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

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THE ROSTRUM.

The Unity of the Human Species—The Darwinian Theory The Destiny of Animals—The Future of Humanity.

A Lecture Delivered in Grov's Opera Hall, by J. M. Peebles.

Sunday, July 11th, Bro J M Peebles, delivered a lecture on the above subject, at Grov's Opera Hall in this city. His whole life has been devoted to study and investigation, and combined with his extensive travels and close observation, he ranks among the foremost literary men of the age. A few weeks ago we published an able address by B. F. Underwood, on "What is Darwinism," and those who gave it a careful perusal, will read this one by Mr. Peebles, with a still greater relish.

Thinking towards antiquity, said the speaker, peering down through the measureless periods of the past, we see chaos, star-dust, fire-mist; a vast nebulous ocean of matter, within which were potentialities, centers of force, polarized points, floating atoms and conscious soul-germs. There was never a vacuum—never absolute rest in the universe!

Essential Spirit, spiritual substance, and physical matter, are the three factors that constitute actual being. All things in essence are eternal. The term creation must give way to evolution. But evolution implies something to be evolved from. Matter is the sediment of spirit. Otherwise expressed, as ice is congealed water, so matter is solidified spiritual substance. And Essential Spirit, that is, the God-principle, interpenetrating and acting upon the various forms of matter, produced worlds, and those clusters of worlds that glitter in the interstellar spaces of infinity. At this remote period, our world was a liquid mass of fiery fluid. Then came the Plutonian incrustations, the granitic formations, the mineral, vegetable, animal and human kingdoms.

But, whence the origin of man? Was he miraculously made some 6,000 years since? Did he eternally pre-exist as a typical soul germ awaiting incarnation on earth; or is he the gradual outcome of apes, monkeys, baboons, chimpanzees, orang-utangs and gorillas? And further, are the human species—the African, Aryan, Turanian, Malay, etc., one? This we answer decidedly in the affirmative. Though there are many tribes and races, said the speaker, there is but one human species, and all, whether Africans, Indians or Aryans, are brothers. The ethnologist is careful not to confound species with race. The different races evidently diverged from a vast group of primal man, appearing originally in the sunny climes of Central Asia.

COLORES OF THE RACES

If the human species is one, how do you account for the different colors, the different races, with their different colors, white, black, copper and olive? Here science must be the guide. Take coffee, says a French Scientist; the coffee plant was first found along the foot-hills of Abyssinia that slope towards the Red Sea, something like 400 years ago; it was borne across the Red Sea into Arabia, growing in great luxuriance, and from which we still get the famous Mocha Coffee. While sailing upon the Red Sea some two years since, our Captain pointed out to us the old town, Mocha. From Arabia this coffee-plant went through the east; then into Europe, and finally into the West Indies and Mexico. And in thus traveling, it has become wonderfully modified in appearance, quality and aroma. The Mocha, Martinique, Rio Janeiro and Java Coffees are singularly unlike, and why? Climate, temperature, and mode of culture. Now then, if climate and temperature can work such changes in coffee plants, in a few hundred years, what may it not do in men during several hundred thousand years?

This French Scientist, Prof. A. De Quatrefages, member of the Institute of France, takes as another illustration the wild turkey, native of our country. Something over 300 years since, some Frenchmen while examining the western mounds, were charmed with the flocks of wild turkeys. Returning they took a pair of them to Paris as an ornament for the park. Finding ere long that their food was delicious, they soon found their way upon the farms and into the yards of the peasants. But in traveling through France now, one is struck with the great variety of turkeys, large, small, brown, white, black, orange colored; and all from a single pair. What the causes? Climate, temperature, food and other modifying conditions. But if known causes produce such changes in birds, plants and animals, why not in men?

Coffee though differing in all lands originated from the same coffee-plant. Roses whether in Persia or Oregon; whether white, yellow or red, are still roses. Turkeys in France and Europe, though varying in size, habit and color, sprang from a single pair and make but one species. This is true of men—there is but one species—one vast brotherhood.

The smallest known race is the Bushman of Africa, the largest the Patagonians, and the lowest races on earth are the "black men" of Australia, living in hollow trees, the cliffs of rocks and rude huts. But did these Australian races "descend," or are they a legitimate outcome from apes, baboons, and gorillas?

THE ORIGIN OF MAN.

Are men nothing but transformed and perfected animals? Because apes, chimpanzees, and orang-utangs approach in some directions very near us, are they really our ancestors? Evidently not. Types are eternal. Typical germs do not merge into each other. And further, unlike or different species do not procreate, or reproduce their kind. It is conceded to be a universal law in nature that the offspring of different species are infertile. Different species do not glide into each other. Insects hum, serpents crawl, monkeys climb, but man alone standing erect, walks. Serpents crawl, and gorillas climb because they are gorillas, lacking the elements and very possibilities of manhood! Darwinism and evolution are not synonymous. Among the most zealous opponents of Darwinism, are some of the strongest supporters of evolution. As a theory, evolution is logical. Facts support it. But here is our genealogy according to the philosophy of Darwin:

"The early young of man were no doubt covered with hair, both sexes having beards; their ears were pointed and capable of movement, and their bodies were provided with a tail having the proper muscles. * * * The males were provided with formidable canine teeth, which served them as formidable weapons. At a still earlier period, the progenitors of man must have been aquatic in their habits, for morphology plainly tells us that our lungs consist of a modified swim bladder, which once served as a float," etc.—(Darwin's Descent of Man, Volume I, page 198.)

For Mr. Darwin as a thinker, we entertain a profound respect. His patiently gathered facts are invaluable; but his groupings of them are imperfect, and his missing links entirely wanting.

This Darwinian theory is everlastingly seeking to get the greater from the less, thus putting the effect before and above the cause. It might be christened, the cart-before-the-horse dogma! Marine acidians do not ultimately into apes, nor apes become men; the physical organization does not create the conscious soul; the brain does not create the intellect; scientific discoveries and Miltonian poems are not bread and beef transmuted by chemical laws; "nothings and nobodys" are not on the way to intelligent men and women; cold inert phosphates can not be developed into thought, nor a dead ox into a living epic allium with truth and beauty. Nevertheless, evolution is true, and development means that the less thing, or life-germ serves as ground work and conditions for the influx of new and greater spiritual forces, whereby it is enabled to expand in the directions of its natural tendencies. Primitive man, several hundred thousand years since, was no doubt low, coarse and exceedingly gross in his organism; but still a man, and in him lay concealed future Shakespeares, Bacon, Newtons, Humboldts, and Emersons, just as towering oaks lie hidden in the acorns beneath our feet.

THE GRADUAL GROWTH OF MAN.

Primitive man on his way to culture and national greatness necessarily passes three stages of unfoldment. At first, he is an individual thoroughly selfish, an Ishmaelite, a restless wanderer, a rude hunter, living by hunting and fishing, and upon spontaneous fruits and nuts. Much life required a vast territory for subsistence. Later, these people sheltered themselves in caves and overhanging rocks, and busied themselves in constructing arrow-heads and stone implements laying the foundation of the "stone age."

The second step upward, was that of the shepherd and trader. Portions of these primitive races soon discovering that the milk of animals was good for food, and their skins excellent for clothing, began to tame wild animals, gathering them into flocks and herds, and often moving from place to place in search of green valleys and fresh springs of water. This was the common method of life in the vedic period of India. It was eminently nomadic. Abraham in a later period had his tents and flocks on the plains of Shinar. Arabic tribes live this life to day.

The third form of society in the line of progress, was when men, naturally industrious, turned their attention towards the vegetable kingdom, becoming tillers of the soil, and earning their bread by the sweat of their brows. This mode of life requiring less territory than hunting, less time than herding flocks, gave man better opportunities for making tools, constructing houses, engaging in trades, and occupying leisure hours in cultivating the mind. In this remote period, different tribes and classes began to unite for protection. Rulers took positions, hamlets sprang up, and a rude sort of society became a fact, with social interminglings, milder manners and a glimmering appreciation of the law of brotherhood. Thus it is seen, that all through the dust-covered periods of antiquity, we can trace the steady progress of man.

But by careful observation do we see the same

PROGRESS IN ANIMALS?

Did the elephants of the punic wars differ from those of to-day? Are the animals carved on Egypt's obelisks unlike those of the present? Do we see, dating from the earliest historic period, the least approach in animals, to the standard of essential man? Not the least. "Rudimentary structures" in certain animals are not "prophecies" of use and function in important parts of other animals. It speaks no genealogical relationship; that the arm of the European, the foreleg of the ox, the paddle of the seal, and the wing of the bat are all formed essentially on the same type. And there is not a particle of proof that the fins of the fish looking towards, become the wings of the bird; or that the "fore-foot" of monkeys prophesy of the hands of civilized man. That

the "sap of the tree" foretells the "blood of man," is pretty poetry, and nothing more. And to say, as do Darwinians, that the "furrow, the plow, and the plowman are all of one stuff," is to indulge in a meaningless jumble, inasmuch as it makes the guiding mind and the plow guided—the cause and effect one. It is admitted that physical man is built upon the kingdoms below him. But physical man is not essential man. The physical is the shell only. It is the soul that constitutes the real man. And human souls are conscious portions of the Infinite Oversoul.

DIFFERENCE BETWEEN ANIMALS AND MEN.

As there is a broad and practical distinction between the vegetable and animal kingdoms, so is there a distinct line of demarcation between animals and men. The greatest of living linguists, Max Muller, declares that "Language is the true barrier between man and beast." Aristotle said, "Animals had voice, but man alone had speech." Huxley assures us that, "Brutes have feelings, but not conscious trains of thought."

Man alone uses tools for high and noble purposes.

Man alone cooks and seasons his food.

Man alone is capable of moral and spiritual improvement.

Man alone understands and makes use of fire.

Man alone tames and uses animals for service.

Man alone employs the language of moral thought and reason.

Man alone seeks to consciously comprehend himself, and the capacities of his being.

Man alone can appreciate the abstract ideas that relate to moral law and moral duty.

Man alone believes in God, a future conscious existence, and the soul's eternal unfoldment.

"Key anatomist," says Prof. Jeffries Wyman, "who will take the trouble to compare the skeleton of even the negro with that of the orang, can not fail to be struck at sight with the wide gap that separates them." The volume of brain in man compared with the orang-utang is as five to one; and further, the human brain contains potentialities and parts not found at all in animals. The learned Sennerling has enumerated over fifteen important anatomical differences between the brain of man, and the highest order of animals. Insects, birds and beasts lack the moral nature—the top-brain organs of conscientiousness, hope, intuition, reverence and spirituality. On the other hand, from the cranial dome of this sacred temple, man's immortal soul looks up to the infinite soul, "God All-in-all." We speak of the "divine Plato," but never of a divine beast; nor of a righteous animal; because righteousness, or right-doing implies a moral notion and moral responsibility.

DO ANIMALS THINK AND REASON?

That animals have sensations desires and purposes, is evidently true. And further, it is admitted, said the speaker, that animals reason and so do plants. That is, they reason upon the plant plane of life. The sunflower turns towards the sun; the vine twines around the tree; oaks push their roots out and down towards the living streams; birds in Autumn wing their way southward.

"But this is instinct," says the objector.

Very well, what is instinct but reason on a lower plane of life? God who is essentially reason, power and life, or the Life Principle, is incarnate in all things. Accordingly plants, trees, and animals are afire with conscious life. And this they manifest in accordance with their organizations.

As previously stated, language is one of the lines of demarcation between brutes and men. We can not think consecutively only as we think in language. Try it. Parrots may be taught to imitate words, and dogs to bark for bits of bread; but man only arranges ideas and then logically expresses them. It is absolutely impossible to teach the gorilla, or the "man-ape" to speak in a train of conscious thought. While, on the other hand, the babes of the lowest tribes of Australians or Africans, transported to England and brought up in that country, speak excellent English, and become fair scholars. Animals though arrested developments, lacking the soul-germs of men, fill their places in the chain of being. Even insects subservise a useful end in the economy of nature. They subsist upon and appropriate matter greater than themselves; and thus appropriate, it is refined and taken up one gradation higher. But neither insects nor animals, so far as we know, aspire to any immortal existence; and yet, aspirations is the measure of distinction.

HAVE ANIMALS IMMORTAL SOULS?

That they have perception, thought, instinct and a certain kind of reason is admitted. But the God atom, the self-conscious soul-germ, does not form the basic foundation of their being. Though the animal brain is arched, it lacks the key-stone—the spiritual nature. The human alone is the perfect structure. Insects, birds, animals, all are imperfect structures, arrested developments, unfinished arches, incomplete temples, hence have no conscious individualized life in the realms of immortality. When the creatures of the lower kingdoms die, earth goes to its kindred earth, and the spiritual substance constituting their spiritual structures reverts to, and is absorbed in the surrounding ocean of spirit substance, to form material for other and higher organisms.

What use, what purpose can the insects and animals of this life serve in the angelic spheres of existence?

It is a well established fact, that the lower and grosser the status in the scale of being the

more prolific. Parsley and "pig-weeds" are exceedingly fruitful in blossoms; while the magnificent century plant blossoms but once in a hundred years. The fecundity of insects is absolutely marvelous. The spider, producing by germination, begets some 60,000,000 of offspring per year. The common spider produces 200 of its kind at a single brood; the ant of our country 5,000; the queen bee lays in one season 50,000; a single oyster contains according to Poit no less than 1,200,000 eggs; the white ant of India produces during a part of the season 84,000 eggs each day; this is 2,592,000 in a month! These figures are not fictions, but solid facts based upon careful observation. And now, saying nothing of unnumbered millions of lions, tigers, hyenas, wolves, hedge-hogs, lizzards, toads, and slimy serpents that inhabit the earth in the past—think—reflect upon the countless myriads of aphes, oysters, ants, bees, wasps, flies, fleas, stinging mosquitoes and poisonous serpents on earth to-day; and believe if you can that they are immortal, destined to exist in the heavenly life. Why, they would form spheres of animals, spheres of spiders, and spheres of immortal serpents, almost measureless in extent. And what is still more unpleasant to contemplate, mortals born into spirit-life would be necessitated to waste and wallow through these spheres of insects, these belts of lizzards, and zones of spirit serpents on their way to the angel's home in glory—the Summer-land of immortality!

ANIMALS SEEN IN SPIRIT LIFE.

