll representing "the chief of the Nation," upon the table, which was shot, placed on a bed like a corpee, and then acted out the national lamentations for his loss in unearthly accents of deer mourning. This, and various other Spirit Room occurrences, were rehearsed during my late visit to Mr. Hughes', which will give you a slight clue to the phenomena that was witnessed in JONATHAN KOONS

Taylor's Hills, Franklin Co., Ill., Feb. 28th.

B. F. UNDERWOOD delivered an able and eloquent address at the dedication of the Paine Memorial Building at Boston.

MRS. MARY C. MARSTON, an enterprising Spiritualist, has established a circulating library at St. Paul, Minn.

GILES B. STERRINS will speak in New York City on the 14th of March; in Cleveland, Ohio, April 4th and 11th; in Waverly, N. Y., April

MISS NELLIE L. Davis has been located in Louisville, Ky., during the winter, but resumes lecturing in April. She will speak in Waverly N. Y'c, April 4th and 11th. Permanent address 235 Washington Street, Salem, Mass.

J. J. Monag's labors have closed for the present in Greenfield, Mass., and he now goes eastward, his address for March being care H. B. Maynard, 57 Centre street, Bangor, Me.

DR H. P. FAIRVIELD will lecture for the Association of Spiritualists in New York City, Sunday March 14th. Would like to make an engagement to speak for some Spiritual society for three months. Adress P. O. Box 74, Lynn, Mass.

MRS. BLADE, a most excellent medium for independent alate writing, and Mrs. Carey, who has remarkable powers as a healer, have dissolved partnership. Mrs. Carey, we are glad to learn, is being developed for a new phase of manifestations, which will be apt to startle the world somewhat, and will introduce Spiritual. ism in new quarters.

CAPT. H. H. BROWN has been lecturing, and Mrs. T. M. Brown holding seances during the last month, in Afton, Comwell, Melrose, La-Grange, Bloomfield and Centerville, Iowa. They will soon visit Memphis, Mo., and Ottumwa, Marshall, and Tama City, Iowa, and intermediate points. Address during March, Ottumwa, lowa, care of Jacob Millisack.

JOHN COLLES is prepared to answer calls to lecture on Spiritualism, in the vicinity of Springfield Mass., on week-evenings, during March. He would also be glad to hear from-Societies who can ofter him engagements for Sunday lectures during April, May, and June. Address care of Harvey Lyman, Springfield,

W. S. BELL, who has recently delivered two addresses before the "Music Hall Society of Spiritualists" in Boston, with such good results, would like to-make engagements with other societies, committees or individuals desiring lectures in their neighborhoods. ;He may be addressed care of BANNER OF LIGHT

Quarterly Meeting.

The Central New York Association of Spiritualists will hold their quarterly meeting at Skanesteles, on the 20th and 21st of March. Mrs. S. M. Wiley, of Vermont, and others, are

engaged as speakers.

C. H. HUZRARD, Sec.

Shall We Organize?

There are many good people in every com-munity who would like to investigate our philosophy who are not sufficiently confirmed in their opinions in regard to its principles to justify them in joining a Spiritual society; while others who are convinced of its traths, while others who are convinced of its traths, have not the moral courage to face the odium that is cast upon Spiritualists generally by ignorant and bigoted church members; therefore, in order to open the way and give these individuals an opportunity to investigate, we have drawn up a comprehensive platform, to which we think all honest investigators and good Spiritualists could attach their signatures without doing themselves any injustice whatever. If Spiritualists would organize themselves into societies in every place where half a dozen or societies in every place where half a dozen or more of its followers reside, it would not only be highly beneficial to their own progress and development, but sooner or later result in great good to humanity: I am size fully con-vinced that Spiritualists will have to organize and unite their forces in one solid phalanx, before they will become anything like "a power in the land." Our opponents are not only well organized, but thoroughly drilled. We have a grand army at our command, and why not marshal its forces and meet the enemy on their own chosen ground? It is useless to expect much from individual efforts alone so long as they have to contend single handed with such formidable bodies. Hence the sooner we organgs for work the better. In ignoring creeds, we must not discard principles.

DANIEL WHITE, M. D.

Girard, I l.

Philadelphia Bepartment

HENRY T CHILD M. D.

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

The Spirit World.

A DEPARTMENT FOR COMMUNICATIONS FROM THE INNER-LIFE.

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

Spirita have expressed a desire that I should not only send forth the communications which they are able from time to stime to give through my organism. In the less than the communications which they are able to the communications which they are able from the communications which they are able to the communications.

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. F. C.]

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

Mrs. Mattie Hulett Parry, who has been giving a very interesting and practical course of lectures in this city, was present, and the following communication was addressed to

THOMAS PAINE.

We are beginning to look forward, friends, to your Thursday morning circles with pleasure, for we love to meet in the circle where there is freedom and an opportunity for each one to speak their thoughts and give their ideas to the world's people. We see the wars and contentions that are among you. We know that the theological questions will not only be thoroughly sifted by the American people, but by the people of all lands, who will know that it means great good to all the people. We greet you with kindness and love, friend, and look upon you as one of the workers in the true field of reform. You have had your trials and troubles in this life. You are sgain walk, ing out on the platform of truth. The angels have selected you as an instrument to do a noble work in a particular field of medium-ship. They will impress you to speak to the erring and suffering ones words that shall carry weight to the hearts of the people. We say unto you, well done, faithful worker, the day is not far distant when the people shall know and understand what is thy mission. Go on, sister, search out the miseries of this life, and proclaim to the world their causes, and though there may be but few within the hearing of thy voice, that few shall carry the seeds out and scatter them, and thus the people shall come to know and understand the principles that are essential to the reform of the world. Go on, not with flowery communications from the Spirit-land; not with that influence that is to carry the people away in imagination, but lay out before them in strong, plain words of truth, that shall show them what they are, and how they may advance in the line of true progress.

We greet thee, sister, with feelings of love, and we know that when thou art done with this outer form, the old pioneers and martyrs of days that have gone by shall meet thee in the better world. Go on, and may thy spirit grow in wisdom and knowledge, and may it by the education which thou hast received in oing down into the haunts of crime and suffering, make thee a grander instrument in the years to come. May thy spirit be baptized with that love that is divine. May thy mission in this world give forth to earth's chil-dren grander proof of God's power. May be raised up that class of men and women that shall send thee out as a mission-ary of truth to the sad and suffering ones of earth. May there be given to thee power to lift up the weary and sad and sorrowing ones. We know there is a path marked out for thee, and thy spirit shall receive its reward day by I, as one who knows these influences, shall in the future, more than in the past, be with thee. I shall stand in the midst of the religion is, and the people shall understand that the idols and mock ceremonies of to-day are to be caushed, and in their stead there will spring up on the earth-plane peace and love towards all mankind. I say unto you, sister, the hour is advancing when there will be the greatest struggle between truth and error that the world has ever known. A war such as the people little dream of has already begun; it is coming with a power that shall shake nations and empires. We do not want it to come with the sword, but with mighty words of truth and power. Let the battle go on with tongue and pen through all the land, until all the people shall awaken to the facts and truths that are to save them. I knew that there was need of great reform in the religious world when I lived on earth, and though there has been a great advance since that time, there is need of further reform. Many persons are yet held through fear of the Devil, and in that fear they go on, not understanding that they should educate their minds to comprehend the wants of humanity. I have stood side by side with you upon the platform, and influenced you to speak to the people. It will not be long before those who have been considered as infidels will be recognized as true men who work for humanity. The name of Thomas Paine shall live in the hearts of the American people, and the institutions, schools, and the coming church will recognize him as one of its founders.

BLIZA HAZLETT TO COL. HAZLETT, OF HUNT-

INGDON, PA.

Knowing that the subject of Spiritualism has awakened in my husband's soul an interest in your philosophy, I would like to answer a few questions, and will say through this medium, as I have said through another, that I still live and remember him and the dear once that surand remember him and the dear once that sur-yould him in his home circle. All the beauti-ful ideas I have given him concerning the land in which I dwell, are but a faint picture of that perfect home where he will meet me and our little son, where there is no doubt, no gloom, no evil, but one round of perfect bliss and joy. I know there are times when he desires that greater proof may come to those who are dear to him on earth. You know it would be much pleasanter if families were united in this pleasanter if families were united in this beautiful faith. If they could understand that the dear spirit companions that return to this world come with feelings of love, showing that we are all to be united in God's better land with feelings of perfect love and kindness, they would be much more happy. Bay to my companion that as I watch over him, learning these truths, as I see him holding arguments with others, I know that he is a medium himself, and I know that as he meaks to the peoself, and I know that as he speaks to the peo-ple he will be understood, and they will not say to him, "You are going crazy," but will be attracted by the truth, and will listen to him, and many will be satisfied. I know that Spiritualism is not understood in the place where he lives, but it will be understood byand by, and many shall read the thoughts that come to them, and from time to time will be enabled to receive something that will remind

them of the olden times. It has made my spirit happy that in the last year he has taken so much interest in the cause of truth. I know that his influence will be for good on those around him. He will speak to those under him in kind and loving words, that they may move onward in the true path of life. I want him to have those feelings of love toward all his fellow beings, and by and by his thoughts will be understood, and as he has passed through the trials and wars of life, now, in the autumn years, he will be looking forward to that which the world calls the king of terrors, death, not with feelings of fear, but with feelings of joy, for Spiritualism will teach him there is nothing to fear; it will show him that all is right, and that in the Spirit-world I, with his mother and others, are waiting to open the golden gate for him. I know that he is looking over your paper, and wonders if I will come. I have come with feelings of the same true love, and I hope that he and his companion, and the children, and all the dear ones, will know that there is an angel guard in spirit that loves to watch over them in their home; that when the twilight deepens around that home, our spirits assemble there and breathe a prayer of love for the dear ones.