"Clairvoyant," says the objector, "see animals in the Spirit-world."

Quite likely. So they see ships of prosperity reaching us laden with gold; see oilwells where there is no oil; lead mines where no lead exists; and psychological pictures that have hardly a shadow of reality in them. When clairvoyance proves itself infallible, it will do to place in it implicit confidence.

"But spirits say there are animals in the Spirit-world."

Certainly they do. And other spirits occupying different localities and more exalted conditions, say emphatically there are none. What now? Who shall decide? Both classes speaking from their plane of observation may tell the truth, and doubtless do. Oh, how indispensable the exercise of our own reason and judgment! That there is a higher order of animal life, and birds of beautiful plumage in certain spheres of the hereafter life, is plausible and rational. But they are indigenous to those spheres, and not the products of this earth. Angelic affections flow out to human beings and resurrected souls in the better land.

PHILOSOPHERS, AND THE TWO PHILOSOPHIES OF LIFE.

As there is the soul of things and the shell of things—the subjective and the objective, so there are two sets of philosophers; the one, continually dabbling in matter, and putting body before soul in order of sequence, frames the formula—from matter to spirit. The other, considering the inviolable, the real, and seeing in soul causation, puts souls before bodies, and causes before effect. Life is the factor used by each class. And both are relatively right, seen and judged from their own standpoints. The shield in dispute had two sides. Admiring idealism, my sympathies are entirely with the subjective philosophy, a philosophy that puts evolution in the place of creation, and pre-existence in place of the soul's descent from apes and other animals.

While essential spirit is as undefinable as indestructible, the soul, allied to the Infinite Oversoul, is a microcosmic entity, in which lie the germinal possibilities of all that man can ever become. Gaily when released from the materiality of earth, do we fully know ourselves.

The lapsed state of human beings, while a general idea with the philosophers of antiquity, was specially outlined in the writing of Plato and the teachings of Jesus. From our native skies, we are individualized down into physical existence, one soul for this, and another soul for that purpose. Like the prodigal son, we took leave of our Father's house in the heavens. Desiring experiences, we descended through natural generation; where, since our incarnation, and while along our mortal journeys, we have squandered our goods in follies and sensual realizations. Drooping, we tread the valley of death. The body is a shell. Earth is a cave of shadows, touched by passing sunbeams. Surely, our souls are prisoners on the husks of earthliness, yet ask for angel's food. In comparative darkness we cry for light, the celestial light of the Christ heavens. Weary, we plead for rest by the "tree of life," that shades the crystal river. And, in charge, and under the supervision of our guardian angels, we are feeling our way back to that pre-existent state of ecstatic bliss where love is law, and life a perpetual Eden. The sheaves we shall bear with us on our return, will be dearly bought experiences, the little wisdom gained and the purity attained. The return steps heavenward, are effort, aspiration, self-sacrifice, conquest of the passions, deliverance from selfishness, and a resurrection into the spiritual "walking in newness of life." After the Nazarene's spiritual baptism from the Christ heavens, he could truly say, "I know whence I came and whither I go." "If any man be in Christ he is a new creature." "Be of good cheer, I have overcome the world."

Laziness grows on people, it begins in cowards, and ends in iron chains. The more business a man has to do, the more he is able to accomplish; for he learns to economize his time.—Judge Hale.

Trouble Brewing.

History informs us the word Protestant, originated in a dissent to the claims of Catholics, not submitting to the intolerance imposed. The fact is plain to day, that the distinctive features of Protestantism originally, is now changed from "protest" to that of power, directing minds evidently acting as if their views were of far more importance than the teachings of a Christ they profess to be governed by. In place of protesting, they now demand the most costly edifices in which to worship their God, "who had not where to lay his head." They demand such, and all property they accumulate shall be free of taxation. They demand the most expensive dress, displaying it in gaudy colors, in which dress the "broken and contrite heart" can hear "the word of life without money," by giving a dime, or a nickel, "to the missionary cause, causing the poor and needy to be excluded from this haughty crowd, because of a total inability to appear with half a dry goods' and millinery store on their backs." They demand obsequiousness to their religious opinions, and all that differ with them, to be squelched; are not these matters of fact? Is not another reformation in embryo? Think of it. Another fact is, entire freedom of thought expressed in chaste, respectful language, is not tolerated in the Protestant Church to-day, and only permitted in this free country (so-called) by virtue of the glorious constitution of the United States, and yet the same spirit prevails to-day, as in the time of Luther, by striving to engraft in it a provision to compel all citizens to acknowledge and support its own views, to the exclusion of others equally as sincere and worthy.

The Catholic Church is shrewd, and gifted with the most discretion, being perfectly willing to keep silent, ardently wishing the "God in the Constitution" move will prove successful, because it would then permit them to demand, under cover of Protestant enactments, a power to convert the machinery of government to their own interests by law, as also without the power of a retreat!

Is it not proper to reflect and think of these matters before the condition of affairs causes a wish they had been earlier considered. For a struggle is sure to come—some day if the same spirit continues in reference to our public schools and the Bible placed in them. Power, power, is what is determined on by both parties, and judging from the past, blood may be made to show its mark.

Archbishop Manning, of England, declares as "approaching, the mightiest contest the religious world had ever seen," the welfare of power, causing the happiness and welfare of humanity, as also the human soul, to be lost to view, if not excluded from proper consideration! The question is vital, but simple, viz— "Shall the spiritual or the civil authority be supreme in Government?" The Catholic Church, and "God in the Constitution" sticklers, will never permit "civil authority" to interfere with the consummation of their wishes, neither will minds like Bismarck and his compeers in Europe, or the lovers of our benighted constitution permit its principles to be desecrated by intolerant bigots; neither will demagogues be allowed to freely play into the hands of ecclesiastics to undermine, if not destroy the best government ever heard of.

If any one doubts the extent and force of Sectarian teachings, let such offer any ideas that affects its interests, and it will soon be perceived how many feel their "bread and butter at stake," with the numerous sources dependent for subsistence. The secular press dare not insert anything they think will offend popular religious opinions, nor commend them, even when in full accord. "I know this to be a fact. The time may possibly come, when a free expression regardless of sectarian teachings may be considered as indispensable, and the part of wisdom, especially if compelled to submit to the dictum of the Pope of Rome, through the agency of an American Cardinal by force of law, and the "God in the Constitution" effort successful, or determinedly persisted in! Remember this, and reflect, will you?

Lovers of free thought, free expression, free investigation, and all that can ennoble the human mind, permit me to ask what you think of the ideas here offered? Will you respond for the benefit of our common humanity? Or do your thoughts run on the price of wheat, pork, corn, etc? Or, does the Beecher, and like scandals, with the gossip of the day, have the preponderance of your attention? True, it is none of my business, but the welfare of humanity demands that ways and means should be devised for their benefit, which accomplished, will assuredly benefit ourselves. Self-interest is powerful; the love of power equally so; and will you keep silent and submit to be ultimately dictated to by intolerant bigots, which nothing prevents now but the Constitution, and with it, you can not get an expression of opinion inserted in secular papers that conflicts with the popular, no matter how worthy; if this be a criterion, it was offered for our editor here, who said "it would be a fire brand" among the infallible. Therefore—"Let us pray"—if praying will do any good, that the infallibles may have a one thousandth part of an ounce more charity than our editor awards them.

Respectfully Yours,
A. B. ORRICH.

Columbus, Ind.

You need not tell all the truth, unless to those who have a right to know it all. But let all you tell be truth.—Horace Mann.

Thoughts About Religion, and Common Sense Views of Spiritualism.

BY D. D. BRIDEN.

[To those who have read no more than my regular series of articles, it becomes necessary to make this explanation: Since writing my article No. 5, some one wholly unknown to me, signing himself "A Friend," whom, from his style of writing and reasoning, I presume to be a clergyman of the orthodox faith, has published a number of articles...

"Eternity thou pleasing, dreadful thought! Through what variety of untried being, Through what new scenes and changes must we pass? The wind, unbounded prospect lies before us, But shadows, clouds, and darkness rest upon it!"

Eternity is truly a pleasing thought—but shadows and clouds, if not darkness, rest upon it—ever. Cato felt this shadow and then soliloquized. Hamlet, Prince of Denmark, was wont to fall in a similar mood. And disquiet it as you may, baptism and confirmation do not relieve from it.

"Yet time— Time, the tomb-builder, holds his fierce career, Dark, stern, all-pitiless, and pauses not Amid the mighty wrecks that strew his path."

I know a man, not yet two score and ten, reared a Protestant,—therefore strictly to the idea that all sorts of miracles, so-called, have ceased—devoid of all doubt, that Modern Spiritualism is a delusion, who has lost both his parents, his wife, and all his children; not one is left.

As often as the solemn hearse made its calls, the pastor read—"It is appointed unto man once to die, and after that the judgment." And yet, never having heard from these friends, he has little hope of immortal life. A man of "disciplined reason," yet because hearsay proofs are rejected, (when he practices) he insists that the facts of the Bible are not established.

He possesses inherent in himself that which will perpetuate his life beyond the grave, and has also a wife and children just in the sunny beyond, but he doesn't know it. He thinks himself a pauper, but is, in fact, heir to an eternal estate. Shadows and clouds rest upon him. What shall we do? You say "proclaim the thunderings of the law." Tell him "he must believe, or be forever damned."

But, my friend, this will not convince his judgment; and he is a man of too much character to cower and cringe, and join the church, and pretend to believe, from mere fear, as so many do; and if he would, it could do him no good. Now, I want to show this doubter that the essential truths of the Bible are natural and possible.

This is the highest ideal our unfettered souls can conceive of; when we learn that we are no longer trammelled down to earthly conditions and surroundings, and that our progression shall extend throughout all eternity. Our souls then begin to drink in the purified bliss of infinite love, which permeates and intensifies the atmosphere we breathe; the scenery, our homes, in fact everything here radiates with this glorious principle.

But I say, the Apostles received this kind of testimony from each other, and from the people, and Christ himself said, "these signs shall follow those that believe." You make an evasive answer, and turn away, but not until you have warned this man against me. Your intentions are no doubt, good enough, but you misunderstand my motives.

My brother, Tommy Gill, is a sculptor, and takes as much pride in beautifying and adorning his magnificent works of art, as our father does his beautiful grounds around his earthly home. His statues, emblems and devices are

against infidelity, profoundly unconscious that it is only the offspring of your own folly. The pendulum of the "Reformation"—so called—swung just a little too far, as is the case in heated revolutions. The Protestant Fathers in their great zeal to root out Romanism cast away the "signs"—the every occupying evidences of "those who believe."

"Verily, verily I say unto you, he that believeth on me, the works that I do, and greater works than these shall he do, because I go to my Father." (John 14: 12) "And these signs shall follow those that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay their hands on the sick, and they shall recover."

Take Christ's description of a "believer," which of us, think you, is the Infidel? And so you never have "these signs?" You confess it. And you denounce those who do, as co-workers with the devil. You are doubtless a good man, but it seems patent you have not yet embraced Christianity. It's only dogmatism you are clasping. The Pharisees also believed themselves "the light of the world."

I am aware that you are wholly unconscious that "these signs" have followed the mother church through every stage of its history. There is a young lady in Paris, a simple peasant (or was, not long ago) upon whose person these appears, on every Friday, a plain cross. The blood commences flowing outward to the skin, as on Foster's hand, when a name appears upon it, and in her case it is actually forced through the skin, and drips and runs down. She has been placed under every possible test condition, but still the phenomenon occurs.

This is to them conclusive evidence that their crucified Lord is still with them, according to promise. These signs have appeared in all ages, both in and out of the church, both before and since the time of Christ; and there never was a time when there was so many and such wonderful spirit demonstrations as at the present time. But of course you do not know it. Please look in this glass: "They, seeing, see not; and hearing, they hear not; neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith: 'By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive; for this people's heart is waxed gross and their ears are dull of hearing, and their eyes they have closed; least at any time they should see with their eyes, and hear with their ears, and should understand with their hearts, and should be converted, and I should heal them.'"

—Jesus. I do not presume that Christ looked down through the vista of centuries, and had his eyes just on you. On the contrary, it was a faithful "holding of the mirror" up to those who then surrounded him—the Pharisees! D. Cover, Col.

A Communication from the Late S. Kirk Hornbrook.

MY DEAR MOTHER—I am here standing beside you, although you see me not; still I am near you, and wish to tell you of my happiness when I first realized that I was in the Spirit-world.

I seemed to awake as if from a slumber, and saw the surroundings of the room wherein I lay. The walls seemed to be hung with festoons and wreaths of flowers that were whiter than snow, and radiated a light that sparkled as diamonds. Every thing around me was so beautiful and exhilarating that I began to realize the presence of my Angel Guardians, who were magnetizing me with their warm sympathy and love, which seemed each moment to strengthen and enliven me, until I partook of a buoyancy and happiness of spirit that pervaded everything here. My freed spirit rejoices that it is no longer fettered down to earth in the material body, but is now in the happy enjoyment of its own expansive powers, that will still continue to unfold through the endless ages.

This is the highest ideal our unfettered souls can conceive of; when we learn that we are no longer trammelled down to earthly conditions and surroundings, and that our progression shall extend throughout all eternity. Our souls then begin to drink in the purified bliss of infinite love, which permeates and intensifies the atmosphere we breathe; the scenery, our homes, in fact everything here radiates with this glorious principle. When we become a spirit ourselves, we can then begin to appreciate, and in some degree, understand his Divine attributes, which in material life our minds are too gross and undeveloped to comprehend, only to a very limited extent. It seems impossible to try to impress the minds of our dearest friends whose souls are yet in the earthly clasket, and are, from day to day, struggling with the conflicting scenes of life, which are necessary to develop their innate talents, which the better prepare them for usefulness here, while the soul is being strengthened and educated to higher plain of knowledge. It is needless to try to make our friends in earth-life understand the myriad scenes of happiness, with which this beautiful world seem to yield to every one as their own inheritance.

My brothers and sister, who left you all when they were mere infants, have grown to manhood and womanhood, and each one seems to live out their own individuality. That is, every soul seeks its highest ideal and works up to it, by close application and perseverance, until they are capable of making it a profession for the great law of progression is manifested in everything here, and every person loves to be employed in whatever their soul's aspirations are inclined to be most pleased in doing.

Brother Willie is an Astronomer, and his soul is constantly expanding in the varied and increasing beauties of the starry realms of the countless planets that lie stretched throughout the boundless spaces of immensity, which his freed and unfettered spirit can roam through, and explore their magnificent grand beauties at his pleasure, throughout the countless ages. And still there will be unexplained beauties and grand problems to solve for all the lovers of astronomy, as the soul is constantly expanding and adding knowledge to knowledge.

If persons did but understand the elevating influences of the study of astronomy upon the human mind, there would be more persons who would make it a life study while upon this earth planet. The mind, while reveling in the grandeur of the heavenly bodies, for the time being, becomes lost to everything of the earth, earthy, and naturally becomes, as if by habit more grand and lofty in its aspirations.

My brother, Tommy Gill, is a sculptor, and takes as much pride in beautifying and adorning his magnificent works of art, as our father does his beautiful grounds around his earthly home. His statues, emblems and devices are

magnificently grand and beautiful, and are all wrought by the chisel, which his industrious hand guides, according to the dictates of his own creative mind. Tommy Gill is a genius of a very high order, and was too refined to stay long in the crude atmosphere of earth. Yet he is more fully individualized with the characteristic traits of father and mother than any of the rest of our family who are in Spirit-life. He has mother's inventive talent, and father's ambition to excel in all he does.

Our dear sister Ella, whom we brothers are all happy to have with us, is a fine musician, and music is the fount from which her soul is exhilarated from day to day.

Brother Frank is a mechanical genius, and devotes his time in acquiring information in that channel. He holds it as the highest and grandest attainment of the human mind, as there is but little that can be accomplished here on earth that is not in some way connected with and dependent upon Mechanism. Even art itself must succumb to the aid of Mechanism in order to become perfected within itself. The most beautiful portrait that we look upon as a work of art has been brought to its high state of perfection through the aid of mechanism. The paints were dug from the earth with the tools that were made by a mechanic. 'Twas machinery that ground them and prepared them for the laboratory, with all the chemical and refining processes through which it must pass ere the creative mind of the great master artist can delineate the human face divine with his beautiful colors. The grand art of telegraphy, which is the one servant of the wide, wide world, would to-day have remained in darkness and oblivion, had it not been that all the required apparatus was constructed and completed through the utility of mechanism. Our homes, our traveling vehicles of transportation, our surroundings, and all the comforts and necessities of the earth-life, are dependent in some form or other on the grand and useful system of mechanism.

Gales, our brother who was summoned from earth in a moment of time, has developed as a great physician, and will impart the blessings of his gifts to the many who will yet seek him as a counselor and guide.

It is needless to dwell further on the subject, as it is impossible, even through clairvoyance, to make you understand everything I would like to have you know. I want father to know that I shall still be interested in him and all his affairs, and be with him often, as he is butted and carried with his work out on his grounds, which will soon be very beautiful again. I shall often be with you both, and advise with you in spiritual and temporal affairs. This is the Christ principle, that we all love to act towards the sorrowing ones that we have left to mourn our absence. And as we look into their loving souls, that yearn after us, and instinctively call for our sympathy during their sad hours of bereavement and loneliness, then their minds are more receptive to spiritual influence, and they can become enraptured with us, and we can then more easily influence them, as we see best for their highest good.

There is a good band of us over in Spirit-life now. My brothers and sister are aiding me to develop, until we can have power that will remove every last doubt from father's mind of the reality of Spirit-Communication. Tell father I want no expensive monument of art to note my last resting place; but plant nature's beautiful trees around my grave, which will be a monument of far greater worth than the cold marble. I ask that my grave shall represent a place of rest and repose, and not a show of expensive pride. I know his ambition and love of the beautiful would naturally inspire him to raise a magnificent monument to my memory; but I desire no such extravagance, which would be inspiring the minds of others with the same vanity. I ask you and father to select some beautiful trees and plant around my grave as you shall see represented in a drawing. I will go with father and help him select the trees which I want planted around my grave, which will be both unique and beautiful. Place a plain white marble shaft at my head, which will be broken and the top lying upon my grave. This I wish polished, with a heavy ivy vine entwined from the base, which I would like made rough, with ferns and Calalilles growing out from the crevices of the rough rocks. Above this place a scroll, on which you will dedicate a very brief and simple inscription, all of which you shall have in a drawing as you did the trees, only more minute. Place two rows of shells, white and pink, gathered from the shores of the grand old Ohio river, around my grave inside the trees. Ornament my grave with any beautiful grass or evergreens your refined tastes may suggest, also any flowers you may see fit.

Now, my kind parents, I have planned this design as I want it, but ask you to exercise your own judgment and do as you think best. But I think you will be better pleased with this than you have any idea of before seeing the entire execution of it. There are many other very important affairs I shall guide and direct your minds to in the future, that may prove of interest to you all. Good-bye, KIRK

(Miss P. J. SUMMER, Medium.)

Without referring to Webster for a definition to this word, I will say that it is a knowledge of uncreated laws; laws which have existed coeternal with matter and coeternal with "God." The Orthodox tell us that God made these laws, and the matter which is governed by them, but it only shows a lack of their knowledge of Science. My Science teaches me that without law, there could have been no God; neither could there have been without matter; as God is the law, and matter a subject of it. Could it be otherwise? To take the Orthodox story for it, that God created or brought into existence law and matter, the following would be the result: Before law and matter, their existed nothing but God, a perfect vacuum there would have been, had God not existed, would their not? Now God is a spirit, which I do not think possibly could be without matter, consequently there was a perfect vacuum, and as there is both law and matter at present, the numberless worlds and systems that fill eternity of space, were brought from nothing, by nothing into existence. The way they figure it, it looks impossible. I say that God is the law, and works in no mysterious way, and performs no wonders.

Now, as God is the law, and law is science, in order to find out God, we must study the law. In this way, by searching, we can find out God. How are we to do? Cry down every thing that we do not understand as a humbug, and thus clog the wheels of progress? No, give it your candid and careful consideration. Spiritualism is a law of Science based upon immutable truth, and were we all versed sufficiently in that law, I think we would not cry "humbug."

When I look back at the sacred pages of history, and see there recorded the names of our noble benefactors, and the shameful and dog-like manner in which they were derided and scorned while disseminating the sublime and ever existing truths, which their great minds had discovered, having all this before me to

reflect upon, if I cry humbug at all, to the doctrine which Spiritualists advocate, it will be after due deliberation, and then with great reluctance. Independent thought and fearless expression have ever, as will be seen in history, drawn forth the sneers and scoffs of those (and I might say of those only) who without thought or investigation have adopted the scientific opinions of others; in other words they have inherited their knowledge as they do their property. "For the former they never thought, and for the latter they never worked."

Harvey discovered the circulation of blood, and bequeathed this fact to the world, and in consequence of the advocacy of its truth, he was derided in bitter terms, notwithstanding his and their blood was frolicking in crimson streams through their numerous channels. Where are his scoffers to-day? I answer, they are forgotten, and Harvey's name stands immortal upon the record of true fame. Galileo brought to the world the fact, that the earth rotated on its axis. This truth, as it were, was crushed to the earth, and the maxim, "truth crushed to the earth will rise again," came true, and ever will, for he said, "the world still moves!" after they had compelled him to retract his theory and declare it a heresy. Galileo lives on the bright pages of history. The scoffs and sneers of his opposers did not arrest the rolling globe in its mighty course, nor mortalize the name of the great scientist, but suffice it to say, they are drowned in merited oblivion. Newton, Fulton, Franklin and a host of others, which Philosophy has linked together with its golden chain, lives on the brightest blaze of fame, and the opposers of their grand discoveries have sunk in the shades of forgetful nothingness. We know to-day, for example, that Galileo understood this law better than his scoffers, consequently he was in possession of more scientific knowledge, and hence knew more about God.

One thing I wish to be understood that those who know nothing of science, know also nothing of God, for he can be reached only through science. Now my Orthodox friend, you whose creed will soon be an item of the past, and you, who help bury it, to be resurrected no more, and you whose future faith will be Spiritualism and you who know nothing of the grand laws that govern the universe, when you see a new science discovered or hear of such, which you do not understand, don't cry "humbug," for if you accept the "Bible," you certainly accept something which is no less foolish, but something impossible to comprehend. Every cause produces an effect, and like causes produce like effects, and never was there an effect without a natural cause. This you will observe to be true if you will study Philosophy. Prayer has no power on rain, consequently, you must put up with a drouth, and be satisfied with parched soil until the clouds pour forth their fatness to moisten it, and that by a natural cause. Nature will take its time and course; when you learn this you will have so much science. As Science is the only means by which God can be reached the more we study it, the nearer we are to him. Had not some master spirits plunged into its bosom and plucked unfading flowers, and analyzed them to the world, then those pretended friends of science, who oppose and denounce everything which they do not understand and some things which they do, would have remained in mental darkness. Science will continue its onward course despite the thousand obstacles which lay in its path, and the God of war, anger and jealousy, will be rolled aside by its mighty chariot wheels, and be prayed to no longer. E. W. DEAN.

Voices from the People.

PARKERSBURG, IOWA.—P. P. Parker writes.—Keebler brothers have been here humbugging the people. They are perfect scells.

ST. LOUIS, MO.—J. J. Garver writes.—I do not wish to miss a number of the JOURNAL, for I am as old a subscriber as you have, having been a reader since the issue of Vol. 1, No. 1.

AUSTINBURG, OHIO.—D. S. Alvord writes.—There are many who like to read the JOURNAL here, and I have no difficulty in getting my papers worn out by those that would like to read it regularly.

JORDAN, ONTARIO.—Wm. B. Gould writes.—As my subscription runs out on the first of next month, I enclose you remittance, for renewal. As I have taken the JOURNAL for six years, I feel that I can never give it up as long as it gives forth such honest and true principles.

ALASKA, MICH.—B. D. Joslin writes.—We like many things about the JOURNAL, especially its opposition to priestcraft, God in the Constitution, and church oligarchy. Its brave and noble stand against free-love Woodhullism, is highly commendable. The last three papers are worth a year's subscription.

WEST UNION, IOWA.—P. L. Hinkley writes.—I have been a constant reader of the JOURNAL from its commencement. It has become a permanent fixture with me—can not afford to do without it. Will try and send you a new subscriber occasionally. The JOURNAL is a rather strong food for babes, but it is good to take.

PLATTSBURG, MO.—Mrs. Emma Tively writes.—I had a Southern Methodist minister call on me last week, and was anxious that I should come back to the church and give up my circles, but when he heard me say no, sir, never will I come back, he said no more, and as he was leaving I gave him one of our JOURNALS, which he was very glad to get, as he had never seen one before, I am causing some trouble with the members of his church.

INDIANAPOLIS, IND.—Mrs. J. S. Combs writes.—Allow me to introduce to you Sister Mary Lewis, M. D., formerly of this city, now seeking a home and business among your people and in your city. She is a good healer and a true and noble woman, every way worthy the confidence and respect of true reformers. Spiritualists and Spiritualism seems to be treating quietly in our city for the time being, but there is a deep quiet undercurrent at work that needs but the touch of an angel's wing to disturb the waters, so that the weak and trembling orthodox friends may step forth and partake of the waters of life, for to know that we live again, is life eternal.

DALLAS CITY, TEX.—T. S. Mitchell writes.—We leave here to-day for Iowa, and wish to have the JOURNAL sent to our address, Corydon, Iowa. In early life we were taught to lip the words, "what is home without a mother." We now exclaim, what is home without the JOURNAL. There are many seekers after truth here. They are not inquiring what shall we do to escape the torments of Hell, but what shall we do to hear from our loved ones in spirit-life. A truthful medium would do well to locate here (none others need apply). They have endeavored to secure the services of Mrs. Parry, she having promised them to come; they are anxiously waiting for her to fulfill her promise.

FELCHVILLE, VT.—W. H. Williams writes.—It is with grateful feelings that I now acknowledge the continued appearance of the old JOURNAL. At present the subject of Spiritualism is not receiving the attention which it merits in this section of Vermont, yet the believers in the same rather increase than decrease. There seems to be an underground current which continues to flow onward, and no doubt by and by it will burst out anew in a "crystal fountain" that shall tell its mighty story to all humanity, who shall look into, and investigate its limpid waters of eternal truth.

It seems, Mr. Editor, as if each number of the JOURNAL continued to improve upon the one before, and it would seem as if by and by, it would reach perfection; but as on earth there is no perfection, I hardly know what one has reason to expect. This afternoon I have been to witness a baptism among the members of the Baptist church. The ceremony was performed in the open air, and a romantic little glen surrounded by ragged rocks and green shade, and witnessed by upwards of 150 persons, which is quite a turnout for a little village like this; and it seemed to me, as if such a performance among what are called sensible people could hardly be realized by themselves, if they were endowed with a particle of common sense and reason. After the ceremony they repaired to the church and ate the body and drank the blood of Christ, as they term it. Now the question arises, was the bread and wine any different than can be procured at any city eating saloon? If not, the members might as well go there to get it, and they can hardly be called temperance people. On the other hand if it was of a different kind, and they did eat the body and drink the blood of Christ, then according to their own story they are Cannibals, and ought to be treated accordingly.

A Natural and Safe Medicine.

BOULDER, COLORADO.

HULL & CHAMBERLAIN: PREPARED—Feeling that you propose publishing a Circular of Testimonials, we send in a true statement of our daughter's case, that you may use it if you wish. When our daughter Alice was three and a half years old, she had a dreadful Lung Fever, which lasted some six months. In all that time she could not stand or walk. The consequence was she left her feet with the right limb drawn up, so that she has always had to walk on her toes, and has suffered much pain. She is now 19 years old. Your Powders have cured her. She can now walk or stand on that foot as well as the other. While formerly it used to pain her severely to stand or walk, she can now stand or walk for hours, and it does not hurt her. She says she can't remember ever having a cold or day since her earliest childhood, until since she took your Powders. I have suffered severely from sick headache, for 40 years, and could find no medicine to relieve me until I found your Magnetic and Electric Powders. They have entirely cured me. We would earnestly recommend them to all sufferers. We feel very grateful to you and the kind angels who direct your work for the good they have done to us. Yours truly, LOUISA McMINN.

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BY EDWARD CLODD, F.R.S.