There are two spirits here who were thrown out of their bodies at Atlantic City by drowning, last summer, Mrs. Sharpless, and a young lady whose name is like that of this medium.

HRS. SHARPLESS

She says when a sudden death comes to any family, it casts over them a feeling of gloom. When the news reached some of my family at home that we had passed suddenly from them, companion and loved ones sunk beneath the dark waters, all felt a profound sadness. The question has often been asked by my friends, Poor souls, did they struggle? What were their last thoughts? When the boat was capsized, and we were struggling in the angry waves, my thoughts went up to my God, and I said, "Lord, Lord, have mercy and receive my soul." In a few moment, I became unonscious, and then my thoughts went home. Soon my whole vision became clear. I become what you call clairvoyant, and all the soones of my life came up before me, and in little while a cold unconsciousness risp over me, and I thought about in the marry waves. I was borne higher and higher, till it seemed my spirit entered a beautiful land of eternal light. I knew that my dear ones were struggling also, and I felt that they were with me. Soon I was lifted higher, and all that sad scene of the roaring waters and the cries for help passed from my care. from my ears, and I found myself among the friends of my earlier years, who seemed to gather around me, and then I saw the people on the beach; I could see how excited they were. It seemed to me I stood right in the midst of them, and I longed to say to them, Do not weep for us." I had heard something of your Spiritualism, but I will not say how much I believed in it. I am very happy to be able to return and say a few words.

Remarkable Spiritual Manifestations in Milwaukee.

A correspondent says a new medium has been developed in Milwaukee of remarkable powers. This medium is able to bring to you friends who have "passed over," giving names, dates, peculiarities, and incidents of life, with great clearness and precision. It is stated that although this person has been but a few months "developing," he is now surrounded by a strong band of controlling spirits of a superior order.

On Wednesday evening, Feb. 3, which will be remembered as one of the coldest days of this unusually severe winter, this person, 'divested himself of his cap, vest, coat, shoes and stockings, as is his usual custom when remaining at home, and then went to the door, perhaps for the purpose of testing the keenness of the atmosphere, when he was "controlled," and his spirit took its flight, and he appeared in the midst of his friends three blocks and a half distant, in the same garb as when he left the room of his own house, but in an unconscious state. He came in and left the house unknown to those who were present. His friends conversed with him, and observing his partial dress, felt of his forehead, hands, arms and feet, to make sure that it was a reality. Prespiration was perceptible on his forehead, and his feet were warm-so they became convinced. When he disappeared, as suddenly as he came, his friends became frightened lest he should freeze in such cold weather, and immediately started for his resfdence. Upon their arrival there, within three or four minutes after his sudden departure, they found him sitting in his room unconscious that he had left home at all. "This," said my informant in concluding the mention of the remarkable incident, "is a case of suspended animation in the real body, and the materializing of the same by the spirits who have control over him." In other words, they possess the power of yanking this individual to pieces. transporting the atoms a distance, and putting them together again, all in a twinkling! I am assured that the above is an actual occurrence, though it may smack strongly of fiction.

My informant also mentioned some remarkable physical manipulations which are produced through this medium, such, for instance, as, when sitting at a table, eating, the table frequently raised from the floor, the lamp being lifted clear of it, and the dishes, knives and forks, tea pot and cups of tea not being disturbed or disarranged in the least. On one occasion, while the medium was under control, a friend present asked a heavy press hoard to raise itself, which it did, going higher and higher, by request, until it touched the ceiling. This was done while the medium was in a conscious state, and conversing with those present upon various subjects. We are assured that the incidents just mentioned will be vouched for by persons of unquestioned integrity and undoubted veracity.

EVERYBODY can now afford to own a copy of The Bhagarad Gita, an edition of which we are now selling at the low price of \$1.75, postage paid. This edition is fully equal in elegance to the beautiful \$3.00 edition, which has been so universally praised by the press.

BANNER OF LIGHT for sale at the office of

this paper.

\$1 65 cents renews trial subscrip- Mass., No. 102 Westminster St., Box 2519, v17a25118. tions one year.

Kidney Disease Cured by Spirit Prescription-Mediumship Developed by use of Magnetized Papers.

Mrs. Mary G. Miller of Howard, Minn., writing to Mrs. A. H. Robinson for a prescription for a sore mouth and bad cough, on the 23d of February, 1875, says, allow me to thank you again for having cured me of a severe kidney complaint

Mrs. Kate D Frishy writing from Wayneville, Ill., on 20th of February, says she has by the use of the magnetized papers sent her by Mrs. A. H. Robinson, not only been cured. but is being rapidly developed as a medium. She concludes by saying. Mrs. Robinson may you be blessed, as you richly deserve to be for the great and good work you are doing.

\$1 65 cents renews trial subscriptions.one year.

Business Motices.

WE would no more be without Dobbins' Electric Soap, (Cragin & Co., Philadelphia), in our family than without a stove. It is pure, and does its own work without the main strength of the washwoman. Try it.

NEVER neglect a cough or cold, as it is the most dangerous ailment you are subject to, but get a bottle of West's Pulmonary Balsam and be cured. This balsam has few equals as a pulmonic remedy. It has stood the test for fifteen years, and to-day stands at the head of baisams for the cure of colds, hoarseness, whooping cough, or any throat or lung disease. Trial bottles 25 and 50 cents. Large bottles \$1.00. Sold by all druggists.

Wanted an Honest and Powerful Test Medium.

We want a good test medium, one that can give tests that can not be disputed, for such a medium we are willing to pay well. There will be no trouble in having the prepar conditions, as there are any number of firm Spiritualists here and we want a good medium for our good as well as to show the investigators, who are numbered here by a hundred. Mediums who can fill the bill please address,

W. B. MICHARS Virginia, Cass, Co., 111.

The Advance, on the Bhagavad-Gita -A Strictly Orthodox Opinion.

The Chicago RELIGIO-PHILOSOPHICAL PUB-LISHING HOUSE have issued a handsome edition of J. Cockburn Thomson's translation of the "Bhagavad-Gita, or, a Discourse on Di-vine matters between Krishna and Arjuna." Aside from the poem itself, the book contains a long Introductory Resay on Sanakrit Philosophy. An instructive and deeply interesting volume. If the religious conceptions and religious poems of those ancient Aryans bear some resemblance to the Hebrew Scriptures, the contrasts between them are yet more remarkable. It is only the densest prejudice which does not turn from the perusal of these ancient religious classics to the Scriptures of the Old and New Testaments with a quickened sense of their incomparable superiority. - The Advance, March 4th.

Complaints of Short Credits.

We have received letters from some subscribers who have renewed, complaining that we have not given them full credit. Our explanation is this: These cases only occur where the subscriber has neglected to inclose the postage in addition to the subscription. In all such cases we deduct it from the amount sent, and credit the remainder.

TRIAL SUBSCRIBERS who renew for one year must not fail to state, when they remit, that they are trial subscribers.

Big. Invention.

Lloyd, the famous map man, who made all the maps for General Grant and the Union army, certificates of which he published, has just invented a way of getting a relief plate from steel so as to print Lloyd's Map of American Continent—showing from ocean to ocean
—on one entire sheet of bank note paper, 40x
50 inches large, on a lightning press, and colored, sized and varnished for the wall so as to
stand washing, and mailing anywhere in the
world for 30 cents, or unwarnished for 25 world for 30 cents, or unvarnished for 25 cents. This map shows the whole United States and Territories in a group, from surveys to 1875, with a million places on it, such as towns, cities, villages, mountains, lakes, rivers, streams, gold minec, railway stations, &c. This map should be in every house. Send 30 cents to the Lloyd Map Company, Philadelphia, and you will get a copy by return mail turn mail.

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

This celebrated Medium is the instrument 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 Controlling 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 person. No disease seems too insidious to remove, nor patient too far gone to be re-

Mrs. Morrison, becoming entranced, the lock of hair is submitted to her control. The diagnosis is given through her lips by the Band, and taken down by her Secretary. The original manuscript is sent to the Correspond-

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

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

SPECIFIC FOR EPILEPSY AND NEURALGIA. Address Mrs. C. M. Mourison, Boston,

DEATH OF MRS DR BARNES - It is with no little surprise that we received the, tidings of the sudden death of Mrs. Dr. Barnes, of the Independent Press, of this city, on Saturday last, after a short illness. Mrs Barnes was the editress in chief of that paper, known in its columns by the nom de plume of "Hattie Carpenter." Mrs. Barnes was a lady of fine abil ity, whose writings have obtained considerable celebrity throughout the country - Times, Grand Rapids Mich

Passed to Spirit Life.