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CONTENTS. PART I. Introductory; Man's First Writings; Man's First Tools; Fire; Cooking and Pottery; Dwellings; Use of Metals; Man's Great Age on the Earth; Mankind as Shepherds, Farmers, and Traders; Language; Writing; Counting; Man's Wanderings from his First Home; Man's Progress in All Things; Decay of Civilization. PART II. Introductory; Man's First Questions; Myths; Myths about Sun and Moon; Myths about Hell; Myths about Stars; Myths about the Earth and Man; Man's Ideas about the Soul; Belief in Magic, and Witchcraft; Man's Awe of the Unknown; Fetish-Worship; Idolatry; Nature-Worship; 1.—Water-Worship; 2.—Tree-Worship; 3.—Animal-Worship; Polytheism, or Belief in Many Gods; Dualism, or Belief in Two Gods; Prayer; Sacrifice; Monotheism, or Belief in One God; Three theories about Abraham; Man's Belief in a Future Life; Sacred Books; Conclusion. This little work has met with a most hearty and cordial reception from the press and the public both in England and the United States and deserves the widest circulation. The present popular price enables all to buy. Price, paper, 60 cents, postage 4 cents. Cloth, 60 cents, postage 5 cents. *For sale wholesale and retail at the office of this paper.

Spiritualism.

BY J. H. MENDENHALL.

BRO. JONES.—In our former papers, we gave a brief sketch of the history of the all important question of immortality, under the title of Spiritualism. In this review, we endeavored to show, that, not only the great central idea (immortality) of our beautiful philosophy has ever been a prominent one among all people, in all ages and countries, but that the very fact of spirit-communion has been demonstrated to the most noble and highly gifted minds (on the mundane plane; thus keeping up one unbroken chain of evidence, solving that universal question, "If a man die, shall he live again?"

In our historical synopsis, we have alluded to the sacred writings of great old India, Persia, China, Egypt, with many others of the old world, whose religious character, by modern theologians, is styled that of Heathen; have also taken a liberal review of the Mosiac religious literature, embracing its history that of the prophets and saviors of Israel; gave a summary sketch of the New Testament Scriptures, showing from their teachings that the great Reformer and founder of Christianity, together with his chosen twelve of the first, and the seventy of the second, rank teachers and mediums, all confirmed the fact of spirit-angelic communion with the people of earth; and concluded by quoting from the books or writings of many of the Holy Fathers, by whose authority exercised in the august councils, the Christian Bible to day, stands canonized; all of whom were advocates of spirit-communion.

We now continue our investigation of the subject, and shall show by quoting from equally well authenticated history, that Protestantism, including its mother church (Catholicism) has ever had its advocates in the field of spirit-intercourse, thus blending the truth of the eternal past with the grand and glorious teachings of Modern Spiritualism. The great body of Catholics, embrace as the fifth rule in their criterion or articles of faith, the following language, viz: "The honor and veneration are due the angels of God and his saints, that they offer up prayers for us, that it is good and profitable to have recourse to their intercession." There is contained in this paragraph the fundamental principles of Modern Spiritualism. The angels are interested in the welfare of humanity.

Cicero, Rome's greatest orator, believed in guardian spirits. The silvery strains of eloquence that so often fired with enthusiasm the hearts of his countrymen, were first conceived in the whisperings of the angels. Prof. Stanley quotes largely from the productions of his inspired pen. The Kyran, written in the sixth century by that wonderfully gifted man, Mohamet, is claimed by the author to be the production of an angel, or rather a true copy of a book presented to him by one from the immortal spheres. Its pages are made illustrious by the thrilling accounts of the dealings and teachings of the bright immortal. More than one-sixth part of the inhabitants of the globe are adherents to its teachings. Mohamet remarks of his interweaving the angels in a cave, only a substitute for a darkened room.

It is said by an eminent author that the Sovereign of Great Britain, has for centuries, with other European monarchs, made it a custom to practice healing by the laying on of hands, which is universally known to be the spiritual art of healing. In England, it was practiced by Edward the Confessor in the thirteenth century. There was a regular office in the English book of Common Prayer for the performance of the healing ceremony by the invalids when introduced by the bishops or other high dignitaries of the church, to the kings for the exercise of their mediumistic powers. Queen Anne, in her time, was an excellent healing medium. Dr. Johnson, when a child was thus restored to health through her psychometric force; also one Wm. Reid, who lived in the reign of the aforesaid Queen, became famous for his powers, healing under the control of spirit-influence.

Florence in 1448 was an excellent healing medium. Pomponacius, born at Mantua in 1463, devoted his whole attention to those phenomena, and so wonderful was his success in the removal of disease, that thousands believed and attributed the cause of his success to the influence of spirits. Cardanus, born at Pavia in 1501, who was a philosopher, mathematician and physician, performed such extraordinary cures by his mediumistic powers, that he was suspected of sorcery, which caused him to be incarcerated at Bologna. He was said to have a familiar spirit or guardian angel. Valentinus, born in 1597, at Brussels, was also cast into dungeon by men of medical science, for having performed the most wonderful cures by his mediumistic gifts. Sir John F. Stesca, the learned legal writer of the fifteenth century, during the reign of Edward, in speaking of the gift of mediumistic healing, which he says had been practiced from time immemorial, attributes the virtue to the "spirit-world." The same is confirmed by Dr. G. Savary, a celebrated physician, U. S., and refers the public for proof to the writings of Plutarch, Pliny, Plato, Pythagoras, Cato, Tacitus, Alexander, Froilamus, Paracelsus, Van Helmont, Homer and Josephus. A strong chain of evidence, this, all supporting and attributing the wonderful cures performed, to the influence of departed spirits or angels.

Says an eminent author, "Even the powerful mind of Queen Elizabeth, professed faith in the gifts, and she frequently came before her people in the character of a miraculous or mediumistic healer. Carte, the celebrated author of the history of Greece, introduces notes in his history, showing that the exiled Prince of Bristol was a healing medium of such great power, the mere touch of his hand would cure the King's evil." Prince Charles Stuart of Wales, of the eighteenth century, was equally gifted as a healing medium. Perhaps no greater healing medium lived, since the days of Jesus, than Valentine Grastreaks, a Protestant gentleman of the County of Waterford, Ireland, born in 1628. He was cited by the Dean of Lesmore before the Bishops Court, by which he was forbidden the exercise of his gift. But his fame having reached England, he was invited thither, where his fame is spoken of by Lord Conway and the Bishop of Gloucester. He was next invited to London and was told by the king to do all the good he could in England. The Royal Society of London, during the Presidency of the celebrated Robert Boyle, investigated the matter, and being unable to refute the facts, undertook to account for them as being produced by a sensitive contagion in Grastreaks body which had an antipathy to disease. Lord Geo. Russ, Bishop of Derry, remarked, "It would seem that some salutary emanation issued from him."

In the year 1748 the whole of England rang with the fame of Bridget Postleok, an old lady medium, of Copenhall in Cheshire, who was enabled to adjust displaced bones by her mediumistic powers, and performed many cures in the absence of the patients, by having their names sent to her. In 1834, Prince Hohenloep possessed the gift of healing to such a wonderful degree, that it is said of him, he cured many persons, when "hundreds of miles from him." This

however, was done by his band of angelic physicians, a common occurrence now-a-days among Spiritualists. The Quakers may with propriety, be called the advocates of Spiritualism in the seventeenth century. The genuine Quaker orator is but another term for the medium who speaks under the direct control of the "aged immortals." Quakerism, anciently, is the a b c of Modern Spiritualism; but of which the "society to day comprehends but little or nothing. Still later, Methodism received its origin through the Rev. John Wesley, a man fitted by nature, education and inspiration for a great reformer in his day. Both he and his brother Charles were believers in spirit-communion. The Rev. John Wesley remarks among other sayings, in his primitive sermons, "We are often preserved from danger, and it is well if we do not impute it to a wrong cause, to mere accident, or the direct will of God. No, not so. As the angels protected Daniel in the den from the lion's mouth, so in like manner are we often preserved." Charles Wesley expresses his faith in the following beautiful lines:

"Angels, where'er we go, attend our steps, whate'er betide; With watchful care their charge defend, and evil turn aside."

O, Methodism; how thou art fallen! Dr. Adam Clark, contemporary of John Wesley, and whose comments are the best of authority for christendom, remarks, "I believe there is a supernatural or spiritual world in which human spirits, both good and bad, live in a state of consciousness. I believe that any of the spirits may, according to the order of God, in the laws of the place of their residence, have intercourse with this world, and become visible to mortals." How much more spiritualistic can one be? This amounts to very materialization. A little later and the great Emanuel Swedenburgh, aroused the religious world by recording some of the most astounding and evincing facts demonstrative of the immortality of man and the teachings of the angels. He taught in the strongest terms, the fact of their being both good and bad spirits, thus demonstrating the immortality of all men. He declared in his time, the early part of the 17th century, that he frequently conversed with the angels, and said he, "but men, women and children; and who, on leaving this world or earth sphere, immediately had a new form or body corresponding in outline to the one thrown off." The whole history of this extraordinary gifted medium is one unbroken chain of evidence of the continued existence of mankind in another sphere; and his intercourse with this world.

The society of Shakers originating in the 18th century, embraces in its essential elements of faith, the doctrine of angelic communication. They hold correspondence with their friends in the Spirit-world. Elder Evans, the now living father of their Church, is an able advocate of the faith, in his way and order. In the early part of the 19th century, one Joseph Smith declared that he held converse with the angels, and that from their teachings, he became the founder of an association embracing in its system of faith, all the ingredients of the apostolic religion. Their plural doctrine in the conjugal relations was an after-thought, not of angelic origin. It is plain, then, that every religion from the Mosiac dispensation down to the 19th century in the earlier history of their career, believed and advocated the doctrine of immortality as demonstrated through angel ministrations. O modern Orthodox, "Where art thou?" We will now advert our attention to the testimony of the world's great poets, whose history of song and melody has done more to inspire the soul of man with a correct knowledge of the immortal spheres than all other grades of scholastic learning.

Among England's numerous bards, Prof. Gibbons classes the names of Shakespeare, Milton, Homer, Spencer and Dryden, as those of her most gifted sons. In fact, Wm. Shakespeare is regarded by many learned scholars as the world's philosophic poet. Shakespeare was a Spiritualist. His writings all through are interspersed with accounts of spirit-intercourse with man. In his "Hamlet," he makes the spirit of Hamlet to say to his son, "I am thy father's spirit, doomed for a certain term to walk the night, and for the day, confined to fast in fires till the foul crimes done in my days of nature are burnt out and purged away." This is not only spirit language, but the quintessence of the spiritual philosophy. John Milton, born in 1608, whose writings, it is said, have given a name to the English language, was a Spiritualist. In his writings are to be found the following beautiful lines, to wit: "Millions of spiritual creatures walk the earth unseen, both when we wake and when we sleep." He also writes of them as being "God's winged messengers sent on errands of supernal grace." Likewise do Spencer, Homer, and Dryden sing. Lord Byron, another of England's inspired sons, and in our opinion, in every way the peer of the immortal Shakespeare, was a profound Spiritualist. In nearly all his writings, he treats not only of the existence of spirits, but of their holding actual converse with the people of earth. In his "Manfred," his writings on the subject, equal anything in Modern Spiritualism, while his "Earth and Heaven" contain facts not of minor importance. We can not well omit giving the opinion of the inspired Robert Pollock, as expressed in his "Course of Time," of the great poet and Spiritualist, Byron. He describes him thus: "As some sero-comet of tremendous size, to which the stars did reverence, as it passed; so he through learning and through fancy, took his flight sublime, and through the loftiest top of fame's dread mountain sat; not soiled and worn, as if he from the earth had labored up; but as some bird of heavenly plumage fair, he looked, which down from higher regions came, and perched there, to see what lay beneath. Where fancy halted, weary in her flight, in other men, he's fresh as morning, rose and soared untrodden heights, and seemed at home where angels bask, the spiritualist as given by the great bard of the Orthodox world. But Robert Pollock himself was a Spiritualist, and held converse with departed spirits. In his "Course of Time," book first, he speaks of "two angels appearing walking and talking with the sons of men."

Scotland's brightest bards were all inspired spiritual mediums for poetic lore. Robert Burns, born 1759, with whose name, every poetic scholar is familiar; was mediumistic, and often held communion with his Highland Mary, when in the Summer-land. His sweetest poems are his addresses to her. James Thomson, author of the "Seasons," another of the Scottish bards, born in A. D. 1700 was highly inspired with the discerning capacity of the spiritual philosophy. His far-seeing, deep searching genius seemed to grasp the central truths of spirit-life and progress. Tennyson, another of the inspired singers of old England, and poet laureate in 1810, leaves with us the following beautiful lines of spirit-communion: "No visual shade of some one lost, but he, the spirit, himself may come, when all the nerve of sense is numb, spirit to spirit, ghost to ghost."

And again, in addressing a loved one "over the river," he remarks, "Far off thou art, yet ever nigh. I have thee still and I rejoice, dear heavenly friend, thou canst not die. Mine, mine, forever, ever mine." Samuel Taylor Coleridge, one of the great poets of England, born 1772 was a Spiritualist; and in speaking of disbelievers, he says, "They have yet to learn the very alphabet of being, and to discover the very fountain-head of life." The great British poet and journalist, Charles Mcchoy, born in 1812, was a Spiritualist and a writer of heaven's highest inspiration. His poems to his companion in spirit-life, or perhaps written before fledged (with immortal pinions, were such as seemingly, would send a thrill of transporting delight even into the shrine of coarser souls and inspire their slumbering thoughts with a realizing sense of immortality's sweetest dreams. We regret that we have gotten misplaced his beautiful lines on this subject. Cerro, Gorro, Ind.

Occasionally a subscriber remits only \$3 to renew the JOURNAL. It requires fifteen cents more to prepay the postage. When \$3 only is sent, we credit that proportion of the year, which makes us trouble, and it is more difficult for the subscriber to keep a run of his credits. Always send \$4.15 and that will renew and pay the postage for one year.

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SPIRITUALIS; Spirits Interviewed.

BY J. H. MENDENHALL.

The author says he has investigated Spiritualism for seventeen years, and during that time he has seen hundreds of mediums, and had perhaps a thousand communications, and had also written and printed writing on paper, both independent of fraud or personal contact. He has also seen the so-called materializations, and witnessed the healing of the sick by the laying on of hands, and heard the mediums speak intelligently in languages unknown to themselves. "Still," he says, "I have not made up my mind that these things are done by the spirits of persons who once lived in this world." The work is embellished with a wood engraving of the spirit of Katie King, as she appeared at one of the many seances held in Philadelphia.

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CHICAGO, SATURDAY, AUGUST 7, 1875

An Old Sin Comes Up to Destroy a Clergyman.

At the recent session of the Troy Presbytery, Lorraine Rood, formerly pastor of the Pitts-town Presbyterian Church, was suspended from the ministry and communion for adultery.

Sometimes we think this is a very wicked world, unworthy in every respect of him who, it is said, created it. The James Brothers in the West defy all laws, human and divine...

Not a week passes that some horrible outrage is not committed. Young girls are attracted from pleasant happy homes, and induced to enter assignation houses, dens of infamy...

Lately, North, East, South, and West, different ones have been hung for committing murder, and the most of them have been granted a passport into the presence of God himself, by the sanguine churches.

Indeed, the world is very bad. The very atmosphere seems to be pregnant with crime,

saturated with the very essence of licentiousness. The paragraph at the head of this article, refers to Rev. Lorraine Rood. He had confessed his crime, exhibited genuine penitence, and was living a noble pure life.

This unwisely proceeding on the part of the Troy Presbytery, in harshly—we might say vindictively—expelling Rood from the ministry, exhibits a heartless, devilish spirit...

The Rev. Rood not only confessed before God, but men also; he boldly admitted his guilt. If the Christian religion is true, God, the all-wise and infinitely merciful one, forgave him!

We have no apologies to make for the offender. We would not, however, crush, or disgrace those who in an unguarded moment sin. To err is human, to forgive is divine.

The enormity of sin, of crime, and its deleterious effects, can only be fully realized by those who are guilty, and at the same time truly penitent; and that penitence illuminates their soul with high resolves, and gives them additional strength.

Imposters Unveiled.

The latest and most emphatic condemnation of the Holmeses, and the certificate of their chief endorser, comes from the Brooklyn Society, N. Y., and we hope it will prove sufficient to ignore them.

A lady who had witnessed all their proceedings, under like conditions precisely, produced the same manifestations. When placed in the cabinet, within five minutes, there appeared an arm, showed first to the elbow, then above it, and in an interval, not longer than that taken by Mrs. Holmes, a face was shown; the cheeks were pale and a napkin was so arranged about the head as to be an exact fac simile of Katie King.

nearly akin to that of Katie in Mrs. Holmes' cabinet, that it was declared impossible to distinguish the difference. This was done, not so much to prove that Mrs. Holmes produced hers in the same way, but to create the necessity for her to prove that she did not.

Now comes the Medium's Protective Committee, J. B. Newbrough, Chairman, and make the following report: "This lady, Mrs. S. A. Lindsley, pretended she could answer closed letters without opening them, causing said answers to come with them on previously provided blank paper.

This committee is now in communication with many genuine mediums, and hopes and believes that ere long the Spiritualists can witness under test conditions very astounding manifestations.

The Protective Committee of New York will find that their work is not altogether agreeable. Counter reports will, of course, be the order of the day, and they will, no doubt, be treated as harshly as Robert Dale Owen and Dr. Childs were.

ANOTHER FRAUD.

A special dispatch from Springfield, Ill., under date of July 23rd, to the St. Louis Globe says: "A so called spiritual medium, Prof. J. E. Greene, who has been giving cabinet sittings in this city, came to grief last evening. His trickery was detected. While he was in the cabinet ringing bells, beating a tamborine, etc., one of the audience, Dr. Vincent, placed himself behind the cabinet, unobserved, stepped upon a chair, and had an unobstructed view of what was going on inside.

San Francisco, Cal.

Dr. M. J. W. Hendee, No. 777 1/2 Mission St., writes us that Jacobs whom we exposed a year ago as an imposter, professing to be a medium, is now in California, and has been detected in showing his own face for that of spirits at the writer's house in San Francisco.

He carries concealed a skeleton-key for unlocking handcuffs with which he suffers himself to be confined. He rings bells with his mouth, leaving teeth marks on the handles when made of wood, and like indentations are made upon a trumpet which he represents as being played upon by spirits.

JOURNAL as the "Devil hates holy water." Hence when any one is heard railing against the JOURNAL, it is certain that he or she is a freeloader or an impostor.

The Outlook.

We learn from the Inter Ocean, that a woman, for fourteen years a helpless and bedridden sufferer, unable to use her limbs in any manner, was suddenly restored to comparative health by what seemed a special act of Divine Providence.

The first lady was comparatively young, and determined to recover from her sickly condition, and under the influence of her own efforts, combined with the determination of others that she should convalesce, she suddenly got up and walked.

While, however, one church is vociferating hallelujahs over the direct intervention of God, it is charged by the Springfield Republican that the Catholic priests of Lowell not only knew that there was an arrangement to mob the Orangemen at Lawrence, Mass., but that they made no effort whatever to prevent the outrage.

THE JULY FIRE.

A Retrospect of a Great Conflagration of a Year Ago. The Work of Reconstruction in Chicago's Second "Barat District."

THE GREAT JULY BLAZE.

Of all the many scourges by fire which Chicago has visited with, that which occurred one year ago last Wednesday was second to none except the great conflagration of October 1871, as to extent of area and destruction of property.

Now, one may see in the place of debris and ruins, handsome marble, stone, and brick buildings, of graceful and harmonious architecture, forming an almost-continuous facade of uniform height for nearly a mile on State street, and making one of the handsomest streets in the world.

Ernest Dale Owen, Esq., a son of Brother Robert Dale Owen, gave us a call on Friday last. He informs us that his father remains in about the same state of health and condition of mind as when he entered the asylum.

The Religio-Philosophical Publishing House is located a little more than two blocks south of the new custom-house, and extends from Dearborn street to Fourth avenue.

These publications have a large patronage, and lead in the number of subscribers, all other similar publications.

The Religio-Philosophical Journal is the favorite exponent of the "Philosophy of Life," believed in by that large body of intelligent Spiritualists who entirely ignore the so-called "social freedom" dogma of the small Wood-hull faction of Spiritualists.

Help the Needy.

Mr. Emma Lively, of Plattsburg, Mo., writes that she is sick and in a state of destitution, with a family of four children; the girls thirteen and sixteen years of age.

Dubuque, Iowa.—Dr. Chaucey Barnes desires us to say that he is about entering upon a trip to California. He goes by way of Denver, Burlington, St. Joseph, Omaha, and Salt Lake City.

Babbitt's Chart of Health.

This Chart is composed and published by E. D. Babbitt, D. M., long and favorably known to most of our readers as an accomplished writer, and to a large constituency as a skillful Psychometrist and Electrician.

Haverhill, Mass.—W. L. Jack, M. D., late medium of the Philadelphia Circle of Light, writes that he intends to be at the camp meeting to be held at Lake Pleasant, Mass., in August, where he will ply his mediumship.

Let Justice be Done.

We do not credit the stories about in reference to the Centennial and Mrs. Severance. We do not believe that she will take that lady that Bro. Stebbins referred to in his address at Dubuque, as having ten children by as many different fathers, and place her on exhibition there, as the sublime and exalted fruits of the "social freedom" which she represents.

Hon. Robert Dale Owen.

Ernest Dale Owen, Esq., a son of Brother Robert Dale Owen, gave us a call on Friday last. He informs us that his father remains in about the same state of health and condition of mind as when he entered the asylum.

F. T. Moss sends \$3.15 to this office, but gives no post office address. James Scoville sends \$3.15 to this office, but gives no post office address. Mrs. J. C. LITTLE sends \$6.00 to this office, but gives no post office address.

Letter from P. Turner.

BRO JONES:—I have now read the JOURNAL for twelve months, and have been much edified and instructed by the general tenor of its teachings—sometimes there are articles with a pungent flavor, and which disturb the prurient of orthodoxy probably, but as a middle compound character is alone vulnerable, you have my assent to speak out boldly what appears to you, the infallible dictates of the truth. Real freedom is for a man to think, and utter what he thinks according to conscience, untrammelled by either the strong arm of prejudice or the face of God. This was what Jesus did, but it was what crucified him, and probably such a consequence (modified by a higher civilization) stares his modern so-called disciples in the face, and compels them to stifle truth in order to placate the resentment of the rich members of a rich church. There is too much of base pandering to popularity, wealth, and the flitting applause of man; there is the letter, and not the spirit of Christianity preached—a palvering of heaven and bully-ragging the Devil, rather than an exposition of the weightier matters of the Lord, as mercy, and judgment, and truth. What good has been achieved by the various orthodox dogmas taught and promulgated for eighteen hundred years? They have been hammering at sinners on the anvil of their creeds, and passing them through their spiritual hoppers, and what is the result? Why, that vice, crime, wretchedness, and selfish rapacity, mixed up with and flavored by hypocrisy, and masquerade of true sentiment which is abhorrent to every noble impulse of man; yes, "sweet religion is made a mere rhapsody of words." Christianity must be handed by a different class of men, or as intelligence advances, it will lose its hold on the minds of all. As ignorance is ever credulous and has swallowed the most inconsistent, the most barbarous, and the most revolting dogmas or utterances of a wily and designing priesthood, it must ultimately succumb to that which is reasonable and just, and which has for its basis the immutable code of the law of the universe.

There is not one in twenty of the whole human race that would pass muster roll, if the assizes of the universe were to be called, and the presiding judge guiding his decisions by the interpreters of his will. One half of the Christians are Catholics, and they are a mere hybrid between a Pagan and a Christian, so the elect, the chosen of the Lord, must be an infinitesimal minority of the whole human race, and this is the result of the Lord's Disciples! Verily, there is a tremendous deal of sack to such a small portion of bread! They must change their basis of operations, or without a doubt their occupation will be gone, and swept before the mighty avalanche of an advancing intelligence and scrutiny tested in the crucible of reason and common sense. In the midst of this chaos of sentiment and crude conceptions of Deity, what is to be done with the steady advance of skepticism and unbelief? Men are tired of hearing pure abstractions, assumptions and hypotheses; they want the tangible, the demonstrable, and evidence by phenomena; how are they to get it so as to be convinced of the reality of that which is the most interesting to humanity—his immortality? I answer unhesitatingly by pure Spiritualism; with it there is no equivocation. I'm aware, it like all other, new doctrines or discoveries, has to pass through the three several stages of, first, contempt; second, investigation, and lastly of adoption. Let the Spiritualists be patient, work and wait, verily they shall have their reward, if they faint not, a new and glorious truth is bursting on humanity—a faith consonant with reason and intelligence, and which is to give bigotry, superstition and priestcraft its quietus, which has been an engine to crush the God-given power of intelligence and reason out of man.

Pure Spiritualism exalts a man and points out to him that in proportion as he develops his God-like capabilities will be happy here, and hereafter, and that he is the whole and sole architect of his destiny here and hereafter; it teaches, and nature with her thousand tongues confirm it as incontrovertible, that the will of God manifested in creation is to be obeyed in order that we may reap a full harvest of enjoyment here and throughout the endless cycles of eternity, a glorious thought, a blessed privilege, and which fills the soul.

"With sentiments suggest The great, the good, the holy and just."

True Spiritualism teaches by ocular demonstration, and by the testimony of men as veracious and as high-minded as St. Paul, or any of the Apostles, that man is formed for a higher destiny than to perish everlastingly in the grave; it teaches also that the mind is governed by the immutable principles of law, and that we cannot carry on for years, crime, injustice, and wrong, with impunity, but that at some time or other, you will have to make restitution or compensation; that you can not atone for your crimes and misdeeds by prayer and psalm singing, and flattering God at the last moment, when your exit is inevitable; no, the recording angel is with you, and you will find out when too late the errors of your earth-life. Does not this admonish all of us to take heed to our doing? Yes, it does, and in a voice most potential it prints *leaves* on every man's soul.

I ask, is this a doctrine unreasonable, or is it to be derided and set at naught by a party of zealots who preach up the doctrine that you can sin and repent for a lifetime, "only believe and you shall be saved," pray at the eleventh hour, ask forgiveness and all your sins are washed away by the blood of Jesus. What a medley of twaddle and nonsense this is! Is it not a direct bonus on crime itself? Spiritualism has been accused of not being in harmony with Christianity and an enemy to it; yes, hostile to it. Now, this is a gratuitous falsehood, hatched in the benighted brains of bigotry. Spiritualism feeds in pure Christianity traces of wisdom truly Divine; the better they know its precepts the more they admire. They can not do otherwise than approve, for they see that true Christian morality is the morality of nature, but they are striving, and will ultimately achieve their object; that is, repudiating the doctrine from the Pagan priests and superstitious observances with which its excellence has been contaminated and its luster obscured.

Spiritualism teaches that man has been too long treated as a child; that he has been taught that fear is wisdom; that ignorance and credulity are virtues, and that he may glorify God by flattery, rather than by moral excellence, a doctrine which Spiritualists as a body repudiate. Spiritualists should be praised and admired for one thing, having slain the devil, an achievement which the orthodox God was never capable of.

Well, a new era is dawning upon us, when truth will be as much respected as falsehood is now; when man will know himself better, and when he will know the harmony that exists between the will of God and his gift of intelligence; and that only by and through his own efforts in developing all his faculties, and bringing his propensities into harmony with his moral nature, guided and controlled by his intellectual forces, will he be saved, or be capable of reaping the rich harvest of enjoyment and happiness, which a good God has so lav-

ishly spread before us; his redemption is not in priests or in prayer; it is written in no book; it is contained in no theories, but it is in himself that he is thus and thus, and that intelligence—knowledge, science, art, energy, and industry, will bring him out of the land of bondage into the promised one of truth and bright anticipation; of moral excellence and pure aspirations, where sanctity and truth maintains a quiet throne, and while he sojourns on earth he will be able to look upon it, not as a place of diabolic exile as he has been taught, which the prince of the power of the air ever fans and darkens with his wing, but the motive power and nursery of his soul, the temple of his worship, the observatory of his knowledge, the altar of his vows and a fitting prelude to a more advanced condition in the world to come. Gardner, Ill.

Is It, or Is It Not; and if It Is Not, What Is It?