Notices for this Department will be harged at the rate of twenty wents per sine for every sine exceeding twenty Space published gratuities;

Passed to Spirit iffe, a pe of the truest Spiritualists that ever lived - SAMUE, B. STACLDING, the writer of vie history of Crown Point, dated back seventy three years. Mr. SPAULDING left for his home beyond the vell Peb

Taking his son by the hand, he pulled him down to hear his feeble voice as he was about to depart. He said, "My son, I must soon leave you for the other "sgrid will you please say in the Journal and Bannen that I once lived, to do my fellow man good. I am prood that I was the first one Ulatrodure Spiritualism in Crown Point, N. Y. and I will come and see you as often as I am permitted."

He had so enemies except the church. He loved his fellow man.

Passed to Spirit 'ife, from Sauk Rapids, Minn Feb

17th, 1815. A wor B. Monnison, aged, 63 years. The subject of the above oblivary was born in San-bornton, N. H., Aug. M., 1411 and lived in New Hamp-white and Massachusetts until 1854, when he removed to liftnois.

In 1856 he came to Winons county, in this State, and finally in 1868 to Sank Rapids, where he has since re

sided.

Although "unknown to fame. Bro: Monaison was known within the large circle of his acquaintances as a kind and indulgent husband and father a true friend, a pleasant companion, a good citizen, and an honest man. During his earlier years, he adhered to the "Orthodox" faith of his parents, but late in life, embraced the religious faith of his parents, but late in life, embraced the religious faith of his parents. on of the Spiritualists. In this bellef he continued unti

his death

Friend Monaroon was a subscriber to, and a careful
and intelligent reader of the Journan. During his last
and short sickness. being conscious that he was about to
depart for the Spir: land, to meet a beloved son who had
gone there bet we skim, he desired his "Friend to write
a little piece" for publication to his favorite paper, the
Journan. If, as he believed, (and who can disbelieve
it), he can revisit this world, and mirgle in the scenes he
was wont to mingle, and visit the places he used to visit
white here in the desh, then the writer hereof, takes
pleasure in believing, that his friend though absent in
the desh, yet present in the spirit, will be grateful for
this feeshle tributedo his memor?

He leaves a wife, an only daughter, and many friends
to mourn his departure

It is in saddless that I ben this that on the first of Octing son, a promising boy of exteen years, passed on to
that 'lived that is fairer than day,' and on the morning
of the 50th of November, my hushand went to join our
boy, in the Bommer land, hoping that Bpiritualism
might become a fact to everybody. If it was not for the
light and truth that I get from my belief in its facts, t
could not enstain myself in this great trial. The Jourval is a great source of consolution to me, and I cannot
set along without it. A. get along without it.

Lake Mills, Wis.

Passed to Spirit life, from Northfield, 1 L. Peb. 18th. Hon. ALVEN-BRALET, aged to years

Judge Branky was one of the most wealthy men of bis town, but, unlike many men of wealth, he was unliversally esteemed and honored. Years ago, he was County Judge, and at the time of his departure to the Higher-life, he was President of the National Bank, and also of the Vermont Manufacturing Company, both at North

field.

He had been for years, a firm believer in the doctrine of spirit-communion, and was always very liberal in bis contributions in aid of the cause he loved, as well as all other worthy objects.

A wife and lovely daughter had preceded him on that pourney from which we have been so long and so falsely taught, there is no return. A record wife made as comfortable as received wife made as comfortable, as prescribe the closure days of his cast his life.

fortable as possible the closing days of his earthly life.

Passed to Spirit-life, from Sterling, Feb 19th, 1875. Mr. ARTERUS CHURCH, agod 63 years.

Honored and respected by all who knew him, he reached a good old age, happy in his belief in our beautiful Spiritual Pai coophy. He saw and realised the presence of the immortals, who enstained and comforted him to the long weary, weeks of his rickness. He made all the arrangements for his fineral and particularly wished it to be connected by the Spiritualists in a quiet and unostentations manner.

Last Sunday morning, at half past 1 o'clock one of your old subscribers, Dr. Announ Williams, passed away strong in the faith of the Spiritual Philosophy. His beaith had been failing for several years, and for the last two years he had looked for this change weekly.

Passed to Spirit life, from Somerville, Butler Co., O., Feb. 25th, 1815, CHARLES H. BOURNE, aged 26 years, 1

menth and 8 days. He was a thorough believer of the facts and philoso-

He was a thorough believer of the facts and philosophy of Spirituslism. Possessing to some extent the gift of seeing spirits, his departure from this life was more than ordinarily blessed by angel ministration.

Bro Bou and had the esteem and love of every one in his community. He has been active in his dissemination of Spiritualism both by personal defense and by circulating its literature. His life and death have insured future rich harvests of spiritual growth among his neighbors. The church building was refused for holding his funeral services in,—the only objection being that Spiritualists were to conduct the services. This biguted action of the church has created an opposition that will lead the people gradually o accept more liberal teachings.

ings
The services were conducted at the house and grave, by Dr. J. L. Braffert, of New Paris, O., and the writer.
Nearly all the residents of the town and surrounding country paid ribute to, and their eathers for, the deceased by attending the funeral.

G. W. KATES.

Died, at Depere, Wis., Sunday morning, Feb. 18th. 1875, Dr. A. B. WILLIAMS, aged 68 years.

Cincinnati, O.

Dr. Williams had been engaged in the gractice of medicine many years in this place. He was a man of vigorous mind and indomitable energy, having gained a knowledge of his profession while working over the blacksmith forgs.

His fueeral was largely attended by people from this and the neighboring towns.

Mrs. Anna Cannot. Pitzucen Suits, widow of the late Gerritt Smith, died at Peterboro, Saturday, March 6th, 1875, aged 71 years.

Sister Surru was a firm believer in Spiritualism, and an ornament to the cause. But a few short months elapsed after her husband's decease, before she followed him to the evergreen shore of the higher Bie.

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little encyclopedia of information on the subject, including the Philosophy of Cure, and a brief but comprehensive summing, up of Clairvoyance. Psychology,
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Mesmerism, Magneto-Gymnastics, Psychophysics, Psychomany, which last includes the various phases of
Magnetic Healing with directions for wisiding the finer
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FALL AND REDEMPTION OF MAN:

Viewed in the Light of Astro-Theology.

RY W SCOTT. If we would gain admittance into the inner sanctuary of the tabernacle of Judaism and Christianity, we must apply the key used by savane for unlocking the mysteries of Pagan

Mythology.

A crude philosophy taught that all material substances were derived from ether. And it is to that philosophy that Jupiter (Father god) is indebted for his divinity. According to Hesiod, Jupiter represents the ether, which permeates all space—hence his omnipresence. Jupiter or Jove was styled the father of gods and men, and was worshiped by the ancients

in the image of man. The Hebrew god, Jebovah —whose name is derived from the Chaldean The (god) and the Hebrew A5 (father)-is but one among the many Jupiters of the Pagan world.

The word rendered Gal, in the first chapter of Genesis, is written Elohim in the Hebrew. which denotes a plural number. If the singular number was intended to be represented, it should have been written Elohi, which word is closely related to the Greek Ilelian, charioteer

The word Lord is written Adonai, in the Hebrew, and would seem to be identical with Adonis, oy Tammus, the Sun god of Asyrians and Pturalcians.

By referring to Genesis, the Jesreful reader will observe that there were two or more gods engaged in the work of creation. When the story of Eden was written, the Hebrews had not yet emerged from the wilderness of Poly theism. In the field occupied by this trio of Hebrew gods, may be seen the footprints of Brahma, Vishon and Siva, together with the and marks of Z proaster, the Persian seer and

The characters, whose deeds are recorded in the sacred writings of the Hebrews and Christians, are the beroes of Pagan Mythology; and whoever, in good faith, attempts to draw a line of distinction between them, is simply the victim of prejudice and a false education. It is not my object to undertake to prove that such characters have never had an existence, but, rather, to show that they all belong to the same category, and are entitled to a like, ven-

The Arabians, Assyrians and Plurgicians received their religion and learning from the Egyptians. The Jews received their knowledgd from all these and other sources. First, they claimed that Abraham was a Chaldean. Next, according to their records, they dwelt in Expet four bundred and thirty years. Afterwards, in their exodus, they passed through Arabis. In Palestine they had for their neigh-bors the Assyrians, Ptonicians, Arabians and Egyptians. Finally, they were held in captivity seventy years at Babylon, whence they de rived their Zoroastrian ideas, as given in the

Ezra-Mosaic writings.