Spiritualism says It is. The dominant theology is divided in its opinion. Some of its devotees say It is, i. e. the phenomena occur, but they are the works of the Devil; while others say It is not; i. e. the phenomena do not occur. It is only trickery andlegerdemain. Materialists are equally bothered to account for it. To his Satanic Majesty they can not attribute it for he is a myth in their estimation. So they have recourse to the saying that those who believe It is, are either non compos mentis deluded, or that there must be collusion somehow between the medium and the managers. Catholicism says that It is, but only in the bounds of her church. All outside of its pale is, of course, anathematized, discredited and pronounced either false or nonentity. Thus is the whole world thrown into agitation as to whether It is, or It is not.

It is a lamentable fact that a great majority both of theologians and scientists, pursue the same plan as did the Khalif Omar with the remnant of the Alexandrian library. "If," said he, "the books agree with the Koran, the word of God, they are useless and need not be preserved; if they disagree with it they are pernicious. Let them be destroyed." They were destroyed. So likewise do many treat the Spiritual Philosophy. If it agrees with their preconceived notions, say they, "What good does it do?" If it does not, they either ignore it altogether, or seek to utterly annihilate it.

But it is not like the old library, it can not be burned, and there seems to be at least enough truth about it that it is constantly gaining ground, notwithstanding all the attempts of its enemies.

The well attested phenomena occurring all over the land, and continually increasing both in variety and frequency, is compelling the attention of many scientific minds; and wherever any have carefully and candidly investigated the subject, their prejudices and opposition have been dispelled like morning mists before the genial sunshine of truth. I know of no instance of patient scientific investigation which has not resulted, as with Edmonds, Hare, Crookes, Varley and Wallace, in a belief and open declaration of the truth of spirit-intercourse. This would seem to indicate that there are many like Dr. Talmage, who, relying for test of its truth or untruth on something altogether foreign from spirit phenomena itself, fulminate, as did the Popes of the medieval ages against science, their anathemas against it without ever having witnessed any of the so-called manifestations. They condemn it without hearing, and denounce it without even knowing what it is or what it claims. There is another and larger class, who relying on the former as their teachers and guides, accept their (if had almost said conclusions, but this can not be as they have never investigated, and therefore in their ignorance of the matter can form no conclusion) denunciations as truth, and join with their leaders in ridiculing and attempting to suppress that of which, save its name, they know absolutely nothing. But in the face of the accumulated and accumulating evidence it is useless long to deny that the phenomena occur. The cause of them is another question.

Spiritualists believe they are caused through the action of law, by departed human beings who once inhabited the body, and hence regard the phenomena as incontrovertible proof of man's immortality. No other theory has as yet been advanced which accounts for anything like all the phenomena. It is too late in the day of intellectual sunlight to attribute the cause to the Devil who never existed, and even the notion of such a myth is rapidly disappearing from civilization. If the views of Spiritualists regarding the cause of these manifestations are correct, the tiny raps heard in Hydeville some twenty-eight years ago, were the initiatory of the grandest movement of the age, a movement destined to overcome Materialism and to rescue religion from its degrading inthralment to (or by) priests, creeds and infallible (?) books; destined not only to lift man out of the region of the superstitious and the supernatural into one of divine law and order; but also to give him that consolation which Christianity in the past has failed to do; viz., the knowledge, not simply the belief, but the absolute knowledge of an after life, and a continuous divine inspiration in man.

If these views are not correct, then there must be some other cause for the phenomena. Something produces them. Whether brought about by man incarnate, or by man incarnate, they are produced under the operation of law. If they are produced wholly independent of incarnate spirits, let scientists study and ascertain the laws which govern them, and present them to the world that truth may be promoted, and the progress of the human race aided and accelerated thereby. Let men investigate and determine whether it is by the instrumentalities of departed spirits, or what it is that produces this world renowned phenomena of the present age. And this brings me to a reiteration of the question at the head of this article. Is It, or is It not; and if not, what is It. O. W. Cook.

Warsaw, Ill.

A New Method of Communicating.

A correspondent draws attention to the following extract from the London "Medium," of January 1874, and would be glad if Spiritualists would test the matter, and report whether there is truth in the reality of such a mode of communication.

"The method of obtaining communications through a table, and calling over the alphabet, was used for every letter of every word once at least, sometimes twice or thrice, is a most laboriously uncertain one. I find that if a rod—a common walking stick—be firmly held in the hands of two persons (one of them being a medium) and a printed alphabet under a good light be presented, the rod will point out the letters constituting a message smartly and forcibly, so much so that I can get out matter to any length and faster than I can write it down. The power which tilts the table and guides the pencil to write and draw, will quite frankly guide the rod over the alphabet, if the medium will hold it along with another. Repeated experiments will show that there is no deception in the agency at work, for now and

then an unwelcome influence will present itself, which will forcibly do and say the most outrageous things even striking boldly at surrounding persons or objects, out of perfect mischief. Being freely held in the hand the rod is at liberty to move about, and will if there be occasion for it, draw those holding it all over the house, hook down a book, turn over to a particular passage and make curious comments upon it, illustrating as it goes in ways so curious and fraught with a meaning and intelligence as not to be understood without being seen and watched. Good influences will search for a Bible and turn up and explain, giving forth the most holy and God-like teachings. Bad influences will, upon presentation of a Bible, pitch it violently to the far end of the room. Taking to the alphabet they will abuse the good book as being every thing that is vile, and after doing so, the probability is they will finish up by smashing the light and clearing everything violently off the table. I believe that the alphabet will apply equally where the raps are given on the table. Run over the letter with a pointer and the raps will be given at the proper letter, thus the practice of calling over the letters, *vice versa*, would be done a way with here too."

Criticism on the Bible.

MR. JONES:—I propose to prove in a few articles, that the Orthodox religion of to-day, is not based on the sublime teachings of Jesus, but that it is a heterogeneous admixture of Hebrewism, Paganism, and Christianity. The Old Testament teaches that God hardens the hearts of men, and thus induces them to commit crimes against humanity. It also teaches that he is being so frail and erratic that he is led to "repent" of his blunders in creation. Where's the proof? "But I will harden his heart that he will not let the people go" (Ex. 4:21). "And he hardened Pharaoh's heart, that he hardened not to them" (Ex. 7:13). "And the Lord hardened the heart of Pharaoh, and he hardened not unto them" (Ex. 9:12). "But the Lord hardened Pharaoh's heart, so that he would not let the children of Israel go" (Ex. 10:20). "But the Lord hardened Pharaoh's heart, and he would not let them go" (Ex. 10:27). "And the Lord hardened Pharaoh's heart, so that he would not let the children of Israel go out of his land" (Ex. 11:10). These texts exhibit in bold relief, the character of the Hebrew God, and Christians endorse Him.

Again, "God is not a man that he should lie; neither the son of man that he should repent" (Num. 23:19). This is a positive assertion, and yet it is thus positively contradicted by the same author. "And it repented the Lord that he had made man on the earth, and it grieved him at his heart" (Gen. 6:6). Once more: "Now therefore, let me alone, that my wrath may wax hot against them, and that I may consume them" (Ex. 32:10). "And Moses besought the Lord," and said, "Lord why doth thy wrath wax hot against the people" (Ex. 32:11). "Turn from thy fierce wrath, and repent of this evil" (Ex. 32:13). "And the Lord repented of the evil he thought to do unto his people" (Ex. 32:14). Though "the Lord thus repented, (after Moses turned and went down from the mount), he seems to have changed his mind, for in the 27th and 28th verses, Moses says: "Thus saith the Lord God of Israel, yet every man his sword by his side and go in and out from gate to gate through the camp, and slay every man his brother, every man his companion, and every man his neighbor."

"And the children of Levi did according to the word of Moses; and there fell of the people that day about three thousand men." In the above quotation, Moses either libels his Lord, or his Lord again changed his views. The reader must recollect that Moses left the Lord on the Mount, in a "repentant state" of mind; when he came down with the tables of stone. But the moment "he saw the calf," he got so "all fired mad," that "he cast the tables out of his hands and broke them." It was during this mad fit that Moses, seeing that "the people were naked," ("unarmed," as Spencer admits) ordered the inhuman murder of three thousand of his fellow Israelites, as "this chapter gives no record of Moses again going to the Mount for instruction from the Lord, about the miraculous formation of the calf, the sin of this cold blooded murder stains his memory, and the Lord is entitled to the benefit of the very strong doubt as to Moses' veracity, in charging God with ordering the murder which he records. The Hebrew God, then, is a "penitent" God; and the Christians endorse him, and "repent." "And it came to pass after these things that God tempt Abraham, and he said, "Behold, here am I."

"And take thy son," he said, "thine only son Isaac, whom thou lovest, and get thee into the land of Moriah, and offer him there for a burnt offering, upon one of the mountains which I will tell thee of" (Gen. 22:1, 2).

If Isaac was the only son of Abraham, then, the following in the preceding chapter is false. "And also of the son of the bond woman will I make a nation because he is thy seed" (Gen. 21:13). Now so honest man can say that he believes these two statements to be true. And this plain contradiction must shake his belief in the astounding assertion of Moses, "That God did tempt Abraham." But if it is true, then another case of the Lord "repenting" is implied, for he clearly backed out from the sacrifice of the "id." If the fact that God was capable of tempting his children to perpetrate crimes, was not a serious subject to discuss, I would be inclined to think that "the third day, on which Abraham arrived at the Mount," was the "first of April," and that the whole thing was one of Moses' jokes, which, though Abraham was badly sold, must have terminated as satisfactorily to Isaac, as was the fortunate turn of fate to his half brother, when "God opened Hagar's eyes to see a well of water, where she filled the bottle and gave the lad drink," and then "Took him a wife out of the land of Egypt." INVESTIGATION.

Rural, Ill.

Biography of Jonathan Koons.

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

After closing my former letter, the presentation of a similar case of healing recurred upon my memory, that took place under my own supervision, which, by request, I will append to the preceding case.

In the month of December, 1833, two young gentlemen, E. Johnson and M. Linscott, were boarding with me, while engaged at a job of making rails about a half a mile distant from my residence. It happened on a cold frosty morning, that Linscott, before named, inflicted a severe wound in one of his feet with his axe. His partner, Johnson, hastened to my residence with the unwelcome tidings, requesting my immediate assistance with a horse, and necessary implements for dressing the wound.

Having a theoretic knowledge of the *modus operandi* in the "witch" system of treatment, I thought this was a good opportunity for experimenting. I accordingly applied the remedy, as previously directed, simply by invoking the impelling agents that actuated Christ, for their special care and protection in behalf of the afflicted. On our arrival at the spot where the accident took place, I found L. lying on a steep bluff, unable to stand alone from the loss of blood. The blood, however, was stilled, having ceased to flow, as near as I could learn about the time the invocation was made. He was conducted to my residence, and placed upon a mattress upon the floor, and his foot dressed of shoe and stocking, when to our astonishment, we found the foot nearly severed into two parts, with a number of blood vessels protruding from the wound. In dressing the wound the blood gave one single spurt against the wall, several feet distant. The wound was dressed without tying a single blood vessel, after which he was perfectly comfortable and free from pain during his stay at my residence, which was about a week, and he speedily recovered without any further loss of blood or any other detriment. I do not claim, however, that I was instrumental in producing these happy effects. I simply give the facts. Yours as ever, Fraternally, JONATHAN KOONS, Deer, Athens Co., O., 1836.

Report of Quarterly Convention of the State Association, held at St. Cloud, Minn.

EDITOR JOURNAL:—Wishing to show the readers of your valuable sheet, that Minnesota is not dead to progression, we send you for publication the following report, which contains only a brief outline of the proceedings. On June 25th, Meeting was called to order by S. Jenkins, President of the State Association; G. H. Gur, chosen Sec.; program; Committee of arrangements, Mr. A. E. Hussey, of St. Cloud; Mrs. S. M. Lowell, of Anoka; Mr. F. W. Hancock, of Minneapolis. The speakers were J. L. Potter, State Agent; G. H. Gur, of New London; Mrs. H. E. Lepper, Dr. Wm. Wakefield, and Mrs. Marston, of Anoka. The choir consisted of the Jenkins family, aided by Mr. Potter. The music was delightful. After an hour spent in conference a lecture was given by J. L. Potter, which was as usual interesting and instructive. He gave the audience many stubborn facts upon which to study and reason.

On Saturday forenoon, June 26th, during conference Mr. B. Rathbun, of St. Cloud, formerly a Methodist minister and great revivalist, made a few remarks in his usual loud stirring tone, which may be accounted for by his former theological views. Dr. Wakefield manifested great interest in the meetings, and his remarks were very instructive. Lecture by G. H. Gur, in which he explained Spiritualism, and compared the morality and justice of spirit philosophy with the same in Christianity in such a manner that gave general satisfaction. Saturday afternoon, Mrs. Dorr sang under spirit-influence in a manner that did credit to that class of mediums. During conference Mrs. Lepper explained the effect produced by mediums opposing the influence, and gave them good advice. Dr. Wakefield also remarked instructively on the duties of mediums. Mr. Potter related some of his experience in St. Cloud. He stated that when he first arrived at this city some five years since he spent a whole day endeavoring to procure a room in which to hold a meeting; that there were about a half dozen "tender plants" who dared not "say their souls were their own," but at present they number upwards from fifty, who are not afraid to have the sun shine upon them, and rooms are furnished gratuitously. Lecture by Mrs. Lepper followed. She took the mean between Theology and Spiritualism.

On Saturday Evening, after an hour spent in conference, Dr. Wakefield addressed the audience. He held that all are Spiritualists. He showed the absurdities in the doctrine of creating matter, and denied the power of God or the Devil to form the simplest object in nature from nothing. After having given some good advice relative to the subject, and thanking the audience for their attention, his organ withdrew. We only wish that Dr. Wakefield would deliver a course of similar lectures in this city. During conference Sunday morning, we listened to a lively conversation between Dr. Wakefield and Mr. Kelley of this city, relative to the trinity of God, and the resurrection of the dead, which was very interesting. Mr. Potter's lecture on Sunday A. M., contained many facts, upon which the Christian people will have to reason in spite of their bigotry. He claimed that we stand on equal footing with Christ, if the people of his age tell the truth; that according to theology, Jesus was not a God, for God was not a baby; if so, who nursed him while he wept nights in his cradle? Christian! he held, are the greatest idolaters, for they worship an unknown improbable God.

During conference the President related his experience which was interesting. He stated that when a youth, he was considered as being "beyond redemption," but he was not changed in the least degree by the influence of the church. He has enjoyed the blessings of this beautiful philosophy for twenty years. Mr. G. W. Sweet, formerly a resident of this city, and a member of the Episcopal Church, offered to his friends and brethren an apology for being present during the convention, which was simply this: "I have had good reasons for changing my views." "I was a thinking man, and will not receive nor reject anything without a logical reason and conclusion. He is willing to accept all truth whether in or without the Bible." Lecture by Mrs. Marston. Subject, "Individuality of Women and Children." Mrs. Marston plainly defined the duties of mothers and wives, both to themselves and humanity. She thoroughly analyzed and renounced the custom of self-abuse by following imported fashions, etc. Her lecture merited and received much attention and applause.

On Sunday evening, Mrs. Lepper described many spirits which were recognized by their friends. She so delineated the character of one individual who attempted to blind her (so to speak), that he at once withdrew from the hall.

A vote of thanks was given the county officers of Stearns County, for the use of the hall, also to the citizens of this city, for their hospitality and interest shown the members of the Association. The Misses Jenkins discouraged very creditably a duet, composed expressly for female voices, which closed the convention.

The meetings were largely attended and on the whole the Convention was a success. G. H. Gur, Sec., pro tem.

500 AGENTS WANTED.

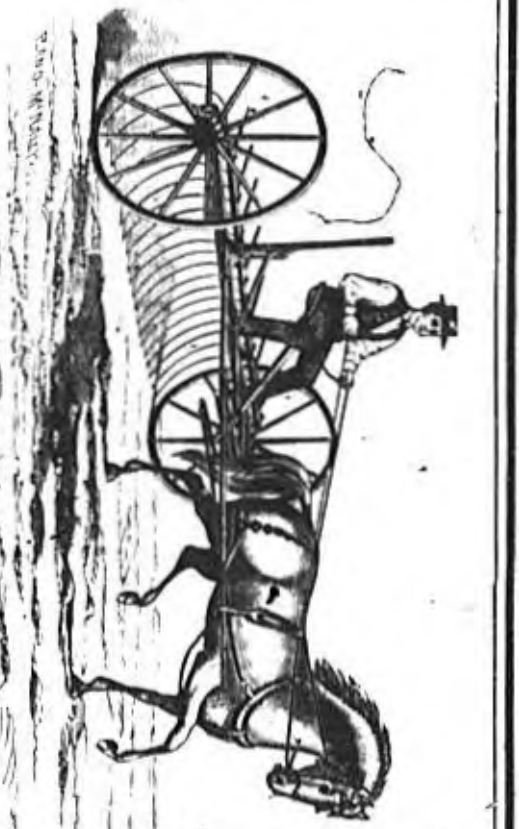
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CATALOGUE OF BOOKS

Table listing various books for sale by the Religio-Philosophical Publishing House, including titles like 'An Hour with the Angels', 'Artificially Born', and 'A Key to the Bible'.

Table listing various books for sale, including titles like 'Life of Thomas Paine', 'Moses Woodhullism in a Nutshell', and 'The Bible in India'.

Advertisement for W. H. Mumler's 'Spirit Photographs' and 'Plans of Salvation', featuring a portrait of Mrs. J. H. Conant and a list of 3000 words.

Advertisement for 'Christianity and Materialism' by R. F. Underwood, 'Why I Was Excommunicated' by Prof. H. Barnard, and 'The Bible in India' by Louis Jacolliot.

Advertisement for 'Babbitt's Health Guide', 'A Good Head of Hair Restored by a Spirit Prescription', and 'The Mystery of Edwin Drood'.

"MODERN SPIRITUALISM"

Rev. Frederick George Lee's New Book—His Narrations on Endorsement of Spiritualism.

To all who delight in reading Spiritual Narrations the Reverend Frederick George Lee's Glances of the Supernatural (Henry B King & Co., London), will be read with interest. Mr. Lee is a clergyman, and Vicar of All Saints, Lambeth. His aim in the volumes before us is "to show by examples of supernatural intervention, examples, many of which have been gathered from quite recent periods, that Almighty God, from time to time, in various ways and by different human instruments, still condescendingly reveals to man glimpses of the world unseen, and shows the existence of that life beyond the grave, in which the skeptic and materialist of the present age would have us disbelieve."

In his chapter on the Miraculous in Church History, among the instances of stigmatization or the appearance of visible marks of the passion of the Saviour, in order to set forth as a matter of sight the truth of revelation, the author gives this account of a young lady now marked with the stigmata, furnished him by the Rev. F. Prendergast of San Francisco: "Miss Collins was born in England; both her parents are Roman Catholics. About two years and a half ago she was a pupil at the convent of Notre Dame. On her return to this city she left her father's home, and with a friend Miss Anna commenced the practice of charitable acts, visiting the sick, clothing the destitute, and instructing little children. Many of the charitable persons of the city cooperate with Miss Collins, Miss Armer, and an elderly lady who keeps house for them, in their good works. The archbishop approved of this semi-religious order, and has paid the house rent of these ladies since they began this practice. Miss Collins has always been in delicate health, and has frequently received the last sacraments of the church, given to those in a dying condition. She has had periodical attacks of heart disease and intense pulmonary congestion. Soon after Miss Collins and Miss Armer entered upon their charitable and self-denying duties, the former was prostrated by a return of her complaint. She recovered but slowly and imperfectly, and on January 2nd, at the children's festival in the basement of St. Mary's Cathedral, she was seized with a most violent attack. She was taken to her residence; and two or three days afterward was again seized with a congestion of the lungs, followed by congestion of the brain. The attending physician, herself and all her friends were convinced that there was no hope of her recovery. She took leave of those who stood by her bedside and made her final preparations for death. On Wednesday, Jan. 8th, she was all day in convulsions. Toward 6 o'clock she grew better, but on the night of the third day became speechless, and was compelled to write her wishes and wishes in pencil.

"At 12 o'clock that night Miss Armer and the nurse who watched by her bedside believed her to be dying, if not dead. They recited the prayers for the departing soul, and held the blessed candle by her hand, according to the custom of the church. Presently Miss Collins closed her eyes and drew a long breath. They then believed her to be dead; but to their utter amazement and bewilderment she revived and made signs that she wished to write. They gave her the pencil and paper, and she wrote as follows: 'Put three drops of the water from the font of Our Lady of La Salette in my mouth, and say three Hail Maries with me before the crucifix.' They complied with the instructions, and perceived that she joined mentally in the recital of the prayers. As soon as she reached out her hands for the crucifix, and kissed with an expression of great devotion the five wounds of our blessed Saviour. She then intimated that she wished to have a little water. They gave her some, and she immediately rose up and declared, with a beaming and heavenly countenance, that she was cured; and she called on her companions, Miss Armer and the nurse, to join her in saying the rosary for the sick. She lay down quietly and slept without motion or sign till morning, when she ate heartily and seemed quite restored to health. Since then she has never for a moment suffered from any of those diseases to which she had been before a victim, and which had more than once brought her to death's door. After some weeks she experienced, without any assignable natural cause, an intense pain in her temples, which caused her indescribable anguish. These sufferings suddenly passed away, but in the course of some days returned with equal violence. So far there were no perceptible marks on any portion of her body, but during her sufferings on the Feast of the Five Wounds of our Lord she felt an acute pain in her head, her side, in both hands, and in both feet. On the Friday before Good Friday, the Feast of the Seven Sorrows of the Blessed Virgin, she experienced pains in the same parts, and on that day the stigmata, or marks of our Saviour's wounds, became clearly visible on the backs of her hands, and blood oozed from her left side, near the heart. On Holy Thursday the same sufferings were experienced, and on Friday the stigmata appeared on the surface of both hands and on the upper surface of both feet. Blood also oozed from her side. During the day her sufferings were indescribable, and were witnessed by a large number of people. The marks of the stigmata remain on her hands and side."

The names of some of the spectators are given, and the truth of the story is vouched for by the affidavits of witnesses. Some curious dreams, which were afterward literally fulfilled, are recounted by Mr. Lee. The following, from the pen of the dreamer's son, is singular: "In the year 1788, my father, Mathew Talbot, Esq., of Castle Talbot, in the county of Wexford, was much surprised at the recurrence of a dream three several times during the same night, which caused him to repeat the whole circumstance to his lady the following morning. He dreamed that he had arisen as usual and descended to his library, the morning being hazy. He then seated himself at his secretary to write, when, happening to look up a long avenue of trees opposite the window, he perceived a man in a blue jacket mounted on a white horse coming toward the house. My father arose and opened the window. The man advancing presented him with a roll of papers, and told him they were invoices of a vessel which had been wrecked, and had drifted in during the night on his son-in-law's (Lord Mountmorris) estate, close by, and signed 'Bell & Stephenson.' My father's attention was only called to the dream from its frequent occurrence; but when he found himself seated at his desk on the misty morning, and beheld the identical person whom he had seen in his dream in the blue coat riding on the gray horse, he felt surprised, and, opening

the window, waited the man's approach. He immediately rode up, and drawing from his pocket a packet of papers gave them to my father, stating they were invoices belonging to an American vessel which had been wrecked and drifted in upon his lordship's estate; that there was no person on board to lay claim to the wreck, but that the invoices were signed 'Stephenson & Bell.'

A number of instances are cited in which murders have been brought to light by means of dreams; but one of the most remarkable stories, is that concerning the Rev. Mr. Perring, the vicar of a parish now a component part of London. Two nights after he had buried his oldest son, a lad of 17, Mr. Perring dreamed that he saw him in a shroud spotted with blood, with an expression of acute pain upon his countenance, and heard him cry out, 'Father! father! come and defend me; they will not let me rest quiet in my coffin.' He awoke in terror, but presently recomposed himself and fell asleep. Again his son appeared, beseeching him to protect his remains. 'For,' he said, 'they are mangling my body at this moment.' The unhappy father arose and at dawn went to the clerk's house where the keys of the church and the vaults were kept. The clerk said that one of the largest of the burch had been broken off short in the main door of the vault so that it was impossible to enter till the lock had been picked. The vicar then procured aid and the hinges were wrenched asunder and the vault entered. 'At length, with tottering and outstretched hands the maddened parent stumbled and fell; his son's coffin had been lifted from the recess at the vault's side and deposited on the brick floor; the lid released from every screw, lay loose at the top, and the body, enveloped in its shroud, on which were several dark spots below the chin, lay exposed to view; the head had been raised, the broad ribbon had been removed from under the jaw, which now hung down with the most ghastly horror of expression, as if to tell with more horrible certainty the truth of the preceding night's vision. Every tooth in the head had been drawn. The young man had, when living, a beautiful set of sound teeth. The clerk's son was a barber, copper, and dentist, had possessed himself of the keys and eventually of the teeth, for the purpose of profit employment of so excellent a set in his line of business."

Mr. Lee has collected some well authenticated examples of presentation of death and ominous warning, including several of second sight. He wisely avoids commenting or attempting to explain what seems so inexplicable, but prefers to present each narrative as received, believing that each example tells its own story sufficiently well. Perhaps the most interesting part of "Glances of the Supernatural" is the chapter on spectral appearances, and of these none is more striking than that of the Beresford apparition: "Lord Tyrone and Miss — were born in Ireland, and were left orphans in their infancy to the care of the same person, by whom they were both educated in the principles of deism. Their guardian dying when they were each of them about fourteen years of age, they fell into very different hands. 'After some years were elapsed and both were grown up, they made a solemn promise to each other that whichever should die first would, if permitted, appear to the other to declare what religion was most approved by the Supreme Being. Miss — was shortly afterwards addressed by Marcus Beresford, to whom she was after a few years married, but a change of condition had no power to alter their friendship."

On the day of her death Lady Beresford sent to request Lady Betty Cobb and her own son (of whom Sir Marcus was the father, and was then about twenty-two years of age) to come to her apartment immediately. "Upon their arrival, having ordered the attendants to quit the room, 'I have something,' she said, 'of the greatest importance to communicate to you before I die, a period that is not far distant. You, Lady Betty, are not a stranger to the friendship that subsisted between Lord Tyrone and myself; we were educated under the same roof and the same principles of deism. When the friends into whose hands we afterward fell endeavored to persuade us to embrace revealed religion, their arguments, though insufficient to convince, were powerful to stagger our former feelings and to leave us wavering between the two opinions. In this perplexing state of doubt and uncertainty, we made a solemn promise to each other that whichever died first should, if permitted, appear to the other and declare what religion was most acceptable to God. Accordingly, one night, while Sir Marcus and myself were in bed, I suddenly awoke and discovered Lord Tyrone sitting by my bedside. I screamed out, and endeavored to awake Sir Marcus. 'For Heaven's sake!' I exclaimed, 'Lord Tyrone, what means or for what reason came you hither at this time of night?' 'Have you then forgotten your promise?' said he; 'I died last Tuesday at 4 o'clock, and have been permitted by the Supreme Being to appear to you to assure you that the revealed religion is true, and the only religion by which you can be saved. I am further suffered to inform you that you will soon produce a son, who, if it is decreed, will marry my daughter. Not many years after his birth Sir Marcus will die, and you will marry again, and to a man by whose ill-treatment you will be rendered miserable; you will have two daughters, and afterwards a son, in child-birth of whom you will die in the forty-seventh year of your age.' 'Just heavens!' I exclaimed, 'and can you prevent this?' 'Undoubtedly,' returned the spectre, 'you are a free agent, and can prevent it all by resisting every temptation to a second marriage; but your passions are strong; you know not their power; hitherto you have had no trials. More I am not permitted to reveal; but if, after this warning, you persist in your infidelity, your lot in another world will be miserable indeed.' 'May I not ask,' said I, 'if you are happy?' 'Had I been otherwise,' he replied, 'I should not have been permitted to appear to you.' 'I may infer then that you are happy?' He smiled. 'But how,' said I, 'when morning comes, shall I know that your appearance to me has been real, and not the mere representation of my own imagination?' 'Will not the news of my death be sufficient to convince you?' 'No,' said I, 'I might have had such a dream, and that dream accidentally come to pass. I will have some stronger proofs of its reality.' 'You shall,' said he, and waving his hand, the bed curtains, which were crimson velvet, were instantly drawn through a large iron hoop by which the tester of the bed were suspended. 'In that,' said he, 'you can not be mistaken; no mortal arm could have performed this.' 'True,' said I, 'but sleeping we are often possessed of far more strength than when awake; though waking I could not have done it, asleep I might; and I shall still doubt.' 'Here is a pocketbook; in this,' said he, 'I will write my name; you know my handwriting.' I replied, 'Yes.' He wrote with a pencil on one side of the leaves. 'Still,' said I, 'in the morning I may doubt; though waking I could not imitate your hand, asleep I might.' 'You are hard of belief,' said he. 'Touch would injure you irreparably; it is not for spirits to touch mortal flesh.' 'I do not,' said I, 'regard a slight bluish.' 'You are a woman of courage,' said he; 'hold out your hand.' I did; he

struck my wrist; his hand was cold as marble; in a moment the shews shrank up, every nerve withered. 'Now,' said he, 'while you live let no mortal eye behold that wrist; to see it is sacrilege.' He stopped; I turned to him again; he was gone. "In the morning when I awoke I found Sir Marcus gone; I arose, and having put on my clothes, went to the gallery and took from thence a long broom; by the help of this I took down, with some difficulty, the curtains, as I imagined their extraordinary position might excite suspicion in the family. I bound a piece of black ribbon round my wrist. When I came down, the agitation of my mind had left an impression on my countenance, too visible to pass unobserved by my husband. He instantly remarked it and asked the cause; I informed him Lord Tyrone was no more, that he died at the hour of four on the preceding Tuesday, and desired him never to question me more respecting the black ribbon, which he kindly desisted from after. You, my son, as had been foretold, I afterward brought into the world, and in little more than years after your birth your lamented father expired in my arms."