Moses is an Arabian character. Having committed a homicide, he fled from Egypt to Arabia, where he married the daughter of an Arabian priest, and lived with his father-in-law forty years. His acts are identical with the feats attributed to the Arabian Bacchus. Bacchus was drawn out of the Nile, where he was found floating in an ark. He was a magician, priest and soldier, and carried a magic rod, which he changed into a serpent. He changed water into wine, a feat as difficult to perform as changing rivers into blood. He struck with his rod the rivers Orantes and Hydorpes; the waters receded and he passed over on dry land. On his way to Arabia, he crossed the Red Ses with an army of men. It is agreed by mythologists that that mystic person-

Rev. Taylor Lewis, Ll. D., Professor of Languages in the University of New York, asserts that the book of Job is a piece of Arabian lit-erature, and assigns to it a date earlier than that of any of the Mosaic writings. It should be observed that Lewis is strictly orthoder, to

a degree verging on fanaticism The following extract is from Dwight's Mythology:

"Originally the gods, were but two in numher, Heaven and the Sun, the only gods of the Ethlopians, from whom Egypt is said to have derived both its religion and learning. The Egyptians made them first six, then eight, and long afterwards twelve. ... Of the twelve great gods, the greatest, according to the Egyptians, was Pan (the Universe), to whom the highest honors were paid. Next to him stood Latons (Night). Vulcan (Artificer) was next in dignity, then Osiris (the Sun). Isls (the Moon) and Orus (Light) their son. That is, the Universe, comprising Nature and all her powers, was overwhelmed in darkness until the igne ous, vivifying spiris broke loose and dispelled the shade that had for eternal ages been brood-ing over it; then the Sun and Moon shone forth, parents of light, presiding over the generation of animals, the vegetation of plants and the order of the whole,"

Here we have the ground-work of the Mosaic creation. We will now take a view of the aspect, as presented in the orthodox pano-

See! the man of clay, dressed in the garb of innocence, surrounded with all the luxuries that earth can produce, all the blessings that heaven can bestow. How lovely the woman by his side. There goes the serpent, poor, in-

nocent thing.
Look again. But oh! how fallen! All their blessings are changed to curses. The serpent is doomed to go on his belly; the woman, to bring forth children in sorrow; the man, to earn his bread by the sweat of his brow; the earth, to bring forth thorns and thistles. But worst of all, they are to die—yes, die in their sins. O no, there is still hope. A Redeemer is promised—one who will restore them to their original state - who will make a complete stonement for all the sins of the world. Redeemer comes. See whether he fulfills his

Does the serpent cease to go on his belly? Does the women cease to bring forth children in sorrow?

Does the man cease to toil for his bread? Does the earth cease to produce thorns and

Does man cease to sin? or has Death ceased to stride the pale horse? Let these speak for themselves. If they answer not in the affirmative, may we not be permitted to question the truth of the things seen in this panorama?

But then it must be observed that, viewed through our orthodox goggles, the scene pre-sents an entirely different aspect. There is a maxim which says, "We must believe, that we may understand." To go contrary to this, would be to abrogate all orthodox logic—to il-

If we would convict a man of a crime, we must first believe him to be guilty. To hear the evidence in the case first, would, of itself, imply a doubt as to his guilt, and a verdict might be rendered contrary to our anticipa-

But look again. Behold a tree—the upas of theology, the asylum of a venomous reptile— standing alone, in the midst of a garden. It is

said to be the progenitor of the golden pippin, but, on a close examination, it more nearly resembles a tig tree.

That tree has a secret history, preserved by our heathen neighbors, which shows to what vile uses even a tree may be appropriated. The "Tree of Knowledge" was known to the ancients for ages before it became a stumbling block in the hands of an interested priest-That sacred tree was a species of fig tree, the fruit of which contained narcotic properties. From this fruit a juice was expressed, called Soma which, when drank, pro-duced the somnambuild sleep. Those who partock of this intoxicating draught, became as gods, seeing and conversing with disem-bodied spirits. This species of necromancy, supposed to have originated with the Brahmins, was practiced by all the Eastern nations, and the fig tree was esteemed by them as an em blem of eternal life. "Man," by partshing of the fruit of this tree, had his spiritual vision opened, whereby he was enabled to sadge of good and evil. It was of the leaves of the same tree that Eve's flot petticoat was made. In the scriptures, we find frequent reference to this tree. It is sometimes rendered palm tree (the date paim) Again, it is styled the pome granate tree. It was the tree that Nathaniel sat under. It was the tree that Christ is made to curse. It was the Egyptian sycamore fig that Zuccheus climbed. And, moreover, there is a tradition that it is the very tree out of which the cross was constructed; the tree which has withstood all the blessings and all the curses of Christendom. But why so much ado about a scrubby tree? This question, though easy of solution, will never be answered by theologians.

The priests of Jewry, knowing that the gift of prophecy was free to all, without distinction of caste, and that it was a thing "to be desired," formed an ecclesisateial "ring," for the purpose of perpetuating the priesthood and monopolizing the seership. These Tam-manyites had in their possession a copy of the book of Job, and such other books as they could manage to pilfer from their heathen neighbors, from which they drew all their ideas. Like the clergy of our day, they raised the mad-dog cry of "devil," and denounced all the seers, outside of their "ring," as sor-cerers, witches and wizards, and, by virtue of an arbitrary law, had them put to death, which law was continued in force until recently, even in our so called land of freedom. The tree which bore the forbidden fruit was introduced in the story of Eden to serve the interests of

the priesthood. The book of Genesis was written some twenty-five hundred years ago, at a period when the sun passed the vernal equinox in the sign of the lamb. The stories therein con-tained are founded on traditions of remote antiquity, and were compiled and arranged by Ezra and his swift scribes.

The story of man's fall is an old story whitewashed. The idea once entertained of the fail of man, would, of itself, suggest a remedy—a fat job for the priesthood, and in this they were not at a loss, as Pagan mythology readily furnished all the necessary materials.

These introductory remarks will serve to prepare us for taking an astrological view of the panorama. Without first removing our goggles, it would be difficult for us to recognize our "first parents," wen their theatrical habiliments. Such, however, is the appearance they presented previous to making the discovery that they were naked-before badger skin coats were invented.

DRAMATIS PERSON .

Elohi, Helios, charioteer of the Bun; Animals, Constellations: . Idam, Sun, or Sun's rays; E're, Moon, or goddess of Spring; Eden, Northern hemisphere of Z. disc; Norpent, Constellation of Drace; Full, Fall of Sun to the Winter Solstice; Promise, Return of the new born Sun; Virgin, Virgo, goddess of Spring; Sactor, Sun in his return from Winter Solstice.

In the story of Eden, Eve is styled the mother of abliving. In mythology, the same honor is bestowed on Cybele. Cybele is said to be a modification of the ancient goddess Terra, who in reality might be termed the mother of all earthly characters. In her Phrygian character, Cybele is identified with the moon goddess of the East. She is the goddess of Spring and the mother of the gods. As the constellation of Virgo, she is represented sitting in a chariot drawn by lions. The Ese of Genesis is the Cybele of mythology. In her Hebrew character, she may be regarded either as the Moon, or as the goddess of Spring.

About six thousand years ago, the sun entered the constellation of the virgin in the Summer solstice, which may have given rise to the story of Eden. If so, then, indeed, did Adam and Eve enjoy together the luxuries of Eden in the midst of the garden. And it is from that period that the Jewish chronology is reckoned.

THE ZODIAC.

For the benefit of novices, it will be neces sary to call into requisition the Zodiac, which is a belt divided into twelve parts of thirty degrees each, and sixteen degrees in width, extending from West to East around the heavens, through which the planets pass in their jour ney around the sun. It is also the apparent path of the sun, through which the ancients supposed that luminary to pass in his journey around the earth. It is the stage on which most of the mythological tragedies were en-acted. It was here the destruction of Troy was consummated. It was through the Zo diac that the expedition to Colchis was made in search of the ram with the golden fleece. It is the place where Hercules performed his wondrous feats—the place where the saviors of the world were born, crucified and resur rected.

THE PALL.

We will now take a retrospective glance at tne garden of Eden, which in our day extends from Aries to Libra. We see Father Adam and Mother Eve enter at the gates of the West .(Aries). We accompany them to the constellation of Cancer in the midst of the garden. We there behold the golden fruit of the Hesperides, guarded by the Dragon—and the tree which bore the fruit, with the Dragon coiled around it. They partake of the luxu-ries of Aglen, on the borders of the realms of Draco. They take their departure for Aides In their downward course they pass through the constellation of the virgin. It is here they are consoled with the promise that the se the woman shall bruise the serpent's head. They pass the gates or Libra, at the East of Eden, where, according to mythology, stands Astrona, the dispenser of justice, with a pair of scales in one hand, and in the other a flaming sword. At the autumnal equinox the sun passes out of Eden and enters the south-ern hemisphere of the Z xlisc. At this junc-ture he was supposed to meet with some mis-fortune, which bereft him of strength and man-hood. He was sometimes represented as a man shorn of his locks.

(TO BE CONTINUED.)

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BAHBITT'S HRALTH GUIDS now ready and

Psycho Magnetism.

BY DR. J. II, HALL.

Wtal magnetism as a curative agent is being acknowledged by the best educated medical practitioners of this age. Some of them, even now, do not hesitate to prescribe its application in some cases apparently beyond the reach of medicine. Our earth seems to have itself entered a magnetic belt or atmosphere unknown to it a few years ago; and earth's children must feel it. Therefore it is that every community now has its magnetic pay sicians, its healers, and each one of them has mysterious health giving sgent. Psycho-mag-netism is quiet in its work, but many opera-tors pound, punch, pinch and twist their pa-tients as if they could impart vital force in no

I do not propose to find fault with them for this, but I simply wish to make some sugges-tions for their consideration. If an electrician wishes to apply to cotential agent under his control, to the human system, he tells you that by placing one pole of his battery at your head and the other at your feet, the electric fluid will permeate the entire system. There is no need of pounding or punching to give it its appropriate and legitimate effect; nor would it make any difference if the operator and subject were a thousand miles spart, provided the necessary, connections were made

If we reason from analogy, and assuming that a healthy physical organism is a natural battery, the intelligent operator can by simply touching the head of his patient, send a heal thy life giving magnetic current through the diseased organism, effecting his object quietly without the violent muscular exertion which many operators seem to think it absolutely essential to success. I have made this import aut aut ject a matter of careful atudy for near ly a quarter of a century. I have found by repeated experiment that every organ of the body has its corresponding pole in the head, and that by quietly touching with my fingers. various parts of the head, I could produce a specific magnetic effect on any or all of the vi tal organs; still more, that this effect was and is largely dependent upon my own will Con-tinuing my experiments. I discovered that I could produce similar effects without actual physical contact with the person of the patient, and that I could exercise this health giving power across the room, and without speaking Here was the proof that actual contact was no at all times necessary, especially after I had treated the patient a few times. Now comes up the question." Is there a limit beyond which this magnetic effect can not reach?" If I can reach a person magnetically across a room, why not miles away, when once the mysterious connection is established? Actual experiment has demonstrated the fact, that there is no limit beyond which this psycho magnetic influence, so silent and yet so potent, can not reach. It knows no distance, and health and strength flow as surely over the unseen meg-netic wires that connect human beings, as the message that is sent over the ordinary telegraphic wires. Sitting quietly in my office, I can, and have, made persons hundreds of miles distant, feel as distinct, and well-defined magnetic current, when they comply with my direction, as if they were personally with me and I had placed my hand upon them.

A Quaker lady in Missouri wrote me a few days ago, as follows: "Always when I sit as thee directed, I feel a strong, wavy, tingling sensation." What better description of magnetic effect could be given? I have never seen this lady. Producing thus the sensations peculiar to an application of inagnetism, what is to hinder the intelligent operator from trans-mitting in like manner the vital forces that restore health to a diseased organism? Nothing, absolutely nothing, for in this mysterious domain there is no such thing as distance or

As I remarked, I have made this subject a matter of earnest study for many years. don't know much about it now, but I have learned from experience that certain results can be produced that have hitherto been considered among the impossibilities. I have learned enough from observation and repeated experiment to know that here is an immense field for scientific research, that has hitherto been utterly unknown and unexplored. This vital or psycho-magnetism is acknowledged to be a powerful agent for the cure of disease incident to a race of beings almost utterly ignorant of nature's laws, and can be applied as well at a distance as in the personal presence of the healer and his patient, nor does it matter how great the distance between them may be, or whether or not they ever saw each other.

I trust that others may be induced to investigate this subject and give the public the results. . It is a topic that will bear patient study, for in my judgment it is in this direction that we are to look for a truthful solution of many of the problems presented by Modern Spiritualism. "Psychic force" is a fixed fact; the all important questions is, "how far can it reach, and is there any limit to its power?" Who is to say to the careful, patient investigator, "Thue far shalt thou come and no far-ther!" Who is to define and limit the powers pertaining to the spirit of man embodied though he may be? Who is to say that the true healer can not exercise his God-given powers at any distance away from his physical body when he has demonstrated the fact, elthough he can not explain how it is done?

No. 328 W. Madison St., Chicago, Ill.

----What is Christ and Who is Jesus.

ANSWER TO D. WINDER, BY PROP. J. EDWIN CHURCHILL.

Christ, the spirit of truth. was, is, and ever will be; "was before the world (or age) was;" spake through Jesus the seer of Nazareth, as it does through every medium who is fitted by culture or development, for the inflax of the Divine life-principle. "In the beginning was the word," which should have been translated spirit or life. Hence "before Abraham was, I " "I and my Father are one." "The word was God," so the spirit of every man is as God: "Are ye not all gods?" "Is it not written in your law that ye are all gods?" But enough of authority from exparts evidence. Let us now reason together scientifically, philo-

sophically, logically, rationally.

First, does science warrant the idea of miracle in the sense which the church teach, in regard to the conception, birth, life, and works of the "man Jesus?" This is the fulcrum on which the whole superstructure the whole matter of the superior Divinity of the Nazarene rests, and when science is fully seserted and understood by the people, then, I say, will all the assumed fallacies of the "Mother of abominations," become as a thing of the past, and pass to oblivion with all the rest of the twaddle of the priesthood.

Jesus, the "true reformer," was a noble type of manhood; lived his highest thought; was a martyr for the truth (Christ) spirit commun-ion. Heinever thought of founding a new religion, nor did he expect, much less hope, to be a Saint.

Paul had much to do in making the world for sale at the office of this paper. Price, \$1 00. | believe that Jesus was more than the rest of

his disciples. When John was about to worship Jesus who appeared to him on the "Isle of Patmos," he said, 'See thou do it not, for I am one of thy brethren, the propheta" But Paul was not a medium like J hu, therefore he knew not that Jesus could communicate. He, like the Pharasees (the clergy of today). de nied spirit communion; and like them believed without the shedding of blood there is no remission of sips " consequently I must say our "Brother Wieder," like Paul, holds on to the "letter which killeth, and does not seek the

spirit which giveth life and understanding Any system which is founded upon a per son or on an ides, can not stand. Hence I con-clude; that the Christianity of the church militant must decay and perish, like all sys tems which are the inventions of men for selfagrandizement to make men and women bow down to edicts, forms, ceremonies, rufes, rituals, creeds, sects and eclesiastical hierarchies. The Christ spirit is the life of every human soul, is the Bon of Father God, and Mother Nature. 'Came down from heaven" out of the Divine mind "The word which was God" always was, is now, and ever will be, had no beginning, therefore can have no ending, and will ultimately subdue and bring all depend-ent minds to the knowledge of the Christ spirit, which is truth

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INDEPENDENCE, IOWA .- J. M. Milliken writes.—We have been holding seances at my house for about two months, every Saturday night, when the inclemency of the weather has not prevented our coming together. At our second sit-ting the bands and arms of one of the sitters was considerably agitated. Subsequently he was con-strained to personate an Indian, also to write and speak. This phase seems to be passed, and now, although greatly agitated at the beginning of our seance, his breathing at times is long and rather labored, and he says be experiences a sensation of pressure upward on his chest, and an inability to use his physical organism. Will a continuation of our seances do any good toward a further develop-

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NEBRASKA CITY, NEB.—J. Craddock writes.
—During last Winter and Biring a few of us-held circles, mostly at 3 to 4 r. M., on Sundays only, until sickness prevented. Had twenty-one situntil sickness prevented. Had twenty-one strettings; a little singing each time we met. After the ninth sitting we had intelligent rape, and answers to mental questions, also slate-writing of names, written backwards very rapidly; some correct names of departed friends, through no expularity hand of Mr. R. Ashworth, though no expularity than the time persons or seals. hand of Mr. R. Ashworth, though no exquirity kept either to time, persons, or seats. In June, soon after, Mr. R. Ashworth's remains effectived and interred, we and his family began sittings, although, irregular as to time and seats; four or five of us have been influenced in our hands, arms and feet; many intelligent raps given when two persons, hands were on the table; one was made conscious for ten or fifteen, minutes, who spoke in some unknown tongues.

N. M. Ewer writes .- In Columbus, Pa., is house which belongs to Saharel Barnes upon which pictures are forming very curiously. It is quite a large two story frame house, fronting the South,

and about thirty lights of glass are covered with a and about thirty lights of glass are covered with a deep rainbow coloring, and upon this ground work are figure. forms and faces. They confimenced forming last July, and bid fair to be some thing more wonderful than any thing we have heard of before. They are not, seemingly, upon the glass, but directly in front, the glass forms the back ground, and the coloring and figures seem to hang in the air, and one has to stand in one particular place to see them The pictures are very clear and plain after sundown or on cloudy days, but can not be seen when the sun shines. Now here is a phase of spirit power which can not be called a humbur. There is no medium to be criticised and condemned; no dark cabinet to be exposed. Skeptics and unbellevers gaze on it in wonder.

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One year ago this month i wrote Mrs. A. H. Hobinson. the healing medium, 148 Fourth avenne. Chicago, as a last resort—or, rather, to please my wife.

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nesses, if necessary, and will answer corr desired

Springfield, Mo. postage on the answer desired.

Mr. Smith inclosed a lock of his hair along with the above letter. It is about one inch in length, and of a dark brown color, soft and flively as that of a young

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CHAPTER AIX

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THE TRANSIT OF A SPIRIT There &co circumstances, many times, that surround the couch of the deing, that repder the transition per ultarity interesting. There stands before me a young lady, twenty there years of age, whose life experiences and death are stamped with many incidents of a startling nature. Her features are wreathed with a smile, underneath which seems to report deep sorres. as if a vestige of the troubles of earth life still raft a bandow over her. Her eyes beim with a tender expression of delight, yet connected there with come so be a tinge of good is maining. A bewildering appearance of lights and shades envelop her, yet her out appears to be grandly illuming nated, coloring which is a fe ling of despondency. Over her shoulders her hair in graceful wavy ringled, falls, and a string on her head is a wreath of electial flowers, so arranged as to form letters which compose sadmes." Oh' what a stronge mixture of contradictory explanations in this angelolighte. Her voice has a sound of dreary melancimity permeating it, as it gives atterance to her thoughts. The mind pever becames weary in witnessing a soul so excreangly decreated in its outward manifestations She wants her life experiences written and an account of her Prarture to Spirit life given, that all may know how a-Magdalen-hold and died! As she breathed into my mind that word, I was startled by he is an pelic spirit who stands so near me, shedding a hallowed influence over my nature, a Magdalett in earth life! Under the influence of that automore. ment, so agitated did I become that the vision presented to me sagisted for a time but it soon resumed its original brilliancy.

of desire to say here, that when I write under spirit influence, my mood becomes Manuscaled, and in that superior state, seer a, words ide is, etc., are vividly presented to pay, and conveyed to paper but rarely do thes make an impression upon my mind, that lingers there longer than while writing. While en rapport with a spirit, I seem to be on the confines of two worlds, an existence that is not wholly spiritual or material, but internediate between the two. In the following narration, the various scenes therein described were actually presented to my mind, in vivid colors, and when I saw the cause of crime, as I peered into dark places, a sport of for giveness flowed in upon me, and I threw the clock of charity over the erring, and invoked the presence of the high and boly ones of Sparn in , to

well, fair maiden, what do you desire? What do you approach me for I have gazed on beautful female forms before, but yours, so strangely blended with the joys of the Spirit world and the sadness of articles de lightful to gaze upon. No pen can accurately describe your features allow minated with such a smile, or give an idea of the sound of your sweet. voice-there is a background of such intense grief reflected in both, that they baffle all my efforts to describe them. Standing gracefully to my side, I seem to forget the troubles of life for a time, and buffing in the arotira of your pure nature, life secule to be an ecstatic dream. Please tell the what you desire?

SPIRIT-Oh, child of earth, life is indeed a drama, and I was one of its principal actors. I have sought you to give an account of my life experences and death. I can easily place myself en rapport with you. Alt' you, too, have a sad current in your nature, corresponding with nime in Spiritlife, and I-am attracted lowards you on that account. Without that pecultarity which permeates your soul, you would lack the requisite elements for me to so closely approach you. Fortunately for me you possess it. it. herited it from your mother, who nurtured you into life while the sords of consumption were germinating in her nature; hence you feel cheectal one moment, and perhaps the next, a strange, weird apdices takes possession."

"But is that strange peculiarity of my nature a permanent trabule there?" I inquired.

SPIRIT-No! Not more so then a birth-mark on the physical organ. ism. Your spirit will feel the effects of it in the Summer land for a certain period, but it will finally disappear altogether. Pre-natal impressions that mar the beauty and barmony of the spirit while on earth, do not remain permanently attached to it. When I smile, -a tinge of sadness still sends forth its sombre hues to modify the and when I speak a tremulous throil

moves my tongue. By and by these defects will disappear altogether." But ask no more questions now, but listen to my inner breathings, as I continue en rapport with you, and at the same time we will hanke the presence and assistance of the high and holy ones in Spirit life, to aid us in

our mutual task. How varied, indeed, my life has been, and what a graphic picture it presents-with such diversified outlines. In my Summer land home, surrounded with all that I deserve to have, certainly nothing, you may think, could prevent me from being perfectly happy. Happy! Boont ful word, tremulous with thrills of joy, and brilliant with costate emotions, I have seen thee and tasted of thy hallowed fruits, but upon me, then hast never showered thy richest treasures. Happy' Romantic thought, bull dishape and mystic charms, and radiant with the sparks of divinity Indeed, I am not happy! That background of sadness to my nature, that tinges my eyes. colors my features, and moves my voice in tremuleus accents, in consequence of my missteps in life, agracts me still to earth, to the errorg one . . there, and with them I spend a great share of my time - he see the in or their misery, constitutes no happiness for me. Within my soul is a deep sympathy that ever vibrates for those mortals, who, like myself, had temptation presented to them in such gaudy colors, that they youlded thereto, and sunk deep into the purlient of vice. Think me happy when the effects of my corrupting experiences still make their impress upon me, though they animate me with high resolves and philanthrophic purposes. Indeed, shild of earth, do you, whose sympathy is so keenly altuned thank that I

can remain in the Spirit world, and not make an effort to illuminate the

darkened paths of my fallen sisters " Each good act that I do any one, assists me in making a silvery lining to my spiritual pathway, each want that I relieve, adds brantiful gome to my character, and assists me to rise. In my early life onycarch, I had kind, indulgent parents, and they still live in their adeasayt domestic home, where nothing exists to disturb their enjoyment, but the thought of my dissolute carees I was educated in one of the best female seminaries, and stood at the head of my class. Always cheerful, my step ever light and gay, for I was animated by the innocent, confiding spirit of youth! At the age of sixteen, I seemed like a woman, my physical system, as well-as my mind, having become prematurely developed, and being what the world calls beautiful, it is not strange that I should attract the attention and admiration of the opposite sex. Such was the case. A young man, whom I will call Carleton, that I chanced to meet at an evening party, greatly admired me, and under the strange weird influence that he exerted, I was powerless. All the time, when lavishing on me his highest praise and extelling me for my varied accomplishments, I distrusted hon-regarded him as a villain, yet strange infatuation. I sould not dispel his subtle power, or banish his presence from my mind. He was forbaciden to enter my father's residence, still we held meetings clandestinely, and I was led on step by step to the gates of rain! Oh! how I prayed that the tempter might be removed, and the weird influence of one of carth's devils be withdrawn, but my prayers seemed to return to me to mothing whispers. Down, down! I went, gradually sinking deeper and deeper into the units and filth of degradation, until my offense could no longer be concealed. Ah! how my mother shricked, when the facts of my rain had been disclosed to her. Her lamentations were indeed heart-rending, and in tones of deep anguish they penetrated my heart, and made me nearly wild! To them it was a deep disgrace to have an illegitimate child born, and they felt It so keenly, that I resolved to leave them forever. They did not drive me forth with reproving words-oh! no. After my fall, they seemed to shower on me all the strength of their love, and throw around me all those surroundings, that would have a tendency to make me happy.

My destroyer, as soon as he accomplished my rule, fled to parts un-

known, and left me alone to bear the load of shame. Freling the heavy weight of disgrace resting upon me, sensing it plainly expelled from soclety, and looked upon with contempt, I was not long in making up my mind what I should do. Selecting my choicest wearing apparel, and carefully packing it in my trunk, I managed to get it away without detection, and soon found myself in a large city. I do not give names or places, as my parents still live, and I would not add one pang to their already wounded hearts. It was night, and how lonely I was. It seemed as if my heart would burst, I felt so desotate. Selecting a boarding house, I secured a room where I remained while my money lested, seeking some employment by which I could earn a living. Strange, my refusal to give the name of my parents, threw-a shadow of suspicion over me, and I found all my efforts futile, to secure hohorable employment in mid-winter.

Finding my resources gradually dwindling away, I was compelled to resort for assistance to a house of lit-fame! Then I resolved to posson myself, but was deterred therefrom by a singular dream, wherein I saw myself laid out in a coffin, and the time that was to intervene, was only two years and a half. Weary, heart-broken, and intolerably fonesome, I became reckless, adventuresome, and soon found myself in a room plying the vocation of a fallen woman. The place I occupied was not of the ordinary kind. I ornamented it with artificial flowers, rare paintings, the work of my own hands, and finally it appeared like a little euchanted palace. I then became disconsolate. - True, I had many admirers, but only selected

a few of those, whose contributions enabled me to live comfortably. 9h, what a life! Carleton, your victim never forgot you, and strange to say, he never forgot her, for soon after he left her, he was shot by the

to a trivial a gut a home to Veol turned, and his spect was premeturely solt to do Speci world steeps of so all manner of wickedness. But f arieton in Spirit life will vested inc. and his influence seemed like so much posson to

Fhally I was taken so k, and locking the door of my room, I resolved to die ab to, my real name known only to myself. And I did die. Oh' what scenes I passed through.' My brain recled, and it seemed as if the dexils of hell were let loose upon me. The spirit of Carleton approached me, and with words of derision, said. "Yes, you are mine now. I have followed you thay effect day, and now I have you. Before a week shall have passed away, you will be with me in Spirit life." "Brok, Carleton. Yourruined me, and now you want to destroy my soul. Hark' back! help! help!!" I cried, and then the door was broken inand Charley H -- came to my bedside the bear my dearest friend. In my loneliness he cheered me, and made lde more pleasant than it would otherwise have been. What a sad picture I then presented. Har disheveled, ever streaming with walding tears, features distorted with benry, while I uttered shrick after shrick in ago. mixing terror, as I gazed at my formentor, Carleton'. There he stood in one corner of my room, his nature disregated its outer covering, presenting his real character in all of its hide adeformity. I had a burning fever I was wild, in one sense, means, yet I realized all. Carleton's present care seemed to pierce my vitals with a fierce fire, and again and again did I to prome to him in tones of the deepest anguish for his descrittulness and meabale periods, but he responded only in a demonstral laugh! Said I, "Oh! book at this wreck," here at your victim dwing by inches and your moneter, have some again to borneut her' Look at the home and districted and see the sail heart broken parents still living there. Was if not enough to standing soul with foul crimes, to darken it until nearly givery dis no spark therein was extanguished. Indeed, you think not for nige you come to render more desolate my last moments. Indeed monster beware. A retrabution owards you. Instead of returning to me to make amonds, you one a trated will the spirit of revenge. Away: I say, and let me die in My denumerations only awakened in home-notes of hate and inshoul of leaving he appropried me closer, until he could almost as his hands upon me. It was then that my pitemes means afterful attention, and caused the door to be forced open. My friend naturally tender heart of and humans, and whose only sin rensisted in resting a fall in summan. timest into a thood of terrs, we be exceed at more a name and may be made as if "Charle come I assumed, "I also with a the matter?" he improved

the Charles Lam doing. My to on he is as if a thoughout needles we're to aking it and I must some pass attent He bastily summoned a pleasuran, who almosts red op sites thatch upo-First quoted me and I fell into a pleasant similar and I desired. I visited the home of my shifthood, viw my aged parents, brothers and such re, and the hallowest influence so med to theilt my sout with any long agget a compound me and end, "My hild, he tranquit. You sell soon pass to the Spirit world. The worst is over ! You are not the in colors You yielded be the tempter and fell, but you have of the elements of a true woman oncy they are darkly choulded. You were tender to cot of me norest and confidence and Thomps ltd astray and for a time a resident of

the partie is of the act point experience will lead to magnificent results. Now bette proposated with the frue condition of latter women, you can make askends for your east conduct, by returning to earth in sport, and in noticing to them. If ying to elevate them in the scale of existence. He of good offeer, then, for you have but a few hours to remain

I then swoke from my pleasant vision. After that I did not see Carleton we say My interior sight was opened, and I fully is about no true conduthere and the a half awake state. I saw standing before me a young tady, into come of a spirit, and pure is the snow thike when borne aloft by the soriging storm stond. Not a tant's xisted on her fair nature, and the seemed like a tors as she moved around. Presently, she attempted to walk, and through come to me, mexplo able cause, she stumbled and fell, and bruised her shoulder very hadly. She arose, but felt the pain severely, and continuing moving. I updated that the stumbled again, this time mutilating one of her thicks, and thus she continued to rise and fall, with her whole system was one mass of ourse disgusting distigurements! What a hange! A notely angelle erecture, whose motions were sylph like and whose nature sparkled with the innocence of childhood, had become a hideons looking creature, and my some went out in sympathy for her. What means that? thought I Presently I saw a spirit approach her, and left her that the coars on her to room could never be erased, only by high resolves and phelanthropic deeds So this sear covered creature went forth, and devoted all the energies of her soul to allegating the sorrows of those that she could infin her, and in proportion to the good which she did, the loathsome appearance of her person disappeared, until finally she stood forth the same pure soul is about I tirst saw her. "Such," said the angel visitant, "is your condition, Your sporit is covered with deep scars, and the way to cradicate them, has been illustrated to you. Be hopeful! You are soon to pass through a hange called death, and relieved of your unpleasant surroundings, you will quickly progress to a higher sphere. You have stumbled, and fell, and your smrit is disfigured badly, but rost assured that you can become an roge of light, and be instrumental in doing great good"

fromprehended the lesson. When I awake from my reverie, for such it comed to be. I found my friend Charley and the doctor, standing over me, and I heard him remark that I rould not live but a few hours. Strange to after Charley-his soul was moved with deep emotions of sympathy for me and he went like a child offering the dector any price, if he would effect a cure "I never knew, doctor" said be, "that I loved her so intensely as max. Had I felt this high and holy emotion before. I would have saved I then revived, and he said. "Claude, what can I do for you"

"Oh! I am dving. Sympothy is sweet, even when it comes at the last moments of the 1 have sherr-hed for you a strange love, to which I never save full expression, and now I am gird it is reciprocated. I am a fallen noman, and the world despises me. A dark sloud has obscured my pathway, thorns have putcked me, and broken glass cut my feet, and today I em a wreck. You are wealthy! You say you love me!

Yes, Claude, indeed I do:" Then promise me one thing, that you will never visit a Magdalen, only bereiteem her, to save her from a ble of shame. Purity of character is a cens of robust beauty, and it is an ornament one may be well provid of Processe that, and my love shall be a legacy to sou worth more than mill-

tong of rold Do you promise " Yes my darling (lande I promise. Yen are dying an angel, if you

Naw give me a parting kiss, Churley, and I shall die with the satofaction that one war is already crosed from my mangled spirit,"

Exhausted from my effort at talking, I swoomed away, still I remember all that transpared Oh' how I cherish in my bout that noble man who, standing by my bedside, dedicated his life to ne-to save those rendered wrete hed by missteps in life. Each day I energele his brow with a garland of flowers, and meathe upon him the benedictions of my soul rendered no. the by good works. When I became powerless to move, my eyes gazing s results in space, with pure devotion he stood over me, watching for favormy dring fied a band of angels, and their influence influence plorious feel-1972s within me. My life, an its varied aspects of lights and shades, was spread out before my. I was not rendered had jeam choice, but by couldtions which were woven around me until my disreputable course in life besme, seamingly, a necessity to me. I could not move my body a particle, no pair termented me, but a strange, peaceful resignation pervaded my nature, until my whole soul seemed to be illuminated with a light divine! Every incident in my life camegop before me, and the activity of my mind was grand indeed! Then I became unconscious, and when I awoke agala, I was in Spirit life, surrounded by a band of loving spirits, who with sweet tous a welcomed me-

Three who lead, from choice, a life of shame, weave such a dark network, around their nature, that they must remain in Spirit-life for years before a divine spark can illuminate the same. Let those who read my sad experiences, kindly throw the yell of charity over the erring, and through the instrumentality of kindness and love try to elevate them in the scale of existence Now I suffered on earth, and keenly at times, I still suffer from the effects of my misdeeds.

Oh! would that I had a thousand pens to chronicle my experiences, and paint in vivid pictures the scenes of desolution through which I passed. My sickness was accompanied with many strange experiences. The one who rained me, is far beneath me in Spirit life, but I have forgiven himenveloped hini with a bright halo that ever amanates from a soul actuated by pure motives, and soon, too, he will advance to a higher sphere, Though a fallen woman, my death, the final transit, was painless, and acompanied by many pleasant circumstances. My high resoluts before the final separation, however, was a grand step in advancement, and attracted towards (me high and holy influences. Oh! death to me was a desirable change, and no one who sincerely wishes to be good, need fear it,

How true it is that when a misstep is made, and human beings are whirled into the vortex of licentiousness thereby, and being partially unbulanced, and bewildered, and smarting under the full appreciation of their disgrace, they continue to sink deeper and deeper in the cesspools of vice

-then society condemn them, and it is almost impossible for them to rise. While on earth, yearning with all the impulses of my soul to lead a noble life, and weave a web of purity to conceal the sears that had appeared ou my moral nature, the stigma that rested on me, showered there by those who had not sinned, because they had not been tempted, created a black, damning, dismal cloud, through which my vision could not penetrate, and which I could not dispel. Oh! mortals of earth, dissipate all such clouds of dark condemnation, for in an unguarded moment any one is liable to sin. Nature's flowers send forth their heaven-born fragrance and develop their benefited courts, by the garden of the Magdalen, equally as will as in the fields of the millionaire. The sweet scented breeze of heaven does not exoid the doors of the low and vile, but hathes them in its heaven born indemns none Supposing the flowers should fade, or frown, when one sinned, or the hounteous stores of nature's blessings be withdrawn, or appear disgusted, what encouragement for reformation. Oh! you of earth should imitate the flowers, and as they surround the fallen with their dovine aroma, so should you envelop them with a net-work of charity and love, and regard them with the highest degree of fenderness.

. Now in the Spirit-world, treathing its pure atmosphere and basking, at times, in the hallowed influence of angels, I do say that those who condemned me, spat upon me, systematically avoided me, placed themselves beneath me, and their position in the Spirit world will not be as desirable as more now at first, while those whose youls were alluned in sweet accord with the angels, and went forth in tremuletts waves of sympathy for me, blessed he they, for them there is a crown of glory, and a grand reception awaits them here. The Angel-world can see the cause of evil, trace its origin, and understand fully its ultimate effects. The results of sin are deplurable enough without having the stigma of society resting upon it, vosting all the high and holy aspirations of one's nature to reform. Nabut never becomes ashatted of the crominal, her plants never blush wigen a lone is would pressed them to her check; her waters never fail to cleanise he external form - why, then, should hetred gleam forth from a human being when a fallen errature appeals for sympathy? Why stigmatize them, and from them down with the targer of scorn? Nathre's jewels, tinted with the chorest colors, and which exhale asheaven born fragrance to de-

ghi the series of mortals, sometimes may be found in the debris of your be by ods - they come up through the stench of matter; the little tendrile, when feet in the dark ground, were wratched with broken glass, obstructest by and sunk footbes, in their search for light tramped upon by the rude that stealthin booking for an opportunity to plunder, but by and by they reached a higher sphere, and under the guardianship of sunshine and rain, they have upon their stems beautiful blossoms! Ah! in Angeldand are mins pure spirits that have ascended thither from the low dens of size on earth, and they too, had to contend with obstructions thrown in their way by the "pure most also de out. The finger of soorn emits a more poison one influence than the fings of the cobra, and those who roise it against mother, inpured home five as well as the one to whom it is directed. Sympathy is the sweetest, purest, healest hower in the gorden of the soul, and ould you behold the tremulous ways of its beautiful leaves, when moved with the spatial of compassion for the down trodden, you would rejoice, and sould you see them dreep in sidness and their brantiful tints fade when any one a contemplyionally stigmatized, you would shed tears of sorrow But you I must a see you for the present

Her recealist is true to the letter and demonstrates the fact that all our reform and to one angels in nature. The experiences of Claude resemble a some to prote those of Sarah Gladstone, who resided in St. Lomes, Me, severa to see agas the following account of which was published in the Equals of ad that after and as it is of possibler after at, worthy of being anded as the pages of bestury. Operand it have

The Late contacted with the death of Sarah to adstone have been kept.

part and all as from the popular last have excited again deep interest among the few words at men and others a quanted with them. There are pears, indirect, for about in further servery. The unfortunate woman has a on dead sectoral works, and it is partly well established that she has left no near relatives whose feelings need to considered in exquection with the

Sarah filadstone belonged to that class of prostinger railed by the pohas their there . Her home was a small toom in a tenement building, which she kept furnished with go it neatness and taste. It was never the e spe of drunk a tour sont unity's gatherings, and, in fact, Sarah's visitors were so few that it was often said she had some private means of her own A month or so ugo Sarah was taken ill. The fact was first discovered

by a county man a clerk who was in the habit of visiting her. He went to Let from late one Saturday night and found Sarah kneeling on the fug before the are place, her face buried in her hands, and weeping bitterly. The young man states that he endeavored to pursuade her to tell him, what was the trouble, but that she seemed beweldered, and persisted &

passionate entreates that he should leave the room. Her agitation in reased, and finally, fearing the sound of her your would aftent attention, he went tway. The following Sunday, feeling courtequely interested in the state of the unhappy girl, he again went to her room. He found the door locked, and

ould gain no response to his knocks. On Maday evening he went to the same place. He knocked, and after waiting some time, she finally admitted him. He states that he found her the picture of misery. Her face was deadly pair, her eyes bloodshot with tears, and her movements indiated extreme weakness. The following is his report of the conversation that took place

You are work, Sarah ' i said. "I will get a doctor, and you will be all right in a few days

'It's of no use, Henry nothing can save me. I've been called, and I must go. My strength is obbing away fast, and by this day week I will be a and. I'm not sorry," she continued stowly, as if talking to herself; "my life has been a bitter, bitter struggle, and I want rest. But, oh God!" sho tied, starting to her feet and walking up and down the room, wringing her hands, "why should be be the one to call me? He ruined me; be stole me away from happy Stamford, and made a wretchell strumpet of me. He left me all done with my dead shold in the big eit, and laughed at my prayers and tears. I heard he was dead long ago-shot himself down South-and I felt tind had avenged me. But no, no! he has haunted me when dead as when alive there, have carse him! my evil star. And now he takes my life. Curse him! curse him in hell! forever!" She hissed those last words through her teeth with terrible emphasis, and sank on the soda panting and exhausted

"I left her for a short time and procured two of my medical friends, and returned to the room

The remarkder of the particulars connected with the girl's death are, gothered from the physicians who attended her. They stated that they found the patient in a state of extreme lassitude on their arrival.

She seeind possessed with the idea that her death was approaching, and it was evident that she considered she had a supernatural intimation of the fact. She had been called, she frequently said, and then knew sho must go. "We could detect no specific allment, and treated her as we onsulered best to allay nervous and megial excitement, and to support the physical strength. On Monday and Thursday she seemed better, but on Friday alarming and most singular symptoms were developed."

It appears that on this evening, when the two doctors visited Sarah to. gother, they found the young man, Henry, in the room. As they approached the hed they observed a change had occurred in the patient. Her eyes shone with extraordinary brilliancy, and her checks were flushed with a crimson color. Otherwise, however, shy appeared calm and self-controlled. Tell them, Henry, what I have told you," she said to the young man.

He he-stated, and finally she continued: This poor boy, doctors, won't believe me when I tell him I shall die tonight at 12 o'clock."

Henry was weeping, and she said to him; Were you foul of me, really -fond of the wretched girl of the town? Oh. Henry, tied will bless you for your kindness and love to me,

She continued to talk rationally and affectionably to her young friend until about 10 o'clock, when she closed her eyes and appeared to

The night was one unusually sultry and warm for April, and between 11 and 12 o'clock a thunder storm broke over the city. Sarah had continued silent for over an hour, and except the whispering conversation of the three men the room had been quiet. A crash of thurder which shook the building startled her, and she suddenly est up in bed. The physicians state that they approached and found her trembling violently. She caught hold of the arm of Dr .--, saying, "You are a good, strong, brave man; can't you save ma? Why should a poor girl like me be persecuted in this way? I have been suffering all my life, and now I am dying at the bidding of this dark, stern man. Oh! save me, doctor! save me, for God himself has given me up."

As sne spoke, she clutched the doctor's arm with desperation, and a fearful earnestness was expressed in her face. The young man Henry, at this time, overcome by the scene, left the room. Sarah did not notice his departure, bul continued to talk wildly at some coming peril. All at once, when the doctors were endeavoring to compose her and induce her to lie down, she turned her face toward the door and uttered a piercing shrick, In a moment she had become a raving maniac. Her eyes were fixed on the door as if they saw some terrible object there. "So you've come," she said; you've come, James Lennox, to complete your work. But I've got friends now. I am no longer at your control. Oh, how I hate you, you had, wick .. ed, bloody-minded man! You ruleed me body and soul, but now I'm free.

Keep off, you villain." As she appears be sprang out of bed and ran behind
the physicians, muttering to beyond. They put their arms round her and
lifted her into the bed again. The resisted like a wild beast, and seemed to think herself struggling with a deadly foe. She heaped imprecations on the head of her haunting persecutor, and defled him, alluding incoherently to scenes in her past life. For more than half an hour she remained in this way, and then suddenly became quiet and scemingis composed. Her eyes closed, and she seemed asleep. Her breathing became regular, but very low and faint, she opend her eyes and smiled sweetly. And muttered, and one of the doctors bent down and heard the words, "It's almost morning now." And Sarah Gladstone died as-the clock was striking twelve."

How to Form Spirit Circles.

The Spiritualist of London, Eng., gives the

following: "Inquirers into Spiritualism should begin by forming spirit circles in their own homes, with no Spiritualist or professional medium present. Should no results be obtained on the first occasion, try again with other sitters. One or more persons possessing medial powers without knowing it are to be found in nearly every household.

1. Let the room be of a comfortable temperature, but cool rath. er than warm-let arrangements be made that nobody shall enter it; and that there shall be no interruption for one hour during the sitting of the circle.

2. Let the circle conslat of four, five, or six individuals, about the same number of each sex. Sit round an uncovered wooden table, with all the palms of the hands in contact with its top surface. The removal of a hand from the table for a few seconda does no harm. but when one of the sitters breaks the tircle by leaving the table it sometimes, but not always, very considerably delays the manifestations.

3. Before the sitting begins, place some pointed lead-pencils and some sheets of clean writing paper on the ta-ble, to write down any communications that may be obtained.

4. People who do not like each other should not sit in the same circle. Bellef or unbellef has no influence on the manifestations, but an acrid feel-ing against them is a weakening influence.

5. Before the manifestations begin, it is well to engage in general conversation singing, and it is best that neither should be of a frivolous nature. prayerful, earnest feeling among the members of the circles gives the higher spirits more power to come to the circle, and make it more difficult for the lower spirits to get near.

6. The first symptom of the invisible power at work is often a feeling like a cool wind aweeping over the hards. The first mani-featations will probably be table tiltings or raps.

7. When motions of the table or sounds are produced freely, to avoid confusion, let one person only speak, and talk to the table as to an intelligent being. Let him tell the table that three tilts or raps mean "Yes," one means "No," and two means "Doubtful," and ask whether the arrange-ment is understood. If three signals be given in answer, then say, 'If I speak the letters of the alphabet slowly, will you signal every time I come to the letter you want, and spell us out a message?" Should three signals be given, set to work on the plan proposed, and from this time an intelligent aystem of communication is established. '8. Afterwards question should be put, "Are we sitting in the

right order to get the best manifestations?" Probably some mem-bers of the circle will then be told to change seats with each other, and the signals will be afterwards strengthen-ed. Nax ask, "Who is the medium?" When spirits come asserting themselves to be related or known to any-body present, well-chosen questions should be put to test the securacy of the statements, as spirits out of the body have all the virtues and all the fallings of spirits in the

right order to

body. 9. A powerful physical medium is usually a person of an impulsive, affectionate, and genial nature, and very sensi-tive to mesmeric influ-ences. The majority of

The best manifestations are obtained when the medium and all the members of the circle are strongly bound to-gether by the affectious, and are thoroughly comfortable and happy; the manifestations are born of the spirit, and shrink somewhat from the lower menual info. the lower mental influences of earth. Family cifcles; with no strang-ers present, are usually the best.

Possibly at the first sitting of a circle symp-toms of other forms of mediumship than tilts or raps, may make their appearance