Lord Tyrone had died on the very day and hour named by his spirit. The other predictions of the apparition were fulfilled, as Lady Beresford married after Sir Marcus's death a man much younger than herself, and she died in child-birth on the last day of her forty-seventh year, a few hours after making the preceding revelation. Immediately after her death Lady Betty Cobb and young Beresford approached his mother's bed; Lady Betty lifted up her hand and untied the ribbon,—"the wrist was found exactly as Lady Beresford had described it, every sinew shrunk, every nerve withered."

Mr. Lee gives several examples of apparitions at the time of death seen by friends and relations, including the celebrated story of Lord Lyttleton's appearing to his friend Andrews. Some of the spectral apparitions are of very recent occurrence. Many strange adventures, told, however, in a straightforward and simple way, are grouped together under the title of haunted houses and localities. Capt. B.'s account of the carriage full of headless spectres on the Monmouth road near Cardiff is particularly noticeable. To our knowledge of Spiritualism but little is contributed. Mr. Grant's paper on Modern Spiritualism and Mr. Crooke's book are quoted from; but the author evidently believes that the intelligence which is put in communication with us is a fallen one—in other words, the devil. "In most cases," says Mr. Lee, "it may be safely assumed that evil spirits personify the souls of the departed. That such spirits are the deadly foes of man so long as he is in his period of probation, may, for all Catholic Christians, be also assumed."

THE SPIRITS. Three More Seances at the Eddys—Spiritual Reinforcements and Stronger Demonstrations.

EDDY H. MESTRAD, VT.—As there was no seance the following evening at the Eddys, a few hurried investigators were induced to ask the privilege of a circle at one of the neighbors, of whom it was whispered there was a "power" unparalleled, even among these mountains. Ignorant of any prohibition in regard to this headquarters, as these neighbors are related, not associated with the family,—we innocently endangered our standing among the leaders of the homestead band, both material and immaterial, as I will tell you. This family of Hunteons is an unfortunate branch. The woman is an adopted fugitive of the Eddy mother. She has all that strange, emanating physical power of the Eddy family, and in herself is a very perverted character. She lives in poverty and wrangling. Webster Eddy, the youngest brother, has in his nature a spark of better capabilities than is shown, but he is young; in a state of unsteadiness and vacillation. He is almost as crude as an Indian, with immense mediumistic power. Now, with these combinations, the elements, what could we expect from the other world? This is what we got:

Eight of us wandered into this God-forsaken place and set down on a rough board, laid across a box and a broken chair. There was nothing in the room but a stove, a box, and a few chairs. The walls were unplastered. A lamp was burning on a little shelf. In the box were the man's belongings, and he owned a violin, and a good one. When we stood up to let him get it, he growled out, "She said there would be six or seven hundred people here, and we would have something to eat tomorrow." (Drink rather.) He handed the violin to "her" with a snarl, and she placed it with other instruments that Webster had brought upon a table in the bedroom. The house was small; the bedroom very small—the woman had taken down the bed to make room for the table. The room was carefully examined. No trap-doors. No cellar underneath. The window was tightly nailed. Black cambric curtains, in two parts, were hung at the door. Then this overbent, hard-worked, tired, rampant, disorganized woman seated herself outside the curtain, in our presence, in the light. Her little boy, 5 years old, sat opposite her in a high chair. Webster sat near by. The man was behind the stove, with a pipe in his mouth, and we sat opposite the door. The woman's hands were tied by one gentleman, for she says, "My hands must be behind the curtain for the spirits to draw emanations from me."

"You see they can't do these things without a condition of darkness," said Webster, "no more than the flower can pick up its head without the roots are in darkness, and all other living things for that matter."

perture simultaneously with the utterance. A strong, muscular arm and hand came out, and struck the side of the wall with immense bang. Other hands appeared, and then faces; two faces at a time, all of different size and look. A child about three years old lifted up the curtain at the side where the boy was sitting, which brought the little fellow's finger out of his mouth, and delight into his face, as if he had found companionship. Then the violin again played with marvelous dexterity and clearness, the "Opera-Roeel." At the same time, from the noise of feet in a seeming dance, there might have been a dozen at it! Shuffling, laughing, talking, beating, and shaking the tamborine, and carousing generally. Soon after this demonstration a rather delicate-looking man's arm and hand were thrust out, and beckoned to a Boston woman in the circle, and says "come here, mother." She stepped up calmly enough, and held long and tight, and she was kissed through the curtain. "We came staggering back to her seat weeping, and really believing this to be her son, and not a possible personation."

"Now, do you see," said Webster, "they don't have any such strong manifestations over to the other house, and here we ask no conditions; ye can examine us through and through." There was a quarrel of whistling at this, a calling of names, and many things said in an illiterate and abusive way, when the medium declared she was tired and exhausted. Then her hands were unfastened, and she dropped into a chair. The room was examined, and nothing seen but the instruments strewn around the floor. Webster confessed that they pulled hard on him too, but he would show what they would do for him behind the curtain. Quicker than thought the uproar began, and the same things occurred, only louder and stronger, and more hilarious, and continued thirty minutes.

The parties paid eight dollars for this "sight," and the man behind the stove grabbed it. We went up the valley to our resting places more thoughtful, if not wiser men. Was this jugglery?—not human, but spiritual jugglery? or was it hell's moderate kind of one? Is it a fact that the same kind of people that live and act here in that way continue the life there? Or do they come back thus to teach us the dangers of such a fact? In this poverty-stricken, demoralized family, is it "nothing" that this power, bringing around such influences in themselves and about them, should exist? Is it exactly brave or Christ-like to draw aside our garments? Is there not missionary work right here?

The next morning the Eddy family returned from Moon Lake, bright and early, twenty-five miles. They came renovated and renewed, evidently in better spirits, for they are moody, strange men; at times dogged, and suspicious, and morbid; but their lives have been hard, and true and unselfish. They are hardworking, with this dangerous power, which they are using, or it is using them, for some purpose, which is differently defined by different people. If they are martyred men, destined to suffer through to the end, and go down, perhaps in giving to the world this first lesson of the fact that there are laws that govern life and spirit which we should understand, let us be cautious in our condemnation. William Eddy leads a treadmill life. He goes into that close cabinet night after night, year after year, sees nothing himself, is entranced, is exhausted. There is nothing for himself; it is sacrificial, all of it. They charge nothing commensurate with the time and the strength they give. The accusation of trickery is entirely exploded in regard to these men. The fact of some strange power is proven in this wilderness. Whatever may be done in civilized cities in the way of imitation or jugglery, there are undeveloped spirits of a low order who control. One begins to draw comparisons after awhile between those in the flesh and those out of it, and wonder ceases.

The inharmonies and contentions now existing in this neighborhood are very great. When William discovered that a party of his guests had been to the tabooed place—the Hunteons—there was displeasure, a threatened uproar, suggestions of punishment. Though William is in himself, seemingly, a kindly dispositioned man, under the "influence" he is transformed. It is his custom to wait upon the table in his shirt-sleeves,—if the day is warm,—his old farm clothes, his dirty old straw hat; and thus he came into the dining-room that day, striding up and down between the two long tables in a state of unnatural and unpleasant excitement. The reprimand came in vituperative blast. It was repulsive; it was coarse; it was wild in a way. One shuddered at the fact that William was so easy a victim to such an influence. The controlling spirit, so said, was an Irish woman, who formerly lived in the family—the same who does the washing every Monday morning through the man's body.

"It helps her development to come," some one said; "be patient."

"The tone of things here is lower," said somebody else, who had been here last summer. "This is not the kind of Spiritualism that suits me," said another. Some were intimidated, and flinched in cowardice from disobeying the imperious rule of these few men and their attendant spirits. In the evening seance of the power behind the curtain throne who directs the programme—a woman it is—reflects the feuds and animosities, the tastes and distastes of the mediums, more or less. This is not always so, but it is enough so to prove the facts. On this occasion, she remarked upon our dereliction in going to "that place" to surround ourselves with bad magnetisms to bring into the circle, and, in a squeaking voice, "Ye mustn't do it again, children," was the last of it. She announced, then, that they had two new spirits to hold the battery "of great magnetic power;" that they would all be happy to give us some of the biggest manifestations that occur on this earth at the present time; everything would be done in a stronger light than ever before. In an instant came an Indian girl, gliding along the platform, and beckoning for Horatio to come to her. She spoke to him in low tones. The bend of the shoulders, and sway of the figure, and the quick, light tread were very Indian like. She danced about and materialized spirits for four minutes, and retired. Then quickly appeared a figure dressed in purest white, with a girle about her neck, and of many colors, a scarf about her neck, and some high thing on her head. She stooped and looked closely at some pond-lilies that were on the platform, a sign, they said, that she was one of the "new spirits." Immediately followed the other new one, a man in a fresh, new, white, queer-looking, short-coat, white stockings, dark knee-breeches; also something high on his head. Both had dark eyes and dark faces, and were very stiff. As this figure stirred, another one was distinctly seen in the cabinet. Then the old lady, in homespun dress, as it seemed, a wiry hard-looking face, came out, and gave her promised lecture on "Woman's Right." She scolded it out. The lecture was to men, a severe dressing down. It was illiterate and foolish, and occupied five minutes in the delivery. After several assumed friends of parties present appeared as silent spokes, and were recognized (I) and thanked for coming, another ob-

ject, tall and commanding, in most singular dress, made a different speech, of more logic and more substance, about influence; about parents and children, etc., and it lasted eight minutes.

A dialogue in three voices distinct and characteristic, occurred behind the curtain. It suggested the future possibility of a stage, and a drama enacted by denizens of some other world. The habits of these circles give one an impulse to characterize and define them, as we do human beings, they reveal themselves in their peculiar identities so vividly.

At the next seance, after braves and squaws, white and blue and gray spirits had appeared to the number of twelve, a woman in white walked out on to the platform with a baby in her arms. She motioned to a sister of the Eddy's in the circle, to approach her. This person walked up on the platform, took the child in her arms and kissed it, when the attendant took it back and disappeared, and the lady returned to her place weeping. Sobs were heard among all the mothers in the circle. A bachelor at my left, scowled his face in doubt, and yet he had nothing to say for his doubt, when William came out and the cabinet was examined. This person has been staying here five weeks, in determined skepticism. His mind was in a muddle. Five more weeks in this atmosphere will clear up or finish him. In the evening there were thirty-one representations.

As the occurrence the next evening were said to be stronger under the full blaze of the light, more rapid in execution than any they ever had. I will give them to you in detail. From the time of the first appearance until the seance closed or William came out of the cabinet, it was thirty-five minutes. There were eleven materializations. Some of them recognized, so-called. Between the appearances, the time was from four minutes to thirty seconds. The first materialization remained the longest. A figure walked and danced along the platform in gay Indian costume; an athlete, very straight, handsomely formed, full of grace, dignity, and litheness. His step and movement were music itself. He came down the steps of the platform, and shook hands with a lady from New York, who sat at the end of the horse shoe circle. She spoke to him gratefully and excitedly. He bent his head and body, stepped back with a quick Indian movement, and retired. The lady says that his hand and his look had the naturalness of life, but a feeling came over her indescribably queer. Then a tall, and heavier-looking Indian, in quite different toggery, raised the curtain, held it back, and stood quietly, only bowing to the questions that were asked by some in the circle, who professed to be impressed with whom it might be. Another Indian followed this one, dark in color and dark in dress, and ugly looking. He remained a briefer time than the others. Then a good-looking, rather short squaw came, and then another very tall and fine-looking Indian, covered with gay feathers, an habitude of these circles. Next appeared a young gentleman of fine face, of dark hair and moustache, in full black dress, as plain and natural as in life. He drooped his eyes at first several times, as if the light hurt them, when he stood the gaze at last, and his eyes were bright and black. He was spoken to by a gentleman present, who was not at all sure of the identity, and the spirit drooped off. Then another man falsed the curtain and looked directly toward this lady from New York. She spoke to him by name. He bowed, and tapped the wall three times. She asked him to meet her and shake hands. He shook his head, and bowed himself out. Another one immediately appeared, of very marked personality, low forehead, gray hair and whiskers, and odd expression. This same lady claimed him as her brother-in-law.

The curtain attendant announced, in the well-recognized, squeaking voice, that there was more than usual harmony and strength in the circle, and that the evening was cooler! The tall old man, with the clerical clothes, who always closes the seances, and who everybody imitates with ludicrous facility, says, "Friends, we have given you a good deal this evening, and we will continue to improve if you will keep the conditions tight. Keep yourselves in harmony with each other, and look upon this as the greatest of divine blessings. Friends, we wish you all good night."

There are some persons at this remarkable place wondering and believing and thinking that they have found the great truth the Bible has taught them, but they do not "try the spirits." They swallow the manifestations indiscriminately. And they may continue to swallow until science or revelation clears the phenomena from the grossness and mystery that seems attached to it at this quarter. —Chicago Times.

The Witch of Endor

